

Messages to Conventions

AND OTHER WRITINGS *on the Policies, Work and Purposes of the T. S.*

G. de Purucker

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Compilers' Preface

This book is published in commemoration of the passing of Dr. G. de Purucker on September 27, 1942. Since that memorable date the fellowship of the Theosophical Society (Covina) will have been expecting some such recognition of their late Leader, knowing that in his many still unpublished addresses and official pronouncements there was a wealth of Theosophical teaching that would sooner or later be compiled into one or more books. Sharing the thought of the general fellowship, the Cabinet of the Society and the Literary Department at Headquarters have given the matter thoughtful consideration, and this first book, posthumously issued, is the result.

But it is not a book of technical teaching. It is a book stating the policies of the T. S. In the light of G. de P.'s years of leadership it is interesting to have these policies, as presented at various places and times and covering a period of thirteen years, gathered together for study and reflexion. Open to the obvious criticism of some repetition, the articles and addresses have been left by the compilers as originally given, without doctoring, in order to show the consistency of aim and objective which stamped G. de P.'s work and achievement; and in order to emphasize the fact that his words in this book with an almost dogged and urgent persistence hammer home the same traditional and wise policy first inaugurated for the T. S. by H. P. Blavatsky.

It should not, however, be merely interesting to note this. It is vital. If the T. S. is to live and to thrive, this same policy as given by H. P. B. must be part of the blood and tissue of each of the component parts of the wide-spread Theosophical Movement, that is, it must be known, understood, studied and practised by every F. T. S. in all of the various Theosophical Societies. That way

alone can life be assured them. Otherwise they die. This recognition of the original policy is far more important than an outer unification of these Societies, for in effect it would be the most radical step in that direction. If we fail to be thus guided the T. S. will perish either from cancerous growths or from gradual but none the less certain atrophy.

"The Theosophical Movement today," writes G. de P. in this book (*vide* the article, "Back to Brotherhood," p. 195), "is reaping the karmic consequences of past errors, and, alas, in many cases, of mistaken views. But this very fact makes it incumbent upon all those possessed of some Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace."

To aid us steer our course by the light of that Star is why this book is now published.

In several more months, if present plans mature, a book on Theosophical teaching will follow, possibly two books. In the meantime it is not perhaps more teaching that we all need, but application in daily life of what we have learned.

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Only a brief word is needed about the arrangement of this volume. The first section includes Dr. de Purucker's Letters and Addresses to Conventions between the years 1931-1939. For historical purposes the date and place of each Convention are given.

The second section contains editorials. These were published in THE THEOSOPHICAL FORUM between the years 1937-1942. Exceptions to this are the articles "Back to Brotherhood," which first appeared in *The Occult Review*, London, July 1932, and the

article "What is Technical Theosophy?", which was an answer given to a question asked at the Convention of the American Section, Boston, on October 15, 1933.

The third section contains extracts from general letters to the membership and personal letters to F. T. S. In the latter case these are reproduced with the permission of the recipients.

References to Point Loma, California, as the International Headquarters of the T. S. are of course left as historically correct, as the moving of the Headquarters to its present location near Covina, California, did not take place until June 2, 1942. This move marked in a very definite way the last important official act of Dr. de Purucker's life.

*International Theosophical Headquarters,
Covina, California, U. S. A.
August 1, 1943*

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TO THE LONDON LODGE

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At some future time you and I, or our near descendants, are going to meet in circumstances so brilliant, financially and socially and otherwise, that the present days when we are assembled here together for the first time in your lodge-room will seem like a memory out of some past life, a memory of former days of struggle, to use the common expression; and we — or our near descendants shall look back to these times, not with an unwonted joy that we have reached a new and easier highway of life, but with a recognition that these were the days of building, these were the days of progress, these were the days of gathering in strength. Only thus can any Movement succeed: through the gathering of strength, of understanding, of wisdom, and through the expansion of the inner nature by the magical force of almighty love. New powers, unfolding faculties, come in the times of stress and trial. These are the times when men grow and become great, and when the spiritual powers begin to manifest in a feeling of sheer delight and expanding happiness that comes to anyone who feels the inner nature developing and expanding, and that inner nature, the inner constitution of the human being, becoming constantly and ever more and more at one with the Cosmic Life. That realization is not reached by methods of slothful pleasure, or of pleasurable sloth, but by high-hearted striving for

betterment. Once you get the psychology of this thing and realize its inner beauty, its splendor, and how it brings out the warmest feelings of the heart, then you will look upon the days of tribulation and labor, if we may speak of them as such — on these days of growth in building — as the days of splendid promise.

Does the little plant which breaks its way through the rock and splits it, do so by quiescence, by a non-exercise of its innate powers? No indeed! It breaks the rock by expanding, by growing. That is the first word of the message which I am carrying to all the members of the T. S. everywhere, for it is so important. It is a message of joy, it is a message of courage, it is a message of hope. Welcome the tribulations and the labors, and be not afraid of them, for verily they are the birth-pains of a greater life for each one of you. It is thus that chelaship, becomes an actuality.

Progress has often been spoken of as a battle, as a struggle, and indeed the word has become so common in the English tongue that were I to use other phrases, other expressions, in order to convey to you the same idea, I doubt if I should be easily understood. But instead of saying 'struggle' and 'labor' and 'striving,' I prefer to speak of the joy of growth. Every new birth takes place through the pangs of coming into a new type of life; and the life of the chela, of the disciple, has these pangs at constantly recurring intervals, because he is a forerunner of the race, he is a pioneer and hews his way through the jungle of human life, making a Way, not for himself — although indeed his own face is set towards those mountains of the Mystic East — but for the poor and for the less strong who follow after him. Of such stuff are disciples made; and as the chela hews his way along this path, finally he achieves the frontiers of Masterhood, and then he becomes a Master of life and of wisdom, and the Cosmic Life pours through his being and shows itself even in his face, so that his very presence among his fellows is a benediction and brings

quiet and peace and wisdom and love. That indeed is leading the genuinely Theosophic life!

I desire now to talk to you about two or three other matters that I hold very close at heart; and the first of these is an attempt to recall to you all the realization that although not all of you may be members of our Esoteric Section nevertheless every F. T. S. has, by the mere fact of joining the Theosophical Society, declared his intention to live according to a certain type of life, to follow a certain pathway. This pathway is an attempt for self-betterment, which is equivalent to saying living for the world. This is the pathway to joy, to growth, to achievement, to peace and wisdom and love.

In order to do this, a member of the Theosophical Society needs not to be a Jesus of any kind; yet assuredly what is the use of his joining if he does not take the most heartfelt, heartfull, heart-whole, interest in the work of his local lodge? I cannot tell you how deeply I have this lodge-work at heart. There are some Lodges of our Society which are models of activity in this respect. The members there are punctual to the minute in attending meetings, and not one comes in late, thereby causing a disturbance of the atmosphere. You may not realize it, but when one is tardy in attending a meeting of any kind, vibrations already working are broken and they have to be as it were knitted together again, and this is not always easy. Furthermore, in itself it is neither right nor courteous to arrive late at a meeting. I know there are certain occasions and certain circumstances and certain individuals who find it — and have a justification for finding it — difficult always to be punctual when meetings begin. For such as these there is a legitimate excuse; but for those who do not live at a distance and who can, if they only would, if they only will, attend the meetings promptly, for them there is little excuse, nor is it fair to the Lodge, nor is it fair to the

others to come late. May I not ask, therefore, with regard to this point, that all F. T. S. be punctual at all meetings.

This leads me to the next thought that I want to bring out very clearly, and I desire to speak even more strongly upon it. I refer to the honorable obligation of each one's personal responsibility for the well-being and conduct of a Lodge. Make your Lodge something to be proud of, something that gentlemen will be proud to join and I mean gentlemen of the heart and of the mind, they whose instincts are high and lofty and whose impulses and thoughts are coordinately fine. You can do it.

I say this to every Lodge to which I speak. It is my duty to call to your attention that your membership in the Theosophical Society is something that you should be proud of, and that legitimately you can be proud of. You are, each one of you, a member of a Brotherhood which is universal, which is world-wide, and which, although numerically small as compared with the enormous masses of humanity who know naught of our sublime teachings, nevertheless is a compact nucleus of a Universal Brotherhood; and this nucleus will grow in strength, particularly if each one of you takes it unto himself or unto herself to push the noble work along.

One thing more: I speak more particularly to Theosophists, rather than merely to members of the T. S. You see, of course, the T. S. admits to membership anyone, provided only that he accept the single prerequisite to fellowship, which is a sincere belief in Universal Brotherhood. Yet there are others to whom Theosophy is more than mere membership and is their most treasured spiritual possession. The Wisdom of the Gods is to them like the very air which they breathe. They could not live without it. It represents the imbodiment of all their ideals, the synthesis of all the longings and yearnings of heart and soul and mind. It

represents to them a kinship with universal Nature. It represents to them also a mode of living, and a code of honor; it is a life as well as a doctrine; and it is just this that makes Theosophy so beautiful to Theosophists.

There are two ways of coming to understand somewhat at least of the doctrines of Theosophy. One is by private study, and this each one of you should do, should follow, should undertake. Continue your private study. I cannot understand the attitude of those who claim to love Theosophy and yet who cannot find time to study our books. They are slothful, and this sloth they should shake off. The other way is by attending classes in Theosophy, for the study of our Theosophical books, and particularly, perhaps, of H. P. B.'s books, because she was the most definite in her books in outlining the philosophical aspects of Theosophy. How my heart does plead with you, all of you, to attend such classes, and to take a lively interest in them. In each lodge let your President feel that he has the backing of every one of you. He does not gain anything — he has the duty and the responsibility and the toil. Are you going to be mere acceptors of this wondrous teaching, instead of lending your own help and giving your own bit of the heart-life and mind-interest?

I tell you that Theosophical study-classes are to me more important even than is the study at home, though I cannot see any reason whatsoever why the two should not go together. I think they should go together. Think what you gain — and this is not an appeal to the selfish side of you: it is simply pointing out a fact. Think what each student gains. He gains cognisance, first, of the fact that his inmost self and the Universe are one, not twain, not diverse, but one. That is the whole essence of training in chelaship. It is the realization of one's fundamental unity with the Boundless; and the deductions that the thoughtful mind immediately draws from this natural verity closely affect his life,

very powerfully indeed do they mold it, so that in all his thinking and feeling and living he exemplifies the results of this noble truth. He becomes friendly with all others. His whole nature expands and opens, simply because his consciousness begins to take unto itself cosmic reaches, instead of being shut in and constricted within the narrow limitations of the personality.

That is one important thing that comes from united Theosophical study; and the results of it are immense. Pursuing this life, the student becomes greater, growing in brain-power, growing in intellect, growing in sympathy, growing in compassion and pity and universal love: in brief, he becomes a Man, a great Man. Why not begin to tread that path now! Any one of you can begin it. But you must follow the life, which does not mean deprivation: it means spiritual and intellectual gain, giving up the little for the great, the limited for the extended, misunderstanding for understanding, ignorance for wisdom, hate for love.

I do wish that all F. T. S. would attend their lodge-meetings regularly and come into their respective lodge-rooms with a feeling of reverence for the meeting that they are to attend, and with an opening of the doors of the heart. Don't come into your lodge-room as if it were into a tomb, with long and lugubrious faces, but with the heart singing its paean of joy that you are meeting with brothers who think as you do and feel as you do and who try to live as you do and to grow as you do. Attend the study-classes, become interested in them. Learn what they mean to you and to your fellows. Theosophy is the grandest and noblest thing in the Universe; our Theosophical work therefore is on our plane equivalently grand and sublime. Our work is to change the thoughts and life of men. Remember that the Theosophical Society was not founded as an intellectual play-toy for us, but as an organ for the expression of the Wisdom-Teaching of the gods, and that Theosophy itself is not only the gods' wisdom but is also

a life to live.

— Informal talk to the London Lodge, June 23, 1931.

TO THE H. P. B. CENTENNIAL CONFERENCE, LONDON

Future reunification of Theosophists visioned — A formal Concordat or list of Articles of Belief not according to Blavatsky tradition — We must keep Theosophy undogmatic — Belief in Universal Brotherhood the only prerequisite to membership — What our Chiefs want is a Universal Brotherhood — The same essence of the cosmic Divinity works through and in all of us and is fundamental to each of us; this is the rational basis for a Universal Brotherhood.

MY BROTHERS:

This is an occasion which, I think, will in future years be registered as an important historic event in the annals of the Theosophical Movement. For the first time since the very unfortunate and, indeed, misfortunate separation of this holy Movement into divers and diverse portions — so far as I know, at least — do Theosophists of different kinds today assemble in a General Conclave, in a spirit of genuine Theosophical devotion to the fundamental ideals which we all hold, no matter with what Society we may as individuals be affiliated, and no matter what views we may hold as individuals or collectively, as contrasted with those grand fundamental principles of natural truth (and by 'natural' I include all the spheres of the spiritual world) which embody rules of action that all genuine disciples of the great Teachers of mankind accept and try to follow.

Think then of what this means — Brothers, Comrades, Friends! We meet today, this morning, in a spirit of brotherly love, of comradeship: of genuine friendliness, each to all and all to each. I

pray, I trust, that today not one single jarring note will be heard; I do not think that such a note could be uttered by anyone to disturb the harmonious atmosphere which now exists here, and of which we are all so keenly cognisant.

I have been deeply gratified personally, and also may I not say in an official capacity, by the very generous acceptance of our invitation on the part of so many to participate in this gathering. I would that our hall were ten times as large as it is, and that you Brother-Theosophists were ten times as numerous as now you are, so that an even greater impression might be made on the public mind of what Theosophists, genuine Theosophists, can do to show to the world by their example that they themselves practise the brotherhood which they teach.

It has been a shameful thing that in the past any inter-Theosophical misunderstandings and disagreements should have arisen and in some instances have taken the form of aggressively unfriendly action. We must stop all that. It matters little to me what you of other Societies hold in the way of belief or of teaching or doctrine. To me at least that is a matter of relative indifference. What I yearn for, what my Teacher has told me to work for, is the dissemination of our main doctrines, of the fundamental ideas, on which the Theosophical Movement rests; and first among these fundamental teachings is that of Universal Brotherhood — not an artificial brotherhood of mere sentimentalists, but a fervent recognition in our common intercourse as Theosophists and as men who represent this noble, this lofty spiritual movement, before the world, that we can feel and practise among ourselves the brotherhood which we so loudly preach to the public.

Are we whitened sepulchers, filled with the dead bones of a sublime past, and now existing only as degenerate and crumbling

remnants of that past — mere whited sepulchers enclosing cherished memories of a noble history to which we have forgotten to be faithful? Oh, it must not be! It must not be!

Unfortunately, my time is too short this morning to elaborate the ideas with which my mind is filled. I hope, however, to speak again briefly to you this afternoon; but I desire to say a few things to you now before I sit down, and first by way of a welcome. I am very, very happy to see you all. As the originator of this movement of Fraternization, may I in addition, Mr. Chairman, welcome those present personally: not only our own dear Brothers, our own F. T. S., but also the Brothers of Fellow-Theosophical Societies, for their generosity of heart and mind in coming here today. You will easily see what this gathering signifies. Last but not least, we make an honest and significant gesture before the world. That gesture will be taken due note of, we may be assured, and hereafter nobody can truthfully say that Theosophists preach noble and lofty themes which they themselves do not practise in even a minor degree.

I do hope and pray that today we all will leave our individual and perhaps differing personal opinions outside of the door of this Lodgeroom, and that all the speakers, as I shall myself do, will keep to the purpose for which this gathering was mainly called: a common tribute of gratitude to our beloved H. P. B. She came to a world which was spiritually dying, sinking into a mire of materialism, which would have brought about the absolute death of the noblest spiritual and intellectual aspirations of the human soul; and singlehanded she fought a battle against the most subtil forces of darkness. By means of her remarkable ability and her splendidly unusual personality she made an impression on the wall of materialism which was then enclosing and stifling man's noblest ideals, and finally crashed through it, broke through it, and ended by gathering around her men and women possessing

spiritual and intellectual yearnings and aspirations, each one of them pledged in his or in her heart to carry on the sublime Tradition which she brought to them.

We all accept that Tradition, and in this declaration of our common and fundamental unity of purpose, let us pause and hold fast. Let us render tribute to her great Mind and to her great Heart; and could anyone suggest, could anyone find, a nobler tribute to her than the beginning of a work of Theosophical unification such as this gathering itself is? For the first time — with the exception of previous Fraternization-meetings which have been taking place for the last eighteen months and which are growing in frequency constantly — since H. P. B. passed on, or at least from a very few years after her passing, have Theosophists of different and in some cases differing Societies come together in a General Conclave or General Assembly in mutual trust, in friendship, in a fervent spirit of brotherhood. As you must know, this is exactly what our Masters and Teachers most desire.

I foresee in the future a reunification of the various Theosophical Societies into one universal Theosophical Brotherhood, more or less precisely as it was in H. P. B.'s own time. Let us not pause now in trying to solve the details of the problem as to how this may come about. Sufficient be it for the day that we have taken the first steps in that direction, that we have shown our good-will each to the others and all others to each, that we have met here as brothers and as equals — that we have established a precedent of momentous historical importance. Indeed, this is a great event! To me it is a long step forwards, and I am very happy that this has come about.

It has been suggested by a number of prominent Theosophical thinkers, some of them Independents I think they call themselves

I am not very well acquainted with the various Societies, because they do not much interest me, for it is Theosophy that interests me — it has been suggested, I repeat, by a number of Theosophists, Independents or belonging to one or another Society, that our work of inter-Theosophical Fraternization might be most effectually followed by means of a more or less formal Concordat, or by a drawing up of a body of Theosophical doctrines or principles of belief and of action; and, do you know, I for my part honestly could not accept this as the best thing to do, and I will tell you frankly why. In the first place, it is not in accordance with our broad and universal Theosophical Tradition: we must keep Theosophy undogmatic, free from even the suggestion of any doctrinal asseverations in the form of a Credo or a list of doctrinal teachings to which all must subscribe. We must keep our Theosophy, I mean our Theosophical foundations, as broad as it and they were in our H. P. B.'s days, when anyone could join the Theosophical Society, no matter to what religion he belonged, or whether he were a non-religionist, and the only prerequisite to membership was an acceptance of the principle of universal brotherhood. That single prerequisite still exists with us in our T. S., and I believe that it also exists as the single prerequisite for membership in other Societies. I simply state the fact that such is the only prerequisite for affiliation that exists in our T. S.; but, just as it was in H. P. B.'s day, among the members of the Theosophical Society which I have the high honor of leading, there are a great many who accept Theosophy itself as the conviction of their minds and hearts and as best answering the aspirations and yearnings of their souls and of their intellects.

Suppose, for instance, that some applicant for membership, were a Buddhist, or a Brahmanist, or it may be an Agnostic, or a Roman Catholic, or something else, and were presented with a list of doctrinal tenets to be subscribed by him before he could join our

Theosophical Brotherhood. Would such a situation be in strict accordance with the noble Tradition that H. P. B. left to us? Certainly not; and consequently on this ground of objection alone, outside of others, am I forced to reject any such proposition of a more or less formal Concordat as a means of uniting different and differing Theosophical Societies or individuals professing Theosophy.

I might, and perhaps would, accept every individual item of such a Concordat or list of Articles of Belief as being quite accurately Theosophical in accordance with our Tradition. But I would object most strenuously to having to lay such a formulated list of Articles of Belief before any applicant and asking him to subscribe them before he could be admitted to fellowship with us. He would be obliged to say: "Yes, I accept this list, may I then be permitted to join your Society?" The entire proposition savors too much, smacks too greatly, of the same lamentable errors into which the various Christian sects fell in the early centuries of their history, when the spirit of the Avatara Jesus had faded away, and had given place to the subtilities and requirements of a Credo fabricated by honest but mistaken men following brain-mind objectives.

Let us not limit and circumscribe our platform by any such brain-mind fabrications. Every such tenet or doctrine I might and probably would accept wholeheartedly as an individual declaration of a Theosophical teaching; but I should do my work a fearful injustice, I should fail grossly in my duty, were I to lend a hand in limiting the sphere of the Theosophical Tradition to a prepared list of Theosophical teachings. I could not, I cannot, do it. Do you mean to say, any one of you, that when the great Teachers sent their Messenger H. P. B. forth, they said: "Here is a list of Theosophical tenets, doctrines, which you should put before men and gain their acceptance of, and those who accept

these, try to bring together into a Brotherhood?" No! What our Chiefs want is a Universal Brotherhood. That is all. That, therefore, is what we Theosophists must hold to, hold to strongly and loyally at whatever cost, because such is our Master's wish.

The influence of H. P. B. lives in the hearts and minds of all of us. Her great work will always be remembered. In each of us there burns the holy flame of devotion to the ideal: not necessarily to her, although I personally love her, but to the divine Truth which she brought to us. That devotion is more sacred, more beautiful to follow, more illuminating, and working with stronger power on the human soul, than any devotion to persons. I respect and admire all Theosophists of whatever creed or belief, if they are genuine in character and sincere in loyalty. To our own T. S., for instance, anyone may belong who accepts the sole prerequisite of membership, which is the principle of Universal Brotherhood, and it has always been so with us.

I state these facts at some length, my Brothers, because there has been some misunderstanding about us, due to certain very necessary measures of exoteric and esoteric training which my great Predecessor Katherine Tingley found it necessary to put into effect. I do not blame anyone for this misunderstanding. It is in fidelity of heart and thought to that Tradition coming directly from the great Lodge, that I call to your hearts and minds to help us in keeping the Theosophical platform free, universal, and uncircumscribed, as it was in H. P. B.'s time.

As an instance of one aspect of this misunderstanding, let me illustrate by making a personal remark, which I will ask you kindly to forgive. It has been said of me by those who do not know the facts, that I aspire to be a 'dictator,' and that I control, at least to some extent, the thoughts and labors of our membership. That is wholly wrong, indeed it is not so. Not one single instance

can ever be brought forward to show that I have ever said to any one of the dear Comrades who know me and who believe in me: Do thou this, or Do thou that. Our members do not follow me unless they so desire; but they all do follow me because they know me, because they love me; and part of my work is that I desire to have them know others as they know each other. I want them to know our Brothers of other Societies. I desire them to have the same feeling of kindness towards other Theosophists that they have voluntarily given to me; and with equal yearning do I desire other Theosophists to know us; and therefore I think that our general gathering in commemoration of our beloved H. P. B., wherein we all meet as equals and as brothers, is one of the best things that could have happened in Theosophical life and history. It is, indeed, an historic event; and do you know, I think that any merely social intercourse in this Conference after the other speakers here have all had their opportunity of expressing themselves, would spoil this present atmosphere of inner peace and mystical quiet. Don't you think that it would be a beautiful thing to go from our meetings in utter silence and in quiet of mind — in the beautiful spirit of devotion that we all feel now exists here? I so feel; and I suggest that we reassemble this afternoon in the same quiet, without any preliminary social conversation. I leave it with you, my Comrades.

I do not quite know, my Brothers, just how far I should go in saying certain things that I have in mind and in heart to say to you this morning, but I think that I will 'follow my feeling,' as the saying goes, and in accordance with my feeling at the present instant, and before sitting down this morning, I want to speak briefly of a great and wondrous truth. You all know it, doubtless, but I bring it again to your attention this morning. It is this: Children of the Universe, sons of the Boundless, we are fundamentally one in essence; springing from the same ultra-

divine Source, we have passed, each one of us, through many and devious pathways to our present sphere of life, and to our present stage of evolutionary development; and it is our living and sojourning in the material spheres which have brought about the evolution from within the material parts of our own inner constitution of the enshrouding veils of the lower selfhood which enwrap us straitly, and which to some extent blind us therefore to the great luminous Reality at the core or in the divine essence of each of us. We must rend these veils of the lower selfhood so that the divine sun within may shine down into our minds and illumine them, and so that our hearts may expand with the universal love which even now is working within us, did we only recognise it. We must, in short, make our consciousness, as we evolve further along the Path, progressively more inclusive, so that in time it may become relatively coextensive with the Universe, which is our Home: and when I say Universe, you will understand me, as Theosophists, not to mean solely the physical spheres, but the vast reaches of the Boundless, extending from the super-divine even to our own material world and to the spheres of being below this latter.

This is our Native Home. Brothers all, following the same pathway, marching towards the same destiny, and all subject to the same universal energies, cannot we reach into this inner essence at the core of each of us, and feel after realizing it, or realize after feeling it, our essential oneness? This is Universal Brotherhood. What a sublime teaching of hope and of comfort and of inspiration this is: that the same essence of the cosmic divinity works through and in all of us, and is, indeed, the very fundamental of each of us. Why should we not become fit vehicles, appropriate bodies, for expressing those divine, spiritual, and intellectual powers and energies lying latent within each one of us? When we do so successfully, then indeed we

become Masters of Life; but even in doing it in less degree, we enter upon the noble Path of Chelaship; and all evolution is but unfolding the inner deity, the god within — call it the Brahma of the inmost of us, the phrase matters not, of the hid splendor, even as the acorn brings forth the majestic oak from within its own heart. As the oak evolves out of the inner life, so does man on a much higher plane, through the ages bring out the inner divinity, and shows it ever more and more as he develops in faculty and power of expression; and following the path of chelaship is but a deliberately quickened evolution of the same latent and unexpressed seeds of greatness.

Let us, then, Brothers, recollect these and the many other great and lofty teachings which unquestionably we all accept. Let us try to live in the spirit of them, and let us feel that we here, when we separate tonight, shall take to the different corners of the earth to which we may journey home, the recollection that on this, the one-hundredth anniversary year of H. P. B.'s birth, we Theosophists, members of the Movement which she founded, have come together in spiritual unity, in a lively sense of genuine brotherhood, and have proclaimed to ourselves and to the world that hereafter we shall co-operate as best we may on the lines on which we can all agree to bring about the purposes for which the Theosophical Movement was founded.

Each one of you is an inner god. This inner god expresses itself through its outward vehicles, the sheaths of consciousness. If we can only reach inwards to this divinity within and become at one with it, no more shall our brains be filled with hatreds or our hearts with dislike. This is my plea this morning for brotherhood, for peace, for unity!

— Address at the H. P. B. Centennial Conference, London, England, June 24, 1931, at the Headquarters of the English

Section, 62 Baker St., London. This conference was the centenary commemoration of the birth of H. P. Blavatsky, founder of the Theosophical Society, and was an endeavor to make the year a memorable one for the Theosophical world by inviting representatives of all the different Theosophical Societies to come together in friendly conference. A. Trevor Barker, editor and compiler of *The Mahatma Letters*, and President of the English Section, T. S., (Point Loma), was the Conference convener. The following officials from the various Theosophical Societies attended though many others had accepted the invitation but were unable to be present:

Dr. and Mrs. Arundale T. S. (Adyar)
Mrs. Margaret Jackson T. S. (Adyar) Gen. Sec. England
Mr. H. S. L. Polak T. S. (Adyar) Treas. England
Mr. E. L. Gardner T. S. (Adyar)
Mr. Peter Freeman T. S. (Adyar) Gen. Sec. Wales
Mr. J. P. Allan T. S. (Adyar) Gen. Sec. Scotland
Mrs. E. Robinson T. S. (Adyar) Gen. Sec. Ireland
Dr. Anna Kamensky T. S. (Adyar) Gen. Sec. Russia
Mme. E. de Rathonyi T. S. (Adyar) Gen. Sec. Hungary
Miss Karsai T. S. (Adyar) Austria
Mrs. Sola de Sellares T. S. (Adyar) Spain
Mr. Cochius T. S. (Adyar) Holland
Mr. J. Kruisheer T. S. (Adyar) Holland
Mr. Shuurman T. S. (Adyar) Holland
Miss Serge Brisys T. S. (Adyar) Belgium
Dr. Thorin T. S. (Adyar) Denmark
Mr. R. Smyslov T. S. (Adyar) Rumania
Mrs. Engel T. S. (Adyar) Germany
Miss Baumann T. S. (Adyar) Switzerland
Mrs. Kem T. S. (Adyar) Switzerland
Miss Selever T. S. (Adyar) Hungary

Mme. Koenig T. S. (Adyar) Russia
Mr. T. Kennedy T. S. (Adyar) Ireland
Miss Hembold T. S. (Adyar) Sweden
Mr. J. W. Hamilton-Jones T. S. (Adyar) Pres. Phoenix Lodge,
London
Dr. D. de Nagy T. S. (Adyar) England
Mr. L. Pepe T. S. (Adyar) England
Mrs. Ivens T. S. (Adyar) England
Mrs. D. Lindquist T. S. (Adyar) England

Mr. D. N. Dunlop and Mrs. D. N. Dunlop Anthroposophical Soc.
Gen. Sec.
Miss M. C. Debenham Soc. Divine Wisdom, Pres., England
Miss M. M. Sharples Soc. for Promoting the Study of Religions
Hon. Sec., England
Mr. R. A. V. Morris Independent; England
Miss Maud Hoffman Independent; England
Mr. H. J. Strutton Independent; *Ed. Occult Review*, England

Dr. G. de Purucker T. S. (Point Loma) Leader
Dr. J. H. Fussell T. S. (Point Loma) Secretary General
Miss Elsie Savage T. S. (Point Loma)
Mrs. Hector Geiger T. S. (Point Loma) International lecturer
Mrs. Trevor Barker T. S. (Point Loma) English Section
Miss E. Medd-Hall T. S. (Point Loma)
Miss E. G. Wilkinson T. S. (Point Loma)
Prof. H. P. Shastri T. S. (Point Loma)
Mr. Percy Leonard T. S. (Point Loma)
Mr. Peter Stoddard T. S. (Point Loma)
Miss E. Atkinson T. S. (Point Loma)
Dr. Kenneth Morris Pres. T. S. (Point Loma) Welsh Section
Dr. Arie Goud Pres. T. S. (Point Loma) Dutch Section
Mr. J. H. Venema. T. S. (Point Loma) Vice-Pres. Dutch Section
Dr. Osvald Siren T. S. (Point Loma) Swedish Section (Member

Leader's Cabinet)

Mr. and Mrs. H. Norman T. S. (Point Loma) Ireland

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TO THE H. P. B. CENTENNIAL CONFERENCE, LONDON

Our work to change men's minds and hearts through a dissemination of Theosophy as brought by H. P. B. and the Masters — The fatal error of a creed — Necessity for genuine Teachers — A new philosophical Babel rising — Working for a reunification of all Theosophical Societies — Disagree or misunderstand, but at least not condemn — Common belief in H. P. B. necessary — Spiritual brotherhood not an unattainable ideal — Paraphrase of the Savitri.

BROTHERS AND FRIENDS:

I am so sorry that certain of our Comrades present this morning are not with us this afternoon, Brother-Theosophists! I think that they will be the losers, and not we, and for that reason I regret their absence.

In listening to what already has been said today, it seemed to me at frequent intervals that I was listening to addresses made by members of our own dear T. S. I noticed the same thoughts, the same ideas, the same ideals. I saw the working of the same inspiration; I felt the impulse in them of the same noble truths that impel our own course of action; and I marveled thereat, and my heart was heavy that people who believe so much alike, who think so much alike, who perhaps work so much alike, and act so much alike, and speak so much alike, should be separated by barriers which are as intangible and indeed as unreal as was ever any mayavi unreality in this gross material world.

I have heard several of the speakers mention 'practical work,' and the thought thereupon came into my mind: just what is meant by 'practical work'? Practical work, I said to myself, in an attempt to

interpret, must mean work which produces the results which we Theosophists are aiming for: work which will bring to pass sooner than possible in other manners of action, the attaining of that objective towards which we are all marching. Therefore, what is the most 'practical' method, the most efficient method, of attaining that objective? It is not necessarily embarking on spheres of activity, or undertaking duties, which, however beautiful they may be, are after all more or less extraneous to our Theosophical sphere of duties; but in concentrating our thoughts and our minds on the heart of our Theosophical teachings: in living them, in teaching them, in giving them to the world, *so that we may change men's minds and hearts*. That is the most practical thing that we Theosophists can possibly do: Make men think differently, feel differently, and thereafter they will act differently! It is ideas, new ideas, grand ideals, that we must give to the world.

The time is coming in the far distant future, my Brothers, when men will walk this earth of ours like gods, because they will feel like gods and think like gods; and when we remember that in the core, indeed that the core itself, of every one of us is a spark of the Cosmic Life, indeed that very Life itself, and is therefore an inner divinity, we realize two things: first, that what separates us as human beings, and more particularly as Theosophists, is in fact our different respective opinions; and secondly, the lack of a realization that what I have within me, you also have within you, and hence that we all are one in essence, one in essential consciousness and thought and feeling; and just here, O my Brother-Theosophists, there seems to me to lie the crime of this present striving of Theosophist against Theosophist, of mind against mind, of the attempt to make one opinion prevail over other opinions at the cost to mankind of the sublime realities or truths which we are sworn, as disciples, to carry into the world.

Now, therefore, the most 'practical' thing, outside of the other most excellent proposals that have been made, some of them really excellent, is for us Theosophists to concentrate on disseminating Theosophy as it was brought to us by H. P. B. from the Masters. That is as Theosophists the most genuinely practical thing that we can do; and, furthermore, if we do that, we can all meet together in good fellowship, in right feeling, in a common sympathy; for all Theosophical Societies accept the fundamental precepts of the Secret Doctrine, of the Ancient Wisdom-Religion of mankind, which H. P. Blavatsky brought first in our age to the Occidental world.

So therefore I think — I believe, I feel, I am of the conviction — that the most practical way in which we can work better together, in order to arrive at a greater and a nobler understanding of each others' problems and difficulties, is to agree that we can meet whole-heartedly on the fundamental Theosophical teachings which H. P. B. brought. Forget opinions, and remember that membership in H. P. B.'s own Theosophical Society was open to the professors of any belief: any religious or philosophical thinker could join the Theosophical Society, and remain a member in good standing; and so in actual fact it is today with the Theosophical Society with its Headquarters at Point Loma, California. From that tradition and principle we have never wandered.

Not all — as becomes obvious — not all F. T. S. or mere 'members of the T. S.' would be genuine Theosophists as regards philosophical conviction. As to these latter, that is another story. But let us for all time keep our Theosophical Movement as H. P. B. shaped it and as she handed it on to us: let each one of you, I beg, I pray, strive to keep fellowship in your respective Theosophical Societies open to all, without any dogmatic creeds, without any 'Concordats' or lists of 'Articles of Belief.' Let us avoid the fatal

error into which the early Christians fell, who in some cases at least had noble motives, admirable motives, in doing what they succeeded in doing, just as is the case today with a number of earnest Theosophists who believe that a practical way of reuniting the Theosophists of the various Theosophical Societies in a common work is by the brain-mind method of drawing up a list of Articles of Belief, which would serve as a 'symbol' around which all Theosophists could unite, and to which they could subscribe.

Alas, history shows us all too clearly that in a little while a 'symbol' becomes a creed, and that creed becomes hard and fast, because it becomes dogmatic; and then sectarianism and bitter strife and the aching of broken hearts and disappointed and uneasy minds follow in regular order!

As to genuine Theosophists, Theosophists by conviction, those who believe in the teachings of H. P. B.: it is to these more especially that I now desire to speak. It has always been a joy to me, my Brothers, to listen to the Theosophical interpretations of a genuine Theosophical student, interpretations, I mean, of the writings of our beloved H. P. B. I listen to these with deep respect. I have never had the remotest wish to condemn or to condemn any interpretation of any genuine Theosophist which I have heard. But while this is so, I have also found that many of these interpretations of H. P. B.'s writings have been inadequate, they have been incomplete, partly from lack of a sufficiently spiritual vision, and partly also from lack of a sufficiently keen intellectual insight, and sometimes also from lack of a sufficiently adequate brain-mind training in the ordinary workaday knowledge of the world's store of facts; and the consequence is that each man's interpretation of H. P. B.'s teachings is obviously his own, is limited or enlarged by his own limited or larger experience and training, and in the last analysis, therefore, is, as I have said, an

inadequate and incomplete and therefore imperfect interpretation.

The interpreter himself is the basis of his interpretation, and no such interpretation should ever be accepted as being the crystal-clear waters of truth, the crystal-clear truth itself. So much for that.

But while that is true, and also while that is the pathway for the individual himself, that pathway which for the individual leads ever more inwards and indeed has no ending, for if followed faithfully and sincerely it leads to the very heart of the Universe ultimately: admitting this — and indeed I will do more than admit it, I would emphasize it as a truth — nevertheless we must not forget that genuine Teachers are needed, men whose inner vision is quicker and more penetrating than that of other men, men in whom the inner faculties have been awakened — and I mean the spiritual and intellectual faculties, not the psychical ones, for it were much better to leave these untouched in our present age. In our own day, and for Theosophists especially, recognition of a true Teacher is needed, who will interpret that which the greatest Sages of the world, the Fine Flowers of the human race — Titans in spirituality and in intellect — themselves have been in their turn the noble Teachers and Interpreters of.

I tell you, my Brothers, that there are such Titan-Teachers in the world even today. Even in our grossly materialistic age there are still a few of these, and it is upon the construing of the Ancient Wisdom of the gods by these Teachers that in the past has been laid the superstructure of the different religious and philosophical systems of the world. A Sage and Seer was the inspirer of each one of them. It is true that as time passed, these superstructural teachings became distorted and misunderstood, so that humanity in general from time to time has lost its

instinctive faith in now one and now again another of these originally grand systems of thought.

I do not blame anyone for feeling a closing of the brain-mind against my statement of the absolute need of Teachers of the Ancient Wisdom, because the world today, alas, is conscious of a new philosophical Babel rising in many quarters from those claiming to possess the Word of Truth and who pose as Teachers. I say merely what H. P. B. herself on more than one occasion said. Don't I know how difficult it is to judge aright and to select with discrimination! Have I not seen human hearts break in sorrow and human minds misled by trust wrongly placed in would-be teachers? Don't I know the sickness which ails the Theosophical Movement itself today? But here is the test, my Brothers, by which you may select, sort out, set apart, the sheep from the goats. The test is the following: Is the teaching given universal? Is it a key to all the great religious and philosophical literatures of the world and of all ages? Is it on all fours, and does it run parallel with, and is it identic with, the teachings of the Masters of Wisdom and Compassion and Peace? If it is, and you so understand it, then my suggestion is for you to follow the giver of such universal keys.

I have heard some people say that we need a new truth brought to us, that what H. P. B. wrote was good enough for her time, but that that time has passed, and we have evolved. I sometimes wonder if these good people have ever really understood H. P. B. and the Wisdom that she brought. Truth is truth from the beginning of time, which means eternity, for time in one sense had no beginning. Truth is as ancient as the Universe. What was true ten billion years ago is true today, and what is true today will be true ten billion years hence; and the teachings that H. P. B. brought are the very truth of very truth, the very spirit of very spirit; and on this foundation all those who agree that she taught

truth can meet on a common ground. That indeed is the foundation that I am convinced we can all meet upon and work together upon.

I will tell you frankly that I am working for a unification, a reunification, of all genuine Theosophical hearts into one spiritual brotherhood, with the teachings of the Masters, as originally coming through H. P. B., as the foundation-stones of that Temple of Wisdom which I hope to see builded. I do not care what opinions, religious or scientific or philosophical, other people hold. That gentle lady now sitting in the audience to my right, Miss Debenham, spoke so admirably, just like one of our own. Again, Mr. Hamilton Jones, sitting before me, spoke like a man after my own heart. The gentle lady from Austria, Miss Karsai, and Brother Shastri who is one of our own — they all seemed to tell us exactly the same thing but in different ways; yet as concerns all who have spoken today I have sensed an unvoiced feeling lest the speaker be misunderstood. Cannot we do away with that? Cannot we all work together on the Theosophical fundamentals, in the genuine sense of this last word?

What we all want is truth. Let us therefore find that truth and follow it, which we can do in the grand original Theosophical teachings of H. P. B.; and let us remember that it was H. P. B. who collected together the first members of the Theosophical Society and gave to them the key in the majestic doctrines of the Ancient Wisdom-Religion which she elaborated in her later years among us. In these words lies the reason why I am so heart-faithful to her.

Does anyone mean to tell me that our Brother-Theosophists of Adyar are consciously disloyal to H. P. B. merely because they have certain teachings that other Theosophists call neo-Theosophy? I believe that they mean to be and think they are as

true to H. P. B. in their hearts as we know we are, and there are Adyar Theosophists here in this room who I know will support this statement. I do not care a rap what Mr. Leadbeater teaches, nor what Annie Besant teaches; I have always sought truth, and that truth for me is found in the Ancient Wisdom-Religion of mankind which H. P. B. brought; and when I find individuals teaching that truth, them I call Brothers in this Work. One such was H. P. B. That I know. One such was Judge. That I know. And one such was my great Predecessor Katherine Tingley. That I know. Many here did not know her; but am I going to turn my back on those who have not felt what I have felt and known? No indeed. I am going to practise the brotherhood which I preach; and in witness thereof here is my hand in the spirit of genuine fraternity.

I desire to work with all true Theosophists everywhere. It is a matter of utter indifference to me what mere opinions a man holds. O my Brothers, cannot you see that if people could ignore opinions and study the essentials of things — the genuine essentials, not the non-essentials like creeds and dogmas, but the essentials — we would then be one Brotherhood even as we were in H. P. B.'s time?

Dr. Besant sent to me a beautiful telegram from Geneva, in answer to my invitation to unite in brotherly co-operation. I gladly bear testimony to that acceptance. Dr. Besant and I, I suppose, if our views as individuals could be accurately and adequately described, would be in many respects at opposite poles of thought and feeling; but am I going to cast a brother into the 'outer darkness' or consider a brother-soul beyond the 'pale of salvation,' because her opinions are not mine? Don't you see what I mean? I am using this illustration in order to show you what seems to me to be the most important and most practical thing for us Theosophists to do: to forget the opinions and to hold to the

fundamental Theosophical realities. For me, these realities are in the teachings of the Masters, and they can be found in H. P. B.'s works. Of course they are not found there merely because our beloved H. P. B. wrote them. If any individual person had written them, the truths would be the same. It so happens, however, that I love H. P. B. because she was H. P. B.; but, after all, that is my own affair. I can easily see that there are many who could not, at any rate who would not, understand H. P. B. as I see her and understand her, but am I going to condemn such because they differ from me in views and in feeling concerning H. P. B.?

Another thing: I do not think it a practical method for bringing about our working together, my Brothers, merely to sit together at a table in a brain-mind way and in a brain-mind way seek brain-mind points of agreement. That method has been tried so many scores, indeed hundreds, of times, and has always failed, for it invariably leads into discussions which in their turn will lead to argument, which again leads only to wounded feelings and further causes of misunderstanding, concerning what Timothy Dexter or G. de P. or Dr. Besant, or some other prominent Theosophist, thinks to be 'an essential.' I think that such brain-mind methods are worse than futile: I think that they are dangerous. Isn't it much better to be practical than to follow the methods which have proved their impractical and futile and dangerous character? If we Theosophists cannot unite on the basis of the spiritual and intellectual verities which we have from the Teachers, and which we all know that we accept, we cannot unite and remain united merely by subscribing in a brain-mind way to a list of Articles of Belief, which as individual teachings all of us already accept. Why not, instead of doing this, unite in our love of and belief in H. P. B. as the Masters' Messenger. You have all the Theosophical teachings hitherto known to the world in her writings; why not, therefore, recognise this obvious fact and

accept them all, instead of drawing up a new list comprising only a few of the great doctrines which she taught?

I readily see that many of you may be thinking that I am referring to the ideas of our Brother, Mr. William Kingsland, whose name I now mention for the first time. I have thought of him. I have done my best, my Brothers, to induce him to accept my outstretched hand of Theosophical fellowship; and, if I understand him aright, he has refused to do so whole-heartedly because of certain grounds of opinion which he holds concerning what he imagines to be my beliefs and methods and opinions. Of course he has a perfect right to do this, and I do not criticize him for exercising his indubitable right to follow what I believe he believes to be his conscience. But I regret his absence from this gathering, for I should have been so glad to have spoken with Brother Kingsland as man to man, and from heart to heart, precisely on the essential principles concerning which he writes so eloquently; and I am pretty sure that we should have arrived at a good understanding — not by any brain-mind discussion which would infallibly lead to argumentation, which in turn would lead to each of us two feeling that he himself is right and the man on the other side of the table is wrong; but by meeting each other just as we here are meeting today, in friendly interchange of views, and by an avoidance of controversial points, we thus could have followed the pathway of understanding by the simple method of fraternal sympathy on basic teachings, which we both recognise to be genuine Theosophy, and each without requiring the other to subscribe a formal brain-mind statement of what either might feel to be an incomplete list of Theosophical essential teachings.

There are a number of other matters, Mr. Chairman, which it would be of fascinating interest to us all to speak of, but it would be taking too much time to enter upon them. Before our meeting closes, I desire to say that in my judgment our main object has

been successfully accomplished. I am very happy about this gathering in fraternal conclave. I desire to thank all of you for having had the largeness of mind and the genuine Theosophical spirit inducing you to come to this meeting. I know that you all want in your hearts just what I want; and I want to be brotherly with you all, and when I say 'I,' you know that I voice the will and feeling of the Theosophical Society with headquarters at Point Loma, of which Society I am the present head, and by our Constitution I am authorized to declare and to direct its policy; and I tell you now, speaking to those who do not understand what that policy is, that it is the identic policy of H. P. B. and of the Masters who were behind her — and nothing more. By our Constitution I am authorized to declare the policy that our Society shall follow, and therefore do I speak in the first person. I thank you in the name of the Theosophical Society with headquarters at Point Loma for coming here today, and for listening here so patiently to me, because I know that as yet I am a relatively unknown man in the Theosophical world. Some good people seem to think that under a hat I hide horns on my head, and actually I have been called a 'Dugpa' and a 'Black Magician,' simply because I have been Theosophically honest enough from the very beginning of my work frankly to say what my principles and my hopes and my objectives are. But I do not mind these ludicrous misunderstandings of me. My answer has invariably been that when these critical Brother-Theosophists know me better and understand me better, they will, I hope, then love me, and I will bear towards them the same fraternal love that I give and receive in the case of the members of our own T. S.

In the future, and I see it clearly — no, not by any psychic vision, I do not indulge in that — but my logic, my instinct, my spiritual feeling, tell me that in the future the Theosophical Movement will be once more a unified organism, somewhat changed it may be

from what it was in the days of our beloved H. P. B., but with her teachings as the foundation of its life and its activity, and with the same policy guiding its destiny. I yearn to see this accomplished in my own lifetime, if I can bring it about. This basis of mutual understanding and of a common fellowship I do not want to have written, I do not want to see it set forth in black and white on paper. I want it based on the mutual understanding and tacit acceptance of genuine Theosophists and honest men, and to have it clearly understood that any man, or any one of the component Theosophical Societies will be free to withdraw from such association at any moment when it should please them to do so. I yearn to see this Spiritual Brotherhood that I speak of composed of all the Theosophical Societies in the world, and all working together for a common end, confessing by their action of unification and by the doctrines which they teach that they believe in the brotherhood which they preach.

This is not an unattainable ideal which lies beyond the bounds of possibility. It is easily to be brought about, and by the only way which is practical and practicable: Change men's hearts and minds to forget the opinions which they cherish so dearly, and to consent to work on the basis of the essential spiritual realities of life which we all acknowledge as fundamental, essential Theosophy. That is what I want, and I believe that the members of the Adyar Society and that the members of the United Lodge of Theosophists and that the members of all the various different Theosophical bodies, all have pretty much the same hope and ideal latent in their souls. I know that they all feel that they are working for genuine Theosophical principles, and I hope that I am large-hearted enough and broad-minded enough to realize that they have as much right to their opinions and feelings as I have to mine; and I hope that they are broad-minded enough to know that we all are brothers, fellow-Theosophists, every Society

having its own difficulties, its own problems, and its own line of work in the world.

Do you not know that the Path to the Heart of the Universe is different for every living entity, and yet that all those paths merge into One? Each man must tread his own evolutionary path, which in the world's foolish view means that in his ordinary brain-mind way each man must hold fast to his own opinions. But verily this is a mistaken view. Opinions! It is opinions that separate men in politics, in religion, in all the ordinary affairs and avocations of human life. It is so, alas, even in our own Theosophical Movement; it is so in religious and philosophical societies everywhere. Men worship opinions instead of realities.

I know indeed that all these various Theosophical Societies have their respective and differing opinions; but I also know that each one is pursuing its own line of work and is, I believe, trying to do good in the world; and I also know that each one of them, as well as every individual composing their respective fellowships, is following its or his own pathway to the Heart of the Universe. Let us then remember this great truth. It will bring generosity into our hearts and a kindlier feeling for those who differ from us.

I will now close, with the expression of the hope that this will not be the last meeting of its kind. Our gathering is an historic event, believe me, Brothers, in the history of the modern Theosophical Movement. I know that if these thoughts which I have attempted so poorly this afternoon to lay before you, are understood, and accepted in your heart — in other words if your minds and hearts will run parallel with them — we shall have taken a great step forwards towards the accomplishment of that Universal Brotherhood of humanity which the Masters have set before us as the main work of the Theosophical Society; and I remind you of a great truth which I will quote for you in the words of the ancient

Vedic sage:

Tat savitur varenyam bhargo devasya dhimahi Dhiyo yo
nah prachodayat.

which we may translate and paraphrase as follows:

"Oh, thou golden sun of most excellent splendor, illumine our hearts and fill our minds, so that we, recognising our oneness with the divinity which is the Heart of the Universe, may see the pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light."

This is a paraphrase of the Savitri, perhaps the most sacred verse in the ancient Hindu scriptures, and it contains a world of truth, for it sets forth the spiritual oneness of all things that are — that all things are rooted in the spiritual Universe, nay, more, in the Boundless: that in THAT we forever move and live and have our being; and that our whole duty is so to live, which means so to feel and so to think and so to act, that day by day and year by year we may recognise this fundamental oneness with the Cosmic Heart, and manifest its supernal glory and strength in our own lives.

— Address at the afternoon session of the Centennial
Conference, London, England, June 24, 1931.

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To the New York Lodge
To the European Convention, London

TO THE NEW YORK LODGE

Each one a center of the Movement, each one a leader — The keynote of our work — Our task to set afire the imaginations of men — Learn to forgive, learn to love — The true leader gives all.

MR. CHAIRMAN, MR. PRESIDENT OF THE AMERICAN SECTION,
LODGE PRESIDENTS, AND COMRADES:

Your National President, Colonel Conger, has spoken ably and well of the journey which our beloved H. P. B. took in 1879. You know at that time, Comrades, everyone thought that because here in New York, in the New World, the Theosophical Society was founded, here it must stay, forgetting that Theosophy is universal, and that, strictly speaking, if we live in the esoteric spirit, in what the Quakers call the inner light, moving us to do and to dare noble things, then wherever that spirit lives, there is the heart and center of the Theosophical Movement, no matter what its geographical location may be at any time.

Every one of you is a Theosophical headquarters, and not only as our beloved Judge explained it: Make each one of you to be yourself a center of the Movement, a lodge of one; but I tell you more: each one of you should be and actually is a leader, a leader of men, a Theosophical leader, one more or less trained to guide his fellows. Oh! I pray that you do not forget this; for if this idea prevail among us, no matter what one may say about the relatively small number of adherents that the Theosophical Society at present has as compared with the many millions of

humanity if this spirit prevails, I repeat, we Theosophists shall be not merely the leaven raising the general average of humanity, but verily you will be leaders, guides, teachers; and that is what each genuine Theosophist should aspire to be. Tell yourselves and tell each other that you are leaders. Your present Leader by his position merely exemplifies that fact — the spirit of self-devotion to a grandiose Cause; and every one of you could have that same spirit, and I believe you actually have it.

It is not only puzzling, but it hurts me, when I hear our Brother-Theosophists of other societies say that they don't believe in leadership in the Theosophical Movement, and that they don't like that kind of thing. They don't understand! They don't see that it is the duty of every Theosophist to be a leader, to be a guide, to be a teacher, and to give full-handed and in measure overflowing, of what he himself has — flowing forth from his heart. Any man who does this is a natural leader of his fellow-men; and all Theosophists should aspire to be true leaders, teachers, guides — not centers only, but leaders and teachers.

Nothing can daunt this spirit of self-devotion. It will prevail over everything, because its fountain is love — love of mankind, love of all that is — of the sweet and gentle breezes, of the howling hurricane, of the stars and of the sun, of the sea and its deeps, of the earth and all that it holds, of the great spiritual realms of Being and all that they contain. All these are held together by love; and the divine flame working through all Being is love. Love is no mere sentimental emotion: love is vision; love is harmony; love is that which flows forth from one to others; and when a man or woman has this in his heart or in her heart, then he or she is a natural leader. I desire you all to be leaders. Don't be ashamed of this lofty calling. Proclaim yourselves as aspiring to be true leaders. No one in the T. S. is too humble to help someone else, to show the way, and the way-shower is the leader, the

guide, and the teacher.

Remember, Brothers, that Theosophy is the Wisdom of the Gods. *There* is the keynote of all our work — for this is Divine Wisdom; and remember also that each one of us, because each one of us is a child of the Universe and flows forth from the Universal Heart, can not merely know and be all that this Universal Heart contains, but can pour it all forth from himself. This is true Leadership again!

The very gods are behind our Theosophical work; but our task is to set afire the imaginations of the thoughtless and dumb millions surrounding us, to awaken them, to show them the path, to lead them along that path, although perchance their feet stumble in the way at first. I long for you to be leaders. I long for you to get the leadership spirit! I yearn for you to be aggressively active in Theosophical propaganda, as indeed you are now beginning to be. It is our common duty! Think what we have to give — fountains of wisdom which never run dry, the very love of the Universe which keeps the stars in their courses and the atoms of our bodies in harmonious union and working! Nature is with us! Time is with us! Destiny is with us! The very hearts of those who oppose us are with us — and they don't know it! There is the pathos of the situation.

But mark you, Brothers, because of this fact, it means that we can win those hearts. If we study wisdom in action, cleverness in action, a little of the diplomacy of the heart, then before you know it, our opponents will be taken by storm and we shall be with them in our union. They will accept our outstretched arms of fellowship.

Never neglect an opportunity to set wrong things aright, when these wrong things are said about us and our work. Do like Brother Meek over there in the corner, who is gifted with a facile

pen. (Forgive me, dear Brother Meek, for speaking thus publicly of you.) He writes well; he knows how to do this kind of thing; he seizes every opportunity to correct a false impression about us that a newspaper may print. This work is also good advertising. He does it, because he, too, is getting the spirit of genuine leadership; he is beginning to see, and to feel, and to hear the inner voice. Every Lodge President has an onerous responsibility upon him, because he is a leader of leaders — or, to put it another way, he should be a leader of people who should be Theosophical leaders. I desire you all to be Theosophical leaders and teachers.

I emphasize this, because it is going to be a part of what I shall have to say to the peoples in the countries to which we are going. Our sojourn abroad is going to be a period of intense Theosophic activity and I hope of awakening — a new gospel with new thought. Beautiful is the feeling that comes with realizing that the Masters are behind our Work and that we have remained true; that we have not wandered from the path; there is nothing to be undone. Oh, how beautiful this is! It is wonderful to feel that the path is clear before us; that all we have to do is to walk it; and we must walk it by letting the love in our hearts flow forth to all, to foe and to friend without unjust discrimination.

Let us learn to forgive, because that is one of the first lessons of love, impersonal love, of course. Let us learn to love; because then we may easily and can easily guide. When we love we become leaders despite ourselves. You simply cannot avoid it. When you love a thing you will begin to do it; you will begin to work aggressively for it; you will love it evermore; you will want more of it; you will want to share it; you will want to give it; and despite yourself you become and are leaders — true Theosophical leaders. Here is the difference between mere worldly, human ambition — the desire of small-minded and often mistaken men to 'lead,' as they think, and the natural-born Theosophist giving

from the abundance of his soul.

The true leader, the true lover, gives all; never questions; never asks, but gives; and oh! the recompense, the guerdon, that comes unto him a million-fold. It is beautiful to love one's fellows. Under love's sunny influence the human heart opens and expands and grows; and the more it opens the larger is the power flowing forth from within, which is love. Here again is a thought: love gives wisdom; because true love is clairvoyant; it sees; it knows; you cannot deceive it. It is only personal love, the love of the lower things, which misleads us. Simply because it is a distorted form of love has it the power that it does have. But impersonal love flows out without question to and for everybody. Wisdom follows in its train; for I tell you that wisdom and love are truly one.

Remember that when you love, you lead, despite yourself. Try to set aflame the hearts of others with this idea. Don't be afraid of being a *Guru*, to use the old phrase. I am not afraid of any 'Gurus' who ever lived! I can control them because I know how to take their hearts by storm when I find it best for my work to do so; and I want you all to be Theosophical Gurus — of course in the proper way. I don't want you to, set yourselves up and pose and all that kind of thing, because you really could not help anybody or hold anyone by acting like that; you could not long hold the attention of the people you would try to teach; but the genuine Theosophical teacher commands attention and devotion everywhere and it is the latter you should strive to be.

— Address on eve of departure for Europe, to New York Lodge and several other Lodges, September 16, 1932.

TO THE EUROPEAN CONVENTION, LONDON

Following a discussion on 'Principles of Government of Lodges and National Sections' (Hierarchical Versus Democratic). Mr. J.

W. Hutchin, President of the Liverpool Lodge, spoke on behalf of the hierarchical form of government, and Mr. A. H. Barlow, Treasurer of the English Section, T. S., spoke on behalf of the democratic form of government.

MR. CHAIRMAN AND COMRADES:

Brother Hutchin spoke so beautifully that it seemed to me that it was one part of my own heart that was speaking in his words; and then Brother Barlow arose and also spoke so beautifully, it seemed as though it was another part of my heart that was speaking; and I said to myself in answer to the first speaker: Verily thou persuadest me; and I said in my heart in answer to the second speaker, Brother Barlow: Verily, thou also persuadest me!

I think that we may find here the clue to what is, and always has been — at least to me — a most unfortunate and misfortunate division of men's minds and hearts between systems of belief which have wrongly been called divergent and opposing. Brother Barlow pointed out so truly that the very essence of democratic government is that the individual shall feel himself and actually be a component and integral part of the governmental machinery; but mark you, can there be a hierarchy composed of individuals disconnected and separate? The very structure of hierarchical government is that the fire of life and of thought, *i. e.*, the delegation of authority, exists from the hierarch or summit through all intermediate stages down to the lowest, and that each individual member throughout the hierarchy is an integral portion of the government of which he forms apart. I never have been able to see any essential difference between the hierarchical and the democratic forms — never. It is merely political illusions in these respects which have led men's minds astray, and have disturbed their intellects. There cannot be a hierarchy without a

delegation of authority from top to bottom, which is equivalent to a delegation of responsibility from the head to what men call the lowest integral element of the hierarchy. In a hierarchy every individual is not merely an integral and component part of the hierarchy, but *de facto* takes his own individual work and is individually responsible therefor; and in a democracy it is exactly the same — or should be.

Remember that these two terms, *hierarchy and democracy*, were derived from the Greeks — a people of subtil and nimble intellect, but likewise one known throughout their history as possessing little political coherence, and therefore subject to all the political weaknesses. They never were able to form a really efficient and advantageous government among themselves, even since the time of the best period of Greece — say the era of Pericles of Athens, for instance; and yet we Europeans have followed these inadequate Greek principles of government, and particularly in modern times their democratic ideas, as being the ideals of governmental systems. Equally with the Greeks of ancient times, we Europeans have contrasted the Greek ideals with the ideals that prevailed for instance, in Persia, where what moderns in the Occident called an 'autocracy' or at times even a 'tyranny' prevailed.

I now submit that these Greek theories of government, however admirable ideally speaking, are wrong and inadequate for purposes of modern civilization, and I have always felt that we, members of the Theosophical Movement and aspiring children of the Light and in a sense servitors and representatives of our Masters, should be leaders of our fellow-men in spiritual and in intellectual thought, and not merely followers or trailers behind. I have always felt that our Society should not adopt and be subservient to the inadequate theories of political administration which prevail in the outside world, but that our own internal

form of government should be truly hierarchical; and I will tell you why I think so. First, because the hierarchical idea is copying Nature's own system by recognising its value from above, so to say, *i. e.*, looking down on the general scheme of social and administrative action, and cognising the life-currents running from the brain and the heart of Mother Nature into her outmost portions — a net-work of living intellectual and vital fire streaming everywhere. Thus a thought arising in a human brain finally acts, but acts indeed within and through its own lines and according to its own inherent responsibilities. This is the principle of hierarchical administration, and likewise, I submit, is the essential principle of what men call responsible democracy. Mind you, if democracy had no principle of delegated responsibility inhering in each one of the administrative elements, it would be simply anarchy. The democratic form of government, just as much as the hierarchical, involves responsibility to superiors in a rising scale.

I see no essential difference between the two forms, because the differences appear to me to be rather differences of structure than of essence; and if we had a form of government in which all the power resided in the head, and the arms and the limbs and the stomach, the heart and the spleen and the liver, and all the other organs of the body corporate, did exactly and slavishly and without individual responsibility what that head commanded — what kind of a body should we have? But fortunately we are builded differently. We are linked with the very heart of the Universe, and there is a delegation of life and of intelligence and of authority reaching from that Universe's heart right down to our feeble human brains; and our feeble human brains do not directly control heart or liver or digestion or blood-flow or, indeed, anything else — for the actions of the latter are what are called automatic, or relatively so, because all interlinked and

interconnected and interresponsible according to the hierarchical idea.

Think what it would be if we could at will change the processes of digestion, or if we could change our blood-flow, or if we were, following some feeble human desire, to tell our liver to do this or that! What havoc we would wreak in our helpless bodies. O my Friends, just think a moment! Consider Father-Sun: all within his kingdom are subject to his jurisdiction, and yet all are individually relatively responsible. From his heart are sent forth all the currents of life into the outermost fields of the Solar System, and every atom responds instantly and spontaneously and inevitably to the mandates flowing forth from the heart of Father-Sun. Yet, are not the planets individuals and responsible each within its own sphere? Are we men not bound to mother-planet as mother-planet is bound to the Solar System? And is not Father-Sun but a link in the ascending Chain of Beings comprised within the directing and administrative sway of some Intelligence still more grandiose than the Sun? Pause a moment in thought, Brothers. Don't let your ideas wander, I pray, I beg you, to dwell permanently in the feeble and inadequate methods of western Occidental governmental theories. Let us take facts. Let our minds and our hearts govern our actions — compassion, discrimination, pity, judgment — these are the principles that we as men should be governed by.

H. P. B. came forth from her Masters into the world to do a great work; she was charged to found a Society, and this Society was originally intended to have as its fundamental principle of government the utmost freedom for every individual member thereof, combined with individual inalienable responsibility; because only in this manner can a true hierarchical government exist. Tyranny is not hierarchical government; autocracy is not truly hierarchical government. Either involves a deprivation of

essentially hierarchical elements. Hierarchy means a delegation of authority — and of identically the same authority — from top to bottom, to use human words, making every individual composing the army of beings in the hierarchical system responsible for what each such individual does; *and just because* each individual is as an integral part responsible, is the system a hierarchy. Indeed, there are hierarchies everywhere. Even in ordinary commercial affairs in the Occident a man is responsible to his superior, this superior is responsible to his superior, and this latter superior is responsible to the head of the system and to the laws of the land — to which latter indeed everybody is responsible. A country, for instance — and this is growing more evident as civilization advances — is morally and even politically held responsible to the consensus of the general opinion of mankind — what the great Dutch jurist, the founder of modern European international law, Grotius (Hugo de Groot), called the common law of mankind. Again, we humans are all responsible to the laws of Nature, including as a minor example the laws of our common spiritual, intellectual, psychical, and physical health. Nature's structure and governmental system are hierarchical everywhere.

Frankly, I am amused at the distinctions commonly and wrongly drawn between the hierarchical and democratic forms of government. You could not have a proper hierarchical government unless there was a delegation of authority, and a trust, a sacred charge, passing from the highest to the lowest and through all the intermediate stages, and exactly this principle prevails in any democracy that is worthy of the name.

If we are, then, to carry on the tradition of the Esoteric School, the School of the Masters of Wisdom and Compassion and Peace who rule this Earth as our spiritual and intellectual Leaders and superiors, we must have in our Society an administrative system

which is hierarchical-democratic or democratic-hierarchical; and I prefer, in common with our Chairman, Dr. A. Trevor Barker, to call it simply hierarchical, because this manner of speaking involves looking at the system from above instead of from below.

I regret exceedingly to have to state that in my judgment the Theosophical Movement in general has failed in the past properly to understand these matters, my Brothers. Consequently, trouble and anxiety naturally came when what we know as the split in the Society took place at H. P. B.'s death. I do not desire to go into those painful details of past history which harrow our feelings, especially in this new and promising era of fraternization and attempted interorganizational brotherhood, for you and I and dear devoted hearts everywhere, with our Spiritual Leaders' help, are now trying to reunite these *disjecta membra*, the separated portions of our Theosophical body corporate commonly called the Theosophical Movement. I don't care to dwell upon these things at present; but nevertheless the split occurred because a failure in the ranks came about. As soon as our beloved Katherine Tingley took office at Brother Judge's death, slowly, little by little, she builded up a new psychology; and when she in her turn passed on, the Theosophical world was in such mental condition that it was ready for this psychology to become more widely current in the minds of Theosophists and to be better understood.

We must keep the spiritual link with our Masters forever unbroken. No matter what else happens, keep the link unbroken! If any one of you belonging to the T. S. fears that his prerogatives or rights as a human individual ever run any possible risk of being ignored or forgotten, then, Brother, you do not understand! Consider the work that I am striving to do. Do I, as the head of the Society, ever say to any Section: Do this, Do that? Never! As our General Secretary, Brother J. H. Fussell, has told you, my whole governmental policy is a delegation to responsible individuals of

portions of my own authority, thus making these individuals and those in their care fully responsible, arousing the interest of those into whose hands responsibility is thus put, and calling upon them to work within our structure of government as integral factors possessing individual initiative as well as delegated authority and responsibility. Arise, therefore, and take your proper place in our Masters' work. No single individual of the Society is dispossessed of delegated responsibility and the prerogatives of individual initiative. Is this 'tyranny'? Is this 'autocracy'? Assuredly not! To me, as Brother Barlow has put it, it is pure democracy of the highest kind, because it is pure hierarchical government. There could not be a hierarchy without individuals composing it, and the very essence of hierarchy means a series of steps or stages, on each of which stages there is a responsible individual in charge, each one deriving authority from the supreme head; and that supreme head again is but one of an army of others collected under one supreamer head; and so forth, we may say, virtually *ad infinitum*.

If the day ever come, my Brothers, when you find that the Leader of the Theosophical Society, or any President of any National Section thereof, becomes what the Americans call a 'boss,' you will then know that structural decay and degeneration have set in amongst us. The very essence of the hierarchical system of our Masters' work is brotherhood, love, compassion, strong intellect and vigorous and alert discrimination, including the incessant stimulation of the spiritual and intellectual faculties in the individuals composing our body-corporate. Remember these words. I look with pain and sorrow upon political discussions which I have seen arising in some of the other Theosophical Societies. It is obviously not my business to suggest changes or to interfere, because I am in these respects a mere observer, an interested watcher; but I observe and I watch with pain, for these

Brothers to my mind do not seem to understand what a true Theosophical Society's government should be. What is mere gain in membership unless such gain is brought about by the yearning to attain a greater spiritual and intellectual evolution or growth?

I say to you to trust your superior officers, as, for instance, the respective Presidents of your National Sections. If you don't trust them, then I ask, in the name of conscience, why do you stay within our ranks? It is all a matter of proper feeling and of proper understanding, for the life is greater than the form and our objectives are far nobler than any systems of striving for them. The Theosophical Society, as formed today, is indeed a hierarchical system of government, and for that very reason it is the most democratic institution on earth that I know of. It is no tyranny, it is no autocracy. Indeed, it is not a democracy as the word is ordinarily understood, but nevertheless it is most democratic, for its very principle of existence is the betterment of the individuals composing it, the spiritual growth of the individual F. T. S., and the sense of individual responsibility and of delegated authority which every genuine F. T. S. should not only recognise as his possession but which he should likewise strenuously cultivate. No one has ever heard me give an 'order.' Brother Barker will tell you — I believe he has already told you — that although the Constitution of the T. S. puts in my hands one or two rather extensive powers, I virtually never exercise them because there is no need to do so. I don't care to do so. If I were to exercise powers, as an irresponsible head, which in very truth I am most certainly not, the exercise would either be tyrannical or democratic, in the popular Occidental sense of the word, and I abhor both. There is no such tyranny as the tyranny of the mob — an acephalous tyranny without a responsible moral head. No, we Theosophists are linked with the gods, I repeat it, *linked with the gods*, and with their hierarchical systematic organization, and it is

our duty to recognise this fact and to obey, to use the word of Brother Hutchin's, but to 'obey' not as slaves obey, but as free men obey the dictates of conscience and the impulses to do noble deeds. Obey the Voice within! This is spiritual hierarchical government. Abstractly speaking, there would be no trouble about governments at all if all men simply followed the dictates of the god within them.

Now then, one last word. Every member of the Theosophical Society is by virtue of his membership a leader of his fellow-men. If he does not recognise this and if, in fact, he is it not, he is not doing his full duty. He should in duty be such a leader; he should strive to lead. Is it not obvious that we have a work to do in the world? What are we here for? Why have we as individuals joined the T. S. — for selfish purposes, each one to return to his own little hole of seclusion and there selfishly to meditate on the teachings that he has received, and try to grow greater by shutting ourselves within self-imposed restrictions? No, we must open our hearts, and expand our intellects so as to take the world into our brotherhood. We must lead spiritually and intellectually. Each one of you is by right and by duty such a leader. Therefore lead, and let the god within you guide you. Be proud of saying: I am a leader, I try to be one. I feel that I am not following the dictates of my own conscience and have not done my duty if I don't try to lead my Brothers along the pathway of Wisdom and Peace and Love. Don't you understand me? Every Theosophist should strive to be such a leader; and over the leaders composing a Theosophical Lodge is their own leader, the Lodge President; and over all the Lodges in any Section of the Theosophical Society is the leader of the leaders of the Lodges, the National President; and over all the National Presidents there is the Leader of the National Presidents, the Leader of the Theosophical Society; and over the Leader of the Theosophical Society extends the authority

of the Hierarchy of the Great Ones ascending to the stars. I mean this literally, my Brothers. Ours is a spiritual Movement; we have a new gospel, a new message, to give to men; it is the message of the spiritual structure and operations of the Universe. I am happy that Brother Barker has put these agenda, in particular this agendum, down today for our discussion, because it gives us the opportunity to bring out the thoughts that we have been exchanging. We Theosophists are trying to demonstrate among men today, however imperfectly, the principle that the world is ruled by spiritual government — spiritual intellect, and cosmic brotherhood, love — and each one of us should exemplify these principles in his individual life.

I have now had my say albeit imperfectly and inadequately, but I have 'got it off my chest,' as folks say in the States; and I call upon you from my heart: Remember that in our own beloved Theosophical Society we are bound to follow not only the ideals but even the principles of governmental administration which the Masters attempted to bring into the Society when H. P. B. first began her work in the world. It is the principle of Universal Brotherhood, of cooperation, of mutual love and trust. Trust your National Presidents; trust your Lodge Presidents; put the man whom you may choose by vote into office, but once chosen then trust him or trust her. Then as a Society we shall succeed, because we shall be working with mutual affection and confidence guiding our footsteps. Nothing will prevail against trust, which is but one of the forms of brotherly love.

— Address to European Convention, London, October 8, 1932.

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AT THE LONDON HEADQUARTERS

Sacred charge given to Theosophists — Dangerous tendencies in Theosophical Movement — Broad platform of T. S. — Teachings must square with H. P. B. and Masters — Truth may be had at any time — Importance of keeping mind fluid and receptive — As a Movement we have not universally followed the teachings of the Masters — Essential meaning of H. P. B.'s teaching — Guides of mankind — Spirit of genuine brotherhood.

FRIENDS, COMRADES, AND BROTHERS:

You have just heard the reading from our beloved H. P. B., and the thoughts that we have heard from her were the very thoughts that, curiously enough, were running in my own mind as I came up to town from Oakley House. My imagination constructed pictures of what civilization on our earth would be if all men, not merely Theosophists, were to follow the lines of thought and the indications to spiritual progress that our beloved H. P. B. laid down in the extracts that our Chairman has read to you tonight. To my mind they contain — I will not say the very essence of Theosophy, but at least a part of it — the principles of conduct that should guide every genuine Theosophical Society professing to be faithful to the tenets of the ancient Wisdom-Religion given to us by the Masters of Wisdom and Compassion and Peace. In what H. P. B. here wrote to the American Theosophists, we find all the sign-posts, so to say, on the pathway of Theosophical progress and peace, and the lines of direction masterfully presented, enabling us to construct a universal fraternity not only among ourselves — among the at present, alas, separated fragments of the Theosophical Movement — but the principles of conduct in

thought and action which will lead, not only to a reunification of the separated fragments of the Theosophical Movement as it at present exists, but to a unification of men's minds and hearts into a spiritual brotherhood, without dogmas and without popery, but with genuine and capable Teachers.

I will tell you frankly that I am a Theosophist; I try to be a *pukka* Theosophist. I have little patience, I am sorry to say, with those who profess Theosophy and fail to practise it, that is, with those who say they believe in it and then fail to live it. We Theosophists have a sacred charge given unto us, it matters not to what Society we may belong, nor to what affiliation we may claim adherence. We are by natural law, and therefore we should be in our acts and in our thoughts, brothers: brothers in thought, brothers in conduct, brothers in act, brothers in work; and all the teachings of the Masters and of their Messenger H. P. B. lead directly to that one objective, a practical Universal Brotherhood. We are but hypocrites, every one of us, if we refuse to live up to the teaching which we say we believe in, and which we present so glibly to the public, but which too often, alas, we fail to practise.

There is the challenge. I am not unbrotherly in speaking as I do, because, if I have a brain which knows the right, I have likewise a heart of compassion which speaks. I never accuse others; nor do I ever blame unkindly, because I point out dangerous tendencies which have arisen in the Theosophical Movement. Who am I, or who are you, that we should blame unkindly our Brother-Theosophists even for their failings? Let us remember that they are at least learning. But when it comes to questions of truth and of Theosophical doctrine, there indeed it may be that we shall have to part company, because truth is truth, and right is right, and there is in very fact such a thing as genuine Theosophy and false or imperfect Theosophy. But even if we have to part company on points of teaching, we can at least be brotherly, we

can at least work hand in hand along a part of the road that we are all following. All of us are advancing, albeit slowly, to that goal of relative perfection to reach which the call has come to us.

We all speak of the teachings of H. P. Blavatsky. What are they? Ideas given to us for our intellectual enjoyment only? Or to take unto ourselves as selfish individuals and thereafter try, alas, to hold as our personal property within the small restrictions and compass of our own puny brains and hearts, and say: "*This* is what the Masters taught, *this* is what their Messengers have brought to us," and that all that a brother thinks which may be different from what we conceive, is dogmatism, or is significant of popery, or is significant that the brother is taking the downward path? What kind of uncharity is all this? Does it exemplify the spirit of brotherhood and forgiveness? Is it the Theosophical spirit of mercy and charity? Is it the spirit of peace? Is it the spirit that is at the heart, and, indeed, is the heart, of our wonderful Theosophical teachings?

The platform of the Theosophical Society is wide enough to accommodate all kinds and shades and varieties of human opinion. There is but one prerequisite to Fellowship: the acceptance of the fact of universal brotherhood; and I challenge anyone, if he wishes to do right as a Theosophist, to restrict this platform to any smaller compass than that. If Theosophy is anything at all, it is something that we must live by, not merely say that we believe in it. If we do no more than the latter, we are but mere sectarians, no matter what our professions may be. It is living the life which is the test.

If some brother of some other Theosophical Society is foolish enough to try to set up a popery or to change or to distort our sublime Theosophical doctrines, does this impose the duty on me of ranting against him in a spirit of uncharity on the one hand; or,

on the other hand, am I obliged to follow him in his errors? Of course not! I am not obliged to do either. It is quite likely that I might feel a moral duty laid upon me to point out his errors, but to do so in a fraternal spirit of brotherly love and of forgiveness. Don't I know, have not I worldly wisdom enough to know, that popery in a Theosophical Movement cannot stand, and in time will fall of itself? Why should I condemn and damn a brother because his opinions and feelings in Theosophical matters differ from mine? But — and this is a reservation of extreme importance — when he, or if he, comes to me and asks me to accept opinions or a Theosophical administration which I believe to be erroneous and dangerous because they don't square with the teachings of H. P. Blavatsky and the teachings of our Masters, shall I accept them, and is there an obligation laid upon me to accept them? Of course not! Shall I be thought to be unbrotherly because I refuse to accept what I inwardly *know* to be wrong? Of course not.

Let us then exercise our wonderful faculty of common sense. To me the teachings of H. P. B., which are the teachings of the Masters, are truth imbodyed in words, and I think that I can use no stronger phrasing than this; but does this, again, mean that all the innumerable truths of boundless time and space have been given to us within the narrow compass of the two volumes of *The Secret Doctrine*, or of *The Key to Theosophy*, or of *The Voice of the Silence*, or of H. P. B.'s other magnificent teachings? What folly! What insane egoism to imagine, for anyone to imagine, whether he call himself a Theosophist or otherwise, that his opinions and interpretations and deductions, and, as he thinks, his extractions of truth from the covers of *The Secret Doctrine* for instance, encompass the entire range of universal reality! I repeat, what insane egoism! Some Theosophists read and study H. P. B.'s works and do it earnestly and through years, and then because of this

earnest study of many years conclude that they have comprehended her teaching and pretty nearly all of it, and soothe their conscience perhaps in doing so with the mental opiate of the familiar statement, "Of course there is a great deal more that could be drawn from *The Secret Doctrine* if you take the time to look for it." This is obviously true, but let this obvious truth work much more strongly to prevent the declarations of personal superiority that such long years of earnest study, alas, sometimes produce. Unquestionably H. P. B.'s magnificent *Secret Doctrine* contains keys to deep mysteries of the Universe and of man's own being, which no Theosophical student, at least none known to the speaker, has ever yet uncovered. But it is a pity that recognition of this fact does not make some of our old-time Theosophists more charitable in their judgments of others who may have found in *The Secret Doctrine*, or discovered therein, verities which these critics themselves have not yet dug out. Such Theosophical egoists need chastening; they need the softening, refining, and purifying influence of the buddhic principle within us — a principle which gives us not only Buddha-like pity and compassion, but is the source of a powerful intellect and an understanding heart.

Mind you, I am intolerant of intolerance, I am a hater of hate, I am a lover of love. I venture to say that within the teachings of H. P. Blavatsky as they were given to us — and I will take her book *The Secret Doctrine* only because that wonderful book contains the main principles of the most recent delivery to us of the Wisdom-Teaching of the gods — I venture to say that her book, *The Secret Doctrine*, contains the elements of boundless kosmic truth; but to anyone that says that nothing further can reach the hungering hearts of men from the same Masters unless they understand from their own initiative, from their own inner faculties and powers, the hints of boundless verities that *The Secret Doctrine* contains — to anyone who speaks like that, I say:

"Brother, you greatly err. Who are you that you presume to criticize the actions and the policy, age-old, archaic, existing from immemorial time, of the Masters of Wisdom and Compassion and beautiful Peace?" Indeed, they send forth their Envoys and Messengers whenever they please, and who shall say to them, Nay!

Because H. P. B. stated in a certain well-known passage of one of her writings that at the end of every century a new effort is made by a special Messenger, is this undoubted fact exclusive of all possible intermediate imparting of truth? What an ambitious and Theosophically foolish deduction! Is the delivery of truth so mechanically arranged that it will pour forth in certain eras, or parts of eras only, and in such eras, or parts of eras, flow relatively unrestricted; and in other eras the mechanism lie silent and inactive? What curious illogic, and how arbitrary, and how unnatural is this ideal! I tell you that truth may be had at any time, by any son of man who will raise himself inwardly to take it, for the taking of truth is a taking by strength — strength of intellect, strength of spiritual faculty, by intuition, by inner spiritual and intellectual power. Nothing can shut me out from the Universe which is not only my Home, but in essence is I Myself, and You Yourselves.

It is childish and shows an utter misunderstanding of the Theosophical doctrines dogmatically to asseverate that Theosophy has already been given and cannot be given anew now, and that the message of one era is exclusive of another message from the same divine source coming before the next special era of outpouring; or that the message given in any one era contains all that the one era can comprehend; for this is a lie. I tell you that the way by which to introduce dogmatism, sectarian hatred, and all the other evil things that follow in the train of these twain — I say that the way to introduce these evils

into our beloved Theosophical Movement and into its various Theosophical Societies, is to set up barriers, frontiers, of any kind, and to say: Within these certain things happen, or don't, as the case may be. Who are the wiseacres who think they know so much as wilfully to misinterpret H. P. B.'s teaching and to violate every instinct and intuition of the human heart? Who has the right to presume to dictate what shall or shall not be, or what is or what is not done, in any one era? Let us keep our minds fluid, our hearts unlocked, our brains expanding. Let us be ever ready at all times and in all places to be receptive of a greater truth than that which now we have, or in the future shall have. I hate sectarianism with all the energies of my soul, and I am its sworn foe. The way by which to stop 'popery' intruding its evil influence into our ranks — and I now speak only of the Theosophical Movement — is to keep our minds open, to know that we can have truth at any time when we become worthy of it, to think for ourselves, and to stand, each one of us, on his own spiritual and intellectual basis of thought and of appeal to the divinity within, ever-living, deathless, stainless, and always ready to communicate its divine flame of wisdom and love to hearts and minds which are opened to receive in the proper spirit.

On the other hand, don't I know that evil things have crept into the Theosophical Movement? O Brothers, I know it only too well; but they have crept in just because Theosophists in so many cases have been unfaithful to their trust. As a Movement, we have not universally followed the teachings of our Masters, not even as they have been given to us through H. P. B. Too many Theosophists have become exclusive, have become restrictive, and to a certain degree have become sectarian in spirit; and emphatically I don't mean particularly our own beloved Society of Point Loma, whatever its other faults may be, because in these respects it is the least blameworthy. I am speaking of the

Theosophical Movement as a whole, including every variety and brand of Theosophists, excluding not one, yea, not even ourselves.

It is high time that we Theosophists had the courage to tell the truth to each other. I am ready to receive any truth. Tell me something that will improve me, and I will receive it gladly and bless the giver for the communicating of a new light. The Theosophist is not only a truth-seeker, but he is a truth-speaker, and no man who allows his mind to be befouled with falsehood and untruths can or will be a giver of truth.

Do you know what the essential meaning of all H. P. B.'s teaching is — that teaching which tells us of the nature, structure, origin, destiny, operations, and laws of the spaces of Space, of the frontierless fields of boundless infinitude? It is that the Universe and we, as individuals, are one; and that at any time, in any place and we can make our own conditions — we can enter into the Great Peace, into the great Silences, into the great realms of spiritual Light, and take therefrom what we will; and our taking will be strictly governed, limited or expanded, by our own inner powers of observation, of grasp, of comprehension, and of reception. This is the spirit, the essence, of the teaching of H. P. B., as indeed it is of all the great Sages and Seers of the world.

But now, having said this much, let me turn to the other side of the matter. Does what I have said mean that the Theosophical Movement is an acephalous organization, a headless, anomalous body, wandering without guidance in the Wilderness? Or are there guiding Intelligences back of it? Further, is there no bridle, is there no rein, that we can put, and rightly put, upon the vagaries and fantasies of ambitious protagonists of theories and policies, and upon mere seekers for place and power? To be sure there is. It is what I have already told you. Your own conscience, your own intuition, will tell you if such or such other wanders

from the truth. This view does not include any uncharitable condemnation of others. It means only that those who strive to be genuine Theosophists will refuse to accept and to follow what the vision of our conscience and of our intellect shows us to be erroneous or evil. If you uncharitably condemn, you are falling into error. Condemnation of evil is a duty, but we must condemn the thing, yet forgive the doer; and in addition to all this, keep ever in mind that there are Teachers, those who have actually gone behind the veils of the outward seeming and have taken wisdom and knowledge at first hand, as I have just said, from the great Heart of Mother-Nature, as each one of us should try to do if we are true followers of our Masters and of H. P. B. These Guides of mankind are truly spiritual Leaders and Teachers, and they are beings whom we should strive to copy, to emulate, to be students of, and to do as they do and did. They exist today; and who dares say, who will tell me to my face, that there is no one in the world today who can teach me a spiritual or intellectual truth until 1975? What madness! What a stifler of hope this is, and what a bar to progress, Theosophical or otherwise! What lack of understanding of the doctrines of our Masters!

Pause a moment in thought. Reflect. The gods live and are with us all the time; and each one of you is an incarnate god, and each one of you at any minute, night or day, can, if you know how, reach upwards and inwards and become at one with the divine Source of wisdom and love and knowledge and peace which is for ever the essence of your being. Knowing this, none ever thereafter can suggest to you or say to you, Nay! Verily there are others beyond us, greater by far than we, and they are at work among men all the time, in every part of the world; and no minute, no hour, no day, no month or year, finds them inactive, for they are perpetually laboring amongst us; and if you have not come into communion with them, then by this statement you

place yourself where you belong, and if you proclaim it publicly, genuine Theosophists know just where you do belong. It is the rule I am speaking of rather than the instances, and I have never feared the erratic and misguided claimants of special 'communications' from the Masters. Such men always advertise themselves by their mere statements as being foolishly ambitious or ambitiously foolish; for the genuine esoteric student who is in touch with the Great Ones never makes public announcement of this fact unless ordered to do so for impersonal purposes, and in the latter case we judge them by their lives and by the message which they bring.

It is brotherhood we want, the brotherhood which is courageous enough to tell a brother a truth and courageously to receive the telling of a truth, and to take it and to profit by it. This is the spirit of genuine brotherhood, the real thing. It is not prating pretty phrases all day long about Theosophic brotherhood and what the Masters do and don't, and what they have said and have not said, and what H. P. B. said and didn't say, which proclaims the lover of brotherhood and his fellow-men, in other words the genuine Theosophist; but the genuine Theosophist is he who *does Theosophy*: who is charitable, kindly, courageous in declaration of truth, impersonal in statement and in act, and willing to understand a brother's viewpoint. The true Theosophist cultivates modesty, kindness, firmness, truth-speaking, and welcomes with manly fortitude sorrow and pain when they come, because he knows that they will give to him a chastened heart.

Theosophy is very real: it is the doctrine of the realities in the Universe; and we are hypocrites if we talk about it and don't live it. As H. P. B. said: "Theosophist is who Theosophy does," not one who talks about it only.

So then, here is your check against the unlimited and ungoverned

introduction into our beloved Theosophical Movement of corrupting or disintegrating influences, of hunters for position and place, power, and *kudos*: the fact that Teachers exist and can be reached by those who prove themselves worthy, and that each one of you can gain all that such a Teacher has or will ever have by going within and above yourself, looking within and following the teaching, and then your hearts will be at peace with your fellow-man; you will then have courage to tell him the truth if needs be, because your own mind will see, and your brain will be cleared of the fogs of deceptive thought.

I do not fear the influence of mere '*gurus*' in the Theosophical Society. What does it matter to me if a man comes into the T. S. and tries to be a guru, tries to be a teacher, tries to gain a following? What should I fear? Are not the Masters with us? Is not my own heart pure? At least do I not strive to make it and keep it pure? And with pure heart and open mind and eager intellect, and at least to some degree an unveiled spiritual perception, why need I fear any advancing shadows of evil? I can face them and disperse them; and I have found that they feebly resist and finally vanish like wisps of mist on a hillside before the morning sun.

There is only one thing we Theosophists need really fear, my Brothers, that which springs up in our own lower nature — uncharitableness, unkindliness, impurity of thought and mind, unbrotherliness, lack of harmony and peace. I tell you — and say it with deep earnestness of feeling, and urged, impelled, by something within me which recently has told me to declare the truth to the Theosophical world, as I see it, and to fear no consequences that may follow I tell you, I say, that 'new' teachings are now in the giving, and that they can be had by anyone who is interested, who is a genuine Theosophist, who loves his fellow-men, who is willing to forgive and to forget, who is willing to follow the Path.

Human minds are the stiffest, hardest, toughest, most intractable things I have ever had to deal with; and human hearts, hard as they can be, are soft by comparison.

The Theosophical Movement has reached such a pass today that many Theosophists are *afraid* even of the thought of receiving a new truth, and quiver and shake in their seats and move with anxiety and trembling fear at the terrible idea! I tell you again that the pure in heart see truth, and those whose hearts are pure fear not. There is for them no counsel of fear. If you like not the new truth, then exercise your free will and reject it! You may err, you may make a grave mistake; but nevertheless, in so rejecting and in following your conscience, you exercise your prerogatives of free will and choice; and even if you make a mistake and reject a truth, the exercise of your will, if sincere and high-minded, has been good for you and you learn thereby. You will discover some day that what you then cast aside was possibly actually one of the stones going to the building of the Temple. But you will learn by your lesson and you will profit by it. Then you will at least in some degree become a helper, instead of an opponent.

I have tried tonight to talk to you very simply, and to state in simple and direct language, as best I could, a few thoughts that occurred to me concerning our beloved H. P. B.'s teachings when our Chairman, Brother Barker, read the extracts from one of her writings that you have heard.

— Public address at the Headquarters of the English Section,
70 Queen's Gate, London, on the evening of October 16, 1932.

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To the Wirral Lodge, Birkenhead
White Lotus Day in London

TO THE WIRRAL LODGE, BIRKENHEAD

The need of regeneration in the Theosophical Movement —
The error of spirit of separateness — Spirit of self-sufficiency
and superiority in Theosophical Societies — Reform ourselves
— Toward a union of all Theosophical Societies, each retaining
its own integral organism — Need of a Teacher — Artificiality
not desired in Fraternization Movement — A new era opening.

MR. CHAIRMAN, BROTHERS:

It is a beautiful thing to realize with clearness and with depth of feeling that we are here tonight joined together in a meeting which should be, and I verily believe is, based on the spirit of brotherly love. As your Chairman has finely pointed out, a part of my work — but not my whole work by any means — is not only to live the Theosophy which I try to teach, but to bring others, and especially other Theosophists who agree with me, into becoming a band of co-operating and willing co-workers, who, by uniting their efforts — not under my dictatorial supervision, as has been commonly misunderstood, but as free-standing men and women — in the spirit of brotherhood will do their best to tear down and to destroy the disgraceful barriers of suspicion, of doubt, of distrust and of mistrust, and even in some cases of hatred, that have kept your Society and mine apart for so many long years. This separation or disunion is fundamentally not right, unless indeed it be based on high principles of teaching and noble rules of ethical conduct which I cannot believe that you Brothers of Adyar do not possess or that you hold differently from ourselves.

I speak of principles, and advisedly so. Will anyone tell me that the spirit animating the Society of Adyar is one of hatred, of malevolence towards human kind, and embodying a disposition to see evil where none exists? I don't believe it and I never have believed it; and I don't think that you our Brothers of Adyar imagine for an instant that we Theosophists whose Headquarters are at Point Loma, California, are a Society of sorcerers or of dugpas, at present represented by myself, going around the world seeking whom we may devour! If you have that idea, as indeed has been suggested to me, or if you have any particle of such an idea, you greatly err. You would then be in the wrong and you then would have no business to exercise the courteous prerogative which you have exercised of inviting me to speak to you tonight, for which gracious courtesy I thank you. I thank you Mr. Chairman, and you also, my Brothers.

I understand that the theme upon which I am going to talk to you tonight is: The Need of Regeneration in the Theosophical Movement. Well, upon my word, how can I speak upon something which I don't believe exists! I don't believe that the Theosophical Movement as such needs regeneration, and by the word 'Movement' here I mean the embodied ideals which we all recognise and our common striving to attain to them. No, but it is its members who need regenerating — or many of them, or at least some of them. The Theosophical Movement as such, to adopt a favorite figure of speech of the early Christians, is the 'New Jerusalem' brought from heaven to this our earth; and there are enough true-hearted men and women even today in the Theosophical Movement, and belonging to whatever Theosophical Society with which they may happen to be affiliated, to keep the Theosophical Movement just as it ought to be and as it was intended to be, and as, by the immortal gods, those of us who still believe in it shall see that it remains!

But there are minds of other kinds in the Theosophical Movement, and I fear that their number in certain other Theosophical Societies compose the majority therein, who look upon Leaders as more important than principles, and who look upon certain teachings or doctrines as more important than abstract and eternal truth as tested by reference to the Universe in which we live and move and have our being. When I here say the 'Universe,' of course I don't mean the physical universe only, but I employ the term exactly as every genuine Theosophist should, as meaning the entire scope and range of all the spaces of Boundless Space: divine, spiritual, intellectual, ethereal, astral, and physical. Whatever is, *i. e.*, whatever is a fact, is truth; and I here refer to a *fact*, not some man's imagination about it, but the thing *per se*; and being truth it therefore is a reality. It is the formulation in human language of the ultimate truths of the Universe, which is what our Masters, our common Teachers, Helpers, Leaders, and Guides, gave to us first in modern times through the intermediary of their Messenger, H. P. Blavatsky.

As you know, I should be but a human whited sepulcher, my Brothers of Adyar, containing naught but the memory of a glorious past and the dead bones of other men's thoughts only, if I were capable of standing here and saying to you aught but what in my inmost consciousness of consciousness — for a man has more than one field of consciousness operative in him — I could even imagine to be other than true. I am not here tonight to say merely pretty things to you, for the sake of tickling your ears or minds with tinkling words. I am here with the deliberate purpose of directing your attention to a very serious error that has fallen, not so much upon the Theosophical Movement indeed, but upon many of its members: an error that has entered into the hearts of many of the members composing the Theosophical Movement: this error is a spirit of dispersion rather than of aggregation, a

spirit of separateness and disunion rather than of union, a spirit of dislike or repulsion rather than one of mutual understanding and forgiveness and of compassion for the mistakes which all of us probably have made in the past.

A Theosophist who cannot and who will not practise the doctrine that he preaches is a whited sepulcher, a hypocrite, and in my judgment should be exposed as such, albeit in a kindly way; and do you know how I think this is best done? — not by any of the old-fashioned methods of bringing him to a court of judgment and therein passing cruel sentence upon him, which sentence more often than not contains a larger measure of injustice than of justice; but such exposure is accomplished by the mere fact of testing what he tells you, and testing the life that he lives, testing both by the archaic Wisdom-Teaching of the gods which we in our modern times call Theosophy. If his life is in accordance with the old Theosophical doctrines of the ages, if his mind is clean and his heart is pure, and if his life exemplifies these in his thoughts and in his acts, then indeed listen to what he has to say to you; and doubtless what he has to say to you, you can accept as being truth or real adumbrations of it.

You will often hear it said in these days — and this is a perverse doctrine that has obtained currency even in the Theosophical Movement — that it matters not what a man's private life may be, and that the important thing is the doctrine that he preaches. I tell you that this is a lie; and if we of the Theosophical Movement, no matter to what Society we belong, allow this infernal falsehood to find lodgement in our hearts, then our Movement is doomed. It will eventuate in our reaching a point where we shall no longer be able to trust each other because we shall no longer be able to have firm confidence in each other's private life. The private life of a Teacher is everything, in a manner of speaking, when connected with the doctrine that he teaches. Pause a moment in

thought over this, for it is of extreme importance. Would it be possible for one of the Great Teachers of mankind, one of the Mahatmans, to teach the beautiful Wisdom of the gods, and the while to lead a life which would disgrace an ordinary human being? Obviously not. The two ideas are not compatible, and there is something in a human heart which rebels with instant distrust and aversion when such an idea is presented to it; and we, their servants, trying to do their work in honesty and in sincerity, shall we, I ask, accept a moral, an ethic, different from that which is theirs? No, again!

The Theosophical Movement itself is all right, it is sound at heart, for there is a sufficiency of good men and true, of good women and true, in it and dating from the days of H. P. Blavatsky, to have kept it sound; but the trouble today is that most of the members, most of us — and may I not begin with myself lest anyone think that I exclude myself from pride or vainglory — need regenerating in various degrees, some of us more, some less. Indeed, I will go a step farther than this: I believe, my Brothers, that even among the Mahatmans themselves, judged by an ethic not different from ours but incomparably more sublime, that even they, if measured by standards still loftier than theirs, can be said to stand in need of regeneration and of a greater light.

I think it is high time that some of our Theosophical speakers began to talk a little more about these things that are so needed in the world. There is in all the Theosophical Societies, not excepting one, a spirit of superiority, of self-sufficiency: a spirit which is apt to say and which prides itself upon being able to say, "We are the exemplars of all the Theosophical virtues, and the others, they are failures, back-sliders: they are those who have not kept up with the rest of us who have gone marching on."

Yes, my Brothers, I know myself, Theosophical Leader as I am,

how easy and tempting it is to have these thoughts; I myself know by my own love for my beloved T. S. which I love more than life for I know its lofty ideals, I know, I say, the temptation that I have had at times to think of myself as worthier than some of the other Theosophists, and I have worked upon myself until I believe honestly that I have eradicated that touch of spiritual pride from my heart.

Now how about our Theosophical past? What about it? What is the use of turning our faces to the past? Let the dead past bury its own mouldering bones. Let us look to the future; and if it shall be the destiny of our different Theosophical Societies, alas, to remain separate and working apart from each other — and I hope it won't so remain — even then, I say, let us live in peace together, let us learn to respect each other for the good things that are in each Society, and above everything else let us *reform ourselves*. Reform begins at home. There is lots of room for reform in G. de P., in the man who is talking to you; and the first step in self-reformation is the knowledge that it can be done, and the second is a recognition of the exquisite sweetness and delight that comes from the feeling of having achieved a step forward in self-conquest.

It is an interesting event, my talking so frankly to you here tonight: talking to you in this vein of mutual understanding and of sympathy and of brotherhood, just as I would talk to my own dear people who love me and whom I love — it is a significant thing, my Brothers of Adyar! Five years ago it would probably have been thought impossible that within the short period of five years thence we would be meeting together and conferring together, and thinking together, as fellow-workers in one Cause — which last of course we always have been — and recognising the fact, you receiving our lecturers at times, we at times receiving yours.

When people say that the Fraternization Movement has failed, as a few captious and atrabilious critics still say, they state what is not true. See what we have already accomplished in this line even my presence here tonight is a proof in point. I am happy to be here, happy to have the chance of speaking to you. I have spoken to a number of Adyar Lodges during the last two or three years, and always I have been received with courtesy: sometimes indeed with remnants of suspicion which it is easy for me to discern as I look into the faces of those I talk to; but this remnant does not weigh at all with me. It is the friendship of the suspicious ones that I want to win: I want to win their hearts and to gain understanding minds.

It has been said of me in connexion with this Fraternization Movement, that I aspire to be the Chief of chiefs, and Leader of leaders, myself to sit on the topmost pinnacle of the Theosophical Movement in solitary and lonely grandeur. This marvelous and fantastic allegation just simply isn't true, and I tell you very plainly that if you love truth, rather than loving what perhaps is more easy and convenient, *i.e.*, suspicions and doubts, to reject this allegation when you hear it, because I have never made any such claim for unique and solitary grandeur, and it is assuredly not what I want. I want a union of all Theosophical Societies as the case was in the time of the spiritual Brotherhood of our own, of our common, H. P. B.: one common Instrument or Organism through which the forces of our Masters may work. My idea has been that each Society shall retain its own integral organism, itself as an integral organic entity, no change whatever — unless such should be its own pleasure — as regards its own officers, its own traditions, its own lodges, and indeed its organic existence to remain exactly as now everything is; but formally and officially recognising the fact that we come from a common source, and that we are in the wide view of things pursuing a common road,

and marching towards a common end. I want to see all the Societies brought together into one official organic unity, and I don't care two pins who is the executive officer, the chief officer thereof; but I do know that in such a super-society or aggregated organism there will be need of a *Teacher* who, in my judgment, should have no exoteric power whatsoever, absolutely no official power, no temporal power, no administrative power of any kind, but should stand apart as Leader and Teacher; and that the one holding this position, in my judgment, should be the one who teaches *pukka* Theosophy, original esoteric Theosophy, the Ancient Wisdom of the gods, that esoteric Wisdom which you can find as the heart of all the great literatures and philosophical and religious systems of the world — some of it here in this form, and some of it there in that form, but when collected together composing a coherent and most wonderfully symmetrical and interdependently logical body of doctrine; and this is Theosophy.

I am trying to gain fellow-workers for this in the different Theosophical Societies. I am gaining them because people are at last beginning to understand that I am not trying to put the Theosophical Society of Point Loma on the top, and that I am not trying to put myself on the pinnacle of the top, because I don't care two pins, or a snap of the fingers, who occupies that pinnacle, provided that he be the genuinely esoteric Teacher that H. P. B. was in her own day to the Theosophical Society which drew its esoteric life from her. Indeed, whoever it may be I would pity him, for his existence would be a life-long spiritual and intellectual tragedy.

I am trying to bring about a reunification of the *disjecte membra* of the Theosophical Movement, *i. e.*, of the various Theosophical Societies, so as to form a compact organic entity to do battle with the forces of obscurantism and of evil in the world, just as there was one organic entity, the T. S., in the time of H. P. B.; and I

believe that this will come to pass, but perhaps not in my lifetime. I may be called to give an account of what I have done before the thing comes to pass; but verily, I believe with all my soul that this Theosophical unity will some day be an accomplished fact.

Now we of Point Loma hold certain doctrines and hold them with tenacity; we love these doctrines more than life, because to us they are Theosophy, all of it pure Theosophy, but not all of Theosophy openly expressed. We of Point Loma don't like other strange doctrines, or new doctrines, added on to these ancient Wisdom-Teachings of the gods. We don't like psychic visions added on to the Message of the Masters. But for pity's sake is the Theosophical Movement not broad enough to allow its component members, its component fellowships, *i.e.*, the different Theosophical Societies which compose it, to believe what they please, and to honor what they may choose to honor? If not, then the Theosophical Movement has degenerated; and personally I don't believe that it has degenerated. I take you Brothers of Adyar: you, I believe, teach and accept certain things that I personally cannot accept as Theosophy. But do I say that you are ethically wrong in holding to these your beliefs and in teaching them, and do I say that you have no right so to do? Never. My attitude has always been: give fellow-Theosophists a full chance; if what they profess and believe as truth is true, it will prove itself to be true; if what they profess and believe is wrong, time will uproot it.

We of Point Loma ask for the same kindly tolerance. It was so in H. P. B.'s day, and it should be so today. There is no reason in the world why the different Theosophical Societies today could not and should not combine together to form a spiritual unity as it was in H. P. B.'s time; and the only thing that prevents it is the spirit of doubt, of suspicion, of mistrust, of hatred. These are lovely Theosophical virtues, aren't they!

Mind you, I must add that I don't like anything artificial in this Fraternization Movement, because I want the real thing. You of Adyar, if you don't like something that Point Loma has to say or to teach, I would like you openly to express your opinion about it and to tell us so; and if anything that you tell us is good and true, we will then listen and we will test what you say; but equally we reserve the right to tell you, our Brothers of Adyar, what we don't like; and I believe that it is only on such a basis of mutual understanding, on a platform of interchange of opinions frankly and manly expressed, that such a reunification of the different Theosophical Societies can ever be brought about. I don't like Theosophists to adopt the closed-door attitude. I like Theosophists to stand up for their principles, as we of Point Loma always have tried to do. I like Theosophists frankly to say what they believe, and to battle for it if the time should ever come when a forthright stroke, a forthright declaration of principles, should ever be required. If we can believe in each other, it is only on some such basis of confidence and honor as this: if we ever reunite, my Brothers of Adyar, as I understand it, it can be only on some such platform as this: full liberty of conscience and of speech, mutual trust, brotherhood, kindness; and then we shall have peace.

We 'Loma-ites,' as our critics sometimes joy in calling us, are very proud of what we have, extremely proud; we love what we have. To us it is more precious than anything in life, more precious than life itself; and I will tell you — ay, as far as I can do so in an open public meeting like this is, because you are, my Brothers, Theosophists also — it is because we believe, and some of us know — mark these words please — that we have the genuine Theosophy of the Masters. This does not say that others are deprived of it, but that is another story, as the novelist would say. If you have it, then prove it. Ah, how gladly will I listen to the proof!

This fact will account to many of you, my Brothers of Adyar, for what hitherto may have seemed to you to be perhaps an attitude on the part of Point Loma which has been difficult of understanding. When H. P. B. died and the separation shortly thereafter ensued between your Society and ours, owing to a concatenation of unfortunate causes, a policy was deliberately adopted by what later was commonly called the Point Loma Society — taking this name from the locality where our Headquarters is — of cleansing our Society of everything in it that could not and would not ring true. It was, so to speak, a major surgical operation. Our membership for a time shrank enormously, but we gained enormously in quality. The chain had been broken in many places, but it was welded together again, and every link was of the best spiritual steel. There was a deliberate purpose in doing this — and I am going to speak very frankly to you tonight, because if I don't I will leave you with a false impression: the purpose lay in the fact that a cancer was eating out the life of the Theosophical Society at about the time when H. P. Blavatsky died. I am sure that many of you older members will know just what I mean: immorality of more than one kind, hypocrisy, treachery within the ranks. H. P. B. knew it well and fought it with her wonderful mind; and the work of cleansing, in our Society at least — I don't know what has happened in yours, but the work of cleansing in ours — took place after what has been called the 'split' between us. It was done with deliberation and full intent. The result has been that whatever faults we of Point Loma may have, whatever mistakes we may have committed, whatever errors of judgment we may have made, our Society has been a clean instrument for the working of the influence of the great Teachers, the Masters of Wisdom and Compassion and Peace; and it is this that we treasure more than life, and which we look upon as of value

outweighing anything else, and it is this which will explain to you, perhaps what you have never heard explained before, the reason why we of Point Loma have appeared in the past to be sometimes almost unreasonably reserved and cautious in our relations with fellow-Theosophists.

Now, those times have passed; a new Era has come upon the Theosophical Movement, the call has come for reunification, for a rejoining of forces, for a mutual understanding; and as I said when I began my heart-to-heart talk with you tonight, this reunification is a part of the work to which I have consecrated my life, but a part only.

I must now close. I have had no opportunity to talk to you tonight about the wonderful Theosophical teachings which we all love, whether exoteric or esoteric. I hope at some future time to come to Liverpool again, and then, if the same gracious courtesy is extended to me which I gratefully acknowledge tonight, perhaps I shall be able to talk to you on technical Theosophy, and I shall be delighted to do so.

— Address before Wirral Lodge (Adyar) in Birkenhead, England, at their invitation, January 5, 1933. At this meeting A. Trevor Barker, President of the English Section, and J. W. Hutchin, President of the Liverpool Lodge (both of Point Loma) were also present.

WHITE LOTUS DAY IN LONDON

Marks of a genuine Theosophist — Object of celebrating White Lotus Day — Union is strength — Our strength against the common enemy — Universal Brotherhood: its real meaning — Value of interorganizational reunions.

MR. CHAIRMAN, FELLOW-THEOSOPHISTS, AND BROTHERS:

We have heard from our speakers present many beautiful thoughts tonight: thoughts which have reminded us at least somewhat of the true soul of H. P. B.: tributes of love they are which have sprung from loyal Theosophical hearts, sincere, well-meant, rendered by men and women who have assembled here together in the spirit of brotherhood, which is the very soul of the Theosophy of the Masters, and containing important elements of the message of her whom tonight we render our meed of homage to. Yet, do you know how my mind ran in cogitation and reflexion as I listened to the noble words of our Brothers here present who spoke? I said to myself: Ay, all is true; yet, after all, what is the noblest homage that we, that each one of us, can render unto the Masters' first Messenger to the Occidental world, nay, to the entire world, of our era? What is this noblest homage? Is it words only, although spoken from generous and devoted hearts? Or is it living the life which she herself taught and exemplified in her own being and work?

It is a beautiful thing for Brother-Theosophists to assemble together, to meet together, in a spirit of unity, of concord, and of amity. It is also pathetic to think that there are Theosophists today who will refuse to assemble together, and to meet other Fellow-Theosophists — no matter what their differences of opinion may be — on the common ground of homage and reverence to our Masters' first Messenger to the world, in our era.

It is not words alone that make the Theosophist; it is not Fellowship in any Theosophical Society alone that makes the genuine Theosophist; it is not beliefs alone that make the genuine Theosophist — not alone they. It is the convictions of one's being, the convictions towards right and to righteousness, to use the good old-fashioned English word. A 'Blavatsky-Theosophist,' to use the argot of our modern Theosophical era, of the New Era, is he who practises the doctrine that he preaches. It is not the

jingling cymbal nor the beaten drum: it is not the asseveration of our own impeccable virtues and of the supremacy of the doctrine that we follow, which make the genuine Theosophist; but it is a practising of the doctrines that Theosophy teaches us; and if we do not practise what we preach, we are then but whited sepulchers and living human lies. Remember what H. P. B. says in the beginning of her *Key to Theosophy* where she states in plain language that it is not fellowship in any Theosophical Society which makes the Theosophist, but, paraphrasing the old English saying that "handsome is as handsome does," so is it with us Theosophists: "Theosophist is he who Theosophy does," not he who merely talks about it.

I think it is a most excellent thing for Theosophists of different Societies to gather together in meetings like this one; because here, no matter what our individual differences of opinion may be, and indeed are, we meet on a common platform as brothers, we state to each other our differing views as brothers; we can learn from each other; we do away with the infernal suspicions, distrusts, which have kept the Theosophical Movement broken up into the *disjecta membra* which at present exist and which disgrace it. No one need tell me, Brothers, that H. P. B. asked that her death-anniversary be kept merely in order that future generations of the followers of the doctrine which she brought to us might render mere verbal homage to herself!

Pause a moment. What was her object in asking that what Colonel Olcott first called 'White Lotus Day,' should be celebrated? I do not think that any genuine lover of H. P. B. can imagine for an instant that it was merely to pay homage to herself, *i. e.*, to her memory. I believe it was because her brilliant mind foresaw in the future the disgraceful disunions and dissensions which have come upon us since her passing, which have broken the Theosophical Movement, her child, into separate, and

unfortunately in some cases, antagonistic parts. Doubtless she felt that at least on one day in the year, true followers of the Message of our Masters which she brought to us could assemble in peace and in brotherhood, in respect for each other's honest convictions, and render, not merely homage to her, but also homage to those who sent her, and homage to the mission which she so magnificently fulfilled while she lived, and to the Doctrine which she taught. Possibly — may we not believe it, Brothers? — she foresaw that unions, reunions, like this, might be the first step to a reunion of the Societies forming the Theosophical Movement, which Movement has been separated into parts and in which some of these parts are decaying. *L'union fait la force* is a French proverb, the national motto of Belgium, I believe, and the statement is true. "Union is strength"; and you know the old English story — at least I think it is English — of the farmer on his death-bed, and his sons and the bundle of sticks. When bound together the bundle could not be broken, but when the link binding them was torn away, then stick by stick the bundle of sticks was broken.

Few Theosophists realize that there is in the world a power antagonistic to the best spiritual interests of men, the power which H. P. B. fought during her entire life, and which every genuine Theosophist must fight if he is worthy to bear this noble name. It is the power working for obscurantism; it is the power of the enemies of the human race who yearn to see disunion and disarray in our camp, and who work with subtil machinery, with subtil enginery of thought, to this end, and unceasingly, even when the poor deluded ones of our own camp sleep in fancied security. Union is strength, I repeat, and I look forward to the day, my Brothers, when once again the Theosophical Movement will be a band of brothers united together and holding one common objective, as indeed many of us, though belonging to different

Societies, today are united in heart and in essentials; and these brothers on the platform, belonging to different Societies, as also many of you in the audience are, are proofs of this invisible, though very real, fraternity composed of men and women in whom the spirit of truth rises above the pulls of partisanship, or of mere individual affiliation with this Society or with that.

Do not imagine for an instant that I, as Leader of the Point Loma Theosophical Society, condemn or discredit loyalty to what one believes to be true and loyalty to one's own Theosophical Society. Most emphatically I do not condemn or discredit such loyalty. I revere it. But although belonging to different Societies, at least we can understand each other. We can work together on a common platform, and for those points of principle upon which we can unite: we can on those points unite, and unite firmly, so that no external power can break the union, however invisible it may be, that thus once again we are bringing into being.

No, I do not condemn and discredit loyalty: I revere the sense of loyalty to one's own Society, and to one's own teacher, in other words to one's earnest convictions; and at least if we cannot unite immediately in an official manner and if we must look upon reunion as belonging to a far distant rosy dream of the future, we can work towards it, we can help each other, we can learn from each other, and we can combine in a massed front at least against the attacks upon the Theosophy which all of us hold dear. This it seems to me is the noblest homage and tribute that we can render to H. P. Blavatsky: the tribute of a Theosophical mutual understanding, the tribute of united Theosophical hearts, the tribute of a Theosophical life, the tribute of the brotherhood which she taught, and the tribute of a common acceptance of the philosophy which she brought to us.

My heart is deeply touched when the hand of brotherhood which

we are outstretching, which we have outstretched, and which will remain outstretched no matter what rebuffs we may receive, is accepted in the spirit in which we proffer it; for in these cases of acceptance I recognise fellow Theosophical souls, 'fellow-pilgrims' as our Chairman has expressed it in his splendid opening address. I say, when a fellow-Theosophist accepts my hand with fraternal clasp, that here is a man in whom principles rise above personalities, a man in whom Truth is held to be superior to persons. Such a being is a Man, truly a Man! What does it matter if those of us who believe in the practice of brotherhood as particularly exemplified in interorganizational brotherhood, and who desire to practise it are misunderstood? What does it matter if our individual idiosyncrasies are criticized, providing that we work towards an end far nobler than these idiosyncrasies?

What does it matter if even our most cherished convictions are mocked at and derided by those who, because they misunderstand us, misinterpret our cherished convictions to be egoistic beliefs in our own organizational supremacy, and who themselves think that they alone are genuine Theosophists and even alas, in some few cases joy in bringing pain to fellow-Theosophists? What, I ask, does it really matter? Let us follow the words of William Q. Judge who said in substance that a Theosophist's duty is to practise the Theosophy that he preaches, and to do the best he can and to hold to what he finds to be noblest and best, and to let all the rest go.

Let us follow the path that we were shown by H. P. Blavatsky: the path of brotherhood, the path of peace, the path to truth, the path of joy, the path of self-respect, yea verily the path also of virile but kindly assertion of the convictions which we tenaciously hold. Now what are these convictions — merely that my opinion, or our opinion, is superior to yours, or to some other person's or body of persons? Never! The convictions that I allude to are these: That

there is truth in the world, and that this truth must perforce be seen in divers manners by different men, and in diverse ways by different races of men as the work of evolution proceeds; for it is obvious that men change their views continuously through the ages; the conviction that this truth which is in and of the Universe can verily be understood by us, and that we can gain an ever-increasing understanding and perception of these natural verities, which are founded upon the very structure and operations and laws of the Universe itself, provided only that we live the life which will open the inner portals of our understanding, unlock our hearts, expand our minds, quicken our intuitions; and that the way to live this life is by studying always and by practising the sublime PHILOSOPHY-RELIGION-SCIENCE which has been given to us from our Masters first in our age through H. P. B.

One of the parts of this philosophy, one of its noblest teachings, is that of universal brotherhood; and I have never misunderstood this much-abused word 'brotherhood' to imply, as some people seem to think it solely implies, a sentimental and flabby acceptance of what unthinking and spineless people say "Yes, Yes," to. Brotherhood when properly understood means not merely the intellectual acceptance of our fundamental spiritual origin, and indeed unity, but also the actual carrying out in our daily life of the conviction that our fellow human beings are in a very true sense limbs of our own being, that you are a part of me, and that I am a part of you: that we are fellow-limbs on the tree of life, and that what hurts my opponent hurts me, and that what hurts me hurts not only my opponent but likewise my friend. We all spring from the same common spiritual source. We are all marching forwards on the same evolutionary pathway to that same ultimate divine goal; and it is not only a beautiful duty, a high privilege, but an ineffable joy to help others in their

evolution and in every way possible.

Remember the sublime teaching of all the Tathagatas of Buddhism as exemplified particularly in the noble Mahayana doctrine of that great religion, to wit: the sublimest duty of the Tathagatas is to lead others into the pathway which the Tathagatas themselves follow. Remember what one of our Masters said in what is to me one of the most exquisite passages in the letters from him that still remain to us: the Master K. H. says in the supplementary note to one of his letters which is found on page 88 of *The Mahatma Letters to A. P. Sinnett*, "Happy the man who helps a helping hand."

My Brothers, it is the hope of my heart that we may often meet in interorganizational reunions such as this one is. Let us try to forget the differences which have kept us so long apart. Let us try to find those points of mutual agreement on which we can work together, each Society and each individual member of whatever Society retaining his or its own convictions, each member retaining his own fellowship in whatever Society it may be, if indeed in such Society the questions of his mind and the yearnings of his heart are answered, and if he feels satisfied. If not, let him join the Theosophical Society where he feels that light and comfort will come to him. Let us be Theosophists, in other words let us *do* the Theosophy that we preach; and then, *then*, we shall be paying a tribute of homage to our beloved H. P. B. which will not be on one night only, on one day only of the 365 of the annual cycle of days, but we shall be doing it all our life, and every day of the annual cycle. Ay, even now I can feel that lion-heart of H. P. B. beat in sympathetic answer to this plea; and you know as well as I do that if H. P. B. were here amongst us, she would say, Ay, ay.

In conclusion I feel impelled, indeed compelled, to point out to

you, my Brothers, that the *Gupta-Vidya* of the archaic ages, the Rahasya-doctrine, the Secret Wisdom, the Esoteric Teaching, is as strong today, and as active today, as ever it was; and that those, our Theosophical brothers, greatly err and wander wide from the facts who say that the processes of the Universe and the undertakings and activities of the Lodge of our Masters receive set-backs and closures, and that the flow of truth into human hearts is bounded by certain time-periods, and that in between these time-periods there is naught but barren spiritual and intellectual sterility or sterile barrenness, and that human hearts which cry in agony for light and truth cannot receive them except at certain intervals, unless indeed through the medium of the merely written word. Beautiful as that written word may be, it is not the same as the conviction which a man should have, that he can attain truth whenever he *wills to take it*. Truth is not on tap, as it were, to be shut off and turned on. The currents are flowing for aye, and good men and true and good women and true who live the life, and who do the deeds, who do the Theosophy that they preach, can have it whenever they will to take it.

This is no denial that there are certain cyclical periods when more particularly and more specifically open action for public propaganda is taken by our Masters, for this last is of course true; but there is at no time, nor is there anywhere, a hindrance to any loyal Theosophist, whether a fellow of the T. S. or not, from coming into touch with the great Guardians of the Ancient Wisdom and receiving from them as much of the Wisdom-Religion of the gods as he is able to assimilate. It will depend upon himself only, upon himself alone. Towards the end of each century it is certainly true that the Masters make a particular effort for public propaganda and strike a new key-note through a Messenger specially trained to this end; but after the Messenger has gone the current still flows for those who are able to drink of

its life-giving waters. The link is not broken, the chain for transmission of teaching is not interrupted, save, alas, for those who will not understand.

— Address at combined meeting of the Phoenix Lodge and other lodges of the Adyar T. S. in England, with members of the Point Loma Society, at the National Headquarters (Point Loma), 70 Queen's Gate, London, on the evening of Sunday, May 7, 1933. Mr. J. W. Hamilton-Jones, President of the Phoenix Lodge, acted as chairman.

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TO THE EUROPEAN CONVENTION, THE HAGUE

Change in world thought since 1875 due to H. P. B. and T. S. — Danger of crystallization — Religious, scientific, philosophic eras follow in succession — H. P. Blavatsky came in scientific era — Present era largely philosophical — The new era and its key-notes.

MR. CHAIRMAN, PRESIDENTS OF THE NATIONAL SECTIONS,
OFFICIALS, FELLOW-THEOSOPHISTS, BROTHERS, AND FRIENDS:

I have been asked to speak to you for a while this morning on the theme of 'The New Era and its Key-notes,' which I would like rather to change into 'The New Theosophical Era and its Characteristics.' Probably they mean the same thing. But before embarking upon what will be, I believe, something in the nature of an explanation of the New Era, I would like to say a few words by way of preamble, concerning this Convention, which is really the ending or completion of the present Theosophical Lecture-Tour in European countries.

A few moments ago we rose and stood a moment in silence and with a reverential lifting of our hearts in memory of the great-hearted woman who preceded me in guiding the destinies of the Theosophical Society which we all so love. Many years ago she told our Brother Arie Goud that Holland would be the scene after her passing of an International European Theosophical

Convention, which would be like an historic landmark in the history of Theosophy in European countries. This is now taking place; and this could not have taken place, this Convention, nor the work which you Delegates and visitors represent, coming here to Holland or coming from different parts of Holland hither, if it had not been for the amazingly fine work in building up the Dutch Section of the Theosophical Society done by the President of this Convention, who is also the President of the Dutch Section of the Theosophical Society, President Arie Goud. He and his brother Jan — and, I think, one or two more: I don't recollect their names — at a time shortly following upon Katherine Tingley's accession to the leadership in succession to Mr. Judge, represented a mere handful of workers in the Low Countries.

Out of small seeds grow mighty trees; and out of the Constitution that the Society was then working under, giving to one person the power to direct, unquestioned and unchallenged, the affairs of a spiritual and intellectual and psychological movement founded for the welfare of the human race, was destined to grow a mighty tree, which I hope and believe with all my heart will shelter all the 'fowls of the air,' and under the cover of whose branches I trust we shall find assembling all animate creatures. I am no poet and I am not choosing poetical words or phrases in order to string together flowery sentences: I am speaking from my heart and telling you what I inwardly know to be facts.

The modern Theosophical Movement was founded by means of the Theosophical Society in New York in 1875, as you know, by H. P. Blavatsky, Colonel Olcott, Mr. Judge, and others, and was founded under the inspiration of the greatest spiritual intellects of the human race — those whom we call the Masters of Wisdom and Compassion and Peace. Those of us Theosophists who accept them likewise accept this fact; and accepting this fact, we accept it because we are convinced of its truth, not as something to talk

about but as a fact of history and as a fact of which we have every reason to be justly proud, and also as a fact which covers us with honor in so far as we take a part in the sublime work which these Great Men, our Teachers, inaugurated.

They sent a lone Envoy to the West, one woman, who single-handed battled against the forces of obscurantism in both religion and science, and by the might of her powerful will, by the power of her mighty intellect, and by the enginery of her remarkable psychological constitution, she crashed through the opposing walls of orthodoxy both in the church and in the scientific circles, which were more orthodox in some ways than was the church, and she founded a Society which soon ramified greatly — a tree which soon sent forth branches in different parts of the world, growing amazingly, growing apace, beyond even the sanguine expectations of the very sanguine gentleman, Colonel Olcott, who at that time led the exoteric destinies of the Theosophical Society.

This was an era of science which had followed an era of religion, so-called. Religion was passing away — outer religion; and the old science, the product of two hundred or three hundred years, was likewise passing, becoming senile and decrepit, so that within forty years after the time of the founding of the Theosophical Society there were signs in scientific circles that the era of science was coming to an end and an era of philosophy was entering upon the throes of its birth. Who knows how far the thought of the Theosophical Society and the influence of the teachings of which the Theosophical Society was, is, and will be the vehicle, were instrumental in bringing about this mighty change in the thought and thought-structure and thought-methods of the human race, so that what was science in 1875 is now forgotten except as records in the historic annals; and the new science that is now born and that was coming to birth thirty years ago, let us say, taking thirty years merely to come into the light — the

science of today is approaching the doctrines of Theosophy in amazing respects, so that Science today is becoming philosophical and our ultramodern scientists today are uncertain even of the first fact of human thought of the old science of fifty years ago? That is to say, our modern scientists are not certain today even whether there be such a thing as a uniformity in the Universe; they are not certain whether the Universe runs strictly according to mechanical determinism or whether there be powers in the Universe which make the 'events,' as they now call them after the typical philosophical fashion, which make the events, which we call the facts of being, indeterminate, or, in other words, the results of the operations of energies, of consciousness, of consciousnesses, which guide the Universe and control it.

This is the New Era; and typically characteristic of the history of the Theosophical Movement throughout the ages, where it has always led the thought of mankind. So, three years ago there was definitely opened up in our own beloved Theosophical work the taking of direction, showing the path, the seizing of the reins of human thought and opening out before the eyes of all those who have the eyes to see and giving unto those who have ears to hear, what will be for them an explanation of the riddles of the Universe. This is our Newer Theosophical Era.

I trust you follow this sequence of thoughts, for they are extremely important in the history of the Theosophical Movement and will be found much more important thirty, forty, fifty, years from now than they are at this hour when I am speaking to you. Remember, the Theosophical Society was founded in order to guide the destinies of the human race. Let us not forget this. It is no vainglorious boast. Those of us who believe in the Masters of Wisdom and the work they do among men must believe that the Society which they founded, the Movement to which they gave birth through their Envoy, must have a reason back of it and a

work before it, at least as long as they, the Movement and our Society, remain true to the ideals which the Masters set before us and which were so magnificently proclaimed with such utter fidelity by our H. P. B.

The New Era is an example in point of what the Theosophical Society should ever strive to be and to become — the guide of men, the consoler of men, the leader of the thinking of mankind in church, in state, in the laboratories of science, and likewise in the philosophical schools.

Now then, pause a moment in thought over this picture which I have at least sketched for your consideration, and for the filling in of the details of which you yourselves, I take it, are fully adequate and capable. Let us draw a deduction from the facts as I have just briefly outlined them: Does this mean that the Theosophical Movement in any of its present branches, or that the Theosophical Society which we have the high honor to belong to, is a static body, are static bodies, static organizations born like Minerva from the brow of Zeus full-formed and impossible of a greater and a major development after birth? In other words, is the Theosophical Society such an organization that it cannot ever grow, become greater, or is it an example of crystallization which can never change? The latter surely not! Do you begin to see the drift of my thought?

If we do not keep the Theosophical Society or the Theosophical Movement, for to us in our inmost hearts they are one, always fluid, always uncrystallized, always ready to grow, always ready to lead and not to follow — if we are not prepared for this and have not the vision sublime of our destiny as well as of our duty, then we are slack, then we are failing in our *devoir* and are not true pupils or chelas of those to whom some of us at least owe perfect allegiance and all of us owe reverence.

I mean, in other words, that the Theosophical Society is a living body; it is an ensouled organism; it is an organic entity. It is not a mass of crystals changing never except when broken under the hammer of fate. The Theosophical Society is an ensouled body, and therefore not only can it learn, but it can grow, it can become greater. Pity those of our erring brothers who, no matter what their intentions may be, do not understand that Theosophy is not given *in toto*, completely and for ever, once and never again, even within the time-period of 100 years. We live and we lead, and therefore we must grow greater with the times as the times themselves wax greater.

For this reason: because the Theosophical Society is ensouled by us, living spirits, is it a growing entity, is it an ensouled organic entity, learnings its lessons too, making its mistakes if you will, but learning out of them. But because it learns from its mistakes it advances, changes with the changing times, ready for new eras when the new eras come upon us, ready to seize any new light from the gods and glad of the opportunity to win the new light. We are torchbearers and we must keep our torches alight and lifted, not extinguished and held down in the foolish conviction that what the gods once delivered unto men is unalterable, cannot be changed or improved, and that no further truth can come from the heart of Father Sun.

The destiny of the world does not lie in the hands of men who are satisfied with their self-sufficiencies, who are so proud of their haughty isolation that they stand apart and will not even obey the dictates of the conscience within them nor the sublime precepts of Brotherhood and fraternal peace which our Masters have given us to follow as our first law.

The New Era some day will become the Old Era; but only when we, marching forwards, shall have passed beyond and out of the

frontiers of thought which even now hem us in, because such is human weakness. Recognising this weakness, as a matter of duty and as a study in psychology we begin to realize that, as long as we become subjects within frontiers we are in so far failing in our duty. Every Theosophical Movement in the past has had to face the passing over into a New Era. Some have failed because they were satisfied with what they had; satisfied that the revelation given was complete and perfect unto the next Messiah who should come at some indefinite time in the future, and neglected the duty of the moment, which was keeping the mind fluid, the heart warm with brotherly love, and therefore the avoidance of crystallization: churchism. Churches are always the danger of a movement like ours, churches which are brought about by self-satisfactions, with a feeling that "We have the truth" — suspicious of our fellow-men, afraid to receive truth from a brother, because, forsooth, our own opinion is so great that our interpretation and translation of what we already have is so profound and so perfect that even a brother may not know a little more than we!

This last is the spirit of the sect, the spirit of the church; and we must not allow it in the Theosophical Society; for if we do, then we become but another sect, another Theosophical failure; and we shall deserve the fate that Nature has in store for all failures. It is not self-satisfaction which means growth; it is not high approval of our own perfect opinions which means growth. Growth comes from the feeling that we can learn more, that we can learn more from others as well as from ourselves. Growth comes from the readiness to receive more light at any time and from whomsoever the divine illumination may flow into our hearts and into our minds. Growth comes from keeping the mind plastic, the heart warm with the love which flows to us always from the Heart of the Universe.

I don't wish to mention names in connexion with what I have just said. You are intelligent men and women; you know something at least of the history of the Modern Theosophical Movement. I will merely say this: that some of our Brother-Theosophists especially and all our Brother-Theosophists in general need our help, need the kindly help of our understanding hearts. They need our forgiveness for their unkindness to us. Remember that you can teach a man a lesson more quickly sometimes, usually perhaps, by not opposing him, but by never varying your own stand for principle; and sometimes the stand should be voiceless. Arguments are usually futile; they usually make the other fellow think that he is right and that you are stupid. Therefore, as a rule don't descend to arguments. Be what you preach; live what you believe; and this will be the strongest possible manner of convincing those who differ from us. Grow; and remember that it is our duty to be in the head of the procession of thinkers. Lead. We shall not resign this post.

Now then, my Brothers, I have talked more than the time that has been allotted to me. I want, please, to bring to your attention two main points of what I have tried to elucidate to you this morning: The New Era is simply a succession of the New Era that was and now is the Old Era. The affairs of men are the manifestations of the thoughts of men; and the thoughts of men follow three distinct and separately characteristic types, as history demonstrates. They are: a religious era, always followed by a scientific era, invariably followed by a philosophical era, which ushers in again a religious era, which gives way in its turn to the scientific era, followed again by a philosophical era; and thus the wheel of life turns continuously round.

H. P. B. came in a scientific era and her works were largely addressed to breaking the scientific molds of the thoughts of men, although obviously her magnificent genius dealt beautifully,

splendidly, with philosophical and religious questions also. The philosophical era is now upon us. Science is becoming philosophical; and our Theosophical work, our teaching, during the last three or four years especially, when the New Era among us arrived so that we began to move forwards and to keep the lead in the van of human thought, has taken upon itself a more definitely philosophical cast than before. This philosophic era in the future will be followed by a religious era; and this will be exceedingly dangerous; for it is in matters of religion that men differ more acrimoniously, more ungenerously in feeling, than they do either in philosophy or in science.

Fortunately, about the time when the new religious era will be upon us will be the time when the Great Teachers will make a special effort; and it will be at the beginning of the fourth quarter of the present hundred-years' period. I fancy that when the Envoy comes then, the Leader comes then, most Theosophical Societies will not welcome him; for his teachings and his personality alike would be unwelcome. He will not be what they think he should be; and with crystallized minds and crystallized societies set stone-like, there will be small hope for his getting help from these quarters. Let us be ready. Many of us will be gone, passed on, by that time. But those of us who remain, let us be ready to welcome the new Torchbearer of truth, the new Leader (for that is what a Torchbearer is), who will follow in orderly succession as the ages follow each other, the preceding leaders, the preceding thinkers, the preceding guides of men.

Childish is the talk which we hear so much about Leaders. It is the most commonplace fact of human life. Everywhere are leaders. Every successful thing, even business, the consummation of whatever it may be, is brought about by leaders, by a single directing mind. There are successful leaders and unsuccessful leaders, good ones and bad ones. This is common experience. It is

the good ones who produce work that will prevail and that will remain. The bad works crystallize and are finally broken up in Nature's ever-shifting and changing fields of thought.

You now understand, I believe, what the New Era means to us. It means an era of growth, of expansion, of change, of development, of becoming greater, of an opening of the soul, of a new opening of the mind, of an awakening of the conscience as well as the consciousness within us. It means deliberately seizing the reins of human thought as far as we can and guiding — or, to change the figure of speech a bit, becoming the torchbearers of thought, and leading. That is what we should try to do. We have done it, I believe, up to the present.

If you examine our books, our literature, the printed material which has emanated from Point Loma, you will find that years ago, just as it was in H. P. B.'s time, we gave out forecasts of what modern scientific and philosophical discoveries would be coming to. Let us continue to do the same. Let us not mind if others drop out of our ranks because they cannot agree with us. Let us be kind. Let us not say, "Oh, they could not keep up with the procession." That is not kind. It is true; but why rub salt or acid into the sore? Let us compassionate them, help them if we can, and be ready for the time when they will be rushing after us, eager to catch up and to renew the bonds, the ties, of brotherly love, mutual trust and confidence.

Charity in all things maketh a man's heart to sing; for it beautifies his own life and beautifiest he lives of those whom it touches. Let us, therefore, have charity in our hearts, brotherly love towards all. Let us keep our faces to the Spiritual East always, and march, march, march, at the head of the van, into the light of the Spiritual Sun!

— Address to European Convention, The Hague, Holland, July

15, 1933.

TO THE EUROPEAN CONVENTION, THE HAGUE

Suggestions for a more efficient running of the National Sections — An Executive Vice-President, Literary or Propaganda Agent, Business Manager, to work with National President.

MR. PRESIDENT AND BROTHERS:

It is with the greatest diffidence that I address to you this present communication, which I do with the permission granted to me by the respected President of the Dutch Section and Chairman of this Convention, Brother Arie Goud. It has always been my inflexible policy, since the passing of our beloved Katherine Tingley, and the taking over from her of my work as Leader of the Theosophical Society, strictly and rigidly to refrain from any interference, or any action that could be considered as interference, in the affairs of any National Section of the T. S. There are most excellent reasons for this policy which it would take too long to explain here, and which, indeed, it is not necessary to explain, because I am sure you will understand these reasons, and hence the long pause that I took before I ventured to direct to you, my Brothers from different lands, the present letter.

Now, then, what I have in my heart and on my mind to tell you is something which I beg of you, my beloved Brothers, to receive with the most sympathetic consideration, and genuinely to believe that what I am writing is dictated solely by the hope of bringing help to all the Sections of the Theosophical Society, in order that the excellent, and, indeed, wonderful Theosophical work done in the past may serve as a foundation for a still larger work to be done in the future.

With the coming of the New Era it became immediately obvious to all thinking Fellows of the Theosophical Society, that new methods would have to be followed, although, indeed, the general policy of the Theosophical Society will remain unchanged; and it is exactly the same policy, identical in every respect, that has prevailed since the time of our wonderful H. P. B., through Judge and Katherine Tingley, to the present.

The Theosophical Society in the New Era is beginning to grow, and, in fact, is growing rapidly, particularly in some countries; but less rapidly in other countries. Our greatest need at the present time is an increase in membership. While Theosophy is for all men, for the rich and for the poor, for the high and for the low, for the princely born and for the noble hearts who may be born in the humble dwellings of the peasant, nevertheless it is also perfectly true that in order to do our best work in the world at the present time, we must carry the sublime teachings of the Wisdom-Religion to the more educated elements of the population of a country, and we must interest them in Theosophy, so that they will join the Theosophical Society, and thus not only enlarge our ranks, but give us the benefit of their education, social standing, and experience in the general affairs of life, as well as the financial aid which the Theosophical Society in all its Sections obviously needs if it is to grow and to carry on the work for which it was founded by our Masters.

Most beautiful work has been done in all the Sections of the Theosophical Society in the past, most admirable work, work which warms my heart whenever I think of it. But new times have come upon us. New ways of looking at things must be recognised as now existing. With the new and more developed teachings that have come into our literature, and therefore into our thoughts since I assumed office, has appeared the need for new methods of propaganda. More vigorous and intensive and

more effective means of propaganda must be found. I love all my Comrades; I love their devotion; I love their beautiful trust in our Masters and in their Messengers; I love the fidelity which has crowned them, as it were, with a crown of glory through so many years; and having this in mind I want to put these noble qualities into more active service for the present and for the future.

You see, my Brothers, I am in a difficult situation. Under our present Constitution, which, although based upon the Constitution of the U. B. and T. S., was at my own request so changed, in December, 1929, that the Leader is shorn of many of his powers, I have the right to declare the policy of the Theosophical Society, and to do a few certain other important things, such as appointing officers for special work; but I have no right, save in cases of extreme need, nor have I the desire, to interfere or to meddle or to come into the internal affairs of any Section of the Theosophical Society, unless invited to do so by the chief officers of such Section.

Consequently, what I herein write is solely by way of making suggestions to you, which in my own heart of hearts I am convinced will be helpful. But please bear in mind that if these suggestions, which personally I consider very important for the growth of our work, are considered by you, my Brothers, to be unwise or impracticable, or if they are disagreeable to you, or if you think them difficult of application in your respective countries, then of course you will be perfectly justified in rejecting them, and in so notifying me.

With these preliminary observations, I now come to the suggestions that I would like to make for your most earnest consideration; and it is my hope that if you approve of my suggestions, they may be voted upon by this present Convention, and carried into effect as soon thereafter as possible, in so far as

they are applicable or necessary in the various Sections of the Theosophical Society. My first point may not be applicable in all our Sections; and yet it may contain a helpful hint to over-worked Sectional Presidents who are carrying more of the burdens of their respective Sections than their time, health, personal responsibilities, and economic resources warrant their carrying. I will preface and illustrate my first suggestion by referring to the Scandinavian Section and its saintly and venerable President, Dr. Erik Bogren. For years and years he has stood like a rock of Theosophic devotion and intelligence, facing the Sun of the spiritual East, always faithful, always true, always steady, always intelligent, always brotherly and kindly, devoted as is one of our Masters' chelas to their work and to the T. S., as well as to the Leaders of the T. S. But ever since 1931 when I was in Sweden, I have realized that our dear Bogren's hands are over-full with duties. He has not only his own professional and family cares and obligations to fulfil, but he has also the main burden of the T. S. upon his shoulders. I know that he has the help of other devoted comrades who have not only served as faithfully and devotedly as he has, but who would be willing to undertake more than they are now doing; and I would like to say with regard to our beloved Erik Bogren, that it is my hope that he will remain the President of the Scandinavian Section of the Theosophical Society as long as he lives, or, indeed, until the day when he himself may feel that the burden is too heavy for him.

But — and this is the first of my suggestions, which was enthusiastically and unanimously adopted at the Annual Convention of the Scandinavian Section of the Theosophical Society held at Visingso on June 25th last — a Sectional President situated wholly or even partially like Dr. Bogren, should have the help of some devoted member, preferably a man, who could act under the President and for him as perhaps an Executive Vice-

President, the actual incumbent remaining President, of course. Such an Executive Vice-President would take care of the main routine-work of the T. S., consulting with the President constantly; and in this manner with the two, the President and this Executive Vice-President working together, hand in hand and heart to heart, I feel that new energy, new impulses, would come, and new fields of activity would open out in every Section where the work of the President is more than the incumbent can possibly handle alone. I leave the assignment of the duties of the Executive Vice-President to the governing body in each Section; but in all cases the one holding the office of Executive Vice-President should be, if possible, a man of physical and intellectual vigor as well as of Theosophic devotion, who could lecture for Theosophy throughout his Section, and help in the founding and organizing of new lodges, writing letters of information and of expansion, etc., etc.

Another suggestion which I think would be very helpful in some if not all of our National Sections, would be the appointing of some proper individual to the post of what I will tentatively call a Theosophical Literary or Propaganda Agent; *i.e.*, one whose principal official work would be to specialize on increasing the amount and sale of our Theosophical literature in his own Section in the language spoken therein. I know that most wonderful work has been done along this line in the past; but I think that if it were under the supervision in each Section of one who could concentrate on it, a great deal of most excellent and useful propaganda could be accomplished in this direction.

And finally, I have one more suggestion which I consider of great importance, in view of the nature of our present civilization and the material aspects of the world in which we live. I have felt for a long time that it would be a most excellent thing for each of our National Sections to have what I would call a Business Manager

whose sole official duty it would be to concentrate his efforts on the financial and business-parts of his Section. Of course the Business Manager, just exactly like the Propaganda Agent, would work hand in hand with the President and with the Executive Vice-President, so that there would be no strains or misunderstandings or differences of opinion, which would inevitably lead to catastrophe.

With the President still functioning as the highest officer in each Section and as one of the General Officers of the whole Theosophical Society, with the Executive Vice-President concentrating on building up the Theosophical Society and its membership within his Section, with the Propaganda Agent concentrating his efforts on increasing and spreading our Theosophical literature, making more and more of our Point Loma publications available in his own tongue and also promoting the sale, as far as possible, of the books and periodicals emanating from Point Loma in English, and with the Business Manager having in his hands the general business-affairs of the National Section, and all these four working as one mind, under the President, I feel that new life would come into the work of each Section, new fields of activity would be found, and a new inspiration would flood the minds of all our F. T. S. with its holy light. I feel that the Masters would be back of a plan like this, and I say this unreservedly, for I know that if this plan can be carried out, it would succeed; and after all, what our Masters desire above everything else is to have the ancient Wisdom-Religion of the gods and of men carried to our brothers in the world whose minds are darkened and whose souls are not yet lighted with the holy fires of Truth.

I repeat that these four officers that I have suggested should work as one man, and naturally their Chairman would be the President of the Section. These four chief officials of the Section above

everything else should work as one heart and one mind; and in order to do this they should hold frequent meetings for consultation, and in order to agree as one mind and one heart upon what to do.

In conclusion, I desire to make the following suggestion as to the method of these four working together. I would suggest that their regular meetings when they gather together to consult and to exchange views, should be like a clearing-house of ideas, that each one of these four gentlemen should unreservedly and without concealing anything, lay before all the three others his entire plans and his entire methods, and be ready for the sake of the common good of their Section to change or even to abandon a detail of a plan or even a plan itself, should the other three, meeting in Council, find that the proposed detail or the proposed plan would on the whole be unwise. They would remember, I am sure, that higher than the individual post of each one, there is the common good of their Section, and that they will have their Leader's trust and confidence; and furthermore, that if they act as I suggest, the holy light of the Lodge will guide their steps.

As herein before already stated, it is quite possible that in some Sections the office of Executive Vice-President may not be a desideratum at the present time; in which cases this part of my suggestions may very readily be ignored. But I do most earnestly recommend to the most sympathetic consideration of all the National Sections the appointment of the two other officers suggested by me; to wit, a Business Manager and a Propaganda Agent. The creation of these three officers will not in any wise interfere with the hierarchical form of constitutional government which we have been working upon since my arrival in Europe; because these three officers, the Sectional Executive Vice-President, Business Manager, and Propaganda or Literary Agent, will be like the executive mind and body of the National President

and of the National Council.

In those Sections where no National Council or similar body functioning under another name already exists, I would most earnestly recommend the creation of such a Council in each National Section, to act as a sort of Cabinet or Advisory Council for the President.

Brothers of the Theosophical Society from different lands assembled together in friendly conclave: it is the earnest wish of my heart that these suggestions will be helpful to you, and that if you care to adopt them they will be faithfully followed. At the same time I remind you again that you are at perfect liberty to reject them.

I am, my Fellow-Workers in our Holy Cause, ever faithfully and fraternally yours.

May the blessing and peace of our Masters be with you all.

G. de P.

— Letter to European Convention at The Hague, Holland, July 16, 1933.

TO THE EUROPEAN CONVENTION, THE HAGUE

Our task in the future — The heart of all religions is Theosophy — The Theosophical Movement founded by the Masters to be a torch for the world — Let Theosophists unite in a spiritual brotherhood --Truth is infinite.

MR. CHAIRMAN, BROTHERS, COMRADES, AND FRIENDS:

I have been asked to speak on the Task of the Theosophical Movement for the Future. I talked to you yesterday morning on a theme which was very similar if not identical; but what I will

have to say to you now concerning the Task of the Theosophical Movement in the Future can be summed up by asking ourselves: For what was the Theosophical Society founded? To be a closed corporation for self-satisfied egoists, who are satisfied with their own doctrines and will only give them to their fellows under certain restrictions of dogmatic declarations or creeds or after a certain pattern? No! Our task for the future is to keep the Theosophical Society as it was given to us: a broad platform on which all Theosophical opinions or colors of opinion may have a chance to be freely expressed.

This does not mean strange religions, crank philosophies, erratic ideas about food, or about politics. These don't belong on a Theosophical platform. Our Theosophical platform is merely for the purpose of teaching Theosophy; and it has no other reason for existence. Our task for the future is to teach men the grand old truths of the Wisdom-Religion of the gods. That is all; and it is enough and more than enough. In order to do this it is perfectly proper and appropriate that illustrative material be drawn from the great religions and philosophies and sciences of the past, because Theosophy is the root of all these. For the heart of Buddhism is Theosophy; the heart of Brahmanism is Theosophy, as is shown in the Vedanta, especially the Advaita-type given so splendidly by the Avatara Sankaracharya; the heart of Taoism is Theosophy; the heart of even the Pagan beliefs of Greece and Rome — the heart is pure Theosophy, as is shown in the Neo-Platonic teachings and the Neo-Pythagorean teachings; the heart of Christianity is Theosophy — that is, if you can find the heart: it has shrunken and dwindled to such a microscopic point today that you will have difficulty in finding it; but when you do find it (and it can be found), the point of light is Theosophy — the teaching of the great Avatara, Jesus.

Our task for the future is to lay the foundation upon which will be

built the spiritual and intellectual inspiration and salvation of the future men and the future women; that is our task. The Theosophical Movement was founded by the Masters to be the guiding torch for the world. It was a new revelation, if I may use this much-abused word, a new revelation, *i. e.*, unveiling, to men of the old Wisdom-Religion of the gods. It was formed, not so much to replace, but to show and explain, the heart-teaching of the present great religions and philosophies, such as Buddhism, Christianity, Brahmanism, Taoism, and all the others.

But what will happen? Men instinctively will turn to the points whence they received light and help and will leave the points which they have discovered to be abandoned light-houses in which the light of truth no longer shines. Thus it is that I foresee that the Theosophical Movement will be the vehicle for the dissemination among men of the wisdom-teachings, and that these teachings will grow, not only in number but in expanded explication, so that out of the present Theosophical teachings will grow the grand world-religion of future ages; out of the present will grow the religions and philosophies of the future. That is our task: to lay the foundation right and strong, four-square and orientated to the spiritual North.

For this reason more than for any other I began the Fraternization Movement, because I realized how difficult it would be for any one Theosophical Society to do this divine labor alone. I want the co-operation and help of all Theosophists; and I say 'I,' because I love it. Let me say 'we.' Let us Theosophists, all of us, unite and be once more as in H. P. B.'s time — a spiritual brotherhood, each society remaining distinct if it will, with its own officers and all the rest of it; but let us unite in brotherhood on the essentials where we can agree, and carry forward the torch of the Theosophical teachings into the future. That is our task; and we cannot do our task if we do not lay the foundations

aright now.

I for one don't desire to see the Theosophical Movement become a failure. I tell you, my Brothers — and I say this with deep sorrow — that the Theosophical Movement at the present time is in a very critical state. It has been so for fifteen or twenty, possibly twenty-five years. Some of the Theosophical Societies are going to pieces; others are mere little sects, self-satisfied with the beautiful teachings that they have, forgetting that others have them too. My wish is to help; not to disintegrate, but to reintegrate, to help, to do what I can, as an outsider if it be asked, to help our Brother-Theosophists.

In all the Theosophical Societies there are wonderful people. Oh, I would that they would work with us! They need not leave their own societies; that is not required. Let them remain in their own society, but at least help us in the work of carrying Theosophy into the future, pure and unadulterate, as we have received it from the Masters.

This does not mean that this is a static doctrine, which cannot be added to; for that is not so. Truth is infinite; and with every new age comes a new light, a new instalment of truth, a new torchbearer bringing the truth; and who can say when a new age comes upon us? We are all gifted with the faculty of hind-sight for seeing the past; but very few of us can look into the future; very few of us have fore-sight.

Such then, as I conceive it, is the task of the Theosophical Society: to teach the grand doctrines of the Wisdom-Religion of the gods to all men; to teach them as we have received them. Thus have I received the teaching; thus must I pass it on, not otherwise. This is not dogmatism; this is not creeds, because coincident with this comes the realization that tomorrow, perhaps, a new light, a new revelation, a new truth will burst upon our minds, freeing them

from the misconceptions and prejudices of yesterday: 'a pure heart, an open mind, an eager intellect — these are three of the steps on the stair which leadeth to the gods; and only he who hath brotherhood in his heart as a living motive for his Theosophical work, only he who practises, can climb those stairs which lead to the heart of Father Sun.

— Extracts from address at European Convention, The Hague, Holland, July 16, 1933.

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TO THE AMERICAN CONVENTION, BOSTON

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MR. PRESIDENT AND MY BROTHERS:

In addressing to you these lines of greeting, and what I trust will be helpful suggestions, I do so with the feeling that the Theosophical work in America is about to enter upon a new and far more active term than has been the characteristic of the work of the Theosophical Society in the United States and its Dependencies and Canada during the last twenty-five or thirty years. After a period of obscurity, the American Section of the T. S. is now preparing for what I hope, and, indeed, verily believe, will be in future years an era of quite unexpected expansion and growth — growth not only in membership, which is one thing that I consider most needful at present, but also in its spiritual and intellectual influence upon our country.

Human institutions and organizations, like human beings themselves, are subject to periodic phases of contrasting

character, *i. e.*, to phases of activity and to periods of rest; but let us remember that it is just in these resting-periods, the periods of assimilation and recuperation, that energy is ingathered for the work of the following day or age. When we contrast the amazingly successful and far-flung American Section as it was in the days of our beloved W. Q. Judge, with what it has only recently been, it becomes immediately obvious that we are now emerging from a resting-time, a period of spiritual and intellectual incubation if I may so phrase it; and I am greatly desirous, and in a sense genuinely anxious, that the new activities, that the new work, that the new growth and expansion in short, of the American Section of the Theosophical Society, shall in the future follow steadily and without deviation to right or to left, those spiritual directions in administration and in conduct, which point unerringly to the Spiritual North, and which, if you can follow them faithfully and without fail, will lead to that glorious consummation in the destiny of the American Section of the Theosophical Society which lies before you, providing only that you follow faithfully the direction which will lead you to it. This direction is absolute fidelity in thought, in feeling, and in our spoken words whatever they may be, to the teachings of our Blessed Masters as originally conveyed to the Theosophical Society by our H. P. B., and after her by W. Q. J., and that great hearted Leader and Teacher whom as yet so few understand, Katherine Tingley.

It is to Theosophy that we must be faithful all the time, through the nights and through the days, during our resting periods and during our times of intensest activity; and when I say Theosophy, I mean Theosophy, and not any one nor a few nor indeed many or any of its distortions, which alas we see around us today.

This by no means signifies that Theosophy is merely and only a certain revelation, partially, *ex hypothesi*, given into our hands

once and for ever, to which nothing may ever be added because it is full and complete, and which we should receive with the bended knee of adoration and the bowed spirit of servile reverence. This is a mistaken, fallacious, false, and therefore highly dangerous, conception of the nature of the magnificent body of teaching which H. P. B. first brought to, us. She herself was the first to point out that she was but the beginning of a line or succession of Teachers officially following her, each one of whom would have his or her work to do, and each one of whom could and would, if times were ripe and minds were receptive, explain in fuller measure what came to us from her hands, adding thereto other partial 'revelations,' if I may use this much abused word, or unveilings, from the same source from which she received her Message for mankind.

In other words, we must never look upon Theosophy in the sectarian manner of the purblind bigot, or of the equally blind religious devotee, 'as being once for all delivered to the Saints,' and who considers it as being sacrilegious if a still higher lifting of the veil covering the Ancient Wisdom let forth a new light to elucidate what was given before, or as being wicked to receive new verses adding to our treasury of esoteric information, knowledge, and wisdom.

Slowly the Bible of the Race is writ,
Each age, each kindred, adds a verse to it.

a beautiful statement of esoteric fact that was greatly beloved by our revered K. T.

Human nature is not static, but changes continuously through the ages, sometimes advancing in inner growth, sometimes subject to temporary phases or periods of obscurity. But it is a characteristic of the human spirit that it is a lover of truth; and if it can free itself from the shackles of orthodoxy, even of a

Theosophical orthodoxy, alas, and can cast off the irons of creed-bound beliefs, it always welcomes truths which to the brain-mind may seem to be new, but which by the enlightened spirit are recognised as being only new flashes, new revelations, new rays, from the same spiritual Sun that lightened and enlightened our fathers and our forefathers.

No one knows better than I how easy it is for words just like these that I am now writing to be evilly, wickedly, banefully used to human spiritual hurt by self-seeking hypocrites with ready tongue, or by mongers in spiritual frauds. But let us remember, my Brothers, that by the counterfeits we find the proof positive that the genuine gold coin exists; and let us not be so fearful that knowing that fraud is in the world we shut our eyes to new truth when we have a chance to receive it, remembering that it is new only to our brain-minds. But when coming from the source whence H. P. B. drew hers, and given by Messengers whose teaching and life are consistent with the high spiritual and ethical standard that was hers, we can test the genuineness of the new truth by its perfect consistency with what she gave to us, by its power to cast a dazzling light of explanation upon the obscure parts of her Message, by its power to elevate our hearts and to stimulate our minds, and above everything else by its power to ennoble our lives and to give us a light under which we may walk the path safely and steadily.

My mind has been running strongly upon these reflexions recently; for my one year's sojourn in European countries, with the devoted members and Fellow-Theosophists who accompanied me, has shown me more clearly than ever before, that the way of safety, peace, and progress for any Section of our beloved T. S. is in ignoring the frauds around us with pity, but not allowing them to affect us at all, and by moving steadily forwards in utmost fidelity to the Message, in its relative fulness, that H. P. B. brought

to us, and not only to parts of it as some misguided Theosophists do; and by cultivating our spiritual intuitions to the utmost of our ability, so that we may learn to recognise truth from falsehood when it becomes needful for us to distinguish between them.

In America particularly, with its relatively new and unspoiled psychic atmosphere, and with a people which already is becoming psychically and mentally distinct, as well as physically so, from the other nations of the earth, the need for caution, prudence, and wisdom, both spiritual and worldly, is very great; and future years will make a call upon your spiritual, intellectual, and psychical resources which may at times tax you to the utmost. But remember this, my Brothers, where the labor is the greatest, there likewise is the promise for the greatest and best fruit.

Freakish religions, extraordinary philosophies so miscalled, and bizarre societies of all kinds, flourish like weeds in the curious psychical soil of the American mental life; and all these are phenomena of the phase of growth through which the young American nation at the present time is passing. But this situation itself, this receptive mental soil, so fertile and holding the promise of such fine things for the future, is a guaranty in a way of what the Theosophical work in America can become or grow to be; and I call your attention to it with the same emphasis that William Q. Judge placed upon the fact when writing about it many years ago.

Turning now from general observations, I venture with a certain diffidence it is true, but with great earnestness of soul, to voice a number of reflexions regarding your work for the present and future, which I trust will be received by your noble-hearted President, by yourselves as delegates, and members attending your Congress, in the kindly spirit of understanding and of brotherly love in which I dictate them. Under our Constitution the

Leader of the Theosophical Society has no right to interfere in the internal affairs or administration of any Section of the Theosophical Society, unless, indeed, things be moving so badly and with such danger to the general health of the Theosophical body corporate, that it becomes his duty to take a hand therein. This up to the present has never happened; and I am sure that there is no likelihood at all of its ever coming to pass, at least not in our lifetime. I pray you, therefore, not to misconstrue my observations or reflexions or remarks or suggestions as evidencing in even the slightest degree, a wish to meddle or intermeddle in your affairs.

I would therefore first point out that the primal need, the greatest necessity, at the present time in all the Sections of the Theosophical Society, is a centering and a concentrating of our utmost efforts upon increasing our Fellowship, our membership, *i. e.*, the number of our members. We are still not a powerful body numerically speaking, although our numbers have been increasing steadily and continuously for the last four years, and in a manner which pleases me, because such steady growth shows solidity of body; and I see no signs of any mushroom-characteristics anywhere. But yet, and despite the fact that our membership is growing, and perhaps it is because of my own individual characteristic of intensity, I wish we were growing faster.

In many of our Lodges, although doing excellent work in a general way, neither our lodge presidents nor our members are as aggressively active with the divine spirit of propaganda as they could be, and, indeed, should be. There are doubtless a number of reasons for this state of things. While some of our lodges are growing rapidly, others are increasing but slowly; and I think in every such instance where the increase in membership is slow, and the activity shown by a lodge is small, it arises always in

ignorance of the best methods of doing the work of the lodge; for wherever I have gone I have found wonderful enthusiasm, intense conviction of the need of Theosophy in the neighborhood, and a growing realization of the solace and help and illumination that Theosophy brings to men.

It seems to me, therefore, that it is among the first duties, perhaps indeed the paramount duty, of the President and officers of a National Section, to, show our lodges how best to grow, i. e., the best method of gaining new members, and the best methods of conducting the various lodge-meetings, open or closed, and in short of attracting the attention of the public to their work and to themselves.

We have much to be thankful for. Our T. S. is not rent by dissensions or quarrelings. We are amazingly unified and peaceful in all our internal economy and relations. Yet our lodges need guidance, my Brothers; and the relatively short time that I have held office as Leader of the Theosophical Society has proved to me that the health and prosperity of a Section depend upon the common weal, *i. e.*, upon the common well-being and prosperity, of the lodges composing a Section; and furthermore, that the spirit of enthusiasm, of propaganda, and of growth, must originate in the chief officers of a Section before this same spirit can communicate itself or be communicated to the Lodges within the jurisdiction of such Section.

In other words — and this sums up the matter in a nutshell, and it well exemplifies the hierarchical type of our T. S. — the inspiration and the urge to growth must flow forth from the center, the President of the Section, and from and through his General Council; and it will thereafter flow throughout the veins of the entire body corporate, and, indeed, gather unto itself increments of enthusiasm and prosperity as it pursues its vital

round.

You have at the present time in President J. Emory Clapp, a man well fitted to lead you forwards to success in the lines that I have herein before hinted at; but he needs support in every possible way. My confidence in Brother Clapp is absolute; and he can be trusted throughout and to the end. But he needs your help — he needs your help in every way in which you can give it: in confidence, in trust, in brotherly love, and certainly not least in financial support. He took over the administration of the affairs of the American Section of the Theosophical Society from another gentleman equally noble-hearted, high-minded, and as true a Theosophist as Brother Clapp is, I mean Colonel Arthur L. Conger; and although I knew that when Colonel Conger handed over the reins of the administration to President Clapp, he gave them into the hands of a man as noble and as capable as himself, yet it gave me a pang of regret to realize that it was Colonel Conger's health alone which obliged him to do this; for I had foreseen that could Brother Conger continue in office, he would have handed over his work in later time to his successor as a noble tree bearing good fruit, and full of promise for the future. What he did we are all grateful indeed to him for having done; and it is a matter of immense gratification to me that it was Brother Clapp who succeeded him as President of the American Section of the T. S. Give to him, therefore, I say again, all the support which you can gather, support of every kind, and your trust and your brotherly love.

Another thing which I consider of the utmost importance to ensure the growth and expansion of any Section of the T. S. along the proper lines, is an intensive study in all our lodges of genuine Theosophy, I mean of technical Theosophy, the Theosophy of H. P. B. and of the Masters. How can we affect the thought of the world, which is the sole reason for our existence as a Theosophic body

corporate, if we are not as individual Theosophists more or less fully cognisant of the main doctrines of the Theosophy which we so love; and how can we give to others the blessed light and the unspeakable comfort that we ourselves have received from Theosophy, unless we study it, study it as a technical study, and show to others who are hungering for truth and light the beauty of this study, and what it has brought to us, and what it has meant to us.

It is my most earnest hope that you as President, Officials, Delegates, and members of the American Section of the Theosophical Society, will collectively and as individuals do your utmost to stimulate the study of Theosophy, technically speaking, everywhere. Our literature is steadily growing; and there is no paucity of reliable and indeed fascinating books on technical Theosophical subjects; and I look upon it as one of our greatest duties, indeed one of our greatest needs, to see to it that at least the more important of our Theosophical books become the cherished private possession of every one of our members; and that each lodge as soon as it can begin to do so, shall begin to build up a Theosophical library, devoted, however, to books treating of genuine Theosophy, and eschewing and disregarding as far as possible all literatures of a quasi-mystical, freakish, or other useless character.

The amazing fruitage of the labors of that remarkable man, W. Q. J., in building up during his lifetime what became the strongest in influence, in wealth, and in numbers, of any of the Sections of the T. S., was due more than anything else to his instructions to the lodges and members who then were, first to concentrate on studying technical Theosophy; second, individually to own and to study Theosophical books; and third, to recognise the duty of every F. T. S. of those days to make himself a committee of one to increase our membership by every honorable and proper means.

I would call your attention also to the great need of doing everything in your power as officials, delegates, and members of the American Section of the T. S., to support our International Headquarters, which, I can assure you, needs this support fully as much as, and perhaps even more than, does the work of the American Section. At any rate the two stand on a parity in this respect. Never forget, my Brothers, that our International Headquarters are like the living, beating heart of the Theosophical Movement; and that as long as the heart is strong, inspiration, guidance, vitality, and the best that is in the Movement, will flow forth from it, not only to your own Section, but to all corners of the earth: to National Sections, to lodges, and to individual members of the T. S.

In future ages we shall be wealthy, and the very pressing needs of the present time will seem like a dream of the past; but I am not now pointing your eyes to the future, but directing them to the present and to its own needs. Build well in the present, and the future will take care of itself, and will give you no need for worry or anxiety. It is the International Headquarters which are the home and intimate office of the Leader of the Theosophical Society, and of those who will succeed him when it becomes his duty — I had nearly said privilege and joy — to hand over the heavy burden which he carries, to the next in line of official succession.

Other work thoroughly Theosophical in character, which will attain greatly added importance as the years fly by into the ocean of the past, is the work of The Theosophical Club, an organization affiliate with the Theosophical Society, and directly under the guidance of its International Director, who is the Leader of the Theosophical Society; and also the Lotus-Circle work. The Theosophical Club should be a liaison-body between the millions

of the public on the one hand who are seeking for light but who fight shy of joining the T. S. and subscribing to its objects, and the Theosophical Society itself on the other hand. Its sphere of activity ought to, and I believe with all my heart will, become immensely useful as regards our Theosophical work in the future; and I call your attention to it, and urge, if you are not well acquainted with its objects and methods, that you familiarize yourselves therewith.

The Lotus-Circle work which was so dear to Judge and K. T., but which existed merely in the germ at the time of H. P. B., is as all know, I doubt not, our Theosophical work simplified and carried to the children, impressing and impregnating their as yet unformed minds with the beauty of some of the simple teachings of Theosophy, and thus leading them to love Theosophical doctrines, and in a sense to guide their lives by them. It is the hope that as the Lotus-Circle children pass out of the Lotus-Circles, they will join the Club; and after being in the club with others of their own age, and with other Club-members of any age, that these young people will finally join the Theosophical Society, thus continuing in the cycle of Theosophical study and rounding it out.

I turn now for a few brief observations on the matter of interorganizational Theosophical fraternization. I began this, as you all know, in 1929; and I can say that at the present time the results achieved are distinctly promising, and to me personally are very gratifying. Our work in fraternizing with our Brother-Theosophists of other Societies, some much closer to us in ideals and in work than others, is going steadily forwards, despite the many rebuffs that we have received, and despite the large amount of misunderstanding, and in some few cases of derisive indifference, which this work for Theosophical brotherhood has aroused among the unthinking. Some whose inner light burns

more brightly than in other cases, and who belong to other societies, are seeing eye to eye with us, and are beginning to stand shoulder to shoulder with us in this fraternization work, as witness among many other instances that I could cite, the recent very interesting and, indeed, the remarkable inter-Theosophical Fraternization Convention held at Niagara Falls this past summer. This work was really begun and carried through to its successful culmination by a member of the Adyar Society, Brother Cecil Williams, whom it gives me pleasure to name in this my Message to the Convention, and openly to express my thanks to him for the generous and large-minded way in which he has cooperated with us, and thrown his shoulders into the harness.

Brother Clapp, to whose wisdom and far-sightedness the Convention also is to a certain extent due, I believe has already informed you of what took place there; and I hope that this Fraternization Convention will be but one of others to follow in the future. But in this connexion I feel it likewise incumbent upon me, indeed a duty, to call upon you to make a clear distinction between the fraternization work and our own Sectional or lodge-work. The time has not yet come, in my best judgment, when it is wise to ask lecturers who are not Fellows of our own T. S. to speak to our lodges, or to travel around our own Sections, at the expense of the lodges thereof. Yet — and I say this with all the emphasis at my command because it is so near to my heart — there are few needs greater in all our Sections at the present time than competent traveling field-lecturers. It is one of the dearest wishes of my heart to have members capable of speaking intelligently and convincingly before the public, going from lodge to lodge, under the direction of the National President of course, and doing what they can to further the work of the National Sections. This will certainly come in time; but with my usual enthusiasm and intensity of character, I would that we had these

traveling lecturers now at work amongst us.

This work is already in the doing in a small way. In different parts of the world devoted members for two or three years past have been doing what they could in going from lodge to lodge, in lecturing and building up and stimulating, and in encouraging our lodge-work; but they are in all cases limited by needs which are particularly their own; and while they give their best, they are cramped because not wholly free to do this work.

The recent plan in our American Section of the T. S. to aid its President by instituting regions presided over by Executive Regional Vice-Presidents, I think is a most excellent idea; and I wish it with all my heart the best of good luck and brilliant prosperity. The American Section is so large in area, that it is extremely difficult for any National President to take care of all the details of a Section flung so wide, the more particularly as our dear Brother Clapp has private duties of his own which are as honorable and as needful for him to fulfil as are his Theosophical duties. But I emphatically approve of this plan of Regional Executive Vice-Presidents, and look for great good to come from it; and I extend to these Regional Executive Vice-Presidents my personal thanks and good wishes for success.

My Fellow Theosophical workers and I have just arrived in Boston, on our return to the United States, and on our way to our International Theosophical Headquarters at Point Loma, California, after somewhat more than a year's residence spent in Europe, where we had our temporary International Headquarters at Oakley House, Bromley Common, Kent. These thirteen months or so have been months of intense spiritual and intellectual activity of very varied character; but I am happy to tell you that the results achieved have been beyond my expectations, and were accomplished in a period shorter than what I had at first

thought possible when leaving Point Loma in September, 1932. The details would be highly improper to insert here, nor do they particularly concern the agenda of this Convention, my Brothers; but I would like to say that while in Europe, I attended three most interesting, fruitful Conventions: one in London in October, 1932, shortly after our arrival in England; one in Sweden on the Island of Visingso during the time of the summer solstice; and one in Holland at The Hague, on July 15th and 16th last. Two of these were of an international character, the one in London and the one at The Hague. The one in Sweden was international in spirit, although more particularly devoted to matters of the Scandinavian Section.

And now we are come to you as your temporary guests to attend this the first Convention of the American Section of the Theosophical Society in the new era, where we are carrying on the noble tradition that presided at former Conventions of the American Section in earlier days. The members of my staff, my Fellow-workers, and I, are very happy to be amongst you, albeit as guests; and I desire to express my thanks to Brother Clapp and his officials and the members of the Boston Lodge of the T. S., and to other members of the T. S., for the great kindness and courtesy which we are receiving while here.

In conclusion: keep stout hearts all of you; never be dismayed by adverse conditions of whatever kind, be they financial, political, social, or what not. With our glorious philosophy which we hold as the light of our lives, and as the common inheritance of mankind, in our hearts and in our minds, and with undaunted courage, we can face the future with confidence. Certain of the justice of our Cause, and of the purity of our hearts, and disregarding the criticisms of the unthinking, of which we may at any time be made the objective, and with malice towards none, I call upon you to move forwards into the future with me and with

those who will follow me, with the Holy Light of the Tathagatas guiding our feet.

I am, my Brothers,
Fraternally and faithfully yours,
G. de P.

— Letter to American Convention, Boston, Massachusetts,
October 14, 1933.

TO THE AMERICAN CONVENTION, BOSTON

The destiny of the New World — The T. S. the nursery for new religions of the future — The T. S. must be kept a pure channel — Mistakes of head and mistakes of heart — Needed increase in membership — Every Theosophist should be a law-abiding citizen — Warning of difficult times to come — Ethical injunctions — Traveling lecturers needed — Closer communication between lodges of the American Section.

**MR. PRESIDENT AND CHAIRMAN, FELLOW-THEOSOPHISTS —
BROTHERS AND COMPANIONS ON THE PATH:**

I am going to speak to you briefly on what seems to me to be the destiny, and also the needs, of the American Section of the Theosophical Society. Here we have an immense, and even at the present time a wonderful, country, now enjoying internal peace, having known the agony of internal strife; the home of a new people, a young people, a people breathing a different psychical atmosphere from that found anywhere else in the world — a fresher air as breathed by both mind and heart, so to speak. Here in the New World, and particularly in the United States if I see aright, and I think I do, are already the beginnings not only of the new civilization that is even now by its forerunners knocking at the doors of the present; but here also in America (and by

America I mean not only in the United States) will be, as I see it, in the future the building up of a Theosophical civilization, *i. e.*, a civilization which I venture thus to qualify because possessing some of the attributes which we understand by this adjective. The destiny of the American Section, whatever may be the political and social destiny of our country, is, I hope with all my heart, to be that of spiritual leader of a great people, the leader of the thought of the New World in the future.

I am extremely anxious that the ground-work be laid strong, that the foundations be firmly builded, before the time comes for me to pass on. I have on numerous other occasions spoken of the foundation-work done by that wonderful woman, Katherine Tingley, and I have at those times also spoken of the super-structure which it shall be our destiny, I believe, to build upon that foundation. But I now am enlarging my picture; and I see not only the ground-plan, the basement-floors, so to speak, but I see already the beginning of the building of the first floor, upon which others are destined to be reared by generations following our own. New religions of a nobler type than we know, in the future are going to spring forth from the work in which we now collectively and individually are engaged — new religions embosoming more of the supernal light of the *Theosophia Divina* than did or does any religion at present existent on the globe. These will be a portion of the fruitage of the arduous work in which we at present are engaged; and it is my prayer that we shall now build so strongly and truly that these new religions of the future shall be of a lofty spiritual and intellectual type, Theosophical in core, and let us hope Theosophical in outlook also.

In other words, I want Theosophy in the United States to be pure, unadulterate, so that the Theosophical Society faithfully embodying and teaching this genuine technical Theosophy, this

pure Theosophy, may become the channel for the reception of a greater volume, of a greater flow, of inspiration from the principal Lodge of our Masters. That stream will never flow, at least will never flow properly, unless the channel — the Theosophical Society — is builded in proper pattern, builded aright, and kept or preserved aright through the years. The Masters of course are not hindered in their work by the mistakes of men. Their work is not undone, nor is it spoiled, by the mistakes of us, their pupils. Nevertheless, if there are no mistakes to rectify, no things built distortedly to straighten later, no errors to atone for with retributive suffering, then the flow of Light and Truth and Peace and Brotherly Love coming forth from the heart, spiritual and intellectual, of our planet, will be strong and immediate and will reach us in relatively full flood and sooner than otherwise would be possible.

I do not want anyone, my Brothers, to construe these words as meaning a proud arrogation to ourselves of all Theosophical virtues, nor as hinting a disparagement of the work of Brother Theosophists when their work is genuinely Theosophical. Any genuine Theosophical work, done by anyone, and arising from whatever source, infallibly is destined to form a component part of the mystical channel of transmission that I am speaking of.

You have some understanding of what the Fraternization Movement stands for; and I pray you, do not misconstrue these remarks of mine to be a back-handed criticism of other Theosophists. What they do they themselves shall be responsible for, whether it be good, bad, or indifferent. But here I am now speaking of our own work only — of your work, of your future work. Let us keep our hearts directed to the Spiritual North, and our minds directed to the Spiritual North, collectively and individually. Let us do our own labor well; and the best way by which to do our own labor well is for each one of us as

individuals to do it well. Let others, whether of our own ranks or not, make what mistakes they may. Let us at least see that we make as few mistakes as is humanly possible.

Now, there are in human affairs mistakes of two kinds: mistakes of the head and mistakes of the heart. The mistakes of the head, Theosophically speaking, are usually mistakes in judgment or doctrinal mistakes, and are subject to rectification with more or less ease. The mistakes of the heart are not so easily rectified; and the worst of it is, my Brothers, that the mistakes of the heart leave lasting scars on the hearts of others who are affected, and it may be injured, by them. Mistakes of the heart may be prevented — probably always prevented — by following the Golden Rule: "Do unto others as ye would that they should do unto you"; which I will quote again in the phrasing of the wise old Chinese, Confucius, which I think to be an even better rendering of this famous old adage: "Do not unto others what you would not that they should do unto you." Do you see the difference here? The Occidental rendering is the positive and personal view, which suggests that you make yourself to be the judge, more or less, of what is good for the other fellow; but the Oriental way of putting the Rule is: let the other fellow be the judge; and it is a kindlier way of understanding the Golden Rule. Following this Rule we shall avoid mistakes of the heart; and as I have said, the mistakes of the mind, such as we shall probably doubtless make in the future, will be easily rectified.

I long for the day when the American Section instead of being composed of a certain number of members as it is at present, will reckon among its fellowship one hundred, one thousand, Fellows, for every individual Fellow whom we have at the present time. After thirteen months spent in European countries, and after careful study of the conditions there, I have reached this conclusion: that nowhere, at least as far as I have traveled, are the

conditions for Theosophical propaganda more promising than they are in the New World. This does not mean that conditions in European countries are unpromising. Quite the contrary; but everything favors you here in the New World. You have absolutely no cause for discouragement of any kind. Mark you, this does not mean that you are superior to Europeans, and do not get that little bee in your bonnet! I mean only that conditions of all kinds distinctly favor you here, that everything is favorable for you; and as I have just said, I long to see the American Section grow and increase by leaps and bounds, reaching what was the maximum of attainment along the lines of increase which belonged to Brother Judge's day, and overpassing it, and making even our membership of that time seem to be numerically small!

Possibly some of you think, Brother Americans, that I have been paying compliments to you. If so, you will change your mind, because now I am going to say a few things of another kind! I ask you all, Fellow-Theosophists, to be on guard against one or two vices which rightly or wrongly are often called American faults: the idea that everything that is American is superior to everything else on earth. This may be all very well for political rostrums, or for the corner soap-box orator. But we Theosophists, as members of an International Organization, sworn to a spiritual International Brotherhood, and nevertheless loving our native country with all our hearts, should have a larger and more generous outlook than that. I have heard it stated — never however by one of our own members — that anyone holding a government-post would find it difficult to reconcile his fellowship in the Theosophical Society with his duty to his country. I want to take this occasion to tell you, as Leader of the Theosophical Society, that this statement is an infamous falsehood. You cannot be a good Theosophist unless you love your country well, unless you love it not for its past achievements in selfishness of any

kind, but for its past grandeur in spiritual and ethical and social values. I want the Theosophical Society to become an organization in which not words, but truths and high feelings, shall guide the lives of its members. Every Theosophist should be a law-abiding citizen, doing every duty to country and to individual that comes to hand, no matter what it may be.

As is my habit, I often speak by hint. Strange times are coming upon the world; and it may not in future days be easy for me to reach individual Fellows of the Theosophical Society, who may, in the honor and sincerity of their hearts, yearn to ask the Leader what in his judgment is the best path to follow in this or that or in some other difficult set of circumstances. Be peace-makers, and ye shall inherit the earth. Strive always and battle continuously for truth and right, and ye shall win all things. Be truthful at all times and places; but understand that silence sometimes is golden where speech is lead. Cultivate your intuitions; hold fast to moral principles; let principles, the Theosophical principles which have been given to us, be like your guiding star. Never neglect a duty of any kind; but in order to prevent your ideas from becoming crystallized and dogmatic, and in order to prevent your feeling that you have reached an ultimate, remember that higher than any duty there is always a higher duty, and that a higher duty is never in conflict with an inferior duty.

And now, Mr. President, after having been like the Greek Sage Heraclitus, obscure, I desire to advert briefly again to the affairs of the American Section itself. One thing we need more than anything else, my Brothers, and that is traveling lecturers, people who are not too timid to speak on a public platform, men and women who are familiar with and capable of explaining our Theosophical doctrines, and who in consequence can communicate them to others easily and without offense. One of the best methods I have found in the training of a body of

speakers, is for the President of a lodge, or for the proper officers of the lodge, to institute classes in public speaking, classes in which appropriate members of a lodge shall be allowed to come to the platform and face their fellows and thus learn how to address them easily, kindly, and convincingly. Just as it is by speaking in a foreign tongue that one learns to use it most easily, so it is by trying to explain Theosophy to others: by actually doing it you gain facility in exposition, and also clarify your own mind; so that with each new time when you come to the platform to speak, you find that you do so more easily, and can speak to your audience more convincingly.

I would like to see a far closer communication, Mr. President, among the various lodges of the American Section, *i. e.*, lecturers or members of one lodge going to other lodges by invitation as speakers, and as friendly visitors. I understand that this is already in the doing in certain quarters. There is a great advantage in this. It not only makes the members better acquainted with each other, but it likewise introduces a spirit of enthusiasm in propaganda. Seize every opportunity that offers itself to keep your name and work and quality in the public eye. Seize every chance possible to speak in and through the newspapers. Neglect no opportunity along this line, however small it may be; and do not be discouraged if the editors of the newspapers at times refuse to accept your communications. Persevere and keep at it !

Next, and perhaps most important of all, study Theosophy continuously. Take our books; study them not only in your homes; if possible carry our books around with you, and read them whenever opportunity offers, so that you may become acquainted with and familiar with our technical terms; gain facility in explaining them so that you may thus more easily convey what you know to others, not only in your private circles, but before public audiences.

And now, Mr. President, I thank you for the very gracious reception which you and the Officers of the American Section, the Delegates here present, and the Officers and Members of the Boston Lodge of the Theosophical Society, have accorded to my fellow-travelers and myself. We have been keenly sensible of the profound courtesy and generous hospitality which we are receiving; and we shall leave you tomorrow in order to pursue our home-journey to our International Headquarters at Point Loma, California, with our hearts filled with brotherly love, and with a feeling that our return to the United States after more than a year's absence has been likewise the occasion of a memorable and historic event in the American Section of the Theosophical Society — I mean this present Convention. I pray that the work so auspiciously outlined here in this Convention may become embodied in the future in an American Section of the T. S. which will be a model for all. I verily believe it will be so!

— Address to Convention of American Section, T. S., Boston,
October 15, 1933.

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TO THE LOS ANGELES LODGES

What we need above everything else in the Theosophical Society, my beloved Companions, is field-workers; and I hope that as time goes on these field-workers will be forthcoming, not at all — or at least not wholly — from the International Headquarters, but will spring up from the fruitful soil of the Theosophical Lodges themselves. It is my most earnest wish that every Theosophical Lodge have a care, not only of its own territory, but in a sense also of territory contiguous to its own particular field of effort. I mean that it is my hope that every lodge will, so to speak, branch out and extend its sphere into villages or towns near its own established center in an endeavor to build up new lodges or to found new clubs — such newly-found lodges or clubs becoming, as time rolls on, in their turn new fields of expanding activity, somewhat after the idea of the traditional snowball which grows progressively larger with each new turn.

Never be discouraged by the difficulties that may face you at any time. Remember always that as lodges and as individuals you are all members of one body-corporate, limbs of one mystical union; and that we are backed by the tremendous spiritual power which is the heart of the Theosophical Movement, and upon it any genuine Theosophical worker may draw endlessly, if he so will, for continuous inspiration and energy.

I ask you also to remember the great dignity of our Theosophical work, which, as everyone knows, should not only rise out of

personalities of any kind, but in which it is expected that every member shall subordinate, in as far as humanly possible for him or her to do so, the personal wishes or preferences for the common good, for the common weal, for the common welfare, of the Theosophical Society.

Remember, likewise, that devoted workers, your brothers, are active in many other parts of the world, and that they are attempting to do exactly the same work that you are trying to do.

— Extracts from a message to members of the T. S. in Los Angeles, California, and in neighboring towns, read on January 17, 1934.

TO THE ENGLISH SECTION

The fundamental aim of the T. S. the same today as in H. P. B.'s time — The Masters' effort in founding the T. S. to stem the tide of psychism — The danger of half-teaching — Present conditions reminiscent of the Roman Empire in its decay — Enlarge the sphere of influence of the English Section — Adhere to the traditional path pointed to by H. P. B.

COMPANIONS:

I am writing to you, following upon a cable received from your National President, Dr. Barker, telling me that he would appreciate a letter from me of "general guidance" for the English work, to use his own words, which he would read at the meeting of your General Council on May 5th. I am addressing this to the President, Officials, and Fellows of the English Section of the Theosophical Society; and more particularly to the Members of your General Council; but if in the judgment of the General Council the contents of this letter should be reserved in England for the General Council alone, you have my full consent to doing

so.

It is with genuine pleasure that I am writing to you this letter, touching upon what seem to me to be certain very necessary steps for the guidance of the work of the English Section of the Theosophical Society, certainly along general lines, and it may be, if your judgment agree, also in particulars.

Under the Constitution of the Theosophical Society, each National Section thereof is autonomous within the provisions of the said Constitution; but while we all recognise this to be a fact, none of us, I take it, is oblivious of the other even more important fact, which is of a spiritual character, that such autonomy by no means does away with the traditional and necessary integrity of the Theosophical Society as a whole. I mean by this that while each Section is autonomous under the terms of our Constitution, there exist among these several Sections what are really unbreakable bonds of union, which cannot be ruptured without seriously endangering the spiritual and intellectual purposes for which the Theosophical Society was founded by our beloved H. P. B., as the Envoy of her Teachers.

Having this condition in mind, it is with the less hesitation that I embark upon certain suggestions which I herewith lay before you, realizing that you will not take them as 'orders,' nor as mandatory upon you, unless you choose so to consider them. The duties of the Leader, as outlined in the Constitution, are, among other things, to direct the general policy of the Theosophical Society.

Now, my Brothers, while it is quite true that the methods of work in any Association of human beings of necessity may and perhaps must change from century to century, or from time to time, yet in a Movement such as ours, in a Society such as ours, fundamental principles endure for aye, and are not subject either to essential

change or to radical modification, because they are based in our own case upon the same fundamental principles or laws which keep the fabric of the Universe whole and unimpaired — I mean that the principles upon which we work are spiritual ones, derivative from Intelligences far higher than are our own spiritual or intellectual efforts or understandings, which by comparison are relatively feeble.

The world is entering upon psychologic conditions far different from what existed in the time when H. P. B. founded the T. S.; and the signs of these changing events are observable everywhere. It were sheer folly to put blinders over our eyes and to suppose that we are still living in the psychological atmosphere which prevailed more or less from 1875 to 1914.

Yet it would be equally foolish in my judgment to suppose that the declarations of cause of the founding of the T. S., which were made by the Masters and their Messenger H. P. B., between 1875 and 1891, which was the time of her passing, have been exhausted in their necessary effects, and that these same causes no longer are valid. The exact contrary of this is the case. The Theosophical Society was formed above everything else to keep alive in man his spiritual intuitions, to be a bulwark of spirituality in the world, and perhaps above everything else to bring about at least a nucleus of a Universal Brotherhood which could successfully face and in time prevail over the mistakes of the passing phases in human civilization, such as above said we today see around us on every hand. In other words, the causes for the founding of the T. S. are really stronger today than they were at the time of the birth of the Society.

The Masters in their wisdom foresaw what was coming, foresaw the need of introducing into the thought-life of the world ideas, teachings, doctrines, which would stem and perhaps divert into

harmless flow the intruding tide of psychism which it was seen clearly in 1875 and before, the modern world was about to face, and perhaps the Occidental part of the modern world especially so.

How wise these warnings were that were given to us soon after H. P. B. founded the T. S. in 1875, should be by now appreciated by every thoughtful mind. On all sides we see new, fantastic, and in some instances crazy, psychical movements springing up; strange and erratic organizations are gathering in adherents by the hundreds and in some cases by the thousands. Eminent men of science in a few cases are even having their attention drawn to and their imagination captured by phenomenalistic occurrences which make an appeal to them precisely because they have the illusory appearance of being something tangible and real, which they suppose can be subjected to laboratory-tests.

Examine the many periodicals now in publication, some of them relatively harmless, some of them simply foolish, some of them downright dangerous; and consider the dreams of Cloud-Cuckoo-Land which most of these periodicals or magazines publish. Most of them appropriate, with none or at best with little acknowledgment, more or less of the teachings which H. P. B. brought to the western world, and misuse these teachings by way of making foundations of them upon which are erected false claims concerning fraudulent initiations and equally fraudulent initiates.

It is clap-trap of this kind which is always a bait to the uneducated, because it is these masses of the uneducated, alas, our unenlightened brothers hungry for truth as they are, who have their attention fascinated and their adherence captured. I tell you, my Brothers, that we shall be held, and indeed are now, responsible for any slackness or failure to emphasize the

purposes of the Theosophical Movement, and for our failure to do our utmost to spread abroad the teachings of the Ancient Wisdom-Religion of the gods, as they have been given to us. These teachings alone will stem the present rising psychic tide and divert this vast mass of inchoate human psychical energy into the proper channels. This rising psychic tide of energy takes many forms. In some it is purely psychical or psychistic, finding its outlet in the various quasi-occult or pseudo-mystical movements which flourish today. In other cases this psychical tide makes its appearance in emotional or quasi-religious forms of a revivalist character.

As I ponder the situation, I am with every day that passes more and more reminded of the conditions that prevailed in the Roman Empire just preceding the days of its social disintegration. Writers like Ammianus Marcellinus have transmitted to us descriptions of conditions prevailing in the Roman Empire at the time of its first decline and before its fall — strangely, amazingly alike unto what prevails in the world today. Multitudes running after so-called magicians, necromantic practices breaking out sporadically in all the parts of that Empire, fortune-telling and other similar fads, and emotional revivalist bodies thronging both town and country-side in semi-religious frenzy!

My Brothers, precisely the same outbreaks are observable in all parts of the world today; and I call your attention to it because it is the immediate and most important problem that faces us. I do not mean to suggest that our present civilization is in the same perilous condition as was the Roman Imperium at the time of which I speak. I call your attention to the amazing similarity, and say that the same dangers threaten us now that then threatened imperial Rome. Today the chances are greater for a spiritual reaction towards sanity and safety, and I believe it will come in time.

I would therefore suggest for the "general guidance" of the English Section, to adopt the phraseology of your beloved President, that all your energies, spiritual, intellectual, and physical, (in every proper and honorable way consonant with ethics and the laws of your country) be devoted to a spreading of the teachings and ethic of the Theosophical Movement, and in particular of our own beloved Theosophical Society, and along the traditional lines which we have received from H. P. B.'s hands; and which, with only such minor changes as the necessities of the changing times require, we have followed faithfully to the present day.

I for one have no patience — which lack of patience may be a minor defect in my character — with those who claim that the Theosophical Society has failed, because it does not make "a big noise" in the world. I should feel alarmed were the case otherwise. As I have recently written in THE THEOSOPHICAL FORUM, the influence of the Theosophical Society should be like that of the Spirit in the Christian tradition, entering silently, stealing in slowly, but working powerfully, in the minds and hearts of our members, so that each one of them with prudence, good judgment, and good taste, which the study of Theosophy always implants in the human heart, becomes individually, and in subordination to higher Theosophical authority, a *leader* in our work — a center for the spreading of the doctrines and therefore of the influence which the T. S. was founded to disseminate.

In the T. S. we have little to complain of as regards our fundamental law, to wit our Constitution; still less of the sublime spiritual principles which at least as an ideal govern our Theosophical activities. All studious Theosophists must have come to a realization that the only saving power, the only saving grace, in the world today, is precisely the doctrines contained in our

standard Theosophical books, which likewise include the ethic which is the heart of these doctrines. It is only in matters of detail, only in particulars, only in points of administration, that we have need to be watchful and to take care lest our choice of methods be unwise. Nevertheless, if the heart be right and our minds be set to the spiritual Polar Star, as our infallible guide, the mistakes that we may make — and indeed we all make mistakes — become relatively unimportant; for mistakes can be corrected, errors in judgment can be abated; and it at least is comforting to know that we learn from our mistakes, and that our work afterwards becomes only the stronger and the purer because from our eyes the veils have fallen.

I have every confidence in the moral and intellectual integrity of all the officers and fellows of the English Section of the T. S.; and I would earnestly suggest to you a careful consideration of the suggestions embodied in this letter, and that a more vigorous endeavor than ever before be made to enlarge the sphere of influence of the English Section of the T. S. along the traditional lines, which, I take it, you all hold as dear as I do.

Of course I am writing to men and women whom I believe with all my soul to be true Theosophists, and therefore who will understand the significance embodied in the lines that I am now writing to you. The general guidance that your President has suggested I write to you about, I think has been sufficiently set forth; and it is, in the last analysis, the traditional policy of the T. S. which H. P. B. first inaugurated, and which we of Point Loma, at least among other Theosophists in the Theosophical Movement, have done our best faithfully to follow. As regards particulars, I repeat that these are things which must be left to the best judgment of the President, Fellows, and Officials of the English Section themselves.

I venture to say — and I trust that you will take this observation not as a criticism of our Brothers of Adyar, but as merely pointing to what is to me a most serious error of judgment on their part in the past — that the worst thing that could happen to a Theosophical Society would be, or rather is, to undertake any work or any activity outside the traditional path pointed to with unerring hand by our great H. P. B. Suffer no introduction among yourselves of activities or objectives extraneous to this tradition; and the well-known "orthodoxy," if I may use a dreadfully misused word, of your respected National President, Dr. Barker, is, I take it, a guarantee that the helm of the Ship of State of the English Section of the T. S. will always be held true to the Theosophical Spiritual North.

We are all human. As the old Latin proverb says, we are all apt to err, sometimes because of enthusiasm, sometimes because of the spirit of over-aggressive propaganda; but, as said above, errors can be repaired; mistakes can be righted. The only thing we must never do is to wander from the Path which lies before us: that age-old Path — quiet, small, holy, which the Seers and Sages of all the ages have pointed to as the path of safety for the Theosophical worker, and for all mankind.

And now, in conclusion, my English Brothers, support the hands and work of your President in every way possible, in increasing our membership, in founding new lodges, in teaching and in preaching Theosophy everywhere and at all times and on all occasions where good judgment and good taste and common sense allow it to be done without offense to others.

I am, with my heart's best wishes,
Fraternally and faithfully yours,
G. de Purucker

— Letter to the Officials and Members of the General Council

WHITE LOTUS DAY IN LOS ANGELES

MR. CHAIRMAN AND FELLOW-THEOSOPHISTS:

It is with profound and living sympathy that I am sending this brief message of fraternal good-will and fellowship to you all, on the occasion of your celebrating on May 8th of this year the anniversary of the passing of our Masters' first Envoy to the western world.

These gatherings have never been mere formal assemblies of well-meaning people desirous of paying at least a modicum of respect to one whom we all recognise as a Theosophical worker of unsurpassed ability and endless devotion. White Lotus Day, it seems to me, should be an annual event of real importance in our common Theosophical labor; where, if nothing else can be accomplished, or received by way of individual or collective inspiration, we can at least feel that Theosophists of various shades of belief may meet together on a ground of fervid sympathy, mutual understanding, and organizational peace.

For what, I ask you, could or would please our grand H. P. B. more than this — the practical demonstration among ourselves of the brotherhood which we preach to others as a rule of conduct in human life, and as being, we all hope, the basis on which the nations of the earth in some happier future time will meet in a similar spirit of amity, comity, good-will, and mutual understanding.

Is it not possible to make of our White Lotus Day celebrations, coming once a year, regular occasions of interorganizational fraternization, wherein differences of viewpoint are laid aside, differences of feeling are at least temporarily forgotten, and on

which occasions our hearts can combine as one in reverence and sincere homage to the great woman who gave up all for the sake of the world, thereby exemplifying the first rule of genuine chelaship?

In many countries such interorganizational Theosophical fraternization gatherings are taking place; and it is my very sincere hope that by thus coming to know each other better, Theosophists of differing opinions and feelings may come to respect the good in each other, and to learn to lay aside these very differences of opinion which have, alas, too long kept us apart in our common grand work of the dissemination of the teachings of the Wisdom-Religion among men.

Argumentation is worthless. Arguments are usually futile, because they commonly persuade one's interlocutor that he is right, and you are wrong. But common ideals and objectives, mutually recognised, and recognition of each others' good qualities, and forgetfulness of the points of difference, are universally recognised among thoughtful people as being the basis on which a common labor can be undertaken in harmony, in peace, in mutual respect, and in that spirit of impersonal devotion towards which, I believe, true Theosophists of all Societies aspire.

If it ever be not possible to hold our White Lotus Day celebrations as interorganizational Theosophical gatherings, members of our own beloved T. S. can meet in precisely the same spirit of goodwill to all the world, to all that lives and breathes, to gods and men, as the Lord Buddha said; and as such an attitude, and as such a feeling, and as such an outlook, combine to form a genuine spiritual exercise of the greatest value, these White Lotus Day meetings should sow, therefore, seeds of thought in the soil of our hearts and minds, blossoming, let us hope, at a later day into their

natural bloom, and furnishing throughout the remaining months of the year one strong source of inspiration to which we can look back with the elevation of mind and heart which such gatherings will certainly evoke and indeed sustain.

Above everything else, let us strive to make of our White Lotus Day celebrations gatherings or assemblies where we may all of us of whatever Theosophical Society or clique, learn to lay aside the narrow and confining spirit of sectarianism. These White Lotus Day celebrations above everything else should never degenerate into mutual admiration tea-parties, in which our own impeccable virtues are elevated to the skies, and the motes in the eyes of our brothers are exaggerated into unwieldy beams.

It is in this mood that we should assemble, in my judgment, at these noble White Lotus Day celebrations; for if we do, then in candor I must say that I feel that the spirit which worked through H. P. B. from the Great Lodge will be present amongst us, amongst you, my Brothers, amongst all others who assemble in the same atmosphere of good-will, brotherhood, love to all beings, and in the spirit of justice and magnanimity towards those who differ most strongly from us.

Now, let no one imagine that the words which I have just previously written imply that we should in any wise neglect the principles which we ourselves hold so dear, principles of conduct in the T. S., and principles of conduct in our individual lives. Sympathy and brotherhood, mutual respect and peace, must be based upon honesty, sincerity, and purity of motive, otherwise we shall be mere emotionalists with our heads in Cloud-Cuckoo-Land.

It is precisely because we of Point Loma love our own T. S. and its traditional principles and rules of conduct so truly, that we feel that we can understand Brother-Theosophists, comprehend their

difficulties and divergencies of opinion, and have towards them, and, indeed, towards all, a spirit of genuine good-will and understanding.

When H. P. B., shortly before her passing, requested that after her death the day should be celebrated as an anniversary, it was not merely that her name should be passed from mouth to mouth in parrot-like fashion; but that our thoughts should unite upon the work which she did for the Masters who were behind her; and also that we should give to the principles which guided her own life so nobly, the same allegiance which she gave to them.

White Lotus Day celebrations should be among us serious and heart-searching annual events, partaking in more than one sense of the word of that spirit of utter reverence and impersonality which graced the rites of the Mysteries of ancient times.

Forerunners of the future as we are, in our sublime philosophy and in the principles of conduct which we believe in and profess, we should ever see to it that we follow these principles to the end, and become living exemplars of the Wisdom-Faith that is ours. In so doing, we render unto our beloved H. P. B. the reverence of our minds and the homage of our hearts, in the manner that would please her best.

With my affectionate greetings to you all, I am, my Fellow-Workers in the Theosophical Cause,

Fraternally and faithfully yours,

G. de Purucker

— Letter to Theosophists of the Los Angeles District assembled on White Lotus Day, May 8, 1934.

TOTHE EUROPEAN CONVENTION, VISINGSO

Value of Theosophical Conventions — Tendency towards

dogmatism Danger of setting up a Theosophical Creed — Explanation of 'orthodox' and 'orthodoxy' — Theosophy has a definite body of teaching, but Theosophists should not rigidly enforce its acceptance — Quotations from H. P. Blavatsky's Letters to the American Conventions in 1888 and 1889 — Hold to traditional teachings of Masters and H. P. B. — Divergence in belief in itself not harmful to T. S.

COMPANIONS:

I am addressing this Message of affectionate brotherly greeting to you all on the occasion of your gathering together on the historic isle of Vising; and I will ask the Executive Vice-President of the Scandinavian Section of the Theosophical Society, our Brother Torsten Karling, to read it to you, or to appoint someone to read it in his place should he so prefer.

I would that I might be present among you, as I was last year, on the occasion of my then visit to Sweden; but in default of this, I trust that the thoughts which I shall endeavor to embody in this my Letter to you, will receive the same kindly consideration that they would receive were I addressing you in person.

Conventions of an international character like this, your present one, are, I have always felt, of a paramount value in the conduct of the work for which the Theosophical Society was founded; because these Conventions, especially when of an international character like your present one, give the opportunity to those present and coming from different countries to exchange views and suggestions, to unite in finding always better and improved methods of Theosophical work in propaganda and otherwise, and last but not least, to come to know each other personally, and thus to unite more strongly than before, and for the weal of our common Cause, Theosophists of different countries, and, it may be, holding different opinions, but who yet are all of one mind

and heart, I take it, in their common devotion for our sacred Cause and the work that it is intended to do among men.

A few weeks ago I dictated a Letter to be read at a gathering, similar in some respects to this, of our English Brothers, in which Letter I endeavored to call attention to certain principles which struck me as being necessary for the successful guidance and prosperity of our Theosophical Society, and more particularly of the work of the English Section of the T. S. This Letter will be printed in the May issue of our THEOSOPHICAL FORUM; and I would venture to call your attention to this Letter, for what I therein wrote to our Brothers of England, applies, I believe, in most respects with equal force to all Sections of the Theosophical Society.

To you, however, now gathered on beautiful Visingsø, I would address a somewhat different communication, different not so much in general ideas, but differing somewhat in particulars. The thought which occupies my mind today, and which I shall herein endeavor to communicate to you, deals with a danger which, if not at all imminent — and I do not think it is at the present time — nevertheless could become a matter of importance requiring our most thoughtful consideration. This possible danger is the growth in certain quarters of our Theosophical body corporate, *i. e.*, in the Theosophical Society, of a tendency, at least among a few, to become rather dogmatic, if not actually dictatorial, in the stating not only among ourselves but to the public of our Theosophical doctrines, teachings, truths — call them what you will. This tendency in no case arises in a real desire on the part of anyone to set up a Theosophical Creed or a body of teaching which outsiders who join us must accept, somewhat after the manner in which Christians require the acceptance of a Creed before they may join one or another of the Christian Churches; but there is a tendency, native to the human mind, and often

arising in enthusiastic devotion to a cause, to crystallize out from the grand body of general Theosophical teaching a certain few doctrines which are thereafter looked upon almost as orthodox tests, and the acceptance of which is felt to be required before an outsider may join the Theosophical Society and become a member of it in good standing.

In other words — and this will briefly state what I have in mind — history shows that there is always a tendency in organizations like ours towards a doctrinal orthodoxy. This, my Brothers, we must at all times strive to prevent if we would remain true to the ideals of the T. S. originally set before us by our great Teachers through their first Messenger H. P. B. Of course I am here using the words 'orthodox' and 'orthodoxy' in the sense which has now become universally accepted as implying a framework of teaching imposed on new-comers as a sort of Credo or Creed, which must be accepted before they can become affiliated with a Church. Please note that this idea is absolutely and in all respects contrary to the Theosophical Tradition.

Frankly, I would not object to the words 'orthodox' and 'orthodoxy,' if they implied our magnificent body of Theosophical teachings, and the traditional platform of free conscience and free speech for which the Theosophical Society has stood from the date of its foundation in 1875; but unfortunately we cannot thus rightly use these words 'orthodox' and 'orthodoxy,' because they would surely be misunderstood. Hence, I avoid them. It is the tendency towards crystallized dogmas, and towards exacting an acceptance of them, to which I now desire to call your attention as a danger solely due to ordinary human psychology, against which danger we must always be on the alert.

Please note well the following facts: Theosophy as such, the pure Theosophy of our Masters, is a certain very definite body of

teaching, of which only a relatively small portion has hitherto been given to the world through H. P. B.'s magnificent books, and otherwise; and this grand body of teaching deals with the greatest mysteries of the Universe, and in consequence with those of human life. It is actually a body of teaching based on Truth; and there is no harm in stating this fact: indeed, it should be stated with clarity and with insistence, so that there shall be no misunderstanding about it. In this alone, there is no possible danger, because it must always be explained that this body of teaching has arisen in the spiritual, intellectual, and psychic investigations made through ages past by the great Sages and Seers of all times, and checked in each new generation by the new body of Seers and Sages.

But while this is so in very truth, its declaration is in no wise the same thing as stating that this body of Theosophical teaching forms a framework of doctrine which anyone, Theosophist or mere inquirer, *must accept* before he can have the right to call himself 'Theosophist.' We must exercise sound reason and common sense and good judgment and good taste in these matters. It is perfectly true that this body of teaching is, as it were, a spiritual touchstone by which a Theosophist may test, check, compare, any thought or group of thoughts presented to him for examination; and if 'orthodoxy' meant only this, I would have no objection to the word, because 'orthodoxy' thus properly used in its original Greek etymological meaning signifies only familiarity with, and spiritual and intellectual recognition of, the truths of Nature.

However, as I have pointed out, it is better to avoid these two words 'orthodox' and 'orthodoxy,' because they are sure to be misunderstood by the great public who know little or nothing of what Theosophy *per se* really is. Nevertheless, it is the recognition by earnest Theosophists of the fact of the existence of this sublime

body of teaching, which will prevent the propaganda-work of the Theosophical Society from becoming too diffuse, too scattered, and therefore incoherent and weak; and the recognition of this sublime body of teaching will likewise prevent the introduction to our platforms of foolish or stupid or erratic ideas — all which we should be as much on our guard against as we are, on the other hand, equally desirous of avoiding dogmatism and creeds in our private and public Theosophical work.

Note what H. P. B. wrote in her first Letter, dated April 3, 1888, and addressed to William Q. Judge, General Secretary of the American Section of the Theosophical Society, on the occasion of the American Convention of that year:

But there are others among us who realize intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path. . . .

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

These are wise words, my Brothers and Fellow-Theosophical Workers now assembled at Visingsö; and I call your careful attention to them. They alone provide a guide in the conduct of

the external affairs of the Theosophical Society, which will keep our beloved T. S. on the proper path of evolving and expanding growth, and will enable the Theosophical doctrines which it is our great desire to give to the world for the world's great benefit and help, to appeal to men of all types or classes of mentality.

Yet let us never forget, as I have pointed out above, that while orthodoxy in the common use of this word is neither "possible nor desirable," nevertheless that sublime body of Theosophic doctrine, the Wisdom of the Ages, the Wisdom of the Gods, is indeed a definite and actually existent Treasury of wisdom and knowledge upon which any intuitive mind may draw. Our dislike and rejection of orthodoxy, therefore, in no way implies the idea that we have no definite and clear-cut doctrines to give to the public; for we most certainly have. It merely signifies that we must not impose our Theosophical doctrines upon others in any wise as being a Creed or a set of dogmas, or as crystallized teachings which others must accept if they desire to join us. Indeed, let us remember that new instalments of truth are not always possible, but can be had at any time when the world is ready to receive them.

As H. P. B. wrote in the same Letter to the American Convention held in 1888:

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy — the assimilation of what has been already given — how much more will be revealed, and how soon.

. . . the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism,

and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. . . .

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; . . .

Here we have, my Brothers, in these noble words, again important pointers as to how our common work for Theosophy should be carried on, and how the exoteric work of the Theosophical Society should be forwarded in the proper manner.

As our work continues through the coming years, we shall doubtless find that individuals, and possibly small groups of individuals, may hold definite opinions of their own concerning this doctrine, or that doctrine, or some other doctrine, belonging to the general body of Theosophical teaching; and as long as such individuals or small groups of individuals hold fast to the true Theosophy of our Masters, there will be small cause for alarm or for feeling disturbed. It is only when such individuals or small groups of individuals endeavor to impose their opinions upon others that difficulty may arise. Such imposition of any individual's doctrinal ideas or opinions concerning a

Theosophical teaching, should not be allowed; although, on the other hand, as long as such individuals keep to the principles of the Theosophical Society and to the Objects of the T. S. as a whole, there can be little harm done.

Usually such individuals are convinced that their own doctrinal opinions are more important than the opinions of other Theosophists; and if this is the case, as it usually is, such individuals thereby wander from the fundamental idea, or platform, of the Theosophical Society. There is in such cases always a tendency on the part of such individuals to exaggerate the importance of their personal opinions; and often this mental attitude results in personal grievances against some official or officials of the T. S., or of one of its National Sections. This of course is always to be regretted, but probably it cannot be prevented.

In the T. S. every Theosophist has the right to the candid expression of his philosophical, religious, or scientific beliefs, provided, however, that no endeavor is made to impose these opinions or beliefs upon others; because were such imposition permitted, it would be allowing the introduction amongst us of a sort of small Popery utterly contrary to the platform of the T. S.

As H. P. B. says in her same Letter of 1888 to the American Convention:

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

Such examples of individuals endeavoring almost as it were to

force their doctrinal opinions upon others, existed even in H. P. B.'s day; such cases occurred in W. Q. Judge's short administration after H. P. B.'s death; such individuals again sprang up during the long and brilliant administration of T. S. affairs by our beloved K. T. Many of these individuals, possibly all of them, were earnest, honest men, devoutly believing that their own idiosyncrasies of interpretation of this, of that, or of some other Theosophical teaching were the only correct ones, and that those who differed from them were in the wrong. They were perfectly willing to help the T. S. as long as their opinions or beliefs were not questioned, and were allowed free and unlimited currency. But when checked, as they always were, not only by our Theosophical officials but by the common consensus of opinion of the majority of Theosophists, then their feelings usually underwent a change, and from brotherly became adversely critical, and sometimes downright non-fraternal.

In this connexion I would call your attention to a passage in a Letter by H. P. B., addressed to the American Convention of 1889. This Letter is dated April 7, 1889, and the passage I refer to reads as follows, and we should note that she is speaking of certain individuals of the type that I have just alluded to:

But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavour to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. . . . Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbours. . . . Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there

save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

. . . Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

And again, in the same Letter of 1889 to the American Convention, H. P. B. says:

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all — those of a man's own household, — Theosophists who are unfaithful both to the Society and to themselves. . . .

Let us, then, my Brothers, hold with all the strength of our souls to the traditional teachings and policy of our Masters and of H. P. B., as we have received them — this tradition as regards its policy being one of open-minded readiness always to receive a new truth; a brotherly love for one's fellow-men; a detestation of dogmatism and a horror of hatred for others who may differ from us; a broad and liberal platform whereon any lover of his fellow-

men who is a Theosophist at heart, and who loves truth more than his own opinions, may be enabled to stand. If this is 'orthodoxy,' then I say: Let us be proud of an orthodoxy which is the direct polar antithesis of the 'orthodoxy' which has become a by-word in the West; for it means the orthodoxy of brotherly love, of broad-mindedness, and of devotion to those sublime ideas of teaching and lofty ideals of conduct which the great Sages and Seers of all the ages have proved and have handed on to us as rules of life and of conduct in our dealings with our fellow-men.

Honest differences of opinion, and divergences in mere beliefs, will never harm either the Fellowship of the Theosophical Society or its work in the world, provided that these differences and divergences are not allowed to become dogmatic and therefore injurious to our common labor. There will always be a majority, I believe, in the Theosophical Society, who will love the grand body of teaching that they have received from the Masters, above all merely personal differences of doctrinal opinion; and I believe that the very best way to deal with individuals who try to force their opinions upon others, should such individuals ever arise in our ranks, is by a kindness towards such individuals, a brotherly attitude towards them, but an avoidance of futile argument, and sometimes, indeed, by refusing to answer back when such answering back would likely bring about a hardening of the mind and attitude of the opinionated individuals concerned. In such cases they are best left to the softening and refining influences of time, for antagonism but increases their own antagonism, and leads to more deeply unbrotherly feelings.

And now, my Brothers of Sweden and of other lands gathered together on beautiful Visingsö: from far-distant California I send to you my affectionate greetings and best wishes in every sense of the word, hoping 'that your gathering together in Convention will be the occasion for such brotherly and kindly interchange of

views concerning better methods of propaganda and superior methods of fraternal labor, as will best serve the interests of the Theosophical Society.

Our endeavors along the line of interorganizational Theosophical fraternization have borne good fruit, despite great and at times obstinate opposition on the part of those who are too blind to see what our noble objectives are, and who, therefore, allow jealousy and fear to rule their actions. Fraternization does not mean the abandoning of one single item of the noble traditional Theosophical principles which we hold so dear; nor does it mean a wandering in any slightest degree from the Pathway of spiritual and intellectual endeavor which we have learned to follow from our study of Theosophy; but it does mean a kindly attitude towards other Theosophists, no matter how greatly we may think them mistaken in their doctrinal views; and an effort by brotherly kindness to bring them to see the superiority of our Masters' teachings, as first told to us through H. P. B., over any other collection of merely human ideas.

Orthodox in our unorthodoxy as the world sees it, tenacious of our lofty teachings and principles of conduct, firm in our resolution to be brotherly, with an understanding heart towards all men, we can safely leave the results of our work to the future. With malice towards none, with love towards all, and firm in our own convictions, our destiny is secured, and should be brilliant.

I am, Brothers,
Affectionately and fraternally yours,
G. de Purucker

— Letter to the European Convention, Visingsö, Sweden, June 26-27, 1934.

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DEAR COMPANIONS AND BROTHERS:

It is at the request of Trevor Barker, the President of the English Section of the T. S., that I am writing to you these paragraphs of greeting and good-will, during the course of which I shall take occasion to lay before you a number of thoughts which live with me constantly as urgent needs for the larger expansion of our sacred Cause, and which I venture to pass on to you all.

The pressure of my official duties here at the International Headquarters does not enable me to come into personal touch with our Fellowship, whether attached or unattached, and whether by personal interview or by writing, as often as my heart would wish it to be; and it is therefore just these messages of mine, sent to different Conventions of a national or of an international character, which enable me to present to you

problems to be solved, and suggestions for their solution, and other suggestions for expanding our Work.

The revolving years, integrating themselves into cycles both large and small, bring with them new conditions which, both as a Society and as individual Theosophists, we have to face, and face successfully if our work is to be carried on into the future in the manner which we all long for; yet the experience of long years passed in work and study of the Theosophical Cause has shown me that on the whole such conditions as arise in the different National Sections from time to time are always adequately met, or very nearly always, by the devoted and efficient, because thoroughly enthusiastic and trained, national Officials who preside over the conduct of the affairs of the different Sections.

It is therefore not so much to the internal or national conditions or problems of any particular Section that I wish to direct your attention at the time of the present writing, but to matters which concern the Theosophical Society as an international entity, and which, just because these conditions or problems affect all Sections, will naturally have to be faced by you all.

I would, therefore, like to touch first of all upon the matter of propaganda and of increasing our Fellowship. I will say without mincing of words, and with the utmost frankness, that I have very little patience indeed with any Theosophist who says that we should not seek to extend our Theosophic influence by increasing our membership, or by increasing the number of our Lodges, because, forsooth, so might these individuals say, the Theosophical literature already exists, and it is enough that we keep on reprinting our standard Theosophical works, and let them tell their own silent tale to the world! I believe that this is a false reasoning, bad policy, and highly unwise; and outside of anything else, it runs directly counter to the mandate which the

Masters gave to H. P. B.: to found the Theosophical Society and to increase its influence in the world by means of a constantly increasing number of Fellows, and a coordinate and relatively equal increase in the number of our Lodges.

I for one am proud of the Theosophical Society: of its traditions, of its history, of its record, and in all proper humility let me say, of what it already has achieved sometimes in the face of what appeared to be at the moments almost insuperable difficulties. I look upon it as our first duty not only as an organization, but as individual Theosophists, to increase our membership, which includes of course the increasing of the number of our active Lodges.

The basic reason for this policy of working for enlarging the T. S. lies in the well-known fact that union is strength, that combined efforts tell strongly for achieving an objective; whereas the haphazard and often spasmodic efforts of isolated individuals usually achieve little, and sometimes even nothing at all either of moment or of value. This is why organizations are necessary, very necessary indeed, for it involves just the difference that we find between a well-trained and well-disciplined body of men working for an end, and giving unto their work the best that is in them in subordination to the common good, when compared with the haphazard and spasmodic strivings of individuals who, for one reason or another, are too vain or too egoistic or too indifferent to unite their respective individual work into a common Cause.

Let me recall to you in this connexion the memorable words of H. P. Blavatsky, written in her First Message to the American Section of the Theosophical Society, and dated 1888, in which, treating of the same matters to which I herein allude, she says that it is the purpose of the Theosophical Society and of its members

to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind.

The multiplication of local centres should be a foremost consideration in your hands, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence will radiate, and towards which higher influences are directed.

I ask your earnest consideration, and, indeed, study, of these noteworthy statements from our beloved H. P. B., and particularly do I point to her concluding words: "and towards which higher influences are directed." Her words here are but another way of stating a fact which the materialistic West has lost sight of, but yet which it instinctively as it were follows when Occidentals organize themselves into solidary bodies for a common work. It is that when an organization such as the T. S. is, is formed by men and women who desire to live a better life as individuals, and to give unto their fellowmen the spiritual and intellectual blessings and teachings which they themselves have received, they become both spiritually and astrally — *i. e.*, on inner planes — an organ, a focus, an organic center, through which will stream influences of a spiritual and intellectual character from on high, *i. e.*, from inner worlds, and more specifically from our own blessed Masters.

I would like to add, furthermore — and I state this with an appeal directly to your hearts and minds: as long as the Theosophical Society remains true to its primary spiritual and intellectual

influences, and to the higher Powers which directed its organization and which inspired it in its early days, and which I may venture to say still inspire it, then our future destiny is assured, because we have back of us and with us and through us the spiritual Powers of the World, and more particularly of the Hierarchy of the Masters, whose particular work on our own Globe Earth is with us men.

It is of course a commonplace that wherever there is an organization, there is a Head, under whatever name the Head may be known, or whatever functions his fellows may call upon him to fulfil; and I will add the following pregnant thought, that such Head or Leader will be better or less good, higher or lower, more in touch or less in touch with the Masters, almost precisely in proportion as the membership of such organized unit or organic union of men and women themselves prove worthy of the high trust which is placed in their hands — in our case we can make the application of the foregoing perhaps directly to the Theosophical Society.

Should, however, the T. S. at any time become degenerate, which means, otherwise phrased, should ever the Fellowship of the T. S. as a body fall spiritually and intellectually beneath a certain standard which we up to the present have retained, then there will always be a danger of our beloved Theosophical Society becoming a merely sectarian body, headed — or not headed as the case may be — by a merely exoteric official, who in the worst of such cases would become a sort of Pope.

Let us then see to it that this last spiritual catastrophe never come to pass with ourselves. It is not our duty nor even our privilege to criticize other Theosophical Societies or other bodies calling themselves Theosophical, for we shall have our hands full in attending to our own business, and in keeping our own house in

order. Let us strive to see that as individuals we keep on the high level of spiritual and intellectual thought and attainment, thus making the call upon the chief Head of the T. S., and likewise making a similar call to our Masters and Teachers; and I can promise you without qualification that such call never passes unheeded. There is not the slightest danger, therefore, of a popery in the T. S. as long as the members themselves, both collectively and as individuals, hold an attitude of high understanding, which means an attitude of equally high expectancy; for it is obvious if you think a moment, that as long as our members hold this, no mere faker or pretender could ever satisfy the hearts and minds of our members for a single month. Do you not see what I mean?

I point to this series of dangers with some emphatic positiveness, because it is an excellent and sufficient answer to any critics we may have — and there are some calling themselves Theosophists who criticize us on this ground, who do not seem to realize what I have hereinbefore tried to set forth.

I quote once again from the same Message of 1888, written by H. P. B. to the American Section of the T. S.:

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

These words of H. P. B., to me are some of the best she has ever written, and I would point out to you that here she does not say, as her words have so frequently been tacitly misconstrued to mean, that all members or fellows of the T. S. are on an equality in intellectual and spiritual, ay even psychical, attainments, but just the contrary, for she specifically says that although we are all

fellow-students, some are more and some less advanced.

What are, then, these differences as amongst ourselves, constituting one F. T. S. more advanced than another F. T. S.? It is not the age of the physical body, nor is it merely years passed in intellectual study of our standard Theosophical works alone; but the most and the more advanced amongst us are those who live the life that the Masters teach as being the one we should strive to live, and who coincidentally with this living make themselves with an ever-deepening knowledge, more fully acquainted with the sublime God-Wisdom which is the Wisdom of the Ages, and who do their utmost to pass on this priceless heritage to their fellow-men.

I quote again from the same Message of H. P. B.:

The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

Pray analyse these last phrases of H. P. B., and particularly her reference to "the philosophy of the rational explanation of things and not the tenets" — *i. e.*, the essence of the teaching, and not merely the tenets thereof expressed in words cleverly strung together and recited parrot-fashion by mere book-students.

What humanity needs more today than ever before, more even than when H. P. B. wrote her noble works, is a knowledge of this deathless Wisdom of the Ages, with its soothing and healing

influence on the minds and hearts of our fellow-men, and its constant reiteration of the age-old ethical mandate that we live not for ourselves but unto others and for others, and that we can never escape responsibility for our actions — no, not even for our thoughts.

Now I will say in passing that in my judgment, my dear Companions, one of the very best ways in increasing our membership and thereby increasing the spiritual and intellectual influence of the Theosophical Society in the world, is by a close and careful study of our standard Theosophical books, in other words of what is commonly called 'technical Theosophy.' This fits our members not only to answer any and all questions that within reason will be asked of them, but likewise reacts with inestimable benefit upon themselves. Do, I pray of you all, specialize in technical Theosophical study as found in our standard literature. This will also help our members in propaganda-work, and will enable them to avoid a common fault among Theosophists, which is when on the public platform an indulgence in glittering generalities rather than in definite, clear-cut statements of Theosophical teaching.

There are likewise some Theosophists in the world, who, because they have had no new teachings since H. P. B.'s day, make a virtue of their spiritual and intellectual poverty, and proclaim that no new teaching can be or could be or indeed should be given. The pathos in this attitude of mind wrings one's heart. They overlook the words of the Masters themselves, and indeed of H. P. B., who in this same Message of 1888, wrote on this very point as follows:

According as people are prepared to receive it, so will new Theosophical teachings be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy the

assimilation of what has been already given-how much more will be revealed and how soon.

This is exactly what I have consistently and at frequent intervals stated and restated, both by pen and by word of mouth, and we are here told that "it depends on the spread of Theosophy," and on its assimilation, as to how much more will be "revealed" and how soon.

My beloved Companions, it is precisely because the noble nucleus of tried and loyal hearts whom Katherine Tingley left behind her at her death, true Theosophists in understanding, and in a yearning for more light, however limited in this understanding some of them may have been, made the imperative call that further and deeper teachings be given, that these were therefore forthcoming. It were ridiculous to suppose that any teaching given out at any time in the Theosophical Society is to be accepted on the say-so of the Leader or somebody else, for such an attitude of mind runs directly contrary to the spirit of individual judgment and of freedom of thought and of conscience, which we Theosophists cherish as a part of our noble heritage. Any newer and deeper teaching than that already received, rests on its own merits, on its own depth, on its own reach into the hearts and minds of men, and should be judged on these grounds alone.

I therefore come back to the thoughts with which I began this Message to the International European Convention — a Message which I fear is already rather over-long; and I point out to you once more that our first duty, collectively as a Theosophical Society, and individually as men and women, is to increase our fellowship, which merely means bringing the light that we have received, and its unspeakable blessing, to others who have not yet received it; and to welcome new-comers, if they prove at all worthy of our brotherly love and confidence, into our ranks, and

to give them the benefit of our fellowship, and as far as they prove themselves worthy of the trust given unto them, a portion of the labor of propaganda, of official responsibility, and of aiding us in keeping the wheels turning, to adopt a homely phrase.

Unity is strength; disunion is weakness; men can do incomparably more when working shoulder to shoulder with united hearts, than when striving as isolated individuals in widely separated parts of the land, and with no common bond of organizational unity. It therefore is a bounden duty unto us to increase our fellowship, and if every member, as President Clapp of the American Section pointed out some time ago, would make it his joyous duty to bring in at least one new fellow a year, can you not see how rapidly the T. S. would grow, and how amazingly strong it would soon become in public influence, which simply means in its influence over the minds and hearts of our fellows?

Before concluding this Message to you, my Brothers all, I would fain turn to a matter which, although it has a certain magnitude of importance, I can only touch on briefly. Since I began the Fraternization Movement in 1930, very strenuous efforts have been made by some misguided Theosophists belonging to other Societies, to denigrate this our effort, to throw mud at it, to cast slurs upon it, and in fact — and I say this with sorrow — to misinterpret it in every way possible. All this was to be expected, and so far as I personally am concerned, I paid absolutely no attention to these attempts. Yet there is one aspect of the criticisms made against the Fraternization work which it may be as well for me briefly to uncover and expose.

It has been said that the Fraternization Movement, which so many of our Fellows of the T. S. are sincerely working in, assisted by certain noble hearts of other Societies, like Brother Cecil Williams of the Theosophical Society in Canada, who likewise by

the way is one of our own F. T. S.; and like J. W. Hamilton-Jones of the Phoenix Lodge, London, who has given sympathetic co-operation in many fraternization efforts — it has been said, I say, that our fraternization work is insincere and was begun solely for the purpose of stealing members away from other Societies. This statement is a libel, or slander, pure and simple. If members from other Societies come over to us, we certainly are not going to slam the door in their faces, nor turn our backs upon them, and we welcome their co-operation and their help. Nevertheless, the Fraternization Movement was not started for the purpose of stealing members from other Theosophical bodies, nor was it in fact started with an eye upon the distant future when perhaps Point Loma would sit astride the Theosophical pyramid, with its Leader topping all! This too is an utter misunderstanding.

It is a fact that on a few occasions, when pondering over the future of the Fraternization work, I have even envisaged a possible unity in the distant future, of such ones of the Theosophical bodies as might care to incorporate themselves into an organic unity; but any remarks of mine directed to this last point of thought were merely reflexions, speculations, as to the possible effect of the Fraternization work on other Theosophical bodies, and were certainly never written to lay down a program or a platform that Point Loma was going to work to have its Leader — whoever he might then be at the time — the official chief of such possible union of different Theosophical bodies.

In fact it would be fine if it were so, and I do not mind saying so, nor do I hesitate in so stating, so greatly am I convinced of the justice of our Cause, and of the fact that we have malice and hatred towards none, and of the further fact that we are so completely faithful to the original tradition of the Masters and of H. P. B.; yet how preposterous is the idea that I deliberately made such statements as being the objective of the Fraternization

Movement; for isn't it obvious that such supposed folly on my part would simply have alienated the members of other Theosophical Societies from us?

Indeed, I will even go farther and state quite frankly that I would not envisage with equanimity, in other words I would not like to see, the rushing into our ranks of large numbers of the members of other Theosophical bodies. Why? I will tell you the reason, and this is no slur or casting of mud on others, but simply an honest statement of my own conviction: the history of several other Theosophical Societies for the last thirty years or so, has been partly composed of the introduction into their thought-life of teachings which we, genuine followers of our beloved H. P. B., could not accept as the unadulterated teachings of our Masters; and as these dear and good people of these other Theosophical bodies accepted these later teachings of their own with apparent conviction and sincerity, any such attempt to digest a large influx of them into our own T. S. would bring about a perfectly hopeless and indeed a dangerous situation for us.

If members from the other Theosophical Societies care to join us as individuals here and there, of course we gladly accept them as brothers and fellow-workers in our ranks; but I would not like to see too large an influx of them amongst us, if such influx came as a wave; and I probably am speaking only the truth when stating that in my judgment the officials of other Theosophical Societies would not know how to digest a wave of Point Loma members, if such a wave ever deluged some other Theosophical body. They could not digest us! for it would be a mixing of spiritual and intellectual elements too unlike and too disparate for mutual comfort and successful common or united work.

No, our fraternization labors are an attempt to bring about a kindlier spirit as among the different Theosophical bodies; to

learn to respect the better and finer elements which each such body has or may have; and even — I will state it quite frankly — an attempt to reintroduce the Theosophy of the Masters and of H. P. B. in places where it has been forgotten — but never by force, never by dishonorable methods of deceit, but always by utmost frankness and candor, and a plea to all other Theosophists to the effect that if we cannot accept each other's teachings, we can at least respect each other's convictions, find common points of understanding and contact in the teachings of H. P. B. and of our Masters that we all received, and thus learn to live at peace with each other, even if none of us wants organic unity — at least at present — with any other Theosophical body.

I take this occasion to express my approval, in view of the immediately foregoing lines concerning fraternization, of what seems to me to be the very admirable work that your National President has undertaken with the co-operation of the officials and members of the Phoenix Lodge (Adyar), London. I do not know much about this effort except what Brother Barker has written to me, and what I have heard from others of the success of the two or three joint meetings already held; but it struck me as being an effort in the right direction, towards diminishing dislike, reducing hatreds, increasing mutual respect, and thus bringing about a clearer and higher atmosphere of thought as amongst the different Theosophical bodies.

And now, my Brothers and Comrades, to each one of you and to all of you, go my heart's best wishes, and the assurance to all of you of my trust and deepest affection.

I am

Faithfully yours,

G. de P.

— Letter to European Convention, London, England, August

2nd and 3rd, 1936. This same message in substance — was sent to the Triennial Convention of the American Section, T. S., held at the Bellevue Hotel, San Francisco, California, August 29-30, 1936.

TO THE LIVERPOOL LODGE

Each lodge should study its own particular need — Varying conditions demand varying methods of work — Intellect and understanding heart must combine — Avoid gush or merely the dead letter — Policy of Leader not to interfere with National Sections — Internal dissensions give cause for failure.

We are almost at the end of this European visiting-tour, and I can truthfully state that everywhere we have gone we have found a renewed enthusiasm over what it was some three or four years ago when we were last amongst you, a wider vision of what our Theosophical work means for mankind and a larger determination, with a more strongly set will to carry this work to the public. I have found something likewise which has been extremely grateful to me; and it is that our members are now beginning to realize that there are divers ways of doing our Theosophical work. I mean to drive this fact home everywhere I go. In some towns it is best to work in a certain way, which each lodge must find out for itself. In other towns or cities conditions are such that a somewhat different approach to the public is required; and wherever these towns are the lodges in them must find out that way that is best for themselves. They are on the respective spots; they labor in that particular field; and it is for them very diligently and intelligently to study, each lodge its own ground, and to ascertain what the psychology of the people is among whom they live and work, and to approach that psychology intelligently. I believe it is all wrong to send out

instructions from Point Loma after a cut-and-dried fashion that our different Sections and Lodges should all work after a stilted and crystallized pattern. Conditions in the different countries vary so enormously, and even in one country conditions vary enormously. My first point is that I have seen a growing realization of this fact, and I am delighted.

Now, this does not mean that the lodges of the T. S. follow divergent paths. It is all one pathway that all Theosophic work and propaganda follow, but for each lodge there is some special or specific way which is the best for it. Try to find out what is that specific and particular way here. Furthermore, our Theosophical workers must clearly understand, if they are to be successful in their beautiful work which we all so love, that we must do it with the instruments which every son or daughter of man has — with the heart and with the head: the intellect and the understanding heart must combine. I believe it to be an entirely wrong psychology, introducing the dead letter into Theosophical work, merely for the members of a lodge to think that the only way to give Theosophy to others is by quoting extensively from books. That is excellent as one of the means of Theosophical propaganda. But such quotations ordinarily must not be presented word for word but given with a freshness arising in the mind and in the heart of the speaker himself or herself. This makes an immediate, a direct appeal to the hearers. Otherwise you have a stilted way, an artificial way, a very unsympathetic way of presenting Theosophy, and it is often repellent.

Or again, an equal folly in our beautiful work — fortunately there is very little of it in our T. S. — is to try to teach Theosophy by what some people call feeling, emotion, gush. That is equally offensive. Try to combine heart and intellect together and give them both to your audience. It will always attract. Try to add freshness to it from your own consciousness and understanding

of the teachings. This makes things very fresh and bright and interesting. It gives life.

Now to come more particularly to the work in England. I am not here, dear Friends, for the purpose of examining and looking into things and listening to complaints or hearing praises. I am here solely to be amongst you and to see if I cannot be of service to my beloved English Companions; just as I have tried to be in Wales and Ireland and in Holland and in Denmark and in Sweden and in Finland. Our work in Germany, which was growing so fast, with an enthusiasm such as I have never yet seen in any single National Section of the T. S., has unfortunately been forbidden by the Government and our beloved German brothers have bowed to the law of their country and have done right. But their hearts are as true as ours are, and the time is coming when, I haven't the slightest doubt, they will pick up the work where they were forced to lay it down or obliged to by honor and by law.

There is no reason in my considered judgment why the work in dear old England should not go forward from now on fast and really grow, if every lodge and every member of a lodge and every member-at-large in England will try to put personality into the background and put the love of the Cause, the Cause itself, first. Conditions nowhere are perfect. Don't I know it! In my capacity as Leader I receive from all parts of the world documentary communications outlining the work in different countries, and I find that human nature is pretty much the same everywhere. I want these thoughts to sink in. It is never my policy to interfere in the internal affairs of any Section whatsoever. I think that such interference would introduce a very lamentable precedent; for it would immediately authorize one Section or the members in one Section to try to interfere in the affairs of some other Section, and that is not good. If I did it they would say: "See, the Leader does it. Why should not we try to help our brothers of

the other Section?" And by logic you can prove almost anything to yourself. But here is my point: If you dear hearts want Theosophy to grow and prosper in your native country, put Theosophy first. Put your opinions last and push the wheels ahead. It is united effort that will cause you to grow. Internal dissensions will cause you to go backwards or to fail.

I am not saying these words especially in England. I have said them everywhere, not because they are particularly needed anywhere, because they are not, but because our Society is really growing, growing steadily all over the world; and in that growth we shall find new problems to meet, new minds coming in — often critical, fault-finding, ambitious, jealous — not meaning to be such but with these traits of character. In other words, as we grow stronger numerically our problems to preserve harmony and the brotherly love for which we stand will increase. Isn't that plain? So I am giving you in England now a word of warning. Listen. Stand by Theosophy first; stand by the Leader next; stand by your national officials third; stand by your personalities last; and never forget the officials of your lodge. I have put them the last in my series of observations, because my heart is particularly with the lodge presidents. Their work is a heavy one, a responsible one, and they need all your support. I am not speaking of dear Brother Hutchin alone, for the same applies in every lodge. I believe the lodge officials should be held more or less responsible for the work of their respective lodges and for the loyalty and fidelity of their members to the T. S. This does not mean that a lodge president should be dictatorial or over-masterful or unkind. But it is precisely because so many delicate psychological qualities are found in a successful lodge-president that they all have my deepest sympathy.

Some of you may perhaps wonder why I am talking about these things. I cannot tell you all my reasons; but they are important,

and I am looking into the future just a bit, and I am putting you on guard, asking you to be on the watch for what is coming forth in future years. We may sum up the whole substance of what I have been trying to say — purposely rather vaguely — in this: Unity is strength; dissension means disunion, disunity, and weakness. O matter what happens in the English Section in the future, put Theosophy first and all will come out right. Remember the Masters are behind our work and will never fail us. Let us see that we do not fail them.

— Address to members of the Liverpool Lodge, October 6, 1937.

AT THE LONDON HEADQUARTERS

United we stand, divided we shall fall — Personal opinions should not supersede inherent Theosophic principles — Vitality and devotion of members keeps channel of inspiration open.

On the eve of our leaving you — I fear it may be for a year or two, maybe three or four — I want to tell you how deeply impressed I have been, not only with the results of the European tour as a whole, which Brother Iverson has touched upon so enthusiastically, but with what I have found, as I believe it to be, the spirit of Theosophic health in the different sections of the British Isles. That has pleased me more than anything else. I did not look for, nor did I expect to find, a multitude of angels in Britain. In fact, had I found them, I should have been quite out of place! But I have found people of really angelic tendencies — kindly, considerate, long-suffering without complaint under their longing for immediate Theosophic expansion and growth, forgiving others their peccadillos, making all just allowances for each other. And this to me is a state of well-being, of welfare, a

sign of health in the Theosophic commonweal in Britain. I want you to weigh these words, to ponder over them and to remember them after I have gone, after we have gone; for my two helpers from Lomaland are of precisely the same opinion on these things that I myself hold about them. I have found efficient leadership in England, in Wales; and I look for the same to come in the future in other National Sections which I verily believe will begin their growth, will have their birth rather, in a relatively short time.

But I desire most earnestly and from my heart to leave a word of warning with you. Give not up this state of health because of personal opinions regarding either the T. S. and its way of doing its work in Britain, or because of the peccadillos, traits of character, biases, tendencies of character, that you may see in each other or in your lodge presidents or in your national officials. Our Theosophical Society were a ghastly failure and a mockery if we were not able to sustain amongst ourselves the primal duty that our blessed Masters give to us to follow — not to preach about, but to follow and that is the practice of fraternal relations amongst ourselves and the reflexion of these fraternal relations with and among other Theosophists who don't belong to our ranks.

No thing in this world can prevail against the T. S. and its work as long as we stand united, determined to continue to stand united no matter what may be at times our own personal feelings or convictions regarding others. United we stand; divided we shall fall. There is no doubt of that whatsoever. Remember it. To me it is inexcusable — I shall speak directly to you from my heart because of the healthy state of the T. S. in Britain and because I most earnestly desire that it continue so — to me it is not only non-understandable but inexcusable, for anyone to hinder our work, even from personal convictions; because such an individual in the Section, or a body of them, a group of them, or

scattered individuals among them, of the Section or of the work in Britain, may imagine that the Society or its officials should act otherwise than has been the case in the past or than is the case at present.

Why do I say this? Because I possess some grains of commonsense, which I have a right to expect to see in all British Theosophists. United we shall stand, we shall progress, we shall become prosperous, and we shall do our work. Disunited, fighting amongst ourselves, we shall fall. Of that there is no doubt. The future of genuine Theosophy in England — I am speaking mainly to an English audience, but my words apply all over Britain, or, indeed, in any part of the T. S. — the future of Theosophy in England depends upon your carrying out what I now tell you. At the head stands the Leader, who will not tolerate untheosophical work, untheosophical attitudes towards the hard workers, who will not tolerate the unbrotherly criticism of those who are carrying the burden, filled with charity as my heart always is and loving all the time our dear members, not one of whom has ever wilfully worked against the T. S.; but looking at the history of the past we have seen how, once the T. S. of H. P. B. was rent in twain because individuals thought their opinions were more important than those Theosophic — nay, *inherent*, spiritual principles of unity and of the practice of brotherhood and of forgiveness, which make any organization strong and victorious ultimately, and the lack of which invariably will bring disaster, shipwreck possibly — complete disaster, that is.

I was asked once — not here in England, but when I was at Point Loma — whether it was proper to oppose a Theosophist who in the opinion of the questioner was acting in an untheosophical way, as the questioner phrased it, one who was traitorous to the Cause and to the Leader. My answer was this: You are a Theosophist. I will address you as such. As long as the Leader,

with the powers placed in his hands by our Constitution, makes no move, takes no action, do you think that you, professing devotion to those principles of brotherhood and unity, are the one to criticise him, for your critical action of others is a criticism of the Leader? It means, it is tantamount to saying, that the Leader sleeps; perhaps he dreams and knows not what is happening. But the Leader knows. Otherwise he were not fit for his job. I, too, have patience, sometimes long-suffering and enduring; but patience, because I see that right in the end will prevail; that all of us can stumble at times on the path and make mistakes; and I feel that the Leader has no more right to judge others than others have to judge us.

Fortunately our Theosophical government, if you like to call it that, is a hierarchical one, and as such receives inspiration from what men call 'above'; and the inspiration runs downwards and reaches even the smallest runlets, wherever the vitality and devotion of our members open these little canals; in other words, in every true Theosophic heart. Let that inspiration enter in and do its work and you will have no trouble, no more anxieties. You will become so united, so firm in a single purpose, so determined to prevail over all troubles and conditions, because you trust, because this trust will bring conviction, because conviction will bring you knowledge.

My last words to you, dear British Hearts, for all have my love and respect, are these: United we stand, shall stand, and we shall succeed brilliantly. Disunited, torn by dissensions, rent by misunderstandings, however honest, and we shall ever hinder the efforts of our blessed Teachers in Britain; or, if these dissensions and misunderstandings become dangerously strong and develop into active opposition, and if this opposition spreads, then we shall fail. Now, remember: united we shall stand and succeed. Disunited, we shall fail.

— Closing address of European lecture-tour on the eve of departure for the U. S. A., to members of the English Section at the Headquarters, 3 Percy Street, London, England, October 15, 1937. On this tour Dr. de Purucker was accompanied by Miss Elsie V. Savage and Mr. Iverson L. Harris.

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TO THE AMERICAN CONVENTION, NEW YORK

What does the T. S. do in a practical way for the world? — Our work to change the hearts and minds of men — Physical aid only palliative — Ego sum servus servorum Dei — T. S. officially not entangled with politics — Human heart must be won by sympathy.

What does the Theosophical Society do for the world in a practical way? Brother Clapp has, of course, given the substance of any answer that can be given to these constant complaints we all of us hear from time to time, have been hearing for years, to the effect that the Theosophical Movement does nought that is practical to help the miseries of the world, its pain, its suffering. Yet, Companions, there is but one answer to a question such as is embodied in that read by Brother Lewis from the unknown friend. It is the reply direct to the challenge as you, Mr. President, have stated it. The challenge is: "What does the Theosophical Movement do for the world in a practical, pragmatical way?"

The answer is: It goes to the roots of the cause of the misery and of the suffering which exist among men. Can there then be anything more practical, more pragmatical — as the word is wrongly used than the work which the Theosophical Society is doing, has done, and will continue to do as long as it remains faithful to the traditions which we follow and which we love? Our work, expressively compressed into a nutshell, is to labor to change the hearts and minds of our fellow-men towards higher things, towards things of permanency.

All the world's suffering, all its misery, all its pain and sorrow, arise out of human ignorance, human weakness, human failings, what the churches with some justification call 'human sin.' Is there anything more practical and more useful than changing the hearts and minds of men through the entering into them of the forces of imagination and practical ideals? By this, misery can be changed to content and happiness; poverty shall be done away with and be replaced with the abundance of those who earn it under changed conditions; for men thus motivated from within will be moved by the inner impulses of a changed character. Do you see it? Change the hearts and minds of men by giving them a vision and by acquainting them with the magnificent power of a constructive imagination, and all the causes of suffering and misery will vanish. That, then, is our main *practical* work; that is our answer to the challenge.

Soup-kitchens, philanthropic institutions and others of their ilk are all admirable in their way, and in their way do good work. They are, shall we say, backed by untold millions, backed by human sympathy both active and passive, and by the support of those who are willing to give and who do give. But they are nevertheless palliatives; they do not cure; they give but temporary surcease from the evils.

I would that every genuine Theosophist felt as keenly as some of us do the spirit of service to that sublime end which is imbodyed in the Latin phrase I dearly love: Ego sum servus servorum Dei: "I am the servant of the servants of God — of the Divine." When the idea imbodyed in this principle burns in the heart and sets it afire with its holy flame, then the brain receives enlightenment in its turn and sees, indeed evokes, the methods, the way, the path, the means.

Let never this challenge pass unanswered. Take it up

immediately. Point out to all that the world's suffering and misery arise from the ill-doing, in its turn born from the ignorance and weakness, of our fellow-men — often, often, usually indeed, not consciously so; for these things arise through ignorance, through lack of the inspiration and knowledge of the God-Wisdom which we have. Replace ignorance with knowledge; give light unto the dark places of the human heart and mind. Bring sympathy to the thoughts of men, and again all these causes of human wretchedness will vanish. War will disappear. We all know what war is. It is not in any sense wrong to defend one's country; but this is not war as commonly understood. It is the using of violence on a vast scale, from fear, misunderstanding, and often from selfishness, and the employment of some of our most brilliant minds in this cause, which we must do away with.

When we reach and uproot their causes, poverty will vanish and be replaced with at least a competence for all; ignorance will vanish because proper education and sound knowledge based on ethical instincts will take its place. Human fellow-feeling will replace the present sentiments of fear and of indifference. Can you tell me anything more practical than this? More useful? More humane? The T. S. was founded to change the hearts and minds of men; I repeat it. Change these and you then change all else in human life.

And as regards politics: It is my conviction that if the T. S. officially ever became entangled in politics of any kind, its day then will have come, its day of doom; and justly so. Why? Because it is precisely politics, with its manifold ramifications of distorted emotions, which rends men apart into opposing camps. The streets, the lecture-halls, the council-chambers, the chancelleries of the world, today are filled with political groups, each voicing its own supposed remedies for our ills: yet universal agreement is never reached, because the thoughts involved are of the brain-

mind instead of issuing from man's higher nature. It is precisely politics that separates men, as I have said, placing them into opposite or opposing camps. "If a house be divided against itself, how may it stand and endure?"

We Theosophists have no objection whatsoever to anyone's holding any political opinion that he or she may please. Any Theosophist is entitled to hold any decent political opinion that he or she may please. But as an organization the Theosophical Society is not so. Why? For the reason just pointed out. When you descend to brain-mind theories, instead of finding union we find division, separation.

In my judgment there is but one thing, one common system of thought, rather of philosophy, on which all men can agree when they understand it. This is Theosophy, the God-Wisdom of the ancients, our God-Wisdom, that which is taught in the distant stars; that which is taught here on earth; that which is ageless, timeless, deathless; which can be proved in any sane, normal mind today, at least in some of its aspects, by the latest discoveries of our most advanced modern scientific thinkers; that which the poets have caught glimpses of and which the greatest among them have taught.

Men have been separated into different political camps by varying political theories for heaven knows how many ages. Has politics ever yet healed the woes of the world? No, and it never will. I do believe that when men understand what Theosophy is and what it means, and what the work of the T. S. means, then politics will die, because all men will see its uselessness. I know that many men would look upon such a condition as a questionable advance. I believe, however, that their opinion is based largely upon lack of sufficiently deep and penetrative thought. The one fact that it is precisely politics which separates

men proves its lack of essential spiritual and intellectual worth.

What does the T. S. do in a practical way for mankind? I come back to the thought: It changes men's minds and hearts upwards and unifies them. When this is done all is done.

One last thought, Mr. Chairman, Mr. President: I come down here on the floor. These Olympian gods on the platform I know agree with me. (Laughter) They are Olympian gods despite themselves! I do, it to drive home a need, or rather to suggest a cure for a need which I have found in many of our Theosophical lodges: that is, talking down to people from above, as it were. We must not do it, dear Companions. We must touch the human heart by sympathy, by kindness, by letting our audience know that Theosophical speakers are just as much men and women as the audience is or are.

I remember an old poem that my dear old Dad once recited to me when I was a boy. I have never forgotten it. I have quoted it half a dozen times on this present Theosophical tour. You know my dear old Dad was a clergyman. They say the sons of clergymen always go wrong! (Laughter) Here is the poem which illustrates my point:

A parish priest of austerity
Climbed up in a high church steeple,
To be nearer God, that he
Might hand down God's word to his people.

In sermon script he daily wrote
What he thought was sent from Heaven;
And he cast this down on his people's heads
Twice one day in seven.

In his age God cried, "Come down and die!"
And he cried out from the steeple,
"Where art thou, Lord!" And the Lord replied,

"Down here among my people."

— Informal talk given in answer to a question at the Convention of the American Section, New York, October 23-24, 1937.

TO THE FRATERNIZATION CONVENTION, BOSTON

Frankness in thought and speech, and fidelity to one's Theosophic principles, the basis of mutuality and fraternization — Divisions in the original Theosophical Society predestined — Various Theosophical organizations act as checks on each other — Orthodoxy in Theosophy not desirable.

DEAR BROTHERS IN THEOSOPHY AND FELLOW-STUDENTS:

I have been asked rather earnestly by those having charge and duty of organizing these remarkable interorganizational Fraternization Conventions to write at least a few lines of greeting and brotherly sympathy, and I gladly do this, and address myself to all, irrespective of Theosophical affiliation. It seems to me and has always seemed to me, speaking as an individual Theosophist and student of our blessed God-Wisdom, that there are few individual activities in the Theosophical world or Movement which are more creditable to Theosophists as such than are these Fraternization Conventions, in and during which Theosophists of different shade or color of feeling and conviction may meet on a common basis of amity, comity, and brotherly sympathy, and thus learn to know each other better and to see the good in each and in all.

Personally I have refrained, and very carefully and thoughtfully refrained up to the present, from taking part in these Fraternization Conventions, either by message or otherwise, lest

such message or word or action of mine, showing sympathy on my part in these Conventions, be misconstrued into something which when all is said is farthest from my desire, to wit, to influence anyone in any direction whatsoever. As a matter of fact I doubt if any word from me would influence anyone; but any such message or action from me could be construed possibly, perhaps, peradventure, as an attempt to influence. Yet I have never failed on every occasion which has offered itself to express my deepest sympathy for these Fraternization Conventions and to urge all who are interested in mutual Theosophical fellowship and who can do so to take part in them.

It has been the feeling of the present writer from the inauguration of the Fraternization Movement that candor, frankness in thought and in speech, and honorable dealing, and fidelity to one's own Theosophical principles, should be the basis of mutuality, and the basis of fraternizing intercourse, and it is my prayer that in these splendid Fraternization Conventions this basis which I believe to have existed up to the present may continue.

The present writer is one of the few I fear — I wish there were more — who feel that the separation of our beloved H. P. B.'s original Society into the different modern Societies, was a good thing, was furthermore foreseen and predestined to take place; and I can explain this as being my own feeling by making the statement that I think that the existence today of the different Theosophical organizations is not a sign of disintegration nor of decay nor of imminent dissolution of the Theosophical Movement as a whole, but that it is a sign of vitality and individuality and of the exercise of the latter by Theosophically free-thinking men and women; and I for one know no better way by which the Theosophical Movement could have been saved from becoming dogmatically fronted by its own bounds alone and thus set

apart among the world's Movements as but one more organization or body self-satisfied with its own self-assured perfections. I wonder if I make my meaning clear. As long as the different Theosophical organizations exist, they act to a certain extent as checks on each other, and should be friendly critics of each other — a criticism not degenerating into mud-slinging or enmity, but on the contrary mutually stimulating each other to keep strictly on the now historic lines laid down by the Masters and our beloved H. P. B. There is an old proverb that says that from the shock of ideas springs forth light. And it is good that we Theosophists should interchange ideas, and one of the best ways to do this is by fraternization and Conventions working on the Fraternization basis.

It is of course in one sense a tragic historic event that the original Society broke up into the different Organizations that now exist, because theoretically it could have kept utterly clean and true in its fidelity to the Masters' original program; yet the lessons that history teaches us show us on the other hand that differences of viewpoint are wholesome and healthy and that as H. P. B. nobly wrote in her First Message to the American Theosophists in 1888: "Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge."

To my mind these are some of the wisest words that H. P. B. ever wrote, and I believe they were not merely wise but prophetic. Hence it is, as should be clear enough from the dictation of these

lines, that the present writer is one of those who consider, as stated above, that the separation of the original T. S. into the different Movements was a good thing — good for the reasons above named, although, as also above stated, because of the weakness of human attributes and the tendency to degenerate into sectarian orthodoxy it was from that standpoint a pitiful thing.

Let us, Theosophists all, of whatever affiliation, look at the situation in the Movement as it exists, and by earnestly striving to be brotherly and kindly towards each other, make the world respect us as Theosophists because showing to, the world that we can at least meet in friendly conclave upon the basis of the blessed God-Wisdom common to us all. I do not believe and have never believed and have often proclaimed my disbelief in this point, that the breaking up of H. P. B.'s original T. S. into what are now the later Societies, was a bad thing or a sign of impending dissolution; but on the contrary believe, and have always so stated in public, that having in view the weaknesses of human nature and its proclivities to dogmatic orthodoxy, it was a good thing, and that it was foreseen by the Masters, if not actually engineered by them. There are few better checks on the different Theosophical organizations today than the very existence of these different Theosophical organizations watching each other carefully, and, if they have any sense at all and good Theosophical fellowship at all, learning from each other and making each desirous to avoid Theosophical wrongdoing and lapses into the faults against which the Masters and H. P. B. have warned us.

Dear Companions in Theosophy all, accept the assurance of my heartiest sympathy, and although I personally very carefully refrain from taking any part in these Fraternization Conventions, any work which tends to bring Theosophical thinkers together on a basis of mutual fellowship for the increase of a better

understanding has my instant and profound sympathy. May your deliberations be governed by the spirit of Truth and be along the lines laid down by our beloved H. P. B.

I am, dear Brothers all,
Fraternally and faithfully yours,
G. de Purucker

— Letter to the Sixth Fraternization Convention, Boston,
Massachusetts, June 25-26-27, 1938.

TO THE EUROPEAN CONVENTION, VISINGSO

Need of Theosophy in a disturbed and restless world —
Objective of ours to change hearts and minds of men, not to be
achieved overnight — Reference to prophetic passage in "The
Secret Doctrine" — Ways of increasing membership —
Theosophy for everyone — All members of whatever social
standing have equal opportunity — Future hope of
establishing Theosophical training-schools in different parts of
the world — Spread influence of lodge through study-groups
and establishment of daughter-lodges — Danger of sacerdotal
caste or priesthood in Theosophy — Discrimination in
choosing public representatives — Give opportunity to the
younger members.

MY BELOVED COMPANIONS AND FELLOW-WORKERS:

From time to time I feel the impulse, based upon a real need, of communicating thoughts to as many F. T. S. as possible, and for this purpose I seize the opportunity of addressing my Fellow Theosophical Workers on the occasions of the different National or International Conventions held periodically; and in accordance therewith I seize the occasion of addressing to you the present Message or Letter.

In the earlier years of my administration, I chose the method of communicating with our F. T. S. by means of General or Circular Letters; but this involved a good deal of time and energy, as well as expense, in preparation, printing, and mailing, and it has seemed to me a better method to use the opportunities offered by these National or International Conventions in the manner of the present Letter to write on such occasions when I feel a need has arisen, these Messages or Letters often being later printed in one or more of our magazines or periodicals.

There is naturally a great deal on my mind and heart that I would like to share with my beloved Fellow Theosophical Workers, which, from lack of personal intercourse with me cannot always be communicated to them. Yet I do my best by means of correspondence or otherwise, either with National Officials or with individuals, to share my thoughts in this manner with them.

In the present Message I can but point to the present terribly disturbed and saddening condition of the world in its unrest and anxiety, as showing how greatly needed is the spiritually soothing and intellectually refining influence or power that our beloved Theosophy or God-Wisdom can and does instil into the hearts and minds of men.

As I have often pointed out on previous occasions, the Work of the Theosophical Society, as I see it, is above everything else to change the hearts and minds of our fellow-men collectively and as individuals; for in this manner, by affecting a large number of individuals over the world, we build up a psychology or psychological atmosphere touching or impressing great numbers of our fellow human beings, who in their turn, touched and enlightened by all this, have the opportunity to act and often do act directly upon their own national or local affairs. In other words, it is our sublime hope little by little to theosophize the

world, and in this manner to bring about an amelioration of social and even political and other unrest, distress, anxiety, and troubles. Nations after all are made up of men who are individuals, and here is the key-note of what I am striving to say.

Naturally this objective of ours is something that cannot be achieved overnight, nor indeed even with the lapse of a small number of years, but will, I fear, take lifetimes of study and unremitting labor and aspiration on our part. Yet I believe with all my soul that it will come in time. Of course the T. S. as an organization is absolutely non-political and never meddles in political or so-called social agitations; for our Work is general and not national or local, because aspiring as we do to change the hearts and minds of men towards a longing for settling all problems on a basis of dispassionate reasoning and impartial and even-handed justice, it is to this general work of instilling into the souls of our fellow-men the principles of magnanimity, universal brotherhood based on kindness, and mutual understanding, that we give ourselves: our hearts, our labor, and our time.

The present lamentable condition of the world which all good men, I doubt not in every country, deeply deplore, is but the result of the consequences of former actions; in other words it is the karman into which the West — and indeed the East — has brought itself, being indeed especially in Europe just that condition or state of affairs to which H. P. B. alluded in *The Secret Doctrine*, Vol. I, p. 646, so graphically and prophetically when she published her *magnum opus* in 1888. I only point therefore to these matters and turn to the more particular thoughts that I have in mind to communicate to you in the present letter.

I believe, indeed I know, that the greatest in importance of all our efforts at the present time should be the increasing of our influence in the world as an Organization or Society; and the best

way in which this increase of influence can be achieved is in increasing our own membership by every honorable, upright, and legal means within our power, for it is obvious that the more members we have, the greater will be our chances to affect strongly an ever larger portion of the public.

Now, there are many ways of increasing our membership or fellowship, and I happen to know that such increase in our fellowship is the one thing which every National Section of the T. S., and I believe every individual in every National Section, desires above everything else. But often our members are untrained, in fact usually so, for our Society is still but little more than fifty years old in the modern world; and many of our lodges, perhaps most, and certainly most of our members, hardly know how to work effectively in order to interest others in the blessed God-Wisdom which we so prize. It comes to this: Propaganda. There are numerous ways in which propaganda can be carried on, but fortunes can be spent, an immense amount of labor can be lost, and a great deal of ensuing discouragement to our people incurred, because of lack of knowledge of the best psychological methods of undertaking our propaganda-work. By way of remedying this state of affairs, which is but natural when we consider all sides of the problem, I would recommend most earnestly and with all my heart that the individual F. T. S. should concentrate in the first place upon close and very conscientious study of our technical Theosophical doctrines, so that by such continued and unremitting study of the teachings of the God-Wisdom, our members as individuals, whether members-at-large or members attached to lodges, may become expert in them, perfectly familiar with them, feel them, live them, dream them as it were; and this attitude of mind will without any doubt whatsoever, weigh heavily in bringing to others the convictions that we ourselves hold.

A scattering and superficial knowledge of the Theosophical doctrines on the part of our members is altogether insufficient; I repeat that our members must train themselves to become as individuals expert exponents to the public of the glory and sublimity of the faith and knowledge that is in their own hearts. This will strike the fire of enthusiasm and conviction in other hearts.

Now it has frequently been said to me that it needs education, refinement, social standing, and other things in order to make a good exponent or teacher of the Theosophical doctrines, and to a great extent this argument is perfectly true; yet I would point out to all that experience has shown to us in the past that it is not always our most educated or learned public exponents of Theosophy, and not always those of the highest social standing, who are the most successful in their work of propaganda. The reason lies in the fact of the varieties of public psychology, for such learned lecturers, or lecturers of high social standing, while *very greatly needed indeed* in our Theosophical Work, are sometimes looked upon with awe or with suspicion or even with grave questioning doubt on the part of thousands of the public, whose minds are not persuaded by mere learning, and whose hearts are not captured by the fact that one of our lecturers, X or Y or Z, is a lady or gentleman of high social standing in his own country.

Therefore you see the value again of what I have just said, of every member in the Theosophical Society becoming himself an expert in Theosophical study, striving to become likewise an expert in the communication of our Theosophical doctrines to others; so that each man or woman thus to become expert through study and devotion in our teachings, may fire the minds and touch the hearts of others who belong to his or her own educational or social status or *milieu*. Do you see what I mean?

Thus: the prince who is likewise a devoted Theosophical student and lecturer, let us say, can talk most easily and readily and with the greatest chance of being understood, by those in his own social sphere — and also, if he have the ability, can be understood and gain the affection of others who are not members of his own social stratum; but it is probable that there will be tens or even hundreds of thousands who will listen to his message with respect perhaps, with interest perhaps, but who will feel that there is no place for them therein. Hence a beloved companion who may be born a peasant has his great field of work likewise, and through devoted study and self-forgetful application to his work, he might become like a torch of light to tens of thousands of others whose hearts and minds he can reach because of his understanding them and their understanding him.

We must remember that Theosophy is for everyone. The prince in this life may have been a peasant in some former life; the peasant in this life may have been a prince in some former life. I do not say that this is usually the case, but it can readily be so; and in fact not infrequently is so, for karma leads us on into strange destinies in the working out of its inscrutable and often amazingly intricate plans.

It has occurred to me while dictating the above passages, that they may be thought to be by some as derogatory to those members in the T. S. who enjoy the advantages of high social birth and the training and traditions that go therewith; and if anyone reads into my words any such idea as this, I can only say such reading is absolutely wrong. In fact, what the T. S. needs, as indeed any small and struggling organization needs, is to interest and to obtain as its fellows, those whose social condition, education, and other training, fit them to be the best public exponents, and who, because of such advantages in human life, whether monetary, social, or educational, have the ease, the

poise, and the social experience, enabling them to conduct their work with the grace and graciousness, with the tact and courtesy, which their position brings with it. We greatly need more of this class of members, and fortunately they are steadily coming to us. Yet everyone in the T. S., every fellow no matter what his or her position, high or low, rich or poor, can do his or her own invaluable work for our blessed T. S. and our blessed God-Wisdom, each worker in his or her own field, among his or her own friends; for after all Theosophy is for the world and for all men, irrespective of nation, class, caste, or color.

And now another point of thought: it was the wish of our beloved H. P. B., of that wonderfully devoted man W. Q. J., and of our own beloved K. T., and it is my own heart's wish, in time, as the T. S. grows in power and obtains a constantly larger increment of means to do so, to establish Theosophical colleges or universities, or training-schools, in the different parts of the world, where any Theosophist, man or woman, and whatever his status in human life, may embark upon a course of technical Theosophical as well as other studies fitting him or her at the conclusion thereof to become a shining example of knowledge, and of tact in that wonderful diplomacy of the heart, and of devotion which the best Theosophical propagandists exemplify. But this time of establishing Theosophical colleges or training-schools everywhere has not yet arrived, although this hope and plan will certainly be worked out in the future, perhaps not the near future but nevertheless some day it will be so.

Meanwhile, my beloved Companions, I again repeat that the best single way of increasing our membership and of increasing our influence correspondentially, is by firing our entire fellowship in the different countries, to undertake a continued and very earnest individual self-training in the study of our Theosophical doctrines; and there should run concurrently with this study the

self-training of these devoted students to fit themselves to give to others what they themselves have learned and gained by such training.

Nor is it only individuals to whom these words apply. They apply likewise to lodges, and in the following manner: It is my conviction that every Lodge of the Theosophical Society, no matter where situated, should look upon itself as a future mother-lodge in its own particular district or neighborhood, whether it be a single lodge in a city or even one of several lodges in a city. There is always an immediate neighborhood or field for work which each such lodge should endeavor to cultivate. Now how is this done? It is done in the manner which has already been found and practised by not a small number of our lodges in different countries, and they do it in the following manner: they send out lecturers into their neighborhood, not only to bring the public and inquirers to the meetings of their own lodge, but to establish affiliated study-groups, local study-centers attracting those immediately around these groups or centers; and in this way these lodges that I have in mind have built up new lodges, daughter-lodges so to speak, and the plan has succeeded wonderfully. The great thing in this work I now mention is to have self-confidence in one's ability to succeed, and where the self-confidence — which is not egoism but is born of enthusiasm and devotion which do away with fear — where this spiritual and intellectual self-confidence exists, these lodges have invariably been successful in founding daughter-lodges around them.

I recently received a communication from a very devoted member. It is not necessary here to mention the name or residence of this devoted member who complained, and with great justice in some respects, that too often our Theosophical speakers are insufficiently acquainted with our God-Wisdom, and that we should have training-schools giving these students an

opportunity to learn in more technical fashion, and likewise to train themselves to reach the public ear. These comments are perfectly true; yet I must point out that like many other great religious organizations in the past, all things take time to grow. The primitive Christians, for instance, were met with the same difficulties that face us, and yet they prevailed wonderfully for various reasons; and if they succeeded with only a feeble part of what we today have in our God-Wisdom, we should succeed in time even more brilliantly than they did.

Thus, upon considering this picture which I have endeavored to lay before you, we note that we must endeavor to follow the middle way between two dangers: the first danger to avoid is the building up of a special class or caste of Theosophical teachers who in time would be looked upon by the majority of our members as spiritually superior or spiritually privileged, and who would thus — and this would be a terribly fatal mistake — become a true sacerdotal caste, a priesthood as it were, supposed, and wrongly supposed, by the majority of the members of the T. S. to be of especial spiritual worth or development. In time such a sacerdotal caste would gather into its hands the larger part of the teaching and exposition of Theosophy, and thus become truly a priesthood; and should this happen, this fatal error which came upon the early Christians would make of the T. S. but another sect: broad and generous in its outlook perhaps, teaching still somewhat our blessed God-Wisdom perhaps, but yet a sect; and infallibly, as H. P. B. pointed out, its destiny would be to drift to some sandbank in the river of time, and the Masters' effort started in 1875 more or less would be frustrated.

The seeds of the danger latent here are the tendencies, both mental and emotional, to look upon such sacerdotal or similar caste of lecturers or teachers, who have become priests or clergymen in the church, as possessing the knowledge necessary

to be a good Theosophist: in other words, the introduction of dogmatism and the crystallized ideas which are the marks always of sectarian and therefore limited beliefs. Above everything else, Fellows of the Theosophical Society must guard their right to freedom of conscience, freedom of thought and freedom of speech; and while the brain-mind always loves things which are "clear and definite," as the saying goes, and while we certainly should strive for clarity and definiteness, yet we can achieve these without losing our inestimable right and privilege of searching for truth *for ourselves* in the blessed teachings we have, and finding them *from our own efforts* in study and self-discipline. We should always keep in mind the very wise words which H. P. B. wrote in her First Message to the American Theosophists in 1888:

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

These are wise, very wise words; and while we all love clear expositions and definite outlines of thought, and it is right that we should love these because they show clear and masterly thinking, yet it is so easy, and history proves it, to slip into the fatally disastrous grooves of orthodoxy and mental crystallization. Hence let us prize the freedom we have today which gives us individual diversity of opinion in the T. S. and guarantees our freedom of conscience and freedom of speech, and furthermore,

and not less important, makes us realize that the opinions of a brother may be well worth listening to, even if they may differ from our own.

Thus, to summarize: our ideal is to have every member of the T. S. devoted to deep and earnest study of the Theosophical teachings, and to self-discipline in his daily life, each one being a propagandist and leader in his own sphere; but to have the more public work of the T. S. conducted by those whose greater breadth and depth of study and discipline, through larger opportunity, and whose character and temperament and ability, fit them for it.

The other danger above alluded to is the feeling among no small number of Theosophists, that anybody, learned or unlearned, expert in teaching Theosophy or inexperienced, is a proper representative to place before the public as a teacher of our blessed God-Wisdom; it being forgotten that those who stand before the public as exponents of Theosophy should first and foremost have training in the philosophy, and this training, as I repeat above many times, in our present condition can best be achieved by uninterrupted, continuous, and utterly devoted, study of our God-Wisdom. On the other hand, I most emphatically do not argue that only those who are trained students should be given the platform in lodge-meetings. This again would be a psychological mistake, for in the lodge-meeting it is often a part of the training of our Theosophical students to gain experience in speaking from the platform, and this is a good thing, because they themselves feel that in order to speak intelligently and with self-confidence, they must undertake some really conscientious study of the teachings of Theosophy.

I do hope I make my meaning clear. On the one hand we must avoid in the future the rising of a sacerdotal or so-called priestly caste; and on the other hand — and this faces us at the present

time — our lodges and individual members should all work as individuals to become teachers and leaders in Theosophy. But it is always the best course in our lodge-work, when public meetings are held, to have those members of the lodge speak to the public who are known by experience to be the best trained.

Another thing I consider of real importance: it is to give every opportunity possible to the younger people in the T. S., to take an active part in the work just as soon as they show that they have the devotion and the understanding which fit them to assume responsibility. I say this because in certain Sections of the T. S. there is an undoubted disposition on the part of our beloved older members to discourage at least the entrance of our younger members into active Theosophical work, whether in lodges or otherwise; and I must say that I have little sympathy with this viewpoint. After all it is the younger members who will bear the burthen in the future, and it is our duty to give them every chance in training, and the best training is by learning under actual conditions of work and responsibility. I beg all my beloved members to keep these words in mind.

And now, my dear Companions all, I must turn to other duties. I send greetings and good will, with the love of my heart and the hope that our blessed Masters may influence your deliberations as far as possible, and in accordance with the high and aspiring enthusiasm which I know is in your souls.

I am, my beloved Companions,
Faithfully yours,
G. de Purucker

— Letter to the European Convention, Visingso, Sweden, July 27-August 1, 1938.

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TO THE EUROPEAN CONVENTION, PENARTH

Destiny of each National Section depends on its National officials and members — National President should be an example of infinite kindness and benevolence — Mistakes of Theosophists usually through misdirected enthusiasm — Mistaken sympathy a stumbling-block — Tendency to 'lean' weakening for the student-disciple — In the T. S. endeavor to build up self-reliant strong characters — Difficulty is opportunity — Cultivate inner reserves of strength — Difficulties in Theosophical propaganda-work.

MY DEAR COMPANIONS:

On frequent occasions when these very valuable European Theosophical Conventions of the T. S. are held, I have tried to send to the representatives of National Sections and individuals, at least a brief letter of affectionate fraternal greeting and good-will, and have tried to comprise in said letter a few thoughts which in my own Theosophical experience I have found helpful, and which I have believed, if understood and practised, would be helpful to all Theosophists, whether officials or simple F. T. S.

In the present instance, I venture to be so bold as to repeat this in this Message of greeting and good-will, which I am now dictating to you; but I shall try to make the present Letter or Message one dealing rather with psychological and ethical matters, than touching upon teaching of a more technical and philosophic and scientific character.

It is of course obvious that the fate, or destiny rather, of any

National Section of the T. S. depends not solely upon its guiding officials, but upon the membership as a whole; and yet it is upon the shoulders of the National officials that rests the burthen of guidance and of steering their respective Theosophical ships, it may be sometimes through stormy waters, to the spiritual Goal upon which all our eyes are set.

Hence it is that in my view and judgment, the President of a Section as an instance in point, or indeed any National official — and these words should apply with equal strength to Lodge officials of any kind — each such National president or National official or Lodge official should endeavor to be an exhaustless mine of infinite kindness, of human charity and benevolence, cultivating an enlarging capacity for understanding the problems of human hearts and minds; and last but certainly not least, he or she should likewise possess an almost infinite tact, to soften asperities, smooth over difficulties, and introduce relative if not perfect harmony in places where trouble, be it in the beginning no larger than a grain of mustard, yet due usually to honest human convictions, can become seeds for worse trouble in the future.

As a matter of fact, my experience has shown me that it is on the rarest and most unusual occasions, if indeed ever, that the Leader himself or a National President finds the need of exercising his authority in an emphatic or unusually positive way. Such emphatic action of course in the run of human affairs it might be on very, very rare occasions needful to exercise; but I do believe that such occasions are but once in a million times, as I have found in my own experience that difficulties can almost always be solved by a sincere effort to see both sides of a difficulty or a dispute, and in doing so, and in handing down one's official opinion, exercising the fullest sympathy. Sympathy with the souls of men is the easiest and quickest way to restore harmony where

disharmony exists, or where embarrassment exists.

I have always found that very few Theosophists indeed ever mean to do ill or mean to embarrass or hurt others. It does arise on occasion that individuals are swept away sometimes by enthusiasm, which can be sincere but misguided, and sometimes again by lack of judgment and sometimes by hot temper; but when one analyses these cases, one almost always realizes that the situation arises out of the deepest interest of the individuals with whom the official has to deal, and also sometimes are based on a deep-seated anxiety to see Theosophical affairs go properly. Of course this does not mean that such deep interest or secret anxiety is always well-founded; my point is that very rarely do Theosophists, if ever, intend to be unjust to others.

Hence an official of the T. S., whatever his rank, will soon find in his experience that all such situations requiring adjustment call for sympathetic understanding, and unending kindness and infinite patience, the seeing of both sides and the doing of justice to both sides; and it is a psychological and interesting factor in human nature that where the official in whose hands lies the solution of a problem gains the reputation of being strictly just, infinitely patient and compassionate, the membership in his jurisdiction become enamoured of the same spiritual and intellectual qualities of justice, reason, and understanding.

Again, there are stumbling-blocks, many kinds, for all Theosophists: sometimes mere words are stumbling blocks, causing anxiety or confusion to the minds of many. Sometimes even a mistaken sympathy is a stumbling-block. Sometimes, again, a tendency to argue even with one's friends is the worst kind of stumbling-block. Thus it is that a Leader, whether the Leader of the T. S. or the Leader of a Section or the Leader or President of a Lodge, or the Leader in any study-group, will

always strive to avoid such stumbling-blocks, as he will soon realize that they embarrass the feet of those who look to him for help or official guidance.

The best thing to do in such cases is as far as possible to tell those who come to you for help or guidance, whether the help be sought from a Theosophical official or from a simple member — the best way, I say, is to try to make such seekers see that they must solve their own difficulties with justice for all and uprightness of principle in action. For if our members as a whole in the T. S. can make this habitual in their lives, they arise from the conquest of their problems spiritually refreshed, intellectually stronger, because they will then have conquered their own difficulties *themselves*.

The same rule applies to chelaship or discipleship, for it is a bad discipline when the chela or disciple leans too much on the beloved friend or the beloved official; for while such guidance it is perfectly proper to seek where our officials exist, where such seeking for guidance becomes a leaning and a reluctance of the individual to exercise his own will-power and intelligence, the result is a weakening for the student-disciple, and in fact is bad spiritually, if I may use this term, I mean bad spiritual training.

The truth is that every human soul must tread its own Path, for such is Nature's law; and here we have the key to the thought I am trying to express. It is our duty to give strong sympathy, earnest, sincere help and friendship, to all, especially to those who deserve it. Yet it would be a great mistake to extend this sympathy in such fashion that it would teach the seeker for guidance or help to turn away from the solving of his own problems. Hence, the best guidance, the best help, is to help the seeker for help to help himself. The little child must learn to walk on its own feet, for it is obvious that if forever it trust to its dear

parents to carry it or to support it in its first toddling steps, it will never learn to walk, or learn too late.

In the T. S. our whole endeavor from H. P. B.'s time is to build up self-reliant, strong characters, utterly devoted to the inner Light taught by the Masters, and to their Work. For there must be strength in the membership as a whole, to carry on our Work and to spread our sacred Cause; and it is obvious that this inner strength must come from within the soul of the F. T. S. himself, and particularly so this strength must be found in the soul of the chela himself. Hence it is that it is to the almost infinite reserve of powers of the inner spirit of the human being that the Theosophist must learn to turn.

It is an interesting and strange and beautiful paradox, that it is precisely those who have thus cultivated the inner strength who become the most truly self-forgetful in their work, and their lives feel this self-forgetfulness in inner beauty and holiness.

Difficulties are bound to arise in the lives of all of us, and each such difficulty is an actual opportunity for acquiring or rather evolving or developing new reserves of strength from within; and all the difference between the strong man and the weak, the true Theosophist and the pretender, lies in the fact that the former finds strength to overcome his difficulties, both personal and Theosophical, from within that fountain within himself about which we are all taught, and towards which our Masters have urged us ever to turn. It is in this way, by cultivating these inner reserves, that we reach the stage of blessed peace, inner vision, and inner serenity; and these will surely come to all when once they have begun to master the psychological obscurations and illusory sense of one's own lack of strength; *for that strength is there*. The light is always within oneself. This is one of the first and one of the most important fundamental Theosophical

teachings. All that the Leader or Teacher can do is to point the way, to teach, to give the sympathetic hand of friendship, and the sense of gentle comfort, when these are really needed by others, mostly by aspiring but young students; and the same principles herein just expressed should be exercised by Theosophical officials, whatever their rank, in their dealings with those who look to them for official guidance, sympathy, and help. This is a trust placed in our Theosophical officials, which these officials must never disappoint; and the same trust should be expected by all Theosophists from all Theosophists; and here again this trust should never be disappointed.

As regards propaganda in our Theosophical Work, this is something upon which we must all concentrate; for when the last word is said, our Masters started the T. S. really for propaganda-purposes, that is to say to spread the blessed Wisdom-Teachings of the gods among men. Now, the best propagandists are those who love their Theosophical work with all their hearts, and who also love what they are trying to give to others in order to broaden and to help the lives of others. For such love of one's blessed philosophy, and of one's duty, arouses kindred spiritual fires and intellectual flames within those whom we are helping; and I believe I but state a fact known to all when I say it is these spiritual fires and intellectual flames within us all which are incomparably more powerful and more persuasive than merely the cold intellectual knowledge that the Theosophical official or speaker or worker or propagandist may have; for this love of our Work arises out of the love of humanity in our hearts. Combined with the wisdom of the gods, our Theosophy broadening our minds by our study of it, makes any man or woman who is normal to be a good Theosophical propagandist. I beg of you to think these words over.

It is of course perfectly true that we face many, many difficulties

in our Theosophical propaganda-work. But is it not true that these difficulties form the challenge to us to overcome and to prevail? I think that it is in this prevailing and overcoming that the greatness, of soul lies. After all, our Theosophical work is done less for ourselves as individuals than for our suffering fellow-men: suffering not only it may be the lack of material things, but what is even more distressing and therefore more important, suffering for the Light of Wisdom, suffering for the spiritual bread of hope, suffering for the mystic water of vision and of consolation — in other words suffering for all those inner things without which life becomes colorless and drab, and is all too often desolate and sordid. It is true that physical poverty is terrible, but it is not a thousandth part as bad, in my judgment, as is spiritual and intellectual poverty including the loss of hope and vision, and these Theosophy restores to all.

And now, dear Companions, I take leave of you, hoping that your deliberations, and the renewing of old bonds of friendship and sympathy which will be yours because of gathering together in this Convention in Wales, will result fruitfully for the common Theosophic weal, and that you will carry back with you to your respective countries a renewed enthusiasm, and a stronger determination to bring Theosophy to all men.

In conclusion, I send a word of especial greeting to my Brothers, your Welsh hosts. May our Masters' blessing be with you all!

G. De Purucker

— Letter to European Convention, Penarth, Wales, August 7, 1939.

TO THE HEADQUARTERS LODGE, POINT LOMA

Let me tell you something: no organization is greater than the

spiritual insight it embodies. That is the mark of its greatness. That applies to us individual men as well as to organizations or to lodges or to study-groups. The question then arises: on what source may we draw for this spiritual inspiration? You know the answer as well as I do. On our God-Wisdom teachings; on the inspiration that was given to us by the Masters and the Founders; and last but not least — and please hearken to these words carefully — on what you yourselves build to enshrine the inspiration you long for. Build a Holy of Holies and the Spirit will infill it. That spirit will not enter into a den of thieves.

Your Lodges or Study-Groups or National Sections, the whole T. S. and the Headquarters, are great only in so far as they become the embodiment of the ideal which we preach. That means the Headquarters workers, that means every National Section, that means every Lodge and every member, and that is the Leader's most exalted duty as well. So you can have an inspiration that will flow through forever. It is what we call technically the Lodge-Force. I would that every F. T. S. would self-dedicate himself in his heart to that principle. It is like the prayer of Socrates: "O Zeus, and all ye other gods, aid me in making myself so that this outer man shall be a fit temple of the inner man, and that in that inner man the divine Spirit may abide."

A man who carries that thought with him, has inspiration coming to him everlastingly. His duty is self-dedication to ever become, and every good and true man who carries that ideal of becoming a channel of intelligence, a channel of transmission of the Holy Fire, can actually become such a channel, no matter what mistakes he may make nor how often he may stumble on the path. Would that every member were such a channel. Would that every one of our Lodges were such. Would that every National Section were such. Then what power the T. S. would be in the world! That is the Lodge-Force, and we call it the Lodge-Force

simply because the Masters themselves have become such channels; and if we could have as it were a reservoir of their own great power, some of the energy of the Cosmic Spirit, then nothing could stay the progress of the T. S. at any time. Nothing could ever overthrow it. Nothing could ever destroy it. It is the old principle: A man is no greater than the noblest he has in himself. So simple and so true.

So Companions, these are my final words. This is probably the last time I may speak in this dear old Temple consecrate to our Work and dedicated through so many years of utterly unselfish service to mankind: not only by us Headquarters workers, but by those of you, Fellows of the T. S. of whatever country you may have been or will be, who have helped in this. And do you know, this Temple carries a peace. How many times have I not had our guides tell me that utter strangers coming in those doors pause a moment and exclaim: What strange peace there is here. They sense it. And that, that is what we are going to try to build up at the new place which we shall go to. There is a beautiful auditorium up there, larger than this. We too, working there with your help when you come, will make of it a Temple as this has been, now in a few days to become deconsecrated, and I suppose to be used for merely sectarian uses. But when we begin our meetings up at Covina, how happy we shall be if it chance that some of you from time to time will come up and we see the familiar faces, faces we have learned to love and to respect and to cherish as our own. Remember, Companions, your Headquarters is yours even though you may not live at Headquarters. It belongs to the T. S. It is just as much yours, and more so in a way, than it is ours who work at Headquarters and keep it going.

Au revoir, and may the Gods bless you all.

— Farewell words on May 31, 1942, at a meeting of the San

Diego and outlying lodges at the International Headquarters,
before its removal from Point Loma, to Covina, California.

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FIDELITY, AND THE FUTURE OF THE T. S.

Born in the womb of cyclical time, the Theosophical Movement made its reappearance in our modern world, and at its birth there presided the kindly and benignant Destinies in full accordance with the spiritual and intellectual Powers behind the scenes. Yet, even at the moment of its birth or new-coming there were 'malignancies,' as the astrologers would say, whose influences were destined later to show themselves in the sometimes rather tempestuous career of this Child of Destiny — a child destined to succeed, as H. P. B. so finely pointed out, despite the worst mistakes of Theosophists themselves.

I for one have sometimes thought that it is just these 'malignant' aspects which presided at its birth in our modern world in New York in 1875, which will in the long run, because of lessons we can learn from their workings, in a strangely paradoxical way prove to be the steadying influence in the career of our beloved Theosophical work. It is from our mistakes that we learn and grow wiser, seeing how to avoid the errors of former days and to eschew the temptations and biases that former experiences have proved to be more or less disastrous when followed.

Breaking up into its different component or separate societies, the Theosophical Movement has nevertheless lived on, with its ups

and downs, its successes and temporary failures, but always up to the present at least, holding in a general way faithfully to the Principles which characterize it and to the work which it is its fated destiny to perform. Each one of these different societies will succeed or fail, in my judgment, precisely in accordance with the degree of spirituality and intellectual penetration and selfless devotion which its members as individuals possess; or, lacking these, any one of them will drift off, as H. P. B. pointed out, on to one or more sandbanks of thought and there decay and become another sad wreck in the cyclic history of Theosophical endeavor.

Let us pause a moment and look at these sandbanks, that we may more clearly understand just what they are. They are rarely if ever, indeed never, in my judgment, sandbanks formed of the thought of other movements contrary to our own, but always of the mental prejudices, biases, and intellectual and emotional waywardnesses which it is human nature so utterly to cherish. In other words, these sandbanks are the products of ourselves, of Theosophists, of whatever society we may belong to. We are caught and ensnared by our own weaknesses and our infidelity to the principles I have mentioned above, in which principles lie our only safety, our sheet anchor, as well as our assurance of future success.

Any society, for instance, which becomes merely a bibliolatrous sect, worshiping books, however grand they may be because of the teachings contained in them, is almost certainly destined to fall into the next error of judgment, which is the worshiping of dead Leaders; and this is one of the pitfalls, one of the commonest sandbanks, of organizational thought which our own beloved T. S. must at all costs avoid.

On the other hand, there is the equally strong tendency, human nature being what it is — and this is a danger as real as the

former — to lack loyalty and to be deficient in truth towards the great-hearted Theosophical Leaders and other Theosophical worthies who have preceded us and who have given their all, their lives and their substance it may be, to hand over to us the sacred charge which we now carry.

I would therefore most earnestly urge upon all our own beloved F. T. S. as individuals to see to it that each one, as I wrote years ago, become a leader in Theosophical work and in Theosophical thinking; for it is obvious that with every F. T. S. a leader in the Theosophical Society we shall follow the safest course in securing that independence of the individual in spiritual and intellectual matters which, combined with utter fidelity to the teachings as given to us by the Masters and H. P. B., will keep the T. S. a strong, united Body of independently thinking and active Workers, each one a leader in the Theosophical work that he prefers most, and doing this self-chosen work with indifference to results, with the impersonal love of the work itself uppermost in his heart. These ideals if successfully followed and attained will make of the T. S. what it was destined to be and what it should be; and to these objectives we have pledged our lives. With malice towards none, with good-will towards all, with determination to follow our own chosen pathway of work, we shall march steadily and constantly forwards, while the T. S. will continue in the uninterrupted and steady growth in membership and in influence which have characterized it now for years in the past.

"Orthodoxy in Theosophy is a thing neither possible nor desirable"; we do not want it in the T. S., but we do want to continue in the pathway of utter fidelity to the teachings and traditions received by us; for this is our unbreakable bond of union, and "in Union lies Strength."

Even the most wonderful magician of words leaves his audiences cold unless he have in his mind, and send forth from his heart, something which is intrinsically grand and ever-perduring. Spiritual and intellectual grandeur is what we Theosophists, students of our God-Wisdom, long for: we long to embody in ever greater fulness the ancient Wisdom which we have received as our holiest possession, so that we may give it, as far as we may and unadulterate, to others who have hungered as we have hungered for it.

We of the Theosophical Society are not mere parrots, mere word-repeaters, repeating the grand thoughts of men long dead, or again, merely quoting from certain Theosophical books that we love and revere and that have been written by H. P. Blavatsky, the Envoy of the Masters of Wisdom. We are not mere parrots, I say; and in this we try to follow H. P. Blavatsky's instructions, trying to develop ourselves inwardly so that, as she pointed out in her wonderful *Key to Theosophy*, we shall become strong men and women, strong spiritually and intellectually, men and women of incorruptible character with independent ideas of our own, born of the Wisdom-Religion if you will, but nevertheless illumined with our own native genius as far as we can evoke and draw upon this last.

This is not egoism; it is in fact the exact opposite of egoism; and again, it is not putting oneself forward as an authority in spiritual things. When a man has reached the stage where he will accept truth wherever he finds it, and perhaps at whatever cost to himself, he has indeed grown inwardly, and then it becomes his duty to give of what he has gained to others who know still less than he. Furthermore, and this is a most important thought, it is precisely because he himself, through his studies of Theosophy, has grown at least somewhat inwardly, that he comes to

appreciate the fact that there are other men who know as much as he does — aye, much more, mayhap. He then *understands*, and does not merely accept the verbal statement, that we are all students, but students in differing degrees of understanding. This means that we do not stand still, blindly satisfied with the noble work done by those Theosophists who have preceded us in time and work, although none more than we revere these our predecessors in the Cause. The Theosophical Society were a mere farce, an imposition on human hearts, if it were not based on the principle of essential progress, collectively and for the individual, implying that each individual each day goes a little farther forwards and upwards towards our common and sublime objective.

The Theosophical Society, please remember, is composed of all the Theosophists who unite to make it. There is no organization more worthy nor superior to the men who compose it; it is precisely the men who compose it who make it. The standing, spiritual and intellectual, of the Theosophical Society is gaged by the men and women who compose it, and it will be just as low or just as high as we individuals make it, because of what we are ourselves. To the degree that we as individuals follow with fidelity the grand and beautiful instructions which we have received, to the degree that we show in our own lives how much inner growth we have achieved otherwise, what we ourselves have learned and have grown to, and having learned are prepared to pass on to others: to *this* degree will our Society be high or low, and will retrograde or march steadily forwards.

May the gods in high heaven ever prevent, through our efforts both collectively and individually, the Theosophical Society from becoming a mere sect, depending upon a book or books, however grand this or these may be in themselves; may they prevent our pretending to live alone on the Word received from our

predecessors; but may we continue to grow from within ourselves and become independent thinkers and workers steadily raising the level of ourselves and therefore of the Theosophical Society. Let our beloved Society continue for ever to be a living, growing organism through which pulses the inspiration of our blessed God-Wisdom. We can best render our homage of immense reverence and devotion to our Teachers, higher and lower, by striving to improve ourselves as individuals, as individuals to advance ourselves in all things great and good, and as individuals to become independent, strong characters. If we can do this, then we shall for ever be able to retain and to manifest to others those principles of conduct which have ever graced the lives of the noblest of our predecessors, and this likewise will insure that our Theosophical platform shall be ever free, growing, in all the best senses of the word, and therefore becoming ever more truly a nobler platform for the elaboration and dissemination of Theosophy to the world.

It is results that the world looks for, and not talk; for it is a mere truism to state once again that the world is weary of talk without action, of professions without their expressions in the lives of the professors. If the Theosophical Society is not to drift on some mere sandbank of thought, however noble that thought may be, and even based on our own Theosophical ideas — if the Theosophical Society is to grow and to become for future ages what it was destined to be, it is in our hands to make it so by *ourselves* making ourselves ever truer exponents in our lives, and in our independent but ever loyal thinking, of the Wisdom-Tradition that we have received from our Masters.

THE MAIN PURPOSES OF THE T. S.

Why do Theosophists devote so much time and energy and intelligence to a study of recondite doctrines? What is the use of

it? To be very Occidental, "does it pay?" It won't pay a particle if your mind is directed downwards. But if you are a normal human being, with normal human aspirations, and want to be more and greater than you are, if your mind is directed upwards, it will "pay" enormously. Why? I will tell you why.

The Theosophical Society was founded by the Masters of Wisdom for one purpose mainly. The secondary purpose was to give priceless comfort and help to human individuals, giving them courage and hope and a sublime objective in life. But the main purpose was to give to mankind a religio-philosophical and scientific explanation of life's riddles, based on the natural fact of Universal Brotherhood, which would bring about a moral and spiritual revolution in the world.

The Masters knew that the world was entering upon conditions which if not checked would lead us to hell, conditions spiritual and intellectual, social, political, conditions of all kinds, of which the psychical outbreaks are only symptomatic.

The purpose of the Theosophical Society therefore, principally, is to establish a nucleus of a true Universal Brotherhood, and to give unto thinking men and women the reasons for this. When you can persuade men's and women's reason, and charm their hearts, you have won; and you cannot persuade thinking man that a thing is right if all his instincts rebel against it, instincts intellectual and other. So the Masters founded the Theosophical Society once more in our age in order to give anew to a very materialistic and discouraged world, the teachings of the God-Wisdom of all the ages, man's heritage. Now understand that clearly. And we study these Theosophical doctrines so that we, becoming acquainted with them, understanding them, and ourselves persuaded by them, *i.e.* our minds and hearts captured by their grandeur and completeness, will change our own lives.

Then we shall be able so to present them to other men that they too will see the Vision Sublime which we at least have caught glimpses of.

That is why we study the Theosophical Doctrines; and I can tell you that had it not been for the very perilous conditions that the human race began to go into with the downfall of the so-called Pagan religions and philosophies of two thousand years ago, had it not been for world conditions, I myself doubt very much if the Theosophical Society would have ever been founded for two or three or six thousand years. Individuals would have been helped in the silence and privately. But conditions were such that help from above, from wiser heads than ordinary men, was needed. It was given.

I will tell you, the problem in the world today is not with the men on either side of the fence, or any side of the fence. Men are human beings. The trouble is *wrong ideas*, which make wrong conduct. You change ideas and you have conduct in conformity therewith. If you can set men going crazy about some fad or other, you can just as easily fire them and enthuse them with the love of something sublime, and change the whole course of life: bring peace on earth and good-will to men.

But you have to know how to persuade men. You have to give them a philosophy that they can study and respect and have conviction in, and which will grow upon them as they study it the more; the greater study, the greater belief. Truth is marvelously persuasive in itself. Men are inherently decent and good; and a good many, I do believe, of the so-called criminals of the past and of the present are people, men and women, who have become so absolutely discouraged that they have lost their grip. If they had had a decent chance, the inherent weaknesses in their characters might probably not have overpowered, paradoxically as it

sounds, the higher part.

I believe in my fellow human beings. I know men, and I know that men think and feel — no matter what their race, no matter what their beliefs. Men are men the world over, and fundamentally decent, and they love decency and grand things. Look how the appeal of an heroic action runs like wild fire in all countries; all men respond. That shows the inherent right and decency in the human heart. It is to these things that we appeal. If fads can sweep over not only one people, but the whole world and fascinate mankind for a thousand years or more, making them all kinds of things which we now look upon as crazy; you can just as well, and with just as much hope, and with infinitely more chance of permanent success, appeal to the decency in men, to the good in men, to the common fellow-feeling that we are human beings, that we at least will learn to respect each other's convictions in harmony and in peace. There is where real decency comes out. Not in the attempt to convert with violence, always bringing forth more violence and resentment.

There is the pathos of the situation. I personally have never yet found it to fail in my own dealings with my fellow humans, I have never found kindness, consideration, and the appeal to the decency in other men — I have never found these to fail. If the response has not always been what I have wished for, then I have questioned myself, whether I myself have longed for the things I have wanted, longed for them strongly enough.

That is one reason why the Theosophical Society admits to its Fellowship men of all races, of all creeds. There is no distinction of race, caste, creed or color in our organization. Remember the main objective of the Theosophical Society: to establish a nucleus of a genuine Universal Brotherhood, a nucleus which is absolutely and throughout non-political, based on no sentimental

reasons. This perhaps may never make an appeal to some of the hard-heads, those wilfully blind, who simply will not see. Our appeal is to intellect and decency in moral instincts, and points to the laws of the universe as the foundation on which life is builded. That is why we study Theosophy and its sublime religio-philosophico-scientific doctrines. It is the Occult Hierarchy that sent our H. P. B. to establish the Theosophical Society, whose work is not to labor spectacularly, showily, theatrically, but to work steadily, untiringly, to change the hearts and minds of men. Secondly, the work of the T. S. is to help us as individual Theosophists.

THE REAL WORK OF THE T. S.

The Theosophist is often asked what practical good the Theosophical Society is doing in and for the world, and the answer is simple enough and direct to the point of the question. We work with ideas, and we try to show men that there is nothing more practical, stronger and more forceful than an idea. Ideas shake civilizations and overthrow them. Look what has happened in the past. What brought such changes about? Ideas. The ideas living in the minds of a few men — seeing ill or seeing good, is quite beside the point I am discussing. It is the ideas that I wish to stress, not who voiced them, or the consequences flowing from their enunciation to the world. The important thing is that ideas good or bad have tremendous power. And because these ideas and ideals were different from what was commonly accepted, they met at first with contempt and derision, later with study, and finally with acceptance; and structures toppled and there was much dust, and other structures rose and endured for centuries.

Show me something more practical than an idea. If ideas overthrow civilizations, they also build them up. The whole work of the Theosophical Society is to fill the minds and hearts of men

with ideals of grandeur, inspiring them to ever nobler, more unselfish, and altruistic objectives; to give men and women thoughts that they can live and die by. Show me something more practical than this. This is our main work. True, we give from our slender means what we can and may when the calls come; but this is the least.

What ails the world today? Is it lack of riches? No. Is it lack of thought and good-will? The hearts of men vibrate with agony and pain at everything that goes on everywhere. But men and women are blind, they have no ideal, no solid, central spiritual idea around which men may collect. Religion has lost its grip on Western men. Science has become suspect even in the minds of its foremost proponents, so that they themselves are questioning whether their scientific discoveries are good for the ethical stability of the human race, giving to men power to control their present evil passions and thoughts. Philosophy is today little short of a caricature and mimic of far older and truly grand philosophical systems known however to relatively few in the Occident.

What the world needs today is grand humanitarian ideals that they can believe in and follow in trust, ideals of a constructive character: something to give men hope, and a conviction that this world is run morally, *i. e.* morally inspired by the spiritual powers of nature, and is not a mere accident, originating in some far off time in cosmic space when by chance a nebula began spinning in empty space and finally after many aeons brought us forth, creatures of a day, finally to draw up our legs in bed and die into nothingness.

For fifty or sixty years Occidental science has been teaching us that men are but a higher kind of beast, soulless, irresponsible, answerable to none: a teaching flying in the face of every voice of

Nature, of every being around us. For everywhere we see law and order and cause and effect, and that if you do certain things you will reap the penalty, or win the guerdon, the reward. These are facts. The others are evil dreams or devachanic illusions.

What, then, can we do? Teach men that this universe is essentially and fundamentally governed and controlled by irrefutable law and destiny, ethical, moral in its essence; and that it is not simply a crazy phantasmagoria, a *danse macabre*, without sense or purpose or reason. That is what too many tens of millions think in the Occident today, that is what they think they believe. Self-interest has become their sole guide in life. Result? Each man for himself, and the Devil take the weakest. There is where the trouble lies: false teachings, false convictions, stupidity, and the pathetic picture of noble human beings run away with by ideas and ideals indeed — but of what category? The pathos of it all is that men fail to discern in nature and in themselves nature's own categorical moral imperative, in which indeed most men no longer believe. Thus they fail to find the road to everlasting happiness and peace and wisdom and unselfish love.

The greatest men in the world are they who have seen beyond the clouds, seen the stars of spiritual destiny and followed them. In other words they have followed that divine inner peace which all men vaguely sense, but which when recognised and followed gives us wisdom and knowledge and power to labor mightily for the common good of all men. But our civilization as a whole has lost that religious instinct of unity with inner guidance; it has lost belief in its science which has miseducated it; it has no philosophy; it is unguided, blinded, almost helpless, and yet it is pathetically crying and asking the cause like a child in the night, crying helplessly — an appeal to the powers that be. There is the picture.

The main work of the Theosophical Society seems to me to be the restoring to man of the self-conscious realization of his spiritual intuitions and of the belief in the innate morality welling through Nature's heart and recognisable when our own eyes, through the same moral urge, open to recognise it in others and everywhere. This is the main reason of its founding; this is the main reason why the Masters sent their first Envoy, H. P. Blavatsky: to restore to men the archaic heritage of the philosophy of life which is at once a religion and a science, which is founded on the spiritual heart of Almighty Mother Nature herself and on no man's say-so; which is provable by examination into Nature's secret places.

It is our work to change men's hearts by changing their thoughts; give them ideas and ideals for them to follow and live up to. And to work with malice towards none, with a yearning to do justice to all, even to those with whom we most disagree. The Theosophist will be successful just in so far as he can implant in the hearts of others who may see him and hear him the thoughts and ideas and ideals which he himself has sought and found and is blessed with. Little by little the thoughts of men will change, until a time will come when these Theosophic ideas will sweep like wildfire through the hearts and minds of men everywhere, permeating both mind and conscience, thus furnishing a strong, a mighty, guide to all. The world will then be changed because men will begin to think new thoughts, see new ideas, realize their truth and immense import and value, and instinctively will follow them; and they will understand then that self-interest is the worst policy possible to follow, because the man who works for his fellows works likewise for the best for himself and wins friends everywhere. The man whose honor is unstained and whose heart beats with love for his fellows: he is the man who will be looked to for counsel, for all will instinctively feel the inner guidance that such a man follows, and will themselves seek the light that

directs him.

If ideas can overthrow and work havoc, it is by this fact evident that ideas of another type can build and unite and save.

FELLOWS OF THE THEOSOPHICAL SOCIETY

The Theosophical Society is formed of Fellows who may be roughly grouped into two general classes, at least I have found it so: the less active workers and the fully active workers. To the first class mentioned belong those who have joined the T. S. indeed because they find in it sublime teachings, the help and comfort and peace that their hearts and minds have been hunting for, it may be half a lifetime, but who are more or less satisfied in *receiving* because the teachings bring strength to them and happiness and peace and to a certain extent greater vision. This state of things is good, so far as it goes. They are entitled to it as being sons of the Cosmic Spirit, sons of men, human beings. But they have not as yet awakened to the fact that the *giving* of the Wisdom is more precious than the receiving.

On the other hand and belonging to the second class of which I speak, there are those who are not satisfied merely to get, who refuse to continue asking favors, who have caught a gleam of the light celestial from the teachings, and have pledged themselves to become units in what we call the Hierarchy of Compassion. These are they in whom the light celestial begins to come with its holy peace and glory.

Now this second class are the real workers in the T. S. Not all of them are publicly known by any means. Those who are publicly known get most of the public credit; according to the Latin proverb, they publicly receive the palm of virtue and merit. But there are, as well, unknown, faithful-hearted workers who are doing their bit, and more than their bit, and I know that the

Guardians of the Theosophical Society are grateful to them all.

It is not the faces at the front, it is not the forefront speakers, nor the Leader and his especial staff of officials, who should have all the credit, and who make up the entirety of the class of active workers in the T. S. It is not only our lecturers and our fieldworkers. Equally with these do I include the humblest worker in the ranks who stands firm and loyal to that Theosophical flag which H. P. B. put into our hands, and who works for it. These too should receive due meed of grateful recognition. And this unknown service is perhaps the more dignified and the more gracious and the more beautiful in that it is not publicly known to all.

I tell you, even here in our beloved Lomaland, when I see some of the workers going about their daily duties, day in and day out, week in and week out, month in and month out, year in and year out, loyal at the task, faithful in the performance of the labor, I say: Well done, ye faithful servants of the Law. They are like the truly great ones of the earth, for they labor without seeking public credit. They work without outward recompense, without public recognition, and without the stimulus of the public's esteem. These are they who have an especial place in my heart, for they represent the great virtues which as Theosophists we teach.

And there are also those who are out in the field, those who have the difficult task of facing the public: our lecturers, the officials of the different Sections of our Society in different parts of the world, in many cases men and women having to work for a living, and working hard in these difficult days, yet carrying on, doing their extra work when they come home from their offices, or elsewhere, and loving it; doing their work at night, often without the help even of a stenographer, in some cases, from lack of a typewriter, having to write in long-hand, writing letters

themselves that will carry help to some hungry soul somewhere, guidance to some Lodge at a distance, information that should be shared with the Section. This also is grand, this also is real devotion.

Now of these two classes mentioned in the beginning of this article, it seems clear that the first class mentioned are as yet merely formally in the work. They are willing to receive but not to give. They do not yet realize that the least amongst us can give of his time, of his money, of his work, and, greatest of all, can give of his soul, can give to others what he himself has received.

The other class, the really active workers, are those who give all they can, in time, money and work, to help the T. S. It is they who find the inspiration of their lives in helping and sharing in the common Theosophic life.

These two classes form the membership of the Theosophical Society. I would that all belonged to the really active group. But after all, you cannot drive people. They can be led; they cannot be driven. I would not like to be driven. And again, after all is said, what kind of allegiance is it, what kind of help is it, what kind of fidelity is it, which has to be forced or wrested from unwilling hearts by fear or by some other similar type of motive power? Let people be natural in the sense of being true-hearted. Then they will gradually awaken to an understanding of what true service is, and then they are beginning a truly Theosophical path, ultimately leading to the Great Ones.

FREEDOM OF THOUGHT AND SPEECH IN THE T. S.

"Keep the teaching unadulterate and pure for the future" — Oh, how those words ring in my heart; for it is what I want too; and yet I feel impelled and compelled to call your attention to a very serious danger here. Agreeing absolutely with the principle of the

thing, I must call attention to the danger, and it is this: In striving to retain the purity of the teachings of our blessed God-Wisdom, let us never drop into the dogmatic attitude, which will spell the death of free conscience, free thought, free speech, sane and legitimate freedom of all kinds, in the T. S. By all means retain the purity of the teachings, it is the grandest thing we can do; but never refuse to a man his right to speak, and speak freely, even if you know what he says is not true, or distorted. The principle of freedom is so precious, it must never be forgotten.

It was just there that the primitive Christians stumbled and became in time a dogmatic sectarian church: Desiring to keep the teachings of their Avatira-Master pure, unadulterate, simple and glorious as he gave them, they laid down certain dogmatic rules, credos, tests, somewhat like the fourteen points, twelve points, sixteen points, etc., etc., that we have heard of recently [1931] in Theosophical matters — a sure way to start a creed; and so anxious were people thereafter that all Christians should conform to these as it were codified laws of belief, the codification of belief, that they utterly forgot the inherent right of the human soul to think and think freely. Thereafter you have the Christian dogmatic church, and immediately they began to wax strong. Why? Because they all had one simple form of belief, and exoteric united force behind that belief.

But what do you lose when you get unity and force and nothing else? You lose everything of greatest value. Force is only good or even decent if it is the force of the spirit, which means no imposition of will upon any other mind: the force of conscience, the force of truth, the force of abstract right, the force of justice. That is the only force that is excusable in human affairs. Any other force is from hell.

So let us therefore never allow the establishing within our own

ranks of a dogmatic testing (which is but a creed) of other men's understanding of what we all, including these other men, hold so dear. It may be quite possibly true that these other individuals are brilliant, it may be even intuitive; and we can be grateful for the results of their studies and meditations; but to establish any form of testing by which others should believe, is to work a mischief that at all costs we should avoid.

BACK TO BROTHERHOOD

In this remarkable period of transition, which is affecting the entire world, both psychically and physically, and, therefore, the Theosophical Movement as well, there is need for writers with vision and a steady head who will serve as guides for Theosophists who have neither the opportunity nor, perhaps, the ability to express themselves vocally. The Theosophical Movement today is reaping the karmic consequences of past errors, and, alas, in many cases, of mistaken views. But this very fact makes it incumbent upon all those possessed of some Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace.

For years past the signs have been plain to all who had the vision to see them that the Theosophical Movement as a whole was drifting on to the same rocks of catastrophe that have spelled disaster to more than one spiritual movement in the past. The Fraternalization Movement which was dealt with so well and lucidly in the Editorial of the May issue of the *Occult Review*, is a sincere effort to call together individuals of the various Theosophical Societies which compose the modern Theosophical Movement into a common work for brotherhood, and, indeed, mutual safety.

The signs are not few that the Theosophical Movement, as hinted above, is today approaching the stage of breaking up into various cliques, or, indeed, actual sects or churches, separated as yet, fortunately, by merely intangible but still very powerful barriers of suspicion, mistrust, doubt, and, alas, in some cases, actual dislike, verging even into conscious or unconscious hatred of a kind. All this is entirely wrong, and it behooves us all to take cognisance of what is occurring in our midst and around us, and to attempt to check the disintegrating influences which, to our shame be it said, have obtained currency in many parts of the Theosophical Movement as a whole.

It is shameful that Theosophists who teach brotherhood and who preach it so glibly, should fail to practise it among themselves; and in the instances where this occurs should shelter behind plausible excuses of doctrinal texts, and should support themselves by random passages drawn from Theosophical text-books, much in the same manner as the Christian sects in the past have disgraced themselves by adhering to what were supposed to be points of rigid doctrine.

It is not bibliolatry based on our Theosophical text-books which marks the genuine Theosophist. It is not shutting ourselves within the narrow and restricted bounds of egoistic and self-sufficient organizations which will prove those doing so to be genuine Theosophists, nor are they true to the teachings of the Masters and of their Messenger H. P. Blavatsky, who preach and teach Theosophy, but refuse to practise it. "Theosophist is who Theosophy does," once wrote H. P. Blavatsky, and wiser words were never written. Mere brain-mind acquaintance with Theosophic text-books does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical

teachings, and who carries these teachings into actual practice in his daily affairs. It is brotherhood: first, last, and all the time, that should be the guiding principle in life, not only of each Theosophist's own life, but of the policy guiding any Theosophical organization; and anyone who has looked into the luminous deeps of his own spiritual consciousness, and who is wholly at one with the bright essence of being which he finds there, will have no difficulty in finding the proper pathway to follow.

As individuals it is the inner god of each one of us to whom we should turn for guidance and for light, and he who successfully does this, thereafter is marked out among men, for he becomes noteworthy among his fellows as a practiser of brotherhood as well as a teacher of it; and he sees in all other men, no matter how much they may differ from him, and no matter to what other Theosophical organization they may belong, the same spiritual glory that illumines his own path. He who understands this turning to the god within, and who at least in some degree becomes at one with that inner god, is the one who is brotherly, is the one who is kindly, charitable of mind, peaceful in intent; for he, indeed, is the practiser of the Theosophy which he preaches.

In my judgment — for what it may be worth — the man who cannot see that finding the inner light and realizing the need, also, for teachers are but two sides of the same thing, is a man, alas, who wanders from the Path — the Path of chelaship, the pathway to that Mystic East where dwell the Great Ones whose pupils and servants we are. It is not the hidebound and restricted limits or 'principles' of any organization or Theosophical church whatsoever, wherein will be found the wisdom of the gods, the divine Theosophia of the Archaic Ages, but solely in the illuminated hearts of men and in their minds. When such men and women, aflame with the spirit of Love and Wisdom, group themselves together for the noble and impersonal ends which

they recognise and follow in common, there indeed, among them abide the Spirit of Truth and the holy Fire of Brotherhood. Such a nucleus, indeed, is a fit and adequate channel for the transmission, not only to themselves, but to their fellow-men, of that stream of inspiration flowing from the *asrama* of the great Teachers.

Genuine Theosophical fraternization is the polar antithesis of mere sentimentality or emotionalism. The very core of the spirit of fraternization is the seeing in others of the same lofty Theosophic sentiments that exist among ourselves; it is the feeling, likewise, that other Theosophists can, as much as oneself, have the spirit of devotion to truth and the love of high-minded and honorable dealing. Fraternization will be a farce unless it is based on principles of mutual confidence, mutual trust, and on genuine brotherly love.

Am I a shallow-minded optimist in believing that other Theosophists feel and believe as I do? I do not think so. The present-day Fraternization Movement is simply a call, an appeal to all other Theosophists to practise in thought and in act the Theosophy which they believe and preach. It matters little or nothing to me what any other Theosophist may believe in the way of tenets or doctrines, because I know as I live that where views are inaccurate and doctrines obscure, the best remedy for these defects is an honorable interchange of views on a basis of perfect equality with other Theosophists. "From the shock of ideas springs forth light." If the fraternization work is to remain sincere and genuine as it was begun, and as it still is, it must be based on the feeling, mutual among all Theosophists, that every Theosophist shall have his right to his own views, to his own genuine convictions, and shall not be hindered or scorned for the frank expression of them before others.

Our great Teachers do not expect that all men shall feel alike and shall think alike, and the most powerful antidote for the insidious work of the sectarian spirit is the feeling that a man is able to express his convictions with earnestness and sincerity, and that he shall be respected for his earnestness and sincerity. I, for instance, hold very strong convictions, but I love my fellow-men, I try to do my Master's work in a manner which to me is the most faithful following of highest ethical principles; but I deny to no other man exactly the same right and the same position of equality of right openly to state his convictions likewise.

There is nothing that prevents us all from forming at some day in the future a reunion of the various Theosophical Societies into a noble Spiritual Brotherhood as it was in the days of our beloved H. P. Blavatsky — nothing, I say, prevents this, except the suspicions, the doubts, the dislikes, and the carping and corroding criticisms, all of which, in several parts of the Theosophical Movement today, are considered to be Theosophical virtues.

Nobody more than I loves the genuine Theosophical teachings, and I shall stand for the genuine Theosophy of the Masters and of their Messenger, H. P. Blavatsky, as long as I live; but I never forget that a part of these Theosophical principles and teachings is the sublime fact of universal brotherhood, and that the man who neglects this in thought and in practice, by so much proclaims himself as lacking in the first element of loyalty to the highest behests of truth and of devotion thereto and to the great Teachers.

I never criticize others in a spirit of unkindliness; but I retain my right to express my views about abstract matters as my inner light guides me, and there is no ethical law or principle which I recognise as valid which could be invoked to prevent me from stating my spiritual and intellectual convictions to the impartial

judgment of mankind, and I grant the same right to all other men. It is not a barren uniformity of belief or of feelings or of opinions, in my judgment, which the Theosophical Movement should strive for. Our first duty is to follow the dictates of truth as they lie inherent in our own inmost consciousness; and second, to recognise the same duty and right in others, although all such statements of convictions should be phrased with kindly consideration for the feelings of others, and with due respect for the convictions which these others hold.

Selfishness in its manifold forms has wrought evil work in the Theosophical Movement in the past, and as H. P. B. so nobly wrote in 'The Original Programme of the Theosophical Society': it is our duty "to oppose selfishness of any kind by insisting upon sincere, fraternal feelings among the members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain moral or physical — and even in daily life."

I am very glad to be able to say that the response that the Fraternalization Movement, originated at the International Theosophical Headquarters at Point Loma some two or more years ago, is receiving in the hearts of genuine Theosophists everywhere, of whatever affiliation, is very gratifying indeed, and I take this opportunity to say that if we can continue it as successfully as we have begun it, the prospects for an ultimate reunification of the different Theosophical Societies into one Spiritual Brotherhood are very bright indeed.

Theosophy and Reform

The Hierarchical System of the T. S.

Technical Theosophy

Study-Groups in Theosophy

What is Technical Theosophy?

THEOSOPHY AND REFORM

I have often been asked what good, what practical, honest-to-goodness good the Theosophical Society does in the world. It has been said to me: Why, you people preach and preach and preach and preach the most beautiful things. But what *practical* good do you do? This is what Theosophy does, what the Theosophical Society is trying to do, and what we Theosophists are trying to do: We are trying to give unto men a light by which they can live. We are trying to change the hearts of men to feel for their fellows, to be in sympathy with their fellows instead of against them. We are trying to give unto our fellow-men a philosophy of life based upon the wisdom of the ages, which will make their own lives upright so that they live them in rectitude, in justice to themselves, and in justice to others. We are trying to change men's hearts and we are trying to change their minds. Now if you can show me anything more wonderful than that, more *practical* than that, I should be glad to hear.

Isn't it obvious that the reason we have trouble is because the world does not know what to do? They are all hunting for truth, hunting for the way out. Why? Because their hearts are broken; they do not know what to do because their hearts have been shut up in selfish questing, grasping "for me" and "my part." It is altruism, brotherhood in thought and act, the old-fashioned teaching, the decent treatment of man by man, which will bring

peace on earth and heaven amongst us.

You have often heard me say that it is ideas which rule the world, which make and unmake civilizations, which ennoble or which degrade human life; and it is precisely in the dissemination of the beautiful ideals I have just alluded to, and the finding of proper soil in the hearts and minds of men for these ideas, that the Theosophical Society and its members are mainly engaged. Eschewing politics of every kind or color, utterly nonsectarian in principle as we are, our Work when once understood should be sympathetically received by kindly and thoughtful men everywhere; for we interfere with no man's life, we are strictly obedient to the laws of the country where we live, and we strive to bring back to men the philosophical, moral, religious, and scientific vision and hope, apart from any kind of dogmatic teaching, that the world for ages has lost.

That is our Work mainly, and it is intensely and grandly practical. By changing men's ideas we change their lives; and by changing their lives to happier and better things, in time such work will change civilizations. I repeat that ideas rule the world; and if you look around you, you will find this axiomatic truth substantiated everywhere, for men are thinkers as well as feelers, and their actions and their lives follow the ideas they cherish most strongly.

But I must say this: Let us apply to ourselves first what we ascertain to be the remedy for the world's ills — correct our own lives instead of trying to hammer our ideas of what is right into the heads of those who do not agree with us, just making more wretchedness in the world. Reformers are so very desirous of reforming the other fellow. It is so ungenerous. They want to reform other men in politics, in religion, in philosophy and science, and in their lives. How few of us try to reform the reformer! I, you. Nobody kicks so badly at reformation as does

the reformer himself. A great man does not attempt to reform the other chap. He has work enough to reform himself. It is the consequence, the results, of his teaching and life which reform those who have heard, who have had the ears to hear.

And right here I believe is the largest part of the work of the Theosophical Movement: to set a current of thought and feeling moving in the world; but primarily, to see to it, each one of us, that the center from which this energy flows is right. The way to reform things is to begin on yourself, *reform yourself*. Be an example and others will follow. It is contagious, beautifully contagious.

Do you know, I believe the curse of the world today is that men have got it in their heads that they are going to correct the other fellow. It is a mental, a psychological, curse that is afflicting us all. Now please do not misconstrue my words to mean that we should allow evil free play and just sit by and let others work injury upon their fellows. I don't mean that at all. All organized human society must protect itself against evil-doing. My point is that we should not try to correct the other fellow, but that we should try to correct ourselves. There you have all the Law and all the Prophets; and I tell you, the example of a man who begins on himself is contagious unto others, because he has reason with him, he has justice with him, he has right with him. His actions are not wrong; they are not warped, distorted, twisted. His actions are upright, clean, straightforward. When we deal with our fellow-men we are dealing with reasonable and feeling human beings; and it is my firm conviction that the good in human nature far outweighs the evil. I for one have never found it to fail that when I appeal to my brother man to treat me as I want to treat him, he responds. I let him feel that I am sincere and that I am not going to try to correct his faults and impose my own opinions on him, my short-sighted views, my small and selfish

feelings on him. I simply silently ask him to treat me as I want to treat him, and it never fails. Believe me!

The way of correcting evil in the world is not by putting more into it, thus adding to the store of horrors and wickedness in the world. Violence breeds violence, hatred arouses hatred; evil-doing other men resent and won't have it. And if they are small-minded men they will react by trying to do evil unto you. If they are men of larger intelligence they will try to put you where you belong for your evil-doing — and with a good deal of that feeling! I think the proper way to correct the evils in the world is by beginning on ourselves, and to leave the other fellow alone. Be an example unto the world, be a light unto the world, think what you believe, live what you preach, *and leave the other fellow alone to work out his destiny.*

THE HIERARCHICAL SYSTEM OF THE T. S.

What is meant by the phrase: the hierarchical system of the Theosophical Society?

Most people seem to think it means this: that the system of government in the T. S. is a great big boss at the top, delegating authority to smaller bosses but yet big ones who are the Presidents of the National Sections; and these, passing down the hierarchical system of authority, delegating their bossism to still smaller bosses, who are the Presidents of the Lodges, in other words that the hierarchical system of the T. S. is but a delegated system of bosses; and that is absolutely false and wrong — mischievous.

What we mean when we say the hierarchical system of government in the T. S. is simply the following: As in all else, we endeavor to copy our Brothers of the stars, of nature, in our case the gods who govern and inspire nature. Their system of

government, if you will examine it, is not a system of bosses or autocrats or dictators in nature, for you won't see that anywhere. *But* a single body-corporate, a universe, a solar system; our own T. S., infilled with one life, having at its head a head; but every individual unit or limb of the body-corporate as free and independent in its own sphere as the top of his head in his, and maybe more so. Because under the hierarchical system of government of the spirit, the higher you go along the ladder upwards, the more the chief or head becomes the servant. It is the gods who serve the most, who are the servers of all below; so that as I, as the present Leader, have often said, quoting a Christian saying, *Ego sum servus servorum Dei*: I am the servant of the servants of the Divine.

The higher your soul is raised in understanding, the higher your hierarchical rung, the more universal you become, the more comprehensive — you take in more. The lower you are in the evolutionary development, the less you understand the universality of things, and the more you want to gather in to yourself: constriction. The I comes uppermost. There is no autocrat, there is no despot, there is no worshiper of force, so fanatic as precisely he whose ideas are the least universal, the least spiritual; for spirituality means universality. The biggest boss in nature is precisely he who is not big enough to take others into his life. Do you catch it? Bossism means the imbodiment of selfishness: 'I' and 'my way.'

The government of the T. S. is this: Every National Section is autonomous under the provisions of the Constitution of the T. S. This means it runs its own affairs as it will, well or badly. The Leader never interferes with the internal affairs of a National Section. Should he be asked for help, for advice, for counsel, he gives it instantly; but always with the reminder: Remember, Companions, you will never learn what responsibility is, you will

never learn how to stand on your own feet, and do your own job like men, until you are willing to do it. I have refused a thousand times, I should think, to give advice which would have had the effect of making people look upon the Leader as a kind of Delphic Oracle, to whom they could come expecting him to bear the burden of all their own internal difficulties, solve all their problems, and do their thinking. I said: No! This guaranteeing under the Constitution of the individual freedom of the various units of the T. S. is my side of the problem and my duty and my happiness.

Another side of the picture is that throwing these dear people back upon themselves, they become men. They begin to think, begin to work. They thus feel their own responsibilities. And do you know, that is some of the finest training you can give to a good man, to put responsibility on his shoulders. Tell him to go do it. Then he does something, then he becomes an achiever instead of a dreamer or a leaner.

Similarly, within a National Section every Lodge is autonomous under the provisos of the Constitution of the T. S., and the By-laws of the Section. In other words, every Lodge in the T. S., in subordination to the Constitution and its national by-laws, can do exactly as it pleases, run its own affairs without interference from anyone. If the members of a Lodge make a hash of it, so much the worse. Then they are in hot water! But they learn from it.

Now, where is your system of bossism in all this? It is just the opposite. This system is based upon the inherent elements so dear to the human heart; the inherent, the fundamental, elements of human psychology and spirituality. Our fundamental law, is a freedom of conscience, freedom of speech, and freedom of action, and courtesy towards others, and brotherly love. The Leader's job is not only to keep the peace, but to see that these laws of freedom

are held inviolate. These are glorious and beautiful ideas and ideals, the tradition of the heart of mankind. Freedom is fearless, slavery is always an abject hatred; and there is no slavery like that of selfishness, inability to see that the other man has just as many inherent rights in freedom and in duty as you have, no more, no less. He is a human being, your brother. He has the same right to think and feel in liberty of conscience; and as long as he conducts himself as a man and a gentleman should, in the T. S., there is no power that will gainsay him.

This hierarchical plan is based on nature. Look at the Solar System. The sun infills his kingdom with light and with life, and all within that kingdom are held subordinate to these common principles. But every planet follows its own path, spins on its own axis, produces its own inhabitants, has its own individuality, breeds its own productions: one common life, one common ideal, all in indissoluble unity, yet freedom under the law or constitution. That is the T. S. Authority is delegated from the Leader to the National Presidents, from them to the Lodge Presidents and officials, to see that these simple principles of our Constitution be carried out.

Any member of the T. S. of course has a full right of appeal to his Lodge President or to his National Secretary or President, or even direct to the Leader, if he think he does not get adequate justice; but actually, while this right exists, it is more or less academic. In the ordinary course, so dearly are these principles cherished, that the right of appeal is exercised, if ever, with extremest rarity; for all our members realize that the most straightforward and honorable way, if an injustice should ever occur, is to lodge an appeal with the immediate official superior, who thereupon transmits the appeal, if he himself cannot determine it, a step farther along, etc.

Hierarchical? Yes, because we live in an indissoluble unity of ideas, and ideals, and in one common life, in one common inspiration, in one common love and one common code of brotherly law. Not written, this code, but engraved in our hearts by our Theosophical traditions and teachers. And one fundamental law written, but likewise living in our hearts: the Constitution of the T. S. Show me any bossism in this system, the big boss at the top, delegating to smaller bosses and then to smaller ones still, the authority to rule more or less arbitrarily — for that is what real bossism is; and any man who says to any other man, "You should believe as I do," is a tyrant, and in his heart has no conception of the blessings of liberty, freedom. There is not an atom of such bossism in the T. S., not an atom; and the Presidents of our National Sections and the Lodge Presidents are coming more and more to understand all this, for they have always loved it. The more they can give of brotherly love and understanding and helpfulness to other Theosophists, the closer they will come to the spiritual life to which we incline our hearts in reverence.

TECHNICAL THEOSOPHY

I want to point out the extreme need of disseminating technical Theosophical teachings in the outside world of men and women; and by 'outside world,' I mean those who are not privileged to study together as we do. That is the only sense in which I use the word 'outside.' There are millions whose place, spiritually and intellectually, is here amongst us. But we have not succeeded in giving them the chance yet; we have not yet been able, with our teachings, to reach their imaginations, their hunger for more light, for more truth. Their lives are already founded in ethics and they are ethically inclined, they have the ethics of the magnificent religions and philosophies in the world, and they have the

instincts of decency in the human heart. What they need is the technical Theosophy to show them *How and Why and What* -- something that can be achieved only by giving them and making them to love the *study of* our technical Theosophical doctrines.

Why do the Avatars come amongst us? To help us who to them are spirits in chains of matter, to raise ourselves out of the condition in which are those whom Pythagoras called the "Living Dead," into at least genuinely good men and women whose lives are good because they are *ensouled*, in other words who have a conception of spirituality and who love it, and loving it follow it.

Faint indeed must be the whisperings of the spirit within you if a picture like this does not arouse something within you as it did in me when first as a child or boy I was taught it again in this life, in this imbodiment. Then it was that I first dedicated my life to Theosophy.

What is the burthen of all the teachings of all our great god-like men? Feed the hungry, give drink to the thirsty, clothe the naked, comfort the heavy-laden. Do you think this means merely material benefits? It means aid and feed the naked and suffering and hungry *souls* of men — as well as their bodies; and if we can arouse by our Theosophical work, working under the mandate that we have received, sufficient enthusiasm along these lines, sufficient to change the thoughts and hearts of men, all the material wants of all mankind will be taken care of because men will no longer allow their fellow human beings to suffer the material wants.

All these latter things are needed, but they sink into utter insignificance compared with the majestic drama of the human soul swinging between spirit and matter, between Divinity and Avichi. And often, too much of the good things of life, too much concentration of thought and mind, too much devotion unto the

material things, are dangerous because they concentrate the attention on and attachment to material things alone, and there is danger in this.

Notice that neither the Buddha nor Jesus the Avatara, nor Krishna, went around establishing soup-kitchens and charitable organizations and hospitals and things like these, great and beautiful though these often are. They were feeding and raising the hungry souls of men; they were ministering to the intellectual wants of their fellow-men; they were clothing their spiritual nakedness with the sheaths of consciousness, the garments of truth, knowing that when they did these things, a multitude thus ensouled would attend to the material wants of our fellow human beings.

Not that I decry soup-kitchens and things like that! Sometimes they are very needed; but when I hear people ask me: "Well, you Theosophists talk about loving your fellow-men, and you believe in Universal Brotherhood. Why don't you establish soup-kitchens, and do philanthropic work among the poor and visit hospitals?" Our answer is obvious: We have done it, and we are doing it as much as we can as individuals, and will do much more of it when we get the millions upon millions of the wealth of the churches, or the philanthropic organizations. But what we are doing is cutting at the root which brings these physical material wants, needs, lacks, into being. In other words we work mainly to change men's minds and hearts. What produces the poverty amongst us, and the illnesses, the untended material wants, the exactions on the poor and the weak who are the least able to respond to exactions? Human cruelty, human selfishness, human weaknesses, human thoughtlessness, the lack of an active warm beating heart feeling the woes of the world. Correct these, and you cut at the roots of all the material evils of mankind. That is what the Great Ones of the earth have always done, they cut at

the root of the evil, knowing that when they get the multitudes together in a common ideal, if the multitudes are faithful these other things will be attended to.

Now, don't go to extremes. The next time you hear the cry for food, physical food, or the cry for a cup of water, don't say: "No, I am doing Master's work on a higher plane. Go elsewhere to him or her, he or she will attend to your wants." Take what comes in your daily work, and set the example of universal pity and helpfulness; but remember that these noble philanthropic material things will automatically come about if we first take care of the greater things.

It is really a terrible situation. The materialization of our age has become frenzied, so frenzied that there are millions of men and women in the world of today who have no patience with things of the spirit. They are utter materialists; they think there is no good in anything except what will benefit the human body. That is wrong and distorted, and as evil-working a state of mind as is the mind of those frenetic spiritualists in the other sense of the word, who want to be up in the clouds all the time, and will not even give a cup of cold water to a man whose body is thirsting. There are such.

When you remember that the majority of our fellow human beings are destined for two things, unconsciousness, with no progress, and no further light and no further help for aeons and aeons and aeons, unless they get spiritual enlightenment and intellectual help; or, on the other hand, destined to the annihilation of the Planet of Death or of Avichi — what is your reaction? I put it to you. I think these things ought to be talked from the housetops, preached all the time, brought to notice on every occasion possible. It does not matter two pins if people mock. The average man and woman today likes, like the

Athenians of old, to hear something new; and even if a smile of incomprehension comes to the face — mark you the first time you attended a Theosophical gathering, and consider what your reaction possibly was. For all you know, you may be sowing seeds of thought every time you utter a technical Theosophical teaching. So wonderfully appealing and persuasive are they, that no matter how much a man may grin and hesitate and argue, and even mock perhaps at first, it may be for months, the seed sown will germinate some day. You may have saved that human soul and you know what I mean by 'saving'; and for pity's sake, when you talk about philanthropy, raise this grand old Greek word to the plane where we understand it, and don't think that the giving of glasses of water, or mush and sausages, or soup and stale bread, is going to save souls. I have seen these things done so mechanically and soullessly that it was almost an insult to the receiver, and a disgrace to the giver. I have seen it, and have blushed.

Of course I don't say all the philanthropy of human beings is like that. Undoubtedly there are thousands and thousands of noble men and women in the world who have never heard a word of genuine Theosophical teaching, whose hearts ache for the sufferings of their fellows, and who do what they can. But I am talking of mechanical charity, and the charity which humiliates when it is given.

What we want is to do away with the need of charity, and you will never succeed in this until you change men's hearts and their minds. The multi-millionaire who endows a College or a University, or some scientific institution, with several millions which he could spare perhaps as easily as the wealthiest among us could spare a few dollars, and immediately sees his name in the newspapers, may be doing far less good for his fellow-man than the poor woman at the cottage door who will give of the

little she has to the wayfarer who may come and knock. The latter act is true human sympathy. The other may or may not be commendable.

I tell you this, it is my own pet dogma: I don't believe you will get any genuine spiritual brotherhood, no matter what the form of the power behind the movement, which is not based on spirituality and Theosophy. You will get mechanics and political theories and emotional outbreaks of charitable people. And these are often more dangerous than they are workers of good, because their whole concentration is on the things of the body. It is needful to have the body cared for, undoubtedly. Nobody questions it for a moment. But look here. You can feed a man's body and starve his soul to death. You can give him work and kill his spirit. You can give him a job and clothe him well and guarantee him against the cold of winter and the heat of summer, and you can starve that man to death. You may have made a lost soul out of him. Why? Because the concentration here is solely on the things of matter. When Jesus spoke of "feeding my little ones," do you think he meant babies? Children? "Little ones" is an old occult term for disciples, learners, as children are; loving as children are; receiving as children do: therefore "little ones." And such — and I say this with deepest reverence for human hearts and minds — and such, I repeat, are all those millions who await hungrily to be fed the bread of life and the water of inspiration that Theosophy, technical Theosophy, only can satisfy.

STUDY-GROUPS IN THEOSOPHY

I have been asked to give my opinion about the most successful way of conducting Theosophical study-groups, and this I do somewhat reluctantly, the more especially when I see the really wonderful, sometimes self-denying, work that our various fieldworkers do. They labor and strive to do their best, and do it

continuously, both our regular field-workers, and those who do it irregularly. But our efforts are not very successful, Companions, not as successful as could be expected.

I will now proceed to tell you what I think is the common fault. It is going out to meet the minds of those who know naught of Theosophy, and talking down to them, which often means talking over their heads. I don't mean that we should drop technical Theosophy. On the contrary, you will attract people by talking technical Theosophy; but use language that they can understand. It is difficult, very. But if you use language that they cannot understand, no matter how admirably accurate it may be, technically speaking, to us, you are wasting your strength and your time, and breaking your heart in Masters' Work.

An even graver fault than this is an attitude which the audience almost invariably look upon as being an evidence of self-believed superiority. Don't preach at your study-groups. Don't go to them as a teacher. Don't go to them as a professor. Don't go to them as one who knows a great deal more than they do. They don't like it. They feel resentful. That is human; it may not be very admirable, but it is human, and I dare say you would feel exactly the same way — I think I would.

The remedy for these things is simple in my judgment. I submit it to any of you who may be field-workers. I beg of you to try it out. Go into your parlor or into your lecture-hall, wherever the study-group may be held, as being yourself one of those you come to help. Don't go in with an attitude: "I have come to instruct you." That immediately is self-confessed superiority, and is resented. But in your heart say to yourself: "I will be one of them. My whole endeavor will be to lead out their thoughts instead of giving them my thoughts. My endeavor will be to make them take a lively part in the deliberations, in the discussions, in the study to come. If

necessary I shall be merely a chairman, preserving order, insuring courtesy, nevertheless ever guiding constantly towards Theosophical thought; but I will let the audience do most of the talking. I will lead them out, lead their minds out into speech, let them express themselves; but my duty will be to keep Theosophy first and foremost in their minds."

Just here is where tact, diplomacy of the heart, comes in. Your meetings will invariably be successful, because almost everyone who has spoken and who has been courteously hearkened to, will say: "What a perfectly delightful group that is, I am going again, and I am going to bring X. It is most interesting, we had a most interesting time." Why? Because the members of the group themselves were led on to talk. Everybody knew — and this is the delicate job of the field-worker — everybody knew that it was a *Theosophical* meeting, that it was for the purpose of studying Theosophy; but actually what has happened? It is the members of the group themselves who have conducted their own meeting, under the Theosophical field-worker's chairmanship; and nine times out of ten they are enchanted. They have heard themselves talk, they have expressed the thoughts on their minds, they have unburdened their own souls of questions and comments, and have received answers. Perhaps the members of the group themselves have answered those questions; and thus everybody is happy.

Nevertheless the field-worker, being in the field for Theosophy and for the T. S., must not be merely a courteous chairman, listening to other people air their views. It is his privilege, as well as his joy, to keep Theosophy uppermost during the meeting, constantly himself referring to it, if necessary even plainly reminding the audience that this is a group for the study of technical Theosophy and its outlook on life; and the successful field-worker will find the way to combine these two things:

talking of Theosophy whenever he has a chance, without absorbing everything to himself; and yet at the same time letting the members of the study-group candidly and freely express their own views on philosophical and religious and scientific points. In other words, the field-worker keeps the study-group purely and technically Theosophical, but manages to make the members of the group feel that they have just as much right to speak, and therefore just as much interest and proprietary right as it were in the group, as has the field-worker or field-lecturer himself.

Now unfortunately, take some of our workers from Point Loma — I won't say all, because some have learned this way of handling study-groups — so many of our field-workers go out to study-groups thinking that these study-groups can be conducted as we conduct our meetings in the Temple, where almost everybody is a Theosophist, where almost everybody understands our technical tongue, and where everybody is sympathetic. These meetings here at Point Loma are not study-groups in that sense; but even here, ever since I took office I have been striving very hard to make our Sunday afternoon gatherings and even our Lodge-meetings here times for a mutual interchange of ideas. And I think you will agree with me that your most successful speakers from this platform are those who have managed to make the audience think with them, and ask the largest number of questions, and contribute the most by way of giving their own ideas. We can do a great deal more in that way.

The main thing then in my judgment is this: Conduct your study-groups in such fashion that the most of the talking has been done by the members of the group themselves; and the lecturer, the field-worker, has gotten the talk going, has steered the talk, by a clever word here and there, by a kindly remark; but has let the audience, the members of the group, do most of the talking; yet himself speaking at length when the proper occasion arose to do

WHAT IS TECHNICAL THEOSOPHY?

By 'technical Theosophy' I mean the study and comprehension of the Divine Wisdom, or *Theosophia*, as we have received it, full, complete, and in every respect rounded out, and neglecting no detail either of doctrine or of formulation; and thereafter rendering what we have received unto the world faithfully and fully to the best of our ability. I mean by this that just as a man is a composite entity, composed of different portions which make up his constitution, to wit: a divine element, a spiritual element, an intellectual element, a psychical element, and an astral-vital-physical element, and that no man is a complete man unless he has all these principles or elements more or less functioning, and that in order to be a complete man he must live in all these principles or elements more or less perfectly; and that if he live not in them all he is by so much the less complete: just so is our study of Theosophy and our giving of it to the world. Our Theosophy is not truly 'technical' Theosophy unless it is relatively complete in its exposition; otherwise it is relatively imperfect and incomplete. It is always so unless we give it from all the principles and planes that make up our own constitution.

To put the matter in other words: Genuinely technical Theosophy is not Smith's interpretation of the Theosophical books that he has read, nor Brown's, nor Richardson's, nor Richard Roe's, because these various individuals are more or less imperfect men, imperfectly functioning in all their principles at the same time. Consequently, our striving should always be so to live the life Theosophical, *i. e.*, the life beautiful, that we are living on all the planes of our constitution more or less continuously, and thus having the awakened faculties or powers within us properly to understand the Theosophy that has been given to us, and being

more or less adept in communicating it to others. This means, of course, that technical Theosophy in its fulness could be communicated only by a Master of Wisdom, or by a Buddha; but while we are neither Masters of Wisdom nor Buddhas as yet, we can strive to become like unto them; and in consequence, in our study of Theosophy, and in our interpretation of it to others, we can and should strive to make such study and interpretation as complete as possible.

Deduction: Any rendering of Theosophy by one beneath the spiritual stature of a Mahatman is therefore a more or less incomplete rendering, *i. e.*, more or less fully technical depending upon the individual himself. You see now that keeping this thought in our minds cuts at the root of the egoisms which we find all too common in Theosophical circles today on the part of individuals who consider themselves to be fully qualified exponents of 'technical' Theosophy. A recognition of the truth which I have just tried to enunciate makes us modest in our claims, tolerant of the earnest efforts of others to teach Theosophy, and more than anything else I do believe will expose false claims, false leaders, and Theosophical egoists. The old saying is true: "Live the life and ye shall know the doctrine"; and the more fully the Theosophical life or the life beautiful is lived, the more fully we shall know the doctrine, because we shall then be more fully functioning on the higher planes of our constitution than now is the case, and therefore more capable of understanding wider reaches of Theosophy, and in consequence likewise more capable of interpreting the divine *Theosophia* for the benefit of others.

By 'technical Theosophy,' therefore, I understand the giving unto men of the more or less complete message of the Masters, *as we have received it*, and not otherwise: and this can best be done when we train ourselves to be living exemplars of the Wisdom

which we ourselves are learners of. No man can teach genuinely technical Theosophy unless he has achieved a more or less complete union of heart and mind and life and intelligence and moral strength and love. Merely 'intellectual Theosophy,' as it has now become popular to describe it, may or may not be interesting, and can at best entertain only a certain part — a relatively blind part — of a portion of the population of the earth. But this is not all. Merely sentimental renderings of what any individual or individuals may understand to be Theosophy, and which such individual or individuals may call the 'heart-touch,' while possibly beautiful in portions, are not by any means technical Theosophy.

I now come to a concise and succinct definition of what I mean by technical Theosophy: Technical Theosophy means pure Theosophy as we have received it from the great Teachers, complete as far as it has been delivered unto us, and comprising physical, psychical, intellectual, spiritual, and divine elements; and must be given by us with all our psychical, intellectual, and moral strength, and with all the love of our hearts. That is what I mean by technical Theosophy, pure Theosophy, and, relatively speaking, all of it at least all of it that we have been able to master. I recognise that the word 'technical' is greatly defective in power to describe what I had in mind, but I chose it because it gave the idea of fidelity to the details and practice of the Divine Science.

For instance, science is both theoretic and practical. It is quite wrong to speak of technical astronomy, for instance, as only theoretic or speculative astronomy. Technical astronomy must likewise have its practical side, its practical studies, indeed its practical uses. Otherwise, I take it, it is not truly technical astronomy. Furthermore, you must understand all of astronomy, as now known, if you are to communicate it properly and

technically to others; and one's skill as a technical teacher depends upon this. Just so is it with Theosophy. You must study it in all its branches if you are desirous of preparing yourselves to communicate it unto others in the proper way: to communicate it unto others so that their hearts will be touched by it, so that their minds will be set aflame by its holy light, and so that those to whom you speak when speaking of Theosophy, will feel their hearts touched as well as their minds enlightened. You must be technicians in Theosophy, giving all of it as you have received it, and giving it with all of yourself.

From another standpoint, similar but different, we should understand by technical Theosophy, the exposition of the Theosophical doctrines as a complete, systematic philosophy-religion-science, with all its doctrinal parts interlocked, inter-related, and interdependent, so that, as you must see, it is impossible to get an adequate comprehension of one doctrine without having in mental vision at the same time the other Theosophical doctrines; also their inter-working; again a clear understanding and exposition of our technical Theosophical terms; and above everything else the realization, and therefore the clear and lucid exposition, that the entire systematic philosophy which we today call Theosophy is a formulation in human language of the nature, characteristics, functions, processes, of Kosmic Being, and all that in it is. For instance, it is known that the Universe, the Macrocosm, is the source and ultimate destiny of one of its infinitudes of microcosms, man, and hence that whatever is in the Universe is in man, and *vice versa*; and that, for instance, merely to speak of man's seven principles and to recite their English or Sanskrit names is not teaching technical Theosophy; unless at the same time there is an adequate understanding, and therefore adequate exposition, of just what these principles or elements are; how they work together; what

their characteristics or nature are; what their places in human evolution respectively are; what happens to the human constitution before birth and after death, etc.

I have attended Theosophical meetings in Theosophical lodge-rooms, fortunately not of our own beloved T. S. — and I say this with respect and with real reverence for the devotion that I have sometimes found in these lodges — where I have left the meeting grievously disappointed at what I have seen and heard; and I will tell you why, my Brothers. In some places I have found a merely mental or psycho-mental presentation of certain theories which were called, or mis-called, Theosophical teachings, theories which this or that or some other Theosophist had elaborated and called Theosophy; and furthermore even this was at times given frigidly, with neither genuine warmth of feeling, nor, so it struck me, with intellectual conviction. I felt that I was listening to the exposition of a purely intellectual pastime, an intellectual plaything. This assuredly is not what I understand by Theosophy. Again, I have been in other lodge-rooms of other Theosophical Societies — and I say this also with great respect for the very kindly people whom I have met there — where I found really no Theosophy at all, even intellectually speaking, but a lot of psychic stuff and, or, a lot of sentimental talk; and I could not call this a giving of genuine or technical Theosophy. In other lodges I have found a presentation of genuine Theosophy so far as verbal communication went; but in these last cases I discovered or felt that I was attending a meeting where individuals were giving their interpretations more or less faithfully of what they had read in Theosophical books written by H. P. B., W. Q. J., and others; but here too, I found an icy atmosphere, a frigid presentation, and an utter lack of intuition, understanding, and worst of all, an absence of that certain part of genuinely technical Theosophy which is its noblest part — what the great Buddha called the Heart-Doctrine, a

combination of esoteric teaching and compassion.

Please understand that I am not endeavoring in these present remarks unkindly to criticize anyone, but am referring only to what I myself have found, and what I object to. No man can be a genuine Theosophist, and therefore he cannot be a true teacher of technical Theosophy, unless his heart is on fire with brotherly love even for those who differ from him, and unless his mind is illuminated with esoteric understanding. A Theosophic lodge-room should be the home of brotherly kindness towards all, irrespective of creed, color, or caste; and should be a center of high-minded and generous tolerance for the views of others, even should individuals consider such views to be erroneous. It is only in such an atmosphere that genuine or technical Theosophy can flourish and be properly delivered unto men.

In closing I might add that I could possibly phrase my understanding of technical Theosophy to be: "The giving of the intellectual aspects of the doctrines of Theosophy when combined with an outflow of the spirit within us, manifesting as brotherly love welling up in sincerity from the heart." We must have both brotherly love and intellectual activity in our presentation of Theosophy if we wish to reach all classes of men, all classes of minds.

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An Individual Channel for Spiritual Energy Awakening the Sense of Responsibility

AN INDIVIDUAL CHANNEL FOR SPIRITUAL ENERGY

I doubt not that from the very first years after the founding of the T. S. in 1875, forwards-looking and intuitive Theosophists have understood, and have seen with more or less clarity of vision, that the Theosophical Movement — and let me here venture to speak in particular of our own beloved T. S., for it is the portion of the Movement which most intimately concerns ourselves -was intended to be or to become, the Vehicle or Carrier or Channel of a mighty Spiritual Energy, which would become the more strongly manifest in proportion as the Fellows composing the membership of the T. S. lifted themselves to the spiritual and intellectual planes where they might become not only cognisant of but participators in and therefore channels for this inflow of spiritual-intellectual Force or Energy.

Putting the matter thus baldly, of course merely restates once more one of the commonest ideas known and bruited among thoughtful men, to wit: that there are spiritual forces in the world which continually seek proper instruments or channels through which they may manifest themselves; and that these instruments or channels are at one and the same time organizations of human beings assembled for spiritual purposes, and also and more particularly individuals belonging as members to such organizations who would make themselves to be especially infilled with such spiritual force or forces. Indeed, every religious or philosophical organization in the annals of history has claimed more or less to be such an instrument or channel, collectively speaking, for the pouring forth into the world of this, that, or

some other spiritual energy; and I doubt not that to some extent, at least in many cases, such a statement was based upon an original substratum of actual fact.

Every great spiritually religious or spiritually philosophical body which has become known over the world, or world-wide in influence, was founded by some great Sage or Seer for the purpose of pouring forth spiritual-intellectual ideas, and therefore spiritual-intellectual influences, into the minds of men. But, alas, in almost every instance these efforts with the passage of time have sunken below the spiritual-intellectual level where self-conscious union could have been made by individuals with the great spiritual energies presiding, perhaps, at the birth of such organization, association, or union, of human beings.

It is not alone to so trite and threadbare a truth, however, that I desire to call your attention, because the fact that I have just pointed out applies equally well to the founding of the T. S. in 1875 in New York. Such a fact is only a part, and a relatively small part, of what I have in mind to say. I desire to direct your attention forcibly to the great fact that the T. S. was indeed so founded; and more particularly to the fact that it is possible, and in fact easy, for any individual Theosophist so to raise himself in heart and in spirit, in mind and in feeling, to the higher planes where he may not merely become cognisant of this great inrushing flow of spiritual energy, and thus become a participator therein, but make himself *a disseminator thereof among his fellow-men*.

I do not here allude merely to the fact, recently becoming so popular in discussion, and deservedly popular among religiously minded people in the Occident, that the Over-soul, as Emerson put it, or the Cosmic Spirit, of which or of whom we humans are all children, can be self-consciously united with by individual

men as an inexhaustible spiritual Fountain of ineffable Wisdom and Love. This would be merely restating once more the truth that I have already briefly alluded to, and would offer, I fear, but small personal encouragement to the well-meaning but more or less uninstructed Theosophist, who, with the best will in the world, and strive as he might, would find it difficult self-consciously to become 'at one' with Alaya's Self, the Anima Mundi or Cosmic Soul.

Do you, my beloved Companions, begin to grasp now from the foregoing hints what thought I have in mind? Let me try to explain my meaning a little more clearly. The Theosophical Society was founded not only with the aid of our Masters, by their Chela and Servant, our beloved H. P. B., but was an event of historical, spiritual importance foreseen and prepared for through centuries previous to 1875 — foreseen and prepared for, I repeat, by Intelligences loftier, far loftier, even than those high human beings whom we call the Mahatmans.

To speak now in plainer and more undisguised phrases, I mean to say that the self-conscious spiritual Centers or Foci who brought about the founding of the T. S. because of the work it was intended to do in the world, are the Nirmanakayas — some of them Beings who at rare intervals only take an active and individual part in founding and inspiring organizations of this kind, and then only because the need is unusually great, and the work to be done in the future of equal magnitude and importance.

Definitely do I wish to point out to you that every member of the Theosophical Society whose mind is washed clean of personal desires and whose heart is true to eternal spiritual principles has the chance of becoming an individual, nay a personal, channel for receiving his portion, so to speak, of this mighty river of Spiritual

Energy which I have mentioned before — but only so if he can make of himself an impersonal instrument in the hands of these Great Ones for the world's high good, for the world's spiritual and intellectual betterment.

I want you, my beloved Brothers, to realize keenly and to feel intensely that what I am now telling you is not a merely abstract or impractical verity susceptible of being understood and valued by the rare and chosen few; but is a real chance, an actual spiritual opportunity, a possibility of quickened evolutionary unfolding for everyone. To my mind — and I think I see aright — it would already be something accomplished of genuine worth if the Theosophical Society were to become merely an organization of decent and lawabiding men and women, who love their fellow-men and who love the grand Philosophy of the gods given to us by the Masters, and who yearn to disseminate, and do disseminate, this Philosophy among their fellow human beings. This alone would be something fine; but it is not enough — not by any means enough — as I see the situation. Were it only that, I foresee that the T. S. would in time become a mere religio-philosophic association, a sort of excellent church doing a good work in the world, and living along in a more or less crystallized beneficent activity, until innate seeds of decay wrought their work of disintegration in the body corporate of the T. S.

We must not allow this to happen. The T. S. must at all costs be kept a *living* body, a body constantly growing from within, from innate and inherent seeds of life and inspiration; and these seeds of inspiration and life must find their proper soil or residence in human hearts and minds. The situation is precisely and exactly that alluded to by the Avatara Jesus when voicing his profound yet greatly misunderstood parable of the Sowing of the Seeds — some of which fell on stony soil, some of which fell by the wayside, and a few of which fell into receptive and proper ground

for fruitage.

Do you realize, my beloved Brothers and Companions on the Path — do you *realize*, I say, and not merely understand it with the brain-mind — that even yet our connexion with this mighty flow of spiritual and intellectual energy has not been lost; and that as long as this connexion remains, the T. S. will be a body, growing and expanding and doing its intended work in the world, because vitalized with an ever larger current of the inflowing energy? If you so realize it, then you will likewise realize that this connexion must not merely not be lost, but must be strengthened, reinforced, and multiplied so to speak, by other connexions made by an ever larger number of individual Fellows of the T. S. with these Mighty Beings behind our Cause and our Work, who inspirit it and help it and are ever ready to fill it with newer life and fresher inspiration, provided that these Great Ones find the proper human channels through which to pour the current forth for the great benefit of all beings.

I have been asked many times a question which I will rephrase somewhat as follows: "G. de P., you teach and iterate and reiterate the really noble truth that the individual god within each man is a perennial fount of wisdom and love and knowledge and comfort and peace for him. But you say so little to help us to attain this union with the divinity within. How can it be done?" Ay, indeed, how can it be done, my Brothers, except by *doing* it! No Teacher in past ages has ever yet been able to tell us, individual students as we are, how to become at one, each man, with his own inner divinity, except by their pointing to certain age-old and indeed infallible rules for attainment which most of us, alas, accept with the mind, but, after a few faint and half-hearted trials, usually lay aside because, forsooth, it seems so difficult to follow them to success. Yet there is no other way.

Now what are these rules? Here at least are some of them, not here listed in the order of their importance, whether ascending or descending, but merely as they occur to my mind as being most feasible or practicable for the average Theosophical student:

(1) A yearning to be a better man or woman in every sense of the word — a yearning which no discouragement can ever oust from our hearts. (2) A fixed will, which naught can divert into other channels of activity, to crystallize this yearning into an actual inner rising upwards, brought about by (3) (a) a feeling of oneness of being with one's fellows, and, indeed, with all that lives, both great and small; (b) an intense desire at all times to be utter just and utter true towards these our fellow selves whom thus we love; (c) a positive refusal, which naught can shake nor any temptation cause us to lay aside, to benefit ourselves at the cost of others. (4) Conscientious and thoughtful intellectual study of the age-old teachings of Theosophy explaining the universe in which we live — a study which aims at Truth at all costs, and above everything else, irrespective of one's private opinions, prejudices, or feelings, all of which last we hold ourselves in readiness to lay aside at any moment when a grander vision or a nobler truth shows to us the inadequacy of what we formerly may have held so dear as opinions or feelings. (5) Putting into practice the age-old rule of learning to forgive and learning to love; for this perhaps more than anything else, for us ordinary human beings, is a spiritual exercise of paramount importance, for it chastens the mind, quickens the heart, clarifies the intellect, and distils from our own inner nature the magic elixir of sympathy and compassion, thus making us akin with the gods themselves. (6) A strict and glad observance of all the behests of duty of whatever kind, and doing one's duty with a song in the heart, which, it may be, expresses itself on the lips, because of one's recognising that duty nobly done is a good man's noble

work; and (7) a keen realization of one's solidarity with the Universe and all that in it lives; a realization so keen that it transcends the mere feeling of a sense of oneness with one's fellows, as mentioned in 3 (a) above, for it becomes not only a spiritual intuition but also a keen intellectual realization of one's spiritual identity with the Universe, and therefore of one's complete solidarity on all planes of being with Nature's multitudinous hosts of lives, and more particularly with our fellow-men, so that their interests become our interests, their joys our joys, their advancement ours, and their sorrows our sorrows, and their distresses become claimant for such remedial action on our part as it is within our power properly and wisely to give.

I cease here from enumerating other rules; because with these examples in point before you, you will all know yourselves what other rules are the proper ones; although for each individual the rules may vary somewhat, because what may be in detail good for Caius may be in the case of Marcus or Publius superseded by something better.

My heart yearns to broadcast throughout the ranks of the fellowship of the T. S., high and low, and everywhere, the sublime verity that any one of you, my Brothers, may become a channel, if you only will to do so and train yourself so to become, for the reception of only the gods know how great an inrushing of the spiritual-psychic energies flowing from these Great Beings who, known or unknown, visible or invisible, presided over the founding of the T. S., and who will have it under their mighty protection and watchful care as long as we prove ourselves worthy and adequate instruments of their mighty strength and loving guidance.

Hypocrisy and pretense in these matters on the part of fraudulent claimants to spiritual powers or guidance will not only defeat

their own ends, but will infallibly slam the door of communication tight shut between the pretender and the source of Light, for such a pretender is *de facto* a dissembler whose inner nature is divided against itself, and who therefore, for this very reason, makes himself to be a crooked and therefore an utterly unfit instrument and channel. Union with the high source is in his case stopped and blocked, and therefore is the connexion broken.

What I am here writing to you about, my beloved Brothers, is to me one of the greatest truths that all the various world-religions or world-philosophies originally taught, and which all, alas, with one possible exception, have now very largely forgotten, except as a theory, an empty possibility, mentally recognised but not followed, because considered to be too abstract and afar off, and therefore virtually impossible of fulfilment. I tell you that it is not impossible; it is not afar off; it is a reality. It is something nearer to you than your own body, nearer to you than your own mind; closer than hands and feet. For if you but realize it, you would know that your own higher consciousness at all times is inseparably linked with this sublime Fountain or Source; and all the vestments of consciousness or sheaths of understanding, or bodies with which the Monad may clothe itself, are less close to the Monad than this inmost of its own essence.

What a great, what a truly wonderful, thing it would be if only a hundred members in the T. S. could become such self-consciously trained vehicles or channels for this Wonder-Force or Energy to flow through! Nay, why do I say a hundred? Why not say a thousand; indeed, why not say five thousand — why not include every member of the T. S. who realizes that as a Theosophist he has a possibility of becoming far more than a man of the world, merely better than the average? What a picture rises before my mind's eye, as I see an ideal Theosophical Society, whose fellowship is formed of men and women who are inspired,

directed, comforted, by the divinity within each one of them, and who are working in self-conscious collaboration with the Nirmanakayas whose holy presence every intuitive Theosophist must at least at times feel the nearness of! With our spirits thus expressing themselves, with our intellects thus enlightened, and with our hearts thus stimulated, the Fellowship of the Theosophical Society, within a relatively short time, would conquer the world, not in a material sense forsooth, but spiritually and intellectually, for they would become like a collective Spiritual Flame in human society, lightening the path of all, and guiding the footsteps of those still in the darkness towards the Great Light.

I am not here dreaming of the Seventh Race in the Seventh Round of this Globe D of ours, although such indeed will be to a large extent the 'human' society of that far distant day. I am thinking of what might happen even today among men, if Theosophists would realize the destiny that is theirs, the mission that it is ours to perform, and the tremendous, unspeakably great, spiritual and intellectual energies that we could loose into the world for the world's benefit and help and guidance.

I hear much talk in these days about things which seem to me to be of such small importance in comparison with the real work of the Theosophical Society. I hear much talk of Theosophical dissensions, and of the Movement being broken up into different parts, each part, so it is said, more or less jealous of every other part, and each part fighting for its own advantage; and while some of all this is undoubtedly true, nevertheless it does all of it seem to me to be so pitifully unimportant by contrast with the greater things and the greater needs. What does it matter, after all, whether one be of Paul and another be of Apollos? If the follower of Paul is an earnest, sincere Theosophist striving to do his best; and if the follower of Apollos is an equally earnest

Theosophist doing his best likewise; it will surely be but a very short time before the followers of both Paul and Apollos will recognise that these separating distinctions are superficial and by comparison with the greater realities of little import.

The main thing is to be true to the solid realities of Theosophy that the T. S. was founded to teach; and then organizational differences and differences of individual opinion, and the having of different Leaders or Teachers, could be so easily regarded as incidentals of relatively small import, as, indeed, I always consider them to be. The main and sole thing that the Theosophist should consider first is working for Theosophy to the best of his ability and understanding. Work for Theosophy, and try to find the points of union and contact with each other, my Brothers, and the difficulties will vanish away because seen to be what they are — affairs of relatively small importance.

I have heard it often said, in substance, by critical Theosophists: "The Fraternization Movement is all very well as an idea; but it will never be worth much until we can bring the different Leaders to abandon their respective claims." This sounds plausible and sensible, but actually there is very little sense in it. I can assure you, my Brothers, that in my considered judgment, the trouble is not so much with the Leaders as with the feeling which runs in the veins of so many Theosophists, a feeling or a spirit of contrariety and of disinclination to look upon Theosophists of some other color as being probably just as good as themselves, where essentials are concerned.

One wearies of this constantly recurring talk about 'the evils of Leadership.' It is childish talk indeed, for if there is one thing that should be common knowledge to every intelligent person, it is that every Movement of every kind in every age, no matter what it may be or have been: religious, philosophic, social, political,

commercial, or fraternal: is always begun and is always led by a leader or leaders. Thus is it with organizations of every kind. Thus is it with States. Thus is it with ecclesiastical institutions. Thus is it even in ordinary commercial affairs. Leadership is inevitable; and the leader either comes out into the open honestly, or he hides himself; but he is a leader in every case. He unifies ideals, directs activities to one-pointed or converging ends, and is in himself the unifying cynosure or converging point to which all look for guidance, or for the deciding of difficult matters.

The trouble is not in leadership *per se*, and it is mere folly so to aver. The trouble is in bad leadership. Bad leadership conducts to disillusionment, despair, and destruction. Good leadership leads on to peace, prosperity, and progress. We of Point Loma point to this obvious fact, one of the most powerful factors in human psychology and human affiliations; and in consequence we are not afraid openly to live our belief. Leadership is not only necessary; but it likewise appeals to the best instincts of the human heart — to devotion, to loyalty, and arouses the desire to help others; but we must have *good* leadership, the genuine and real thing.

Yet let no one think for an instant that I look upon divagations from, or lapses from, or distortions of, the original Theosophy of our Masters as first brought to us by H. P. B., as things of no importance. On the contrary, I hold them as of the very first importance. But this in no wise prevents me from holding a sincere wish to treat all other human beings — Theosophists included, even though the latter may utterly reject H. P. B. — as brothers. We of our own beloved T. S. hold true as steel to our own traditional T. S. and the traditional Theosophical philosophy which it teaches; but perhaps just because we do so, and try to *live it* instead of merely talking about it, we are always ready to

be brotherly towards others, to recognise the rights of individual opinions when sincerely held by others, and also we realize with clarity that organizational differences, while having certain ugly features, nevertheless have one advantage at least among several others that I could enumerate: that is, that these organizational distinctions or differences or individual opinions at least keep the Theosophical Movement, or tend so to keep it, from falling into the old and fatal pit of disaster that has always been the fate of every religious organization up to the present day churchism, dogmatism, spiritual and intellectual crystallization, even perhaps poperies and ritualisms, in which the spirit is lost and is replaced by things of the body — matter.

I have said enough. I write these lines because the feeling came upon me strongly today, after months of pondering over these things among others, that I had better write what I have hereinbefore dictated, hoping, and hoping I believe with justice, that the implications contained in my words will be grasped by our own noble-hearted fellowship at least; and that thus this my writing will serve as a new inspiration, a possible new rule of action, in difficult times; and above everything else perhaps serving to open a door upon a new vision of ineffably grand possibilities which any Theosophist at any time, if he will, have he the yearning, have he the noble desire, can grasp and take unto himself for his own and his fellows' great good. There is nothing preventing a still larger influx amongst us, a still fuller inflow, than we now have, of the spiritual forces emanating from the Nirmanakayas, except supine indifference and lack of interest. These two to me deadly sins for a Theosophist I am happy to say I see very little of in our own T. S., which perhaps may account for the fact that it is steadily moving forwards on the upward path, and growing in membership and consequent influence.

AWAKENING THE SENSE OF RESPONSIBILITY

What a great thing it is, when one takes the time to reflect over it, that the Theosophical Society, if it prove worthy of its high mission, can, through its members, be a collaborator with the greatest spiritual forces in the world, which, far from being reluctant to bestow bounteously of their own plenty, gladly work with and through such human instruments as prove themselves to be fit for and capable of aiding in their Great Work of service to all that is.

When the convinced Theosophist compares his own state of mind, with its steady calm, lofty hope, and quiet spiritual enthusiasm, with that of the average man of the human multitudes who fill our streets, and who are most of them bereft of any spiritual hope or keen realization of the fact that Spiritual Powers rule human affairs as far as humanity will allow it to be done: such earnest Theosophist feels deeply sensible of the high responsibility that is his, as well as of the keen joy that goes with it because of this joining of his own efforts with the Agents of the Spiritual Law — I mean the Masters of Wisdom and Compassion.

I believe that at present there is small danger of our hearts being filled with any unworthy pride because of the high privilege that is ours; such pride, it is true, may steal into our minds in the future, should we ever prove unworthy of our mission; but it is my present conviction that all true Theosophists feel too keenly the world's sorrow and its haunting fear of what the next few years may bring forth, to be cognisant of anything other than a yearning eagerness to give to all men the light and hope that we ourselves have. This yearning to help others, karmically less fortunate than ourselves, has proved to be up to the present time a sure bar to the entrance into our hearts of an unworthy spiritual pride which would, if it existed, tend to give to us a false

sense of superiority over other men — and this sense not one of us has any right to have or to hold!

The world indeed is in a dangerous situation just at present; and it is my keen realization of the existence of much as yet unexhausted European and American racial karma which urges me to impress upon the minds of all our members, and indeed upon the minds of Theosophists everywhere, our supreme present duty: to do our utmost to bring back to the consciousness of the humanity of our day a keen and lively sense of the inevitability of karmic retribution — a sense which humanity has almost lost — and to make universal this sense or feeling of our responsibility towards each other and towards our fellows; and if we succeed in awakening this sense of responsibility, because of its permeating and powerful influence, it will surely work strongly in the counsels and deliberations of those representative men whom our western peoples set over themselves as guides and governors in national affairs and in international relations.

No normal human being who is awake to the fact that Nature is infinitely just and metes out retribution with unerring and infallible action, will ever do other than strive to his utmost to deal with justice, impartiality, and impersonal fairness by all other men, irrespective of what expediency or individual or national profit may, from short-sighted vision, otherwise urge upon him. Let us spread this great and consoling teaching of Nature's unerring retributive justice everywhere, my Brothers, and by every means in our power, supporting our presentation of it with all the scientific and philosophical knowledge at our command, and with all the persuasive logic that we are capable of. Only a universal awakening to a lively sense of the great fact that reason and not chance governs world-affairs, will restore to mankind in general the instinctive sense of the ever-present need to do right and to give impartial justice unto all, and that the

doing of right brings success of all kinds and all true and lasting worth in its train.

I feel the strongest impulse to urge upon all who will listen, the need of acquainting everyone within the reach of our respective lives as individuals, with the meaning of Karman — Nature's inflexible but always compassionate retributive justice — and the majestic spiritual and moral sanctions that inhere in her operations. Human life could become almost a heaven by comparison with what it now is, if every man treated every other man with kindly consideration based upon the will to do impartial justice, and with a rigorous subordination of the desire of personal profit to a will to work for the common good — the good of all mankind, irrespective of race, creed, or class. Earth then would indeed be a heaven even in our material sphere, as compared with what it now is; and if the Theosophical Society does not do its part of this work in the world, for to do this work was one of the main reasons of its founding, then it will be but a mock and a rebuke unto us, and we shall be driven to cover our faces in shame.

Few men realize the immense power of a great idea in affecting the minds of other men; yet history offers to us innumerable illustrations of this immense power, and proofs of it, on every page of its recorded annals; and the great Plato was absolutely right in stating in substance, as he did, that "Ideas rule the world."

I would with all my soul that the Theosophical Society were an embodied Spiritual Idea, an Idea become incarnate in its members, in its Fellowship; and this Idea, be it remembered, is the practicable ideal and common usage of Universal Brotherhood, based not on a shallow sentimentalism, but on those unerring and enormously powerful operations of Nature and their sanctions which compose the substance of Karman

itself.

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THEOSOPHY AND POLITICS

This letter amounts to a statement of policy in connexion with the relationship of the Theosophical Society to political activity, a policy which has been sacredly followed and unchanged both in generals and in particulars since the time of H. P. Blavatsky and Colonel Olcott. Readers may be interested in a somewhat similar statement of Policy made by H. P. B. and Colonel Olcott in June, 1883, which may be found originally printed in "The Theosophist."

Let me say, first, that you need have no fear of any kind whatsoever, that as long as I live the T. S. will wander one inch from the traditional Theosophical and extremely wise policy first inaugurated by H. P. B. and so faithfully followed after her death by dear Judge, dear K. T., and to be followed faithfully by myself, to wit, that the T. S., inside and outside, right and left, and up and down, and in every imaginable manner, is utterly divorced from politics, whether fundamental, or those perfervid fevers which arise in any country during election times. In other words, as so often stated, the T. S. is absolutely non-political as well as being non-sectarian in these matters. This has been something which I have always been very strong upon, and consequently this

answers your questions as to "the direction in which the T. S. seems to be traveling." It is traveling in exactly the same direction in which it has always been traveling, to wit, to steer absolutely clear of any possible involvement of any kind great or small, in political questions of any kind great or small, for its sphere as an organization is not politics in any sense whatsoever; and consequently it is my duty to keep it absolutely non-political, and outside the sphere of politics.

Imagine for a moment, my dear Friend and Fellow-Worker in our Theosophical Cause, what would happen if I "took sides" in any political matter whatsoever! Can't you imagine it yourself? Can't you see it would be an utter abandoning of the traditional policy of the T. S., and merely copying what so many of the exoteric religious organizations are doing, either organizationally or through certain "inspired" representatives thereof?

Suppose, for instance, I were to take the attitude, and so declare it, that the T. S. is on the side of So-and-so, i. e., X: Can't you see what a tremendous hubbub in the T. S. this would raise, and very justly raise, on the side of those who absolutely disagreed with X? Suppose I took the contrary point of view and taught that the T. S. should interest itself in the politics or imaginings, of Y. Exactly the same situation would arise, involving not only an abandoning of our traditional policy of keeping free of politics in any shape or form, but would immediately be immensely unjust to those who in their personal wisdom imagine that X is the one whom the T. S. should back.

Suppose, again, that I were to abandon our traditional policy as an organization of absolutely ignoring politics and become involved in politics: would this be pleasant, agreeable, friendly, just, or right, to the hundreds and hundreds of our workers in other countries whose politics are quite different from ours,

whose social life may be quite different from ours, in our own dear country here? The T. S. in such case or in either case would become merely a local or national entity, sinking or going down into the arena of political squabbles and heaven save us from any such folly as this!

I thought every F. T. S. knew and realized that the T. S. has been, and now is, and I pray forever will be, so divorced from politics that as an organization we remain apart and utterly calm, thus allowing our members *as individuals* to have what political opinions, or no political opinions at all, that they please, and thus giving equal-handed justice to all our F. T. S.

Our members in the matter of politics think what they please and act what they please, and it is no business of mine nor of yours nor of any other earnest and devoted F. T. S. to try to govern or direct or control the political convictions or opinions of any other F. T. S. What right have I to say to So-and-so that "you should vote for So-and-so" or "you should not vote for So-and-so"? Why, this would be an intolerable interference with that person's free will, and the T. S. would become a hissing and a by-word to all honest and honorable F. T. S. who love it and who want it kept far above the stormy arena of political squabbles, which, by the way, change not only from century to century, but actually from year to year, and almost from month to month.

No, my dear — , the T. S. is traveling in the same direction in these respects that it has always traveled from dear H. P. B.'s days, for our *Work as an Organization*, while allowing to every F. T. S. without a word of comment his own political convictions and freedom of thought and choice, which means free-will in thought and action, nevertheless avoids politics of any kind; but we concentrate our work upon the glorious and unspeakably beautiful labor of trying to change the thoughts of mankind to

ever nobler and higher things, along the lines of universal altruism, universal brotherhood, peace on earth and good will to men. In other words, our Work is upon the spiritual, intellectual, and moral nature of man, I mean our work as an organization, teaching men to live better, to live an ever higher life, to be generous to others, to introduce thoughts of law and peace and honor and duty, so that wherever our F. T. S. may live, to whatever country they owe allegiance, they shall be respecters and dutiful followers of established authority, and may learn more fully to obey the laws of their country as good citizens and as honorable men and women.

I cannot nor will I tell our members that they must have this or that or some other variety or brand or color of political opinions. This would be an intolerable interference with their liberty of thought and action, and an attempt to influence their free-will, and therefore the utter abandoning of the traditional policy of the T. S., and a changing of the direction which it has always followed. The Theosophical Society as an organization can live at peace in any country, under any government, because it teaches the duty of its members as moral beings to obey the laws of the country in which they live, whether as natives or as visitors, and surely no sane government could object to this!

The world in the past has suffered too keenly, and too much human blood has been shed by former Western religious organizations taking part in politics and using religious influence for political ends; and the T. S. must never do this, and I pray the gods it never will.

I never concern myself with the political feelings or opinions or convictions of our members, whether in the mass or as individuals, for this is not my business nor your business nor the business of any other F. T. S., but is the business of the individual.

Do you think I would criticize you, or could be guilty of such a moral crime, because you hold certain convictions of a political character? Certainly not, nor would I criticize any other F. T. S. for holding political convictions which might be the same as yours, or diametrically opposite. That is not our business, nor the business of the T. S., for you are a free agent, and you have the right to the undisturbed exercise of your free-will, and to do your duty as you find it best and noblest, and I would be the first to say that your rights in this matter must be protected. Surely you see this!

So therefore, please do not worry about something which really does not exist, but, I am afraid, is a mere figment of your imagination, thus giving you totally unnecessary anxiety. So strongly am I for what I have written above in this letter, that I have told our people again and again that no matter what their convictions may be of a religious or political character, a Theosophical platform is no place to voice them on, though they may hold what convictions they please of any kind; but they have no right to try to force their opinions from a public Theosophical platform into the ears or down the throats of their auditors; and on the whole I think our F. T. S. have tried faithfully to follow this.

I too sometimes hear things, even from our own platform, which I think have been unwisely expressed, but I try to make allowances in charity of heart, realizing that sometimes people are a little negligent or careless in speech, but really do not mean half that the words on such occasions might seem to imply, for I know that all our F. T. S. at heart love the traditional non-political character of the T. S. and would give the last drop of their blood to retain it. But I think I certainly would move to express my emphatic disapproval, were I ever to learn or to hear that any F. T. S. from a Theosophical platform had been giving out his own opinions of a political character, as the political opinions of the T. S., which

would be an absurdity because the T. S. is a mere organization, no living person, and consequently not being a living person, cannot have any "political opinions of its own."

I think I have now expressed the situation just in the manner that H. P. B. would have done, or Judge, or K. T., and I know perfectly well that I am following the traditional policy, and I ask your kindly consideration and help, in helping me to do what you can in your own way to retain this traditional policy. It would be infamous if anybody tried to make you unhappy, acting as a representative of the T. S., by trying to change your convictions of any kind. It would be monstrous and utterly wrong; and I know that you would be the first to feel the same way if you heard that X had tried to control another F. T. S. named Y in the same manner.

Well, all these things seem very plain to me and are just the ABC of the policy we have always followed; so I don't think you have the slightest grounds for worry that the T. S. as an organization is going to forget its traditional policy or change its traditional "direction of traveling." Our work is with the hearts and minds of men, to try to make them better in every way, larger-minded, more charitable towards others, and more forgiving of others when others' opinions differ from our own. We must retain the individual freedom of will and of conscience and of speech which the Constitution of our great country, speaking now of the United States alone, guarantees to every one of its citizens. Holding this so sacredly as I do, I should consider myself guilty of a crime were I to try to control or even to influence the political convictions or free-will expression of feeling of anybody, so long as that person speaks as a mere individual and does not try to pass his opinions off as being the "teaching of the Theosophical Society."

We must remember that no nucleus of a genuine Theosophical Brotherhood will be fit to endure and to perform its proper work in the world unless it is based on those spiritual qualities which the Masters have pointed out to us as the *sine qua non* of a successful Theosophical organization; and first among these qualities, and in the front rank, the present writer would place the two grand virtues of universal Charity and perfect Fidelity: Charity not only to those of our own Family — our own T. S. — but Charity to all and to everyone without exception: as much to those who differ from us and who may even go so far as to attempt to injure us, as we are charitable or try to be so to those with whom we feel most spiritual and intellectual sympathy, they of our own Household, of our own Family. Let our record in this respect be so clean, on so high and truly spiritual a plane, that the mere thought of losing it or abandoning it would cause us greater and more poignant grief than any other loss we could possibly incur. . . .

It is futile and entirely beside the mark to say, as some may perhaps say, that in pointing out the desperate wickedness of other Theosophists we are doing our Masters' work, in exposing wrong and fraud to the world. In no case would we be manifesting the true spirit of Charity and Fidelity to our Masters' admonitions were we to call a Brother-Theosophist by names suggesting ignominy, such as "traitor," "impostor," "insincere," etc., etc. Outside of anything else, all this is very bad psychology, if not worse; and it certainly is not the way by which to reform any abuses that may have crept into the Theosophical Movement. Arrogance in criticizing others shows clearly self-righteousness in the notion that the critic's views are the only "holy ones," and that all who differ from him are on the "wrong path," or on the "downward path."

Let us pursue the contrary course to all this, my Brothers. Utterly true as we strive to be to our Masters' teachings, and to H. P. B.'s noble life, let us exemplify this Fidelity with which we follow them by practising Charity and Forgiveness. This is the quickest and best way by which to bring 'wandering sheep' back to the fold; for by throwing mud at them or stones, or missiles of any kind, we but drive them still farther away from us, and alienate them still more; and we certainly thereby do not exemplify in our lives the noble precepts which we profess.

The reference above is to mud-throwing, and the ascribing to Brother-Theosophists of unworthy and possibly evil motives. This is not only wrong, but is utterly contrary to the spirit of Charity. Obviously, however, it does not refer to the perfectly proper and indeed often beneficial results that follow from a candid, frank, generous, but always courteous, discussion, or even criticism, of religious, philosophic, or scientific opinions or writings proffered by others. It is one thing to condemn the sin; another thing to condemn the sinner. The evils of orthodoxy can be avoided in our beloved Movement by faithfully retaining the platform of free and open discussion which H. P. B. founded, and which she and all her true followers have cherished; and this likewise brings about the birth of keen intellectual and even spiritual interest in our teachings. Such open and frank discussion of doctrines and tenets therefore is not only permissible, but even to be encouraged; but even the simple-minded should be able to see that a criticism of doctrines or tenets is quite different from the throwing of mud at those whose views we dislike or the ascribing to them of motives either unworthy or evil or both. . .

A Theosophist may know *The Secret Doctrine* of H. P. B. from cover-page to cover-page; he may be able to rattle off at will incidents innumerable in the history of her life; he may be able to cite volume and page and word of the thoughts of our great H. P.

B.; but if he have not her spirit of Charity living in his heart and enlightening his mind, he does not understand the Fidelity which was so eminently hers, and therefore himself is not faithful either to the Message which she brought, or to the Masters whom she pointed to as our noblest exemplars in life.

Let us then remain for ever faithful followers of the complete Fidelity and of the immense Charity which made H. P. B. not only the Messenger she truly was, but the chela she became because of them. On these White Lotus Day occasions, in commemoration of her great life, and of her even greater Work, let us one and all strive to become more alike unto her, and as best we can unto those Glorious Examples of the Master-Men whom she served so faithfully. Let these anniversaries, which we call White Lotus Day, be unto us times when we enter into the arcanum of our own souls, and, communing together, seek to expel from within us all unworthy things which should have no place in the Temple. Let us on each such anniversary-occasion strive to reform our lives each time a little more, taking a step forwards on each such occasion, and through the ensuing year hold fast to the progress thus achieved — at least in our hearts.

A NEW YEAR MESSAGE

Only a fool is he who thinks that everything that he has done in the year just past has been done well, and could not have been done better; the wise man realizes that he is human, and that however lofty his ideals may be, and however great may be his desire to do better, he nevertheless at no time — or at least very rarely — does all the 'best' that he has the capacity to do. I for one belong to those who feel that we can never do enough in our Sublime Cause and that even our 'best' falls far short of what lies within our abilities and capacities to do. I suppose that the greatest mark of human folly is the feeling of self-satisfaction in

our own impeccable virtues, a feeling which we but increase by foolishly comparing our own virtues with the real or imaginary manifold defects and imperfections and sins and failings of others around us, who belong more or less to the same line of spiritual effort to which we have consecrated our lives. No true Theosophist, no Theosophist worthy of that sublime title, can ever find real satisfaction in condemnation of others, or in pointing out how much better others might have done if they had but followed 'our' ways, or 'our' particularities of belief, or 'our' methods of performing duty.

Let us conscientiously examine ourselves rather than search for the failings in the characters of others, and thus doing we shall fit ourselves to be better servants of the Great Ones whose chelas we aspire to be. The haughty isolation of the egoist in his self-pride and biased judgment is probably one of the most pathetic spectacles that human folly offers for our study. It is the worst possible psychology to lie under the delusion that we can convince others that our ways are the better ones, if we choose the method of criticizing them or of throwing mud at them; for this foolishness simply alienates them from us instantly, and in addition arouses in their hearts a feeling probably of injustice, and in any case of antagonism and dislike. Sympathy, kindness, frank confession of our own failings where such confession will lead to a better mutual understanding; purity of motive and of life, and the self-dedication of the heart without thought of reward to our blessed Cause — all without criticism of others: this I do believe is the Way which we should follow. Nor should these words be misunderstood or misapprehended to signify that I imply in any slightest degree a lack of love for, or trust in, or conviction of the righteousness and justice of, our own traditional methods and ways derived in unbroken line from H. P. B. Quite to the contrary. It is the man who really and sincerely strives to do

justice unto all, and to do it in a kindly and sympathetic way, who is really successful in his purposes; and this is true because he is strong in his sense of right. He is not torn by hatred, nor is his mind distorted by crooked motives, and therefore he feels confident in his own strength and in the justice of his cause.

The fine and high qualities which he thus manifests arise out of the knowledge in his heart that egoism and selfishness, bitterness and hatred, injustice to others and lack of a sympathetic understanding of their difficulties, abide not within him.

So then, let us look forwards into the coming days of 1936 with both courage and prudence, re-affirming once again our inflexible determination to follow faithfully, and with the fulness of our strength, the pathway which our Masters have pointed out to us; with malice towards none, with sympathy and compassion for all and with love towards as many everywhere, irrespective of belief or prejudice, as it is within our power to bestow it plenteously and continuously.

1936 likewise will have its problems and its sorrows, as well as its joys and its successes; and let us therefore move forwards into the New Year with a heart manly set to overcome our problems and to carry our successes with modesty; and with an eye always on the fact that all who are with us in the Theosophical Movement, whether belonging to our own T. S. or not, and who are working sincerely along the same line of Theosophical effort that we aspire to follow, will best help us when we strive to help them — for all this never abandoning a single iota of our own convictions nor a single one of our principles, but extending the hand of brotherly fellowship to each and every one who will accept it in the spirit of kindly fraternity in which it is extended.

Time in its magical power of solving all difficulties, of righting wrongs and of establishing truth, will test and will prove and will

confirm which — among the various Theosophical bodies which now exist — is the best and most faithful exponent of the Ancient Wisdom of the Gods and of its sublime ethic. We need not worry about results; our sole duty will be for ever to do our best; and in this spirit, with perfect assurance we may leave all results or consequences to the unerring Karmic Law.

HONEST CRITICISM

Genuine criticisms are good for us, for an honest criticism is never to be neglected nor should it ever be scorned. The man or woman, Theosophist or otherwise, who thinks himself or herself so perfect in thought and conduct and so well-placed in situation as to be beyond the range of honest criticism is to me like the haughty fool of whom H. P. B. writes in *The Voice of the Silence*: "Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself."

Let us be grateful for honest criticisms, my beloved Comrades everywhere, even though they may be often unjust, as indeed they have been at times in the past. Honest criticism should never arouse anger in any honest heart; and even if the criticisms be not wholly honest but be motivated in part by fear, nevertheless even in such case we can learn something of value to take to ourselves. But even though a criticism be honest, of course this by no means implies that the criticism is wisely made or founded on truth. We may be able to learn from the criticism, and yet at the same time recognise that it arises out of ignorance, and therefore must we be charitable and kindly.

LEARN TO THINK IN CENTURIES

I look to the future, and as dear H. P. B. used to say, a phrase often

humorously quoted by K. T.: "I sit by the sea and watch the future through the weather." We must learn to think in centuries, not merely in lustra of five years each; for in this way we obtain a mundial or world-picture, and build intelligently for the future, instead of having our attention absorbed by merely the present or immediately coming events. Don't allow all your thought to be swallowed up in the events and problems of the immediate present. I think it is imperatively necessary to learn to think in centuries. It is likewise extremely comforting and absolutely kills all such things as discouragement, downheartedness, pessimism, etc., etc. Indeed we have much, very much, to be thankful for, and I bless the Masters and the gods for that immensely strong yet always outwardly invisible help which daily I can feel or sense or intuit, and which will be ours as long as we prove worthy, and therefore receptive vessels of its benign influence.

PERSONALITY WORSHIP

We Theosophists must remember, and remember all the time, that the platforms of our Lodges should not be made the fields for the apotheosizing of personalities, whoever these personalities may be; but that they should be devoted to the propaganda of our sublime Theosophical truths, doctrines, and teachings. The audiences which attend any public Theosophical gathering have a right to hear about Theosophy, because that is what they come for, and it would be very unfortunate if the platforms of our Lodges of the Theosophical Society should get the reputation of being devoted to the always one-sided and often ridiculous worship of Theosophical personalities. Such a thing in itself really is repugnant; but unfortunately some Theosophists do not understand this, and it is our duty, however unpleasant it may temporarily be, to bear with their failings, yet kindly but very firmly to deal with such situations should they ever arise.

I should deeply grieve if any representative F. T. S. were so far to forget himself or herself when visiting a Lodge-room of any other Theosophical Society, as to embark upon, when speaking there, a tiresome and totally unnecessary eulogium of myself. But indeed I cannot conceive that anyone of our F. T. S. could ever be guilty of such a discourtesy.

A declaration of love and trust in one's Teacher should always be made if the occasion arises, and this declaration should always be courageous, positive, and clear-cut; but there are proper times and places for doing this, and then such declarations are not uttered in violation of right and kindly courtesy towards others.

A PRINCIPLE OF SUCCESS IN PUBLIC WORK

When a man is in difficulties, the thing he must do is to act, to move. Attack is the secret of victory, whether it is a commercial matter, or propagating a philosophy, or answering questions, or whatever else it may be. In anything a man does he has chances of success if he moves, goes out, acts.

The great principle of success in anything is to go after your objective, to take the kingdom of heaven with strength, and then the gods are with you. It is really a wonderful psychological secret; and it is better to move and to act, even if you make mistakes, than it is to sit still. You will discover your mistakes as you go along, if you have ordinary prudence, and can modify and change from step to step. Keep pushing forward, instead of remaining always quiet and allowing things to rest — which last all too often degenerates into dormancy.

I believe that generally our speakers on the public platform might adopt this principle more than they do, just in a little thing like answering questions from the audience. If they would drop the defensive attitude which some have, and cease imagining that the

man on the floor is trying to trip them or to trick them, and would simply attack the question, go right at it, answer it positively, in other words *guide* the thought, then all Theosophical meetings, interesting as they are, would be much more interesting. This is the way by which to make a meeting really lively and really interesting; and if you combine it with constant courtesy and a little humor, you become almost irresistible.

WAYS OF DISSEMINATING THEOSOPHY

I know there are many ways of disseminating Theosophy, of casting forth the holy seed into the minds and hearts of men. To me all ways are good *if they are successful*, but in each we must be able to find the God-Wisdom which we are here to teach. If we do not teach it we are negligent of our holiest trust. Greater than showing people how broadminded Theosophists are, greater far than this, although that is most excellent and good in its way, greater still is to give men hope, to instil comfort into weary hearts, courage into their lives, and to give them vision. 'Without a vision the people perish,' and if it is not a good vision, so great is the hunger of human hearts for reality, alas, all too often it is replaced by an evil vision. Evil takes the place of good. And yet so wonderful is the web of nature, and so mighty the power of the spirit, that even in an evil web we will find woven through the mesh like golden threads the light of the spirit.

No, while all ways of disseminating seeds of truth are excellent, *provided the seeds be disseminated or sown*, I myself can find no grander way than that of following the traditional Theosophical habits of thought and of teaching and of living which are, first: the setting the example in your own Self of the truth that is living and burning within you; next, calling our brothers ignorant of Theosophy to the spiritual and intellectual banquet. Those who are searching for light and know not whither to turn, call them to

the Master's table! And the food is set forth in our standard Theosophical books, and in all the great literatures of all the ages.

I think our best way of teaching our own God-Wisdom — I say 'ours'; it is ours only because we are blessed in having received it, it is not ours in any other sense, it is humanity's priceless heritage the best way is to show its existence in all the ages in the great books that have come down to us, in our standard Theosophical books, and by teaching it technically; for there is no other way of teaching it properly.

OUR WORK IN THE PRESENT AND THE FUTURE

In these exceedingly difficult times for all men, one's heart of necessity often aches for the common sorrow and grief, and for the heavy burthen that so many are now carrying; so there is a certain gravity or sobriety of spirit that must of necessity weigh upon us Theosophists also. Yet it is one of our first, indeed one of our elementary Theosophical tenets that it is precisely in times of difficulty and stress that men's hearts open perhaps more than ever before to the reception of spiritual ideas; and it is by means of our Theosophical gatherings, whether great or small, that we can bring a large measure of hope and comfort to weary and stricken souls. You will feel yourselves as members of a great body-corporate of other men and women the world over, who are all united, spiritually and intellectually as well as by the impulses of the heart, in our blessed Theosophic propaganda-work, in order that the Masters' teachings may reach an ever-widening circle of hungry hearts and eager minds, seeking for comfort and the sense that the great realities of life govern men and are behind all things, in spite of the turbulence and storm of human existence.

Let us never forget that mighty and strong minds are behind the

spiritual government of our world, indeed of our globe; and that sooner or later karma adjusts all things to its majestic purposes, and in the spirit of universal brotherhood, peace on earth, and good will to all men.

I repeat, that in my judgment it is precisely in times of difficulty and stress, as has indeed been said by the Masters is the case of kali-yuga, that spiritual progress is more easy to achieve than in other and more quiet times; and a spiritual effort such as that in which the Theosophical Society is engaged is far more likely to be received by human minds and hearts now than in other days when the steady comforts of life and the sense of regular security, fine as these are, often blind men's minds to the reception of higher things.

Continue, then, your noble Theosophical Work with unfailing courage, and with the assurance that not only G. de P., but thousands of members all over the world, are with you in spirit; for amongst us Theosophists, national or even local, Theosophical efforts have back of them the tremendous force of united minds, strong intellects, and devoted hearts.

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