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ANNUAL EUROPEAN CONVENTION OF THE THEOSOPHICAL SOCIETY

HELD AT GWALIA HALL UNDER THE AUSPICES OF THE WELSH SECTION, AUGUST 4th and 5th, 1935

Morning Session — August 4th

Gong

Dr. Kenneth Morris, President of the Welsh Section opened the Meeting with an address in Welsh, which he afterwards gave in English, as follows:

"My Beloved Friends, from lands beyond the seas and beyond the Severn, according to the custom of our Society in its International Conventions, the official language of the Cardiff Convention must be the language of the country in which it is held. Therefore, and because it is necessary for us to hear one or two words at least of the official language of the Convention (and after that there will be nothing official about the Convention at all), I will now call upon William Vincent Jones of Ferndale to tell you how glad we are to see you and how much we love you, in the language of the ancient Theosophists of this country — the great Bards and Druids of old."

William Vincent Jones then spoke in Welsh.

Dr. Kenneth Morris: "Brother Jones has just told you what I said he would. We love you all and thank you for coming. Now I will ask Brother Trevor Barker to read the Leader's message."

[The Leader's Message was printed in the August FORUM, pp. 276-9]

Dr. Morris then introduced to the Welsh members those whom he had called to the platform: President Torsten Karling of the Scandinavian Section, President Trevor Barker of the English Section,

President Saalfrank of the German Section, President Venema of the Netherlandish Section, Vice-president Oosterink of the Netherlandish Section, Miss Karin Wahlberg of the Scandinavian Headquarters, and Miss Judith Tyberg of the Point Loma Headquarters. Greetings were then read, from the Scandinavian Theosophical Clubs, from Brother Baer of Dresden, and from the Comrades at Visingsö.

Dr. Morris then requested Mr. Torsten Karling to open the discussion of the topic chosen for this session, 'Theosophy for the Unthinking Masses.'

Mr. Karling: "I think it is absolutely necessary for us as Theosophists to avoid being entangled by phrases which give certain ideas that lead us astray. One of such phrases is the word 'masses.' It has been used in the political press and in papers dealing with social matters, and when we hear the word I am quite sure that we get the vision of marching, political masses, of starving and hungry masses, or something like that. We must not think of masses in such a connexion. If there exist masses, dear Comrades, we, every one of us, are part of them, and if masses do not exist, we have to deal entirely with individuals. In the headline for our discussion there is an attribute, the 'unthinking,' and when we use this phrase, the unthinking masses, do we not say practically the whole of humanity, except ourselves, standing around us, but, dear Comrades, be not offended now, we must also belong to the unthinking masses, not always, certainly not, but now and then and now and again. As soon as we let the chattering voices in our brains take command over our thinking power, we are unthinking; as soon as we let the lower part of us draw us away from the way, the light and truth, we are part and parcel of the unthinking masses. I want to make these points quite clear, because what I have to say about Theosophy for the unthinking masses is based upon this fact, that the phrase in itself is a temptation to fall into the heresy of separateness. We must never feel so separated from the masses. Because, if we do, we cannot give Theosophy in the proper way. And there is another point, if we feel rather as one with the masses, the unthinking masses, we can so much more easily find in our own hearts the way, the method, of giving Theosophy to them. We have to experience the flow. What do we get from Theosophy which makes us more and more thinking individuals? That is a very important point. I think we can use it in our work for Theosophy in any crowd — but now I say 'crowd.' I must correct myself again. You may not think that when we come to a public meeting such as a Theosophical one, you have unthinking masses before you in the audience. People coming to a Theosophical meeting are 'thinking' in some degree at least and you must not think that

the unthinking masses read our books or magazines, naturally, because people buying our books are imaginative, thinking, are inquirers, seeking people, but the unthinking masses you have around you every day, every step you take in the world, there you must try to find them and there you must try to give them Theosophy; and I think the proper way to give Theosophy to the unthinking masses is to give them pictures. I remember very well when I was very young I loved to see pictures and I did not care very much for long explanations as to what the pictures meant. I got an impression from a picture and that was enough for me. When I was a little older my grandmother was very interested in giving me an insight into the Bible and I loved especially all the tales in the Gospels and some things told by Jesus in parables. I was very interested; I caught it and I held it. I think that to the 'masses' we meet every day on our path we have to give parables, or, to put it better, pictures of what Theosophy is and what Theosophy means in human life. We are told that one of the most important things we can do is to teach humanity about Karman. Certainly! But Karman, the teaching of Karman, I think is not for the unthinking; people who can grasp the idea of Karman are already in some way, in some degree, thinking people. But what I can give even to the most unthinking one, that is a picture that a god is personified in him. He will start. How can that be? Yes, in the innermost of your being you are a god. Have you thought upon it? What that means? How it awakens in the mind of the human a respect for his real innermost self, and he starts to think. Oh, it is possible to draw the attention of the most unthinking also to the infinity, all the beauties of infinity. To show them the heavens with stars and sunshine and give the picture of ever-expanding vistas of the Universe. Everyone will try to follow on that voyage and the more he tries, the more certain it is that he will break the bond that keeps him very tightly bound in personality.

"And there is one more picture we can give the unthinking and I have spared that for the last picture. I think it is the most practical and one that will give the best solution of all. It is the picture of how Theosophy in the life of the Theosophist creates harmony and strength and forgiveness and love and makes his life the harmony that echoes around practical Theosophists who have made Theosophy a living power in their lives, giving everyone who comes within reach of them the picture of happy and good men and women. I think that is very good Theosophy for the unthinking masses."

Mr. Dirk C. de Vries said in part: "Brother President and Comrades — We are facing a world whose faith in a fickle, wrathful, jealous personal God is gone. The Church has lost its power over

the minds of men and the masses have got nothing to fill their now empty and unguided minds. They crave for a spiritual hold, a religion, a philosophy, which will enable them to see clearly their proper place in the universe. There is undeniably a gap between parents and children, but may this be not only that the youth today are, as the youth have always been, selfish, but also that the parents have been standing still? Besides, our present young men and women have grown up during war-time, have been immersed in the utter selfishness of war profiteering. Need we wonder that they find it difficult to believe in self-sacrifice and love and in the importance of being good? They lack an impelling reason for choosing the good. They lack the basis of commonsense without which all moral teaching becomes but empty exhortation. The youth today clamor for a sound and solid reason why they should prefer to be good. Deep in their inner selves they intuitively know that it is the only right and natural path to follow but the fierce struggle against outworn dogmas blinds them and they do not see the path. We, in my opinion, Comrades, have come to a stage where the Theosophical lecturer is no longer laughed at but has a chance to explain clearly the reason why young people should prefer to be good. Theosophy explains why it *pays* to be good. This the modern mind can understand.

"We today do not want a readymade religion or philosophy. We want to build our own. Well, we Theosophists have piled high all the building blocks, all the bricks, the mortar, and the tools. Do not let our fear of their falling short of the work of a cosmic mason keep us from sharing what we have with them.

"Comrades, the day of the elect and the chosen is dead. Science now pretty well agrees that life is one; brotherhood is no longer a mere fantastic ideal. 'No more war' is the anguished cry of humanity. The Theosophical Movement can satisfy this demand; it can proffer a clue as to why there should be no more war: it is the Theosophical teaching of the Oneness of Life. Comrades, I repeat that to my mind our time has come. The world is waiting for what we have to give, for what is burning within us. Let us go among the people. Let us speak the words. And let us set the example, silently and fervently. Let us live the life."

Dr. Morris then spoke briefly of the inscription 'Jesus Christ the same yesterday, today, and forever' and the necessity of imprinting on the mindstuff of the world a knowledge of evolution, of human perfectibility, of the possibility of growth, and that to be "the same yesterday, today, and forever" would simply mean to be dead. This old bogey of vicarious atonement still sways the mind of the West, and so nothing is done — governments, courts, etc., wait for some-

one else to take the necessary action or the blame for their misfortunes. ' What we have to do is to kill it by insisting on the truths of Karman and of every man being his own savior, and having his own god within and being the master of his destiny.

Mr. Bonset, of Bussum, spoke of the need of bringing out the Theosophical teachings in the way we are now doing and trying to find those who are asking for more light and longing for spiritual development. "These seekers are drawn to Theosophy sooner because of our Work. We must try to reach those who are not yet awakened. Many search for themselves; we stand before a field that has been ploughed and is waiting for the seed. We all have remarked that the questions put by those who come to our clubs and take up the study of Theosophy are so often similar. This proves that the problems of life are pretty much the same for everyone.

"Many become aware that they are empty-handed; they perceive that there are things of much greater value than the material ones to which men are still so often attracted. Theosophy answers this need to know the inner value of all. But knowledge alone will not help us to help others along the Path to more Light. It is only when we grasp the inner meaning, the heart of the teachings, and make them living expressions in our lives that we can understand the Universal Oneness, and then only shall we be able to impart these great truths to others."

Mr. Ben Koske of Middleton-in-Teasdale said in part: "In the early Victorian times I think I am right in saying that many parents thought it a wise thing to push their growing children out into the world to get their strength trying to stand on their feet and face the battle and problems of life with their own strength. It might be a very useful experience, a very excellent way of finding out how to announce the teachings of Theosophy, to bring those teachings to others, if we just went out to where it is not at all, to where the people know nothing of Theosophy, hear nothing of Theosophy, where what you say might come entirely as a new world. That, to some extent has been my experience. And here is a key-note which I think opens naturally the way. It was sounded by K. T.

" 'And this is really the keynote — the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men . . . it stands majestic, the core and heart of each man's life, the dictator of his destiny.' "

National President Georg Saalfrank then spoke in German, and what follows is taken from an English translation of his speech:

"When we get a deeper understanding of the problem before us we have to admit that there is a way to make even those who do not

think acquainted with Theosophy. I think it is best to give it to them in their own language and to appeal to their sentiment and their intuition. Consider the method of a good teacher who is striving to give pupils not expert in thinking instruction in ethics. He narrates splendid stories which glorify love of truth, fidelity, sincerity, devotion, charity, any of the great virtues. The good minister trying to teach and guide his parishioners appeals to their hearts and souls and strives to bring into action those human powers which Theosophists know to be of divine origin. The good statesman too addresses himself by his measures to the common sense and the better qualities of man, to what is the common welfare. But all of them have real and lasting success only when they themselves in their personal life realize their ideal of education. Children and men of sentiment especially have a very distinct feeling as to whether their counsellors have an earnest comprehension of their own good advice.

"So, in order to bring our beautiful teachings to the thoughtless part of humanity we have to realize all those human virtues in their highest form. Then we shall begin to impress people very strongly; they will first become interested in us and then in our doctrines. When this personal understanding comes about there will be found the words suitable to the mental faculties of this class of men, the words that will introduce Theosophy and induce them to think. While the student of Theosophy gains by his sincere effort to realize the highest virtue, the other, the so-called 'thoughtless' one develops his best and highest feeling and even his intuition. When he afterwards meets a Theosophical Club he will find all that he needs — compendiums, methods, opportunities,— and he will cease to belong to the 'thoughtless' class. Later on in the Lodges of our T. S. everyone can find what balances the former one-sided method. Heart, feeling, intuition, and intellect, have to act harmoniously, not interacting at each other's expense. This state of inner harmony is peremptory for everyone who has in mind the development of his inner faculties."

Herr Saalfrank stressed greatly the importance of Lotus-Circle and Club work, saying that in Germany the members think no Lodge complete without these departments working in harmony with it.

Dr. Trevor Barker said in part: "In connexion with this problem of 'Theosophy for the Unthinking Masses,' the Masters, in their earliest communications to us state that the first problem of all is that their teachings must be made to work upon the moral code of all time, and the four key-words of this doctrine are self-denial, unselfishness, charity or love, and purity. We must formulate in some clear-cut terms these simple and easily understood ethical principles

in such a way that we carry them engraved upon our minds and in our hearts and in such a way that when we meet those who know nothing about Theosophy we see it, we have the key, and can present it to them in some relatively simple formulation, a simpler form of the ideas contained in the seven Pâramitâs of *The Voice of the Silence.*"

The Convention was then adjourned until the afternoon.

At 2.30 p.m. came the second session of the Convention. Dr. Morris called to the platform Mrs. Karling, Mrs. Venema, Mrs. Barker, Miss Wahlberg, Mme. de Lange-Gouda, Miss Wilkinson, and Miss Judith Tyberg. The subject under discussion was 'Our Duties as Members of the Theosophical Society.' The opening address was given by Brother F. Lindemans of Rotterdam, and he was followed by Mr. A. H. Barlow, Mr. Torsten Karling, Miss Judith Tyberg, several of the Welsh members (whose sincere and earnest words impressed our correspondent, who, however did not get their names), and Mr. Venema, who closed with a heart-stirring appeal to the members concerning the duties of F. T. S.

At the public meeting in the evening the hall was packed. Dr. Morris presided and introduced Miss Judith Tyberg as the first speaker. Brother H. Oosterink then presented to the audience a series of questions on vital subjects and proceeded to point out how Theosophy could answer them all. Then the audience were asked to put questions of their own. There being no response at once Dr. Barker suggested that they sit silent in harmonious thought for a few moments. Immediately questions followed. 'What is the difference between Karman and Fate?' was answered by Dr. Barker with a clear exposition of the teaching on that subject. Mr. Karling then gave a highly satisfactory answer to a question regarding the spirit's coming into matter — did it lose spiritual consciousness by so doing? Mr. Venema then gave an excellent and all-round answer to the question 'Why do even those of noble character suffer?' Another convincing answer was given by Dr. Barker to 'Are not the Theosophical teachings just another set of dogmas?' After another question about Karman, this time dealt with by Dr. Morris, the meeting closed as it had opened, with Welsh music by a string quartet composed of Welsh members. During the evening a song by one of the Welsh members delighted the audience.

On Monday morning, August 5th, the subject under consideration was Lotus-Circle work — the teaching of Theosophy to children. Dr. Morris was surrounded on the platform by Lotus-Circle teachers from England, Sweden, Holland, Germany, Wales, and

America, each of whom took an active part in the program. Mrs. Hall of England, Mr. Karling of Sweden, Miss Tyberg of Point Loma, Miss Margot Hus of Germany, the Misses Nel von Weydom Claterbos, Cor den Buitelaar, Lucie Goud, Jo van der Burg, Govertdina Slierendrecht, Christina Wolthoorn, Helena Westerdinn, and also H. P. de Krijer, and Reindert Knauf, all of Holland, were among those who spoke of their experiences and methods. The sincerity, enthusiasm, and spirituality of these workers for the youth made a deep impression on the hearers. The speeches were all given in English and so could be enjoyed fully by all present.

At noon representatives of the Press took a photograph of the Delegates to the Convention in front of the Welsh Headquarters.

At 2.30 p.m. the subject of Lotus-Circle work was continued by Mrs. Venema and a member from Groningen, Holland. Then came a lively presentation of Junior Club-work in the form of a Symposium prepared by Judith Tyberg and the young delegates from Holland, and rehearsed on the journey over. This brought to a close the Young Folks' Program, which left the members thrilled with hope for Theosophical education among the youth of several countries.

The subject of 'Chelaship' was then taken up. Beautiful papers were read by Mme. de Lange-Gouda and Brother Hendrik Oosterink. National President Venema uttered a challenge to all to go further into the Temple of Wisdom, to become channels for the high forces to work through; and after a few inspiring words from Dr. Morris the meeting closed with the recitation of 'O my Divinity' in Welsh by one of the members.

Convention Notes

A letter from Dr. Morris to the Leader states that on August 3rd, when the 250 Delegates arrived in Cardiff, the Committee of Presidents of Sections met, all five Presidents and also Brother H. Oosterink, Miss Wahlberg, and Brother F. H. Lindemans being present. At the suggestion of President Karling the following plan was made, to be laid before the Leader:

That this International Committee should exist, with headquarters in what we all look on as the Metropolitan Section of Europe, namely the Netherlandish Section, and, in point of fact, at Bussum.

That its President should be Hendrik Oosterink, its Secretary, Dirk de Vries.

That it should have charge of members-at-large in Europe, particularly members in countries that have no national sections and

That it shall seek all means for international co-operation between the Sections.

From our correspondents we learn also of the public interest aroused by the Convention. *The Western Mail and South Wales News* of August 6th had a good report of the Monday session, giving almost all of Miss Tyberg's speech on education, and *The Weekly Mail and Cardiff Times* of August 10th reported the Sunday sessions and the public meeting. The City Parks Committee of Cardiff offered the free use of a lovely little mountain park in the outskirts of the city for a camp for the visiting Hollanders. The people in the valleys and on the mountains, the bus-drivers and others offered the same warm welcome given by the Welsh members in general and the Cardiff Lodge in particular. The officers of this Lodge are: President, R. P. J. Richards; Vice-president, John Taylor; Secretary, John Taylor; Treasurer, W. T. Pugh.

On Tuesday morning after the Convention Dr. Morris and two bus-loads of members went out for a trip to the mountains and valleys and mines of Wales, returning at 6 p.m. They drove through Clandaff and Coed Ely on to Rhondda Valley, where they roamed through the valley and by the side of mountain streams, and where, in a chosen beauty spot, they rested while our Welsh poet told stories and they sang Welsh songs (and also *Du Gamla* for the Swedish Comrades) and drank in the beauty K. M.'s poems had told of to some long before. Returning they climbed a mountain and saw in a lovely lake the purple and gray and red of the hills, and farther on a Druidical Circle of stones, which drew from Dr. Morris Druidic lore of intense interest to the large group of visiting members.

Many letters about the Convention have been received at the International Headquarters, extracts from which follow: "By the by Hollanders all speak the most beautiful English; de Vries made a splendid speech in Convention. The whole affair sent me home with new hope for the work in Europe. They are so full of fire and energy."— H. P. L.

"'Twas a wonderful Convention. The Dutch Comrades and the young people are amazing! The whole was an inspiration from beginning to the last moment." — H. G. S. (who cycled to Cardiff from Scarborough spending his nights en route in a wood or in Youth Hostels.)

"The spiritual value of such days we cannot fully understand, I think, but it must have given to many of us a deeper understanding of the Reality behind an exoteric Theosophical Society." — C. de B.

"The last six days have been a wonderful experience for me. To

see gathered together so many warrior-souls from England, Ireland, Wales, Sweden, Germany, Holland, and America all working so harmoniously for the furtherance of Theosophy with unbelievable energy and self-forgetfulness and spiritual conviction can never be forgotten. It was a very high honor for me to be able to work with them." — J. M. T.

"I think that I never attended a more beautiful Convention than this one. I think though you were not there your spirit prevailed above everything else, and as for me I am convinced that the blessings of the Masters were on this meeting. I need not give you a report. . . This was the first Convention where all the National Presidents were present, and important brotherly bonds are laid for the future. We all left each other bound heart and soul together for the Sacred Cause, and all the members who attended the Convention left it with the urge, that they expressed, to do more than ever for the work. I noticed the most remarkable intentions to carry on the Light." — H. O. to the Leader.

THE FRATERNIZATION CONVENTION

ONCE more true Theosophists, members of different organizations (or of none), who believe that the practice of Brotherhood is a *sine qua non* in the Theosophical Movement, have demonstrated their belief in a practical manner by meeting together in utmost harmony and working as a unit to devise ways and means of spreading a knowledge of that all-inclusive, soul-saving and man-saving philosophy, known as Theosophy, or the Ancient Wisdom. The Third Inter-Theosophical-International Fraternization Convention met as per schedule at the home of the Toronto Theosophical Society on August 23rd and carried the Convention through three days with ever increasing interest and enthusiasm.

Promptly at 2 p. m. on the opening day the Convention was called to order by the Temporary Chairman, J. Emory Clapp of Boston, President, Theosophical Society (Point Loma, American Section), who proceeded immediately to the business of the election of a Permanent Chairman, and called for nominations. A. E. S. Smythe, President of the Toronto Theosophical Society and General Secretary of the Theosophical Society in Canada (Adyar), was nominated, and there being no other nominations he was unanimously chosen to fill the position. The Temporary Chairman then turned the meeting over to the newly elected Chairman and with the consent of the Convention the Chairman appointed a Vice-Chairman, Secretary, and Treasurer

of the Convention, and also a Committee on Resolutions. The Chairman stated that he did not think it was necessary to make a formal address or a key-note address, as all those present understood very well the purpose of the Convention, and as they were all in hearty accord with this purpose a key-note speech was not necessary.

There was one action taken by the Convention which was of such importance to the future success of the Fraternization effort that it should be mentioned at this time, and that was the appointment by the Chairman of the Convention of a Committee to create interest in this effort in the different organizations during the intervals between Conventions, and also to carry on the work of organizing the succeeding Convention. This Committee of course functions for but one period, viz., during the time between the 1935 Convention and the one to be held in 1936. However, a precedent thus having been set, it is hoped and believed that each succeeding Convention will appoint or provide for a similar Committee. The present Committee consists of Mr. Cecil Williams, through whose energy and enthusiasm these inter-Theosophical Fraternization Conventions were inaugurated, as Chairman of the Committee, and Convener of the next Convention. Two other members were appointed to assist him—J. Emory Clapp and E. L. T. Schaub, and they were given power to enlarge the Committee so as to secure representatives from every Theosophical organization that was willing to co-operate in this necessary and fraternal effort. This appointment was authorized by a Resolution drafted by the Resolutions Committee, and there were other Resolutions adopted, the most important of which were:

Be it resolved: That a Committee representing the several Theosophical bodies be appointed to promote the Fraternization Movement throughout the year, and that Mr. C. Williams, Mr. J. Emory Clapp and Mr. E. L. T. Schaub form the nucleus of this Committee, with power to add to their number.

That the question of the place of meeting for next year's Convention be left to the Fraternization Committee, it being understood that it will be held in the United States.

That this Convention commends the joint action of the Adyar and Point Loma Societies in arranging for the publication of *The Complete Works of H. P. Blavatsky* of which Vol. 3 has now been issued, and suggests to students the advisability of possessing a complete set of this work.

That owing to the large place taken up by Propaganda in The Theosophical Movement a period should be set aside at all Conventions, for the discussion of this most important phase of Theosophical activity.

By the International-Inter-Theosophical Convention, assembled in Toronto August 23-25, 1935, that this Convention convey to the Heads or Leaders of the several Theosophical Societies in the world, its fraternal greetings, and testimonial of loyalty to the Cause of Theosophy. And be it further resolved, that this Convention respectfully desires to urge upon the several Heads and Leaders of Theosophic bodies the eminent desirability of their taking cognizance of the existence within their various organizations of a large volume of sentiment favorable to some acceptable program of harmonization of the elements of the Theosophic Movement; that in view of this sentiment, as manifested and exemplified in the three Conventions already held, it be suggested to the responsible Theosophic leadership that the time is ripe for positive effort on its part in the direction of such reapproachment as will enable the Theosophic Movement to present to the world it seeks to interest in its vital message of spiritual brotherhood, a living exemplification of that same unity and human fellowship in its own organic life. — J. EMORY CLAPP

The Fraternization Convention will be more fully reported in the October FORUM.

LEAVES OF THEOSOPHICAL HISTORY

[The original, of which the following is a *verbatim et literatim* reproduction, is a typewritten letter on official paper of 'Universal Brotherhood,' and is signed by Robert Crosbie in his own handwriting. The original is in the archives of the Theosophical Society at its International Headquarters, Point Loma, California.]

Point Loma, January 19th 1903

My dear George; —

Many thanks for your short note and kind wishes — the note was very suggestive of your having much business on hand, and I presume that is so — and forgive you.

Everything here going splendidly, and our work assuming a more and more public position and importance.

The enemies were never so active as now; they have been defeated, however strong they may have considered themselves — as you have seen, — and they will continue to be so defeated, and worse.

It is a time however when members of U. B. have to be more especially vigilant than ever. Subtle work is being done all over the country to get agents into the lodges as members. Beware of all strangers seeking admission; better not admit anyone for a time than allow an enemy to enter. Do not discuss the legal cases with

outsiders — refer people to our literature. Members of local lodges cannot adequately defend the work, that must be done from here or by specific instructions from the Leader; for a sentence — a word — may upset not only plans of defense, — but forward movements into the arena.

Members generally cannot be too much on their guard, both as to speech and action — every slip will be taken advantage of.

The New York Herald of Sunday (18th) reprints an article by K. T. written for the Los Angeles Post — with photos &c — possibly you have seen it. It was done by them voluntarily — probably getting scared on account of that libelous article of May 4 referred to by Times attorneys. It is not likely that much newspaper attack will be indulged in for some time, but subterranean work has already begun.

I intended to write to Will at this time, but cannot spare the time — and anyway he owes me a letter from time immemorial — give him my love, and let him read this; it rests with him to warn the members in accordance with what I have stated but not necessary to say where the information comes from. I can say this — that MARK knows I am writing to this effect. So old man Will — its up to you.

To Will and George; — Much love from Robert, Josie and Mercedes —

as ever,
ROBERT

NEWS OF THE LODGES

ENGLISH SECTION

National Headquarters. On the evening of August 1, Dr. and Mrs. Trevor Barker met the boat train bringing the party of 75 Dutch members and one American to the European Convention. The visitors were divided between the Royal Hotel and the Warwick Club where rooms had been reserved for them. Next morning they went on a sight-seeing tour of London. At the British Museum Mr. Philip Malpas pointed out what was of special interest to students of *The Secret Doctrine*. The tour was continued in the afternoon. In the evening, after dinner at the Warwick Club, the party, now swelled to over 100 by English members, attended a meeting at the London Headquarters at 3 Percy Street, at which Bros. de Vries, Saalfrank, Venema, and Malpas, Mrs. Barker, and Miss Judith Tyberg made impromptu speeches, and, after a delightful social Mr. Barker closed the meeting by reading from *Golden Precepts of Esotericism*. Next morning the party, growing ever larger, was conducted through the Bank Holiday crowds to their special train for Cardiff, where they arrived at one o'clock.

Middleton-in-Teasdale: On July 4th Dr. Barker addressed the members in their new room at Bishop Auckland and answered questions, one very timely one being, 'What has Theosophy to offer as a solution to the crippling effect on a man's physical state brought about by unemployment?' Dr. Barker congratulated the members on the new life and vigor evident in the work of the Lodge.

Golders Green: Regular meetings, well attended, were held in July, and on July 5th Mr. A. H. Barlow lectured at All Souls Hall, on 'Man's Place in the Universe,' to a good audience, who asked many questions.

Manchester: Sunday public lectures for September will be: 'Universal Brotherhood,' Mr. A. B. Johnson; 'Leadership and Democracy,' Mr. J. W. Humphreys; 'The Evolution of the Idea of God,' Mr. John W. Allanson; 'The Seven Jewels of Wisdom,' Mr. Peter Stoddard. Study Classes, Lotus-Circles, and a Sale of Work on Oct. 5, with Concert in the evening are announced.

Bristol: On August 18, Mr. H. Percy Leonard lectured at the Adyar Lodge, in Clifton, Bristol, on 'Reincarnation in Literature,' at the same time as Mr. A. H. Barlow was addressing a meeting at the Point Loma T. S. Lodge at 3 Unity Street, College Green.

On August 11, Mr. Leonard lectured before the Moffat Logan Discussion Class on 'This Universe of Ours,' meeting with none of the rigorous opposition to his views that was customary some years ago in discussions of this topic.

GERMAN SECTION

The FORUM has received a copy of the Second Quarterly Report of the work in Germany sent to the members of that Section by President Saalfrank. Brother Karl Wening notes that many who had been silent listeners at the meetings of the Nürnberg Lodge have now become active co-workers. He reports 5 lodge-meetings, 6 Study-classes, 1 business meeting and 1 Officer's meeting. Mrs. Klara Kirsebom says that the second Lodge in Hamburg has progressed so far and well that she is thinking seriously of dividing it into two parts. She speaks appreciatively of the work of Brother Wilhelm Oehrens. Brother Baer writes from Dresden, where, besides the regular work, there was a come-together meeting of President Saalfrank, Brother Wening, and himself, which proved to be a most inspiring occasion. Brother Reinhold Bergman reports progress in both the Lodges in Berlin, as do also Brother Hofmeister and Brother Ruep of the Munich and Stuttgart Lodges. Among all the workers in Germany, including the Fellows-at-large President Saalfrank finds willingness and self-sacrifice in devotion to the Theosophical Cause that is encouraging. Club Work and Lotus-Circle activity are fully reported by Mrs. Schondelmeier of Karlsruhe, showing the co-operation of Mr. and Mrs. Blum (mother and son), Mr. Geer of Nürnberg, and Miss Helst of Durlach in an entertainment at which 60 people were present; and Miss Emanuela Kiem-Hofmeister, describing the founding of a new Lotus-Circle at Munich on Katherine Tingley's birthday, with a play, a concert, and a lovely spirit of joy and enthusiasm. Henceforth the German *Lotus-Circle Messenger* will appear *in print*. President Saalfrank announces that G. de P.'s *Occult Glossary* in German will soon be ready, and also that

Brothers Blum and Geer are very active in the Propaganda Department and that in July the German Section established a Theosophical Press Service, conducted by Brothers G. H. Davin, Bremer-Horn, at Friedrich Missler Strasse 36. The Report mentions other matters of interest, and includes a paper by Dr. Gisela Philipp of Cottbus. Again the FORUM editors are indebted to Brother H. R. Graf for translating this Report into English.

NETHERLANDISH SECTION

Mr. J. H. Venema, President of the Netherlandish Section, together with the Vice-President, Mr. H. Oosterink, and the Secretary, Mr. A. Bonset, attended the Congress of the Adyar Society last July, held at Amsterdam. This was in response to an invitation issued by Mr. Cochius, the General Secretary (Adyar) of the Federation of National Societies, and Mr. Kruisheer, the General Secretary (Adyar) for the Netherlands. Writes Mr. Venema:

"The spirit of Brotherhood and good-will, forming the background of all the discussions of our Brothers on the Theosophical Path, the very kind reception of our representatives, the way in which Mr. Kruisheer presided during a part of this Convention, showing wisdom and insight, the inspiring words of Prof. Marcault, Secretary General (Adyar) for France, the beautiful musical introductions and the conversations which we had before and after the sessions — were all one symphony of unity, inspiration, and joy. Indeed it is Theosophy and its sublime teachings, based on love, truth, and compassion, which unite us, and we were — during the proceedings — constantly reminded of the fact that wherever we work in the interest of humanity, this very spirit of Brotherhood inspiring each one of us, is always the basis on which we can continue our mutual work leading to the sublime goal that the Great Ones have held up before us. This was the keynote of the symphony that we heard during our presence at this beautiful Congress of our Brother Theosophists. We felt indeed grateful. . . ."

The Hague: The President reports very fine meetings held in July, attended also by Miss Judith Tyberg, who spoke on 'The Seven Jewels,' and on 'Spiritual Brotherhood.' Twelve new members were initiated into full fellowship. "Great plans are being made for September."

Utrecht: Activities during April, May, and June were as follows:

"*Public Lectures* — April 14: 'The Mystery-Schools of Antiquity' by Mr. D. C. de Vries, the last lecture of a series he has given here. Several times after that he was present at the lectures. April 28: 'The Mystery of Jesus,' Mr. A. J. H. Busé; May 12: 'Helpers of Humanity,' Miss N. van Weydom Claterbos; May 26: 'True Occultism,' Mr. J. H. Venema (The Hague); June 16: 'H. P. Blavatsky, her significance for these and future times,' Mr. G. J. Lindemans (Rotterdam). A worthy close to our public meetings of this season. After the lecture Mr. and Mrs. Hagemeijer with Miss Judith Tyberg paid us a visit. This was a pleasant surprise. We fired questions at them and they told us about their journey and about the life and spirit in Lomaland.

"*Study Club* — Closed in April. One of the visitors, Miss C. Sjouerman, applied for associate membership.

"*Lodge Meetings* were continued until July 5th at the house of our President, J. H. Goud. April 11, 'Individuality and Personality.' Questions and answers on this subject. The article 'How can we best help the T. S.?' (FORUM, March, 1935) was read together with fragments from the writings of W. Q. Judge. April 25, 'Hierarchies.' Study on that subject conducted by Miss N. van Weydom Claterbos, with quotations from *The Secret Doctrine* and *Fundamentals of the Esoteric Philosophy*. May 8, 'White Lotus Day Celebration' at the President's house. The Leader's Seventeenth General Letter was read, from which we received a better insight into H. P. B.'s life and character than any speech which our members could give. Further fragments from the *Bhagavad-Gîtâ, The Light of Asia,* and *The Voice of the Silence* were read. Every year we feel that this celebration is an important event reaching above the level of Lodge-meetings. May 24, 'Hierarchies.' Our study of April 25 continued. We took up the *Fundamentals* to learn more about that subject, but we arrived at the conclusion that to know more about one topic we had to begin with the first chapter, then the second, etc. Only thus shall we advance step by step and gain a better knowledge of Theosophical doctrines. July 5, 'First Chapter of *Fundamentals.*' All members present expressed their wish to continue the study of this book. During July and August no meetings are held. In September the study of *Fundamentals* will be continued."

Fraternization — The members of our Lodge have been the guests of the P. C. Meuleman-Lodge, Utrecht (Adyar) on April 5, 1935. At this meeting Mr. D. C. de Vries (F. T. S. Point Loma) had been invited to lecture for the members and visiting members of the P. C. Meuleman-Lodge (Adyar), while we were asked to attend as guests. Mr. de Vries lectured on: 'The Hidden Doctrine,' which subject lent itself very well to a meeting like this.

The cordial welcome with which we were received made us plan a meeting under the auspices of our Lodge, where we asked the members of the P. C. Meuleman-Lodge (Adyar) to be present. This took place on Friday, May 3. This time Mr. J. H. Kengen (F. T. S. Adyar) lectured on the subject: 'Theosophy as a Living Reality.' After the meeting an animated conversation followed between Adyar and Point Loma members. We feel that these meetings are a good foundation for future fraternization-work.

Steenbergen: Lodge meetings for members only in April, May, and June were given to the study of *Fundamentals* and readings from devotional books, with one meeting on April 14 at which Club members from Bergen op Zoom were present. White Lotus Day was celebrated on May 8.

August 1st was a day of exodus from the Netherlands. From Bussum and nearby towns, Amsterdam, where 30 joined the party, The Hague, Utrecht, Groningen, and Rotterdam, flocked the members of the T. S. in the Netherlands to Vlissingen whence they set sail for England, under the genial guidance of Brother Dirk C. de Vries, who had charge of the arrangements for travel to the Cardiff Convention. Others followed later, making the number 78, a few of whom stayed in Wales for some weeks to help in Theosophical work.

AMERICAN SECTION: EASTERN DISTRICT

Boston: On August 11 the public meeting was in commemoration of the birth of H. P. B., the subject being 'H. P. Blavatsky, the Messenger.' In the absence of Mr. Clapp, Mr. Donne Millett presided. Several of the older members, chief among whom was Mrs. Fanny E. Lewis, participated in a program consisting largely of extracts from the writings of the first Theosophical teacher.

Rochester, N. Y.: Phoenix Lodge advertised 'Special public meeting in commemoration of H. P. Blavatsky, founder of the T. S.' Miss Mayme-Lee Ogden, Secretary, writes of a splendid meeting. Mr. Arthur Bailey was the principal speaker.

Bridgeport: The Bridgeport Lodge held its second Fraternization meeting of members and friends in Connecticut on the afternoon of August 11th at Laurel Beach, Milford, where through the courtesy of Miss Mira Terry her beautiful home was the scene of a gathering of F. T. S. and their friends from Bridgeport, New Haven, and Norwalk, while from Boston came the National President, J. Emory Clapp, who gave an address on 'Life's Greatest Adventure,' and Mrs. Martha Franklin whose songs, accompanied by Mrs. Mabel Gruelle of Norwalk were much enjoyed. Miss May Hall, Treasurer of the Bridgeport Lodge read from *Golden Precepts*. With Mrs. Camille Tenney of New Haven came a friendly U. L. T. member. The Vice-President for the Eastern District, Justin C. Gruelle presided. Questions and answers followed the address, searching questions, ably answered by Mr. Clapp. The gracious hospitality of Mrs. Frances L. Curtis and her sister, Mrs. Stevens, who live with Miss Terry, and the glowing presence of the veteran Theosophical worker Mrs. Isabel H. Butler, also did much to make of this occasion something worth writing to the FORUM about, judging from the enthusiastic letters received.

In the evening an informal assembly was held at the home of Mr. and Mrs. Clifton Meek in Silvermine, some miles away, at which many of those present in the afternoon attended. Mr. Clapp again answered questions in a way that gave great satisfaction, and in the intellectual and artistic atmosphere of this home the spirit evoked during the afternoon sank deeper into the hearts of all.

WESTERN DISTRICT

Inaugurating the three months' lecturing and general Theosophical work along the Pacific Coast which he plans to carry out, Mr. Iverson L. Harris, Regional Vice-President, leaving Headquarters on August 30, spoke the same evening at Aryan Lodge, Hollywood, to a crowded lodge-room. The following evening he lectured at Patterson at the home of Mr. and Mrs. Clarence Smith. The lecture, 'Light From the East,' was attended by an interested group of independent searchers for truth who at the present time are studying G. de Purucker's *Golden Precepts of Esotericism*. Mr. Harris reports some interesting contacts and promising Theosophical work accomplished. He left immediately for Oakland, where on September 1st he lectured on 'The Theosophical Movement: Its Mission,' under the auspices of the Blavatsky Lodge in the hall of the Berkeley Women's City Club. The hall was well filled.

During the month of September Mr. Harris will continue in the San Francisco-Oakland-Berkeley district, delivering public forum-lectures, meeting also informally with the study-groups and Clubs, and taking part in their studies and assisting in the answering of questions. In October and November he plans to be in the Pacific Northwest. Definite lecture assignments for September are as follows: Sept. 10: 'World-Problems'; Sept. 17: 'The Theosophical Movement: Its Mission' — in San Francisco. Sept. 13: 'Light From the East'; Sept. 20: 'World-Problems' — in Oakland. Sept. 29: 'Is There a Way Out?' — in Berkeley.

Theosophical News, published by the Katherine Tingley Lodge of San Diego, will carry in forthcoming issues a detailed schedule of the Regional Vice-President's activities. During Mr. Harris's absence from Headquarters Mr. W. E. Small will take care of the affairs of the office at Point Loma.

San Diego, Calif.: Katherine Tingley Lodge has speakers as follows: for September 6th, Dr. J. H. Fussell on 'Hierarchies'; Sept. 13th, Foster Griffiths on 'Periodicity'; Sept 27th, Miss Grace Knoche on 'The Esoteric Tradition.' The Sunday morning study-group holds regular meetings at 10.30. (See *Theosophical News* for report of other Lodges' activities in the Western District).

Press Service. The fine work being done throughout the whole Society in the way of general Theosophical publicity receives deserved commendation. We mention particularly the efforts along this line in the U. S. A. because we are more cognisant of them, but this does not exclude the excellent work accomplished in other countries. The steady work of Brother Clifton Meek, Director of Theosophical Press Service, continues to supply appropriate articles on Theosophical topics that can be used for newspaper reproduction. Both eastern and western states have been highly successful in getting Theosophical articles of varying length into dailies and weeklies. In the east *Bridgeport Life* has been publishing articles regularly in their well edited weekly. Some of the recent contributions appearing therein are: 'Living in the Eternal' by H. T. Edge; 'Why Theosophy?' by B. de Zirkoff; 'Materialism' by H. T. Edge; 'Life's Greatest Adventure' by J. Emory Clapp; 'Theosophy and Capital Punishment' by W. Q. Judge. It is expected that the series 'Theosophy for Beginners' will appear shortly. On August 31, 1935, *Bridgeport Life* gave a full page to a biography of Dr. de Purucker with photograph and a picture of the Greek Theater at Point Loma. This will be followed in its succeeding issue by other pictures of Lomaland and an explanatory article by Dr. de Purucker on 'The Theosophical World-Center.'

In the Western district we note with pleasure the success obtained by both Mr. Paul Henning of Los Angeles and Mr. S. P. Villas of San Francisco, articles for which they have been responsible being, 'Greet Seers' by G. de Purucker, published August 16 in *73rd Ave. Journal* of Oakland; 'Why Brotherhood?' by Judith Tyberg, in *The Compton Herald* of August 22; 'The Fountain of Life' by Percy Leonard, in *The Weekly Chronicle* of August 16. The large Spanish daily printed in Los Angeles, *La Opinion,* on August 3 and 7, prints two articles by F. H. Arteche, Secretary General for Latin-America, on 'Más Allá de la Muerte' (Beyond Death), and '¿Porqué Sufrimos?' (Why do we Suffer?).

THE LEADER'S PENCE

"My wife and I are truly grateful for the help we have found in the Theosophical teachings. The enclosed check covering our daily donations to the Leader's Pence for the support of Headquarters is for the past three months, and with it we send the accumulations of our daily thoughts of love and gratitude."

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STUDY-PROGRAMS FOR T. S. LODGES

SUBJECT for this month: Cycles: Universal and Individual. References: *Questions We All Ask,* Series I and II, see Index; THE THEOSOPHICAL FORUM, Vol. I, No. 6, 1-3; Vol IV, 83-5; 235-6; Vol. V, 60-1, 94-5; *The Theosophical Path,* Jan., 1930, 'The Law of Cycles,' by Dr. H. T. Edge; *The Ocean of Theosophy,* Chap. XIV; *Echoes from the Orient,* pp. 12, 20-1; *Fundamentals of the Esoteric Philosophy,* see Index; *Mahatma Letters to A. P. Sinnett,* see Index; *The Secret Doctrine,* Vol. I, pp. 16-7, 641-2.

THEOSOPHICAL CORRESPONDENCE CLASS

THESE words of appreciation have just been received and are passed on for whatever encouragement they may be to others: "I find these lessons in the Correspondence Class excellent material for our study-group. I am gaining confidence in my ability to answer questions regarding our teachings. The contact with Headquarters, which enrolment in this Class affords, is deeply appreciated."

Address all communications to MRS. E. W. LAMBERT, Secretary Correspondence Class, Theosophical Society, Point Loma, California.

"YEA, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved; and that your *Karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development."—*The Mahatma Letters to A. P. Sinnett,* p. 267

YEARLY INDEX

With the issue of THE THEOSOPHICAL FORUM for October, 1935, will appear the index for Volume VI. Pressure of work at the Printing Department prevented its appearing earlier.

NOTICE

FOR the benefit of inquirers and visiting members of the T. S. the suggestion is made to the various Presidents of T. S. Lodges or such individuals as represent the T. S. in their respective cities, to arrange to include in the local city telephone directory the name of 'The Theosophical Society' with the telephone number of the Lodge President or T. S. representative.

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In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of the author, article, volume, and page referred to must be given.

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