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THE THEOSOPHICAL FORUM.

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each Member can send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write on only one side of the paper and to use black ink.

All communications should be addressed to the The Editor, Theosophical FORUM, 144 Madison Avenue, New York City.

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WITH THIS month's issue the FORUM enters upon a new life and era. The former editor has withdrawn from the Society, and has no more any connection with this periodical; henceforth it will be issued from the office of the President and under his direction.

All students are invited to send in replies or questions on theosophical subjects.

The FORUM will be sent in future directly to each member, and all are requested to read it with attention so that suggestions may be made tending to render it of greater value to members, and perhaps even to Branches. It will in a sense, though as yet not officially, be the organ of the Society for notices, changes, news and other matter.

Some changes will be observed. The form is different from the old; there will be a department consisting of two pages to contain four subjects for a month's syllabus for any Branch desiring to use it. A news page will be added if enough matter comes forward to fill the space. Editorial treatment of topics by W. Q. J., C. F. W., and others who hold similar views, will also vary from the past; and as to this it can now be observed that if the treatment of several subjects shall seem inconsistent with what was said in the old series, the inconsistency will be due to a present more definite and rigorous application of theosophical theories to

the questions in hand rather than the mechanical and narrow view formerly obtaining.

It is particularly requested that whenever an assertion is made that such and such is a doctrine, or "it is said in theosophical literature", and the like, the citation of author, article, volume, and page be given. This natural rule is constantly overlooked.

WILLIAM Q. JUDGE, *President.*

QUESTION I.

If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the FORUM'S view as to capital punishment?

✓ *W. Q. Judge.*—My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook". He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.

Dr. J. D. Buck.—I do not think that the killing of the human being is profitable under any circumstances, whether done by one

man or by the State. Christians have misunderstood the Ten Commandments at this point. The injunction is, "Thou shalt not kill". No exception is made on behalf of the State, or in the case of animals, in behalf of any one. Had this plain injunction remained clearly defined as in the beginning and been followed, an innumerable number of evils that have sprung up in this civilization would have been impossible. Coming to the question itself, I hold that the killing of criminals under direction of the law is an unmitigated evil. It has never been shown that it prevents crime, and on the contrary as formerly enacted it was one of the greatest promoters of crime in every form, brutalizing the people in many ways. It was from the recognition of this fact that executions in so many places have, of late years, been mostly private and witnessed only by selected persons. The printing of all the details of the execution in the public press has taken the place of the public shows so that the objection raised to the latter method has been modified but not removed. On the ground of any benefit whatever to the criminal himself no argument can be urged. If execution prevents him from further crime for the present it also prevents any reformation whatever on his part.

Capital punishment is still further objectionable, beyond all questions of expediency, on purely theosophical grounds. The idea that the career of the criminal as affecting Society is ended by killing his body, is the greatest possible mistake. When removed from his body with his passions all aflame, his influence for evil is greatly increased instead of being diminished. All sensitives, children, and those with weak will and unformed character are amenable to his influence—which is more subtle and far-reaching than it was before. As the air pervades space, so the active, unkilld personal-self of the executed murderer pervades the astral realm which penetrates us all; it spreads itself through all the earth by reason of the subtle universal ether, and thus it is liable to affect and infect any person who is not protected by virtue and a well-balanced character.

QUESTION 2.

According to Theosophical teaching, intuition is the sixth sense of man. Can it be cultivated, and, if so, how? If it is a sense like hearing, seeing, and smelling, why cannot it be trained as they are?

Katharine Hillard.—It is not "a sense like hearing, etc.," for

those are the physical senses, acting through our physical organs. Intuition, as the sixth sense, has to do with a plane other than the physical. But it can be cultivated, and I know of no more perfect definition of the means than the verse of the *Bhagavad-Gītā*: "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto you, and, knowing this, thou shalt never again fall into error" (chap. iv).

W. Q. Judge.—I do not know that it is "according to theosophical teaching that intuition is the sixth sense". It would be well to have citation of chapter or article where this statement is made. The question of the sixth sense is speculative as yet, nothing being decided. Like the fourth dimension, it is involved in doubt. Hence it should not be assumed that the assertion in the question is correct. Many persons hold that intuition is not the sixth sense, because it may very well be that a species of very rapid reasoning enters into intuitional acts, making them so rapid in conclusion as to appear devoid of reasoning as a means to find the conclusion arrived at. For myself I do not believe that intuition is the sixth sense nor any sense at all. But whatever intuition is, it can only be cultivated by having the right mental poise, the right philosophy and the right ethics; and by giving the intuition scope, or chance, so that by many mistakes we at last arrive at a knowledge of how to use it.

Claude Falls Wright.—The "sixth sense" is a term loosely used in Theosophic philosophy, and while sometimes particularly intended to apply to the latent but undeveloped clairvoyant faculties of man, it is more generally used to include all those senses and principles and powers yet dormant, whether physical, psychic, mental or spiritual. There is a sixth, and even a seventh, physical sense, and these were active in past Manvantaras and Kalpas; even common among us to-day is the saying: "to frighten a man out of his seven senses". They can be developed now, but in this age usually only at the expense of other faculties and senses, for they do not belong to the present cycle. Likewise the sixth and seventh principles of man, known to Theosophy and ancient eastern philosophy, have, as one, to be actively awakened before his perfection can be attained. The effort of the present Theosophical movement is mainly to arouse to activity the latent higher mind-senses, and the phases of intuition and psychic power, now known loosely under the term "the sixth sense".

Dr. J. D. Buck.—Intuition is not a sense and cannot therefore be called the “sixth sense.” It is not a sense at all, but a *consensus*. All the so-called senses are developments from, or differentiations of the “One-sense Consciousness” (*i.e.*, apperception, “perception that reflects on itself”). The senses are special channels for conveying perceptions in an analytical form from the external world to the central consciousness, as light, sound, color, touch and taste. Intuition takes cognisance of the *results* of all these as *recorded experiences* and thus discerns the relation of these results to the Ego in past and present, and also forecasts the future. Intuition is like a search-light that sweeps the whole horizon of man’s experience and then discriminates and guides. By the senses we perceive; by intuition we discern, and discriminate.

QUESTION 3.

What is precisely meant by Soul in Theosophical literature? We say the “Soul of man,” the “Soul of the world,” the “Soul of things.”

E. M. Daniel.—The questioner will find even more “souls” mentioned in Theosophical literature than those above enumerated; as the “spiritual soul,” the “human soul,” the “animal soul,” etc.

It will be found then, that the word “soul” is a greater term applied to *specialized consciousness*, while the prefix “human,” “animal,” etc., defines the *degree* or *plane* attained.

W. Q. Judge.—Theosophical literature has not as yet come to a *precise* meaning for “soul,” nor can it until the English language has been so altered as to remove the confusion now existing among such terms as “soul” and “spirit,” and in the uses to which both are put. So long as we have in fact but two terms, *soul* and *spirit*, to designate so many beings, kinds of beings and powers as those are used for, just so long will there be confusion.

Dr. J. D. Buck.—The meaning of the word *soul* in Theosophical literature is perhaps less confused than in many other writings, still it is not, even here, always apparent or clearly defined. I think it would be well to agree in taking the definition in the *Glossary*, viz: “the vital principle”; “the breath of life”; shared by man and all animals with, or derived by them from the *oversoul*. In this sense *soul* is not specific, but generic, like the words “life,” “consciousness,” etc.

When, however, we are dealing with the constitution of man, and classifying the elements of his composite being, and use the terms "animal soul," "human soul," "divine soul," and the like, we are then speaking of this "vital principle," or "breath of life," as it manifests in a concrete form and exhibits a bundle of attributes on one or another plane of being, as the animal, the human, and the divine. For example: the "animal soul" *in man*, would mean the vital principle, or breath of life, manifesting in the human form on the animal plane. The "human soul" would mean the vital principle manifesting in the human form, on the human (humane) plane. The "divine soul"—the breath of life or vital principle in the human form manifesting on the divine plane. This is not only quite consistent and void of obscurity but philosophical, agreeing with the general doctrine of the One Life—Alaya, as taught in the *Secret Doctrine*. I think it is because this basic doctrine is confused and lost sight of that so much confusion reigns.

QUESTION 4.

If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

W. Q. Judge.—Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat

or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *Bhagavad Gītā* says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

Claude Falls Wright.—The "path" spoken of here is not a physical path nor even a mental one, but is the mode of consciousness by which the lower, suffering soul or *manas* unites itself with its spiritual half or *alter ego*. In ancient Hindū philosophy it is called "Antaskarana." It is the *way* or method by which any soul caught in the meshes of Kama or the animal passions and human and physical desires, finds peace. Occultism is the study of the laws of life governing the seven principles of man and nature and through it the student comes to a comprehension of his position in the universe and of those tendencies, psychic and otherwise, which prevent him from attaining perfect knowledge, mastership, and freedom. These tendencies and modifications of the mind are early observed in the struggle, but not usually until late in the battle are their actual roots exposed. In their totality these roots are selfishness. One may be always sure that he is going toward the path when he is battling with his lower self; and each selfish and personal tendency overcome is one step taken along the road. For, in order to really conquer Kama, or desire, the light and inspiration of Buddhi or the spiritual Will *must* be brought to bear on the soul. This is why it has been said that unless one has suffered much and left behind all hope, (*i. e.*, for his own personal advancement and gain) he cannot comprehend the Truth. The glorified Initiate arises from the "man of suffering." A simple example is found in everyday experience in the fact that the fruition of the soul springs from sacrifice. If one comes into the possession of something he has long desired, he is filled with a satisfaction that for the time being absorbs all else; but that this is a false, delusive, and psychic satisfaction he can easily verify by giving the prize away to some one else for his enjoyment. The former psychic satisfaction is then exchanged for a spiritual peace, arising from having conquered self and done

something for the good of another. This is one step on the way. But it is preceded by minutes or years of crucifixion. Jesus said, speaking under the influence of the Christos, "I—Christos—am the way, the truth and the life," meaning that the true way to freedom lay through the Higher Self. Yet there are so many possibilities of delusion as to what is the path, and to draw man off it, that all seers have spoken of it as most difficult of ascent and travel. In the Upanishads it is said to be as hard to walk along as is the edge of a razor; Mahomet speaks of it as the "hair-bridge"; the Gnostics called it the "narrow way." But that it can be traversed and the soul returned to the other shore in safety all students are aware of. And the history of the occult Brotherhoods has never failed to provide us with instances, age after age, of persons who have thus attained kinship with the "Sons of Light."

QUESTION 5.

What is meant by the statement that, when reincarnation takes place, there can be no recollection of the ordinary events in life unless those were every one performed as a sacrifice to the higher immortal principle within? In what manner can they be performed as a sacrifice?

W. T. Hanson.—(1) For the present purpose consider action as arising from two sources—the personal and the individual,—taking also into consideration the very patent fact that an actor can have no recollection of having done that which he did not do.

The personal self is dependent for its conscious existence upon the personal brain in which it arises—not necessarily a physical brain but one that is personal in its nature no matter what its constitution. From this it is evident that the consciousness of self, with such a foundation, has no existence *per se*, and that its continuity must be broken when the brain upon which it is dependent is destroyed. Therefore actions having their source in the personal self-consciousness—all those ordinary events of life done for the sake of the personal self,—are *consciously* connected only with the lower self which is the actor and who ceases to be when the personal brain is dissolved; consequently there is nothing which goes over to the future incarnation to recollect what has been done,—no continuous thread of self-consciousness extends between the two through which the experiences of the next life can be connected with those of the life preceding. For it must not be forgotten that the personal

self of any incarnation has never existed before, that it, as the actor, has never done anything previous to its present life and cannot of course have any memory of that which it has never experienced.

But when actions have their source in the individual consciousness—the Undivided, the Immortal spoken of in the question,—the case is different. Under that condition the sense of conscious identity is not dependent upon a personal brain, and is not lost when that brain disappears. The lower self is not regarded as the actor, but is recognised as the pale and temporary “reflection” of the real Actor, that Self which called forth preceding personalities and will call forth others in times to come. In this instance the consciousness of self is identified with that which continues without break from incarnation to incarnation, and therein is established the thread, the connecting link through which the experiences of the next life can be joined to those of the present and thus become recollections. The Actor then, in the present, will be the Actor in the future; who knows himself and can remember that which he did do.

(2) By finding the Actor Himself. Every one who stops to think will know that He is not the body, for that is a dead thing in itself and is moved from within. Nor is He what is called the mind, nor what is ordinarily thought to be the self. These are but manifestations, and will cease to exist when the “manifestor” withdraws. Self-analysis will show this. Words are well-nigh useless in reference to this part of the question. An earnest effort at introspection is worth far more than another’s information; and he who makes the attempt in good faith will find something—perhaps at first very little—but still something of the Great Secret that will encourage and stimulate further endeavor.

Claude Falls Wright.—I do not know that this is precisely the fact, for many memories arise also from psychic habits and desires. But it is true that those actions alone live in eternity and in the memory of the higher ego that are performed as obisance to the divine and immortal soul of things (Brahma). All actions are performed from one of two standpoints: They are either done with a desire to please the personal self, or else they are performed with a determination to do one’s duty and are devoid of personal desire. The term “duty” covers all those actions which the lower self performs as a sacrifice to its higher principles. Whether in eating, drinking, or sleeping; or in attending to one’s business; or in mixing with friends and people; if one is

doing these things as his duty to Life he is acting in accordance with his higher spiritual nature. This is what the ancient Hindû philosophy speaks of as "devotion" or "one-pointedness." In one of the Upanishads occurs this phrase: "two things approach a man in every action; that which is agreeable and that which is good. The fool chooses that which is agreeable through lust of self; the wise man chooses that which is good through desire for wisdom." This is true of the smallest action. If for a whole day one does what he desires to do, rather than what he *should* do in every moment, on looking back over the day it seems a wasted one even though every minute may appear to have been happy. Similarly, looking back over a day in which each action has been performed as a duty and there has been warfare against personal desire for pleasure in each moment, the day, although perhaps unhappy in each moment, nevertheless seems alive; everything that has been done has vitality in it and is connected with something that is higher. This makes it immortal. The *Bhagavad Gîtâ* refers to this by saying: "Those actions which in the moment are like nectar, are in the long run like poison; and those actions which in the moment are like poison, are in the long run like nectar."

It is said in the East that he who calls out the name of Brahma at the moment of death will go to his bosom. Superstitious Hindûs in the present time believe that this means that they should actually call out the name at the moment of death. But it is metaphor, and means that inasmuch as the soul at the moment of death runs back over every action it has performed during the life, reviewing them all, so if each action is attached to the source of things having been performed with devotion, then the whole life passed represents a sacrifice to Brahma or the Spirit, the soul goes there, and its thoughts and acts are Immortal.

QUESTION 6.

Must the disciple in a future life necessarily reap all he has desired and failed to receive in this? Is it not possible for him, if his will be strong, to kill out even strong desires without experiencing the thing desired further than he may have already done? If this were not the case, should we not seek to gratify all our desires rather than kill them out, in order to gain experience and avoid postponing Karma?

Alice L. Cleather.—This series of questions seem to be so involved and even inconsequent, that it is not easy to disentangle

the querent's real meaning. That which lies behind, the cause of so-called desires, is a force, impersonal, and this cannot be "killed out". A different direction can be given to the force, which is colored by the will of man; in other words, it can be purified, transmuted, held on another plane and for other ends, but it cannot be "killed". To *raise the object of desire* is the only secret, and this can be done little by little, day by day, which involves the constant struggle so repugnant to the ordinary man. Therefore does he embrace the idea suggested by the querent, that desires can by a strong effort of will, be "killed out"; and he does this the more readily in that it seems to him an easier thing to do than to engage in an incessant struggle.

Claude Falls Wright.—The doctrine that one must reap or fulfil his desires in this or a future incarnation is a pernicious one and not in accordance with occult or Theosophical teachings. A desire once truly grappled with, mastered, overthrown and destroyed, can never rise again. It is dead, and its place is taken in the mind by one of the spiritual powers. The man who is struggling with his desires and his memories and mental habits is he who is freeing himself from them; he is not setting up karmic tendencies in the direction of them, but precisely the opposite. And if success crown his efforts it would be folly to suppose that the same desires will crop up again in a future birth; if they did, certainly with them would spring up the power to destroy them. To give way to desire in order to exhaust it is the doctrine of false philosophers and those who do not understand its true cause. Desires, so-called, are chiefly habits—psychophysiological—called into being in previous births or in the present one, and the effort of him who wishes to advance should be to cease revolving in those mental cycles by which they are kept alive. Desires live by *memory*, the memory of previous gratification, and that is why "memory" is called a Nidana or cause of rebirth. The story of Lot's wife who looked back to the scene of her old associations and loves, and for her weakness was turned into a pillar of salt—alchemically speaking,—is the story of the mind that fails to reach the "promised land" and suffers spiritual death by thinking of and remembering its old and Kamic associations. Although it may be revived and awakened by honest effort, yet for the time being it is dead to all sense of its true life. In *thought* then desire must be attacked and destroyed, and when this is governed and the mind ceases to dwell on the things that have been and are in the dead past,—

whether agreeable or disagreeable,—it has conquered. Latent desires, that are not comprehended or have not made themselves manifest in any birth, will of course under the action of Karma make their due appearance in future births, if not in this one.

What is said in the *Voice of the Silence* is also always to be remembered: "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong like to the worm that fattens on the blossom's heart."

QUESTION 7.

Is there any criterion by which we can judge of the genuineness or otherwise of a message alleged to come from a Mahâtma?

Alice L. Cleather.—The querent himself—his own mental and spiritual condition rather—is the only possible "criterion". Of what value are outward tests if the inner self does not respond, and give unerring reply? Moreover, the real value of any given message will be in its own inherent worth, aside from adventitious aids and circumstances. Does the purport of the "message" appeal to you as inherently true, as of great moral worth or spiritual beauty? Then *for you* it is true, no matter who delivers it, or how. Does it appeal to your highest, noblest and most unselfish instincts,—strike a high note? Then, however it reach you, that message voices a great truth in Nature, gives outward expression to it. The truth always *is*, but few can hear and see; and it may be that you needed just this presentment of it in order that it may penetrate your mind, and become a living factor in your life. But do not forget that you cannot accept the "message", and wholly reject the bearer.

QUESTION 8.

To what extent is belief in Masters necessary to Theosophical and individual growth?

Claude Falls Wright.—Although not a requisite of membership in the Theosophical Society, belief in Masters or divine men is a real necessity of growth. Unless one holds before him the ideal of perfection they represent he will never himself advance. That Higher Powers exist has been known to all seers; that they can be communicated with is also known to many students; that they sometimes incarnate as living men has been the tradition of the ages. If one deliberately refuses to believe in them as exist-

ing, or possibly existing, notwithstanding the statements of those who say they have such knowledge, he creates an astral barrier by this action of his mind, which prevents the inner senses from ever consciously contacting during life the denizens and lives of the occult spheres. This is why it has frequently been said: *It is better to believe than to be sceptical, even though you do not know.* For belief is often the forerunner of wisdom. They who hold the existence of the Masters and divine men to be a lie, will never know of their existence: even were a sign given, they would not believe—they would doubt their own senses, and find if possible a material explanation, being mentally warped by reason of the aforesaid astral barrier; or they would become insane, and believe everything told them, as is the case with many religious followers.

Right philosophy, a clean life, freedom from personal desire and a firm, unshaken belief in the Higher Powers and Masters of Wisdom, will lead to a knowledge self-kept from many through their innate suspicion of others, their scepticism, and their disbelief in anything as fact unless proved by scale and measure or by the physical senses.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

Never use Sanskrit or foreign terms without giving the English meaning; use the English preferably, letting the foreign word appear as merely additional to the English.

THE FOURFOLD LOWER MAN.

Is called the Quaternary. Composed of (1) body, (2) vital principle or *jīva*; (3) astral body, ethereal double, *linga sarīra*; (4) desires and passions, *kama rūpa*, *kama manas* or mind ensnared in and tintured by desires and passions.

Body is a limitation and not a cause. Is the physical instrument needed for this plane? All bodies being on this plane our instrument therefore is wholly animal. Its particles constantly changing as admitted by scientific observers.

Vital principle, Jīva, Life. It is universal; pervades every point of space; is derived from the supreme *jīva* and hence universal; exchanged among all living beings.

Astral body; the ethereal double; Linga Sarīra. Its functions and powers; the form or matrix on which the physical is built; it partakes of the nature of the astral matter; describe the latter. Is the seat of the purely personal, but there is reflex automatic action on it from the body as a person. New astral body general rule for each birth, but some carried over from prior birth.

Desires and passions, Kama, and Kama Manas. The turning point;

shared with animals, except that they have but little if any *manas*. The battle field for man, resembling the Earth itself. Reincarnation; the wheel of rebirth due to the action and reaction of desire and passion.

REFERENCES.

Ocean of Theosophy, chap. v and vi; *Esoteric Buddhism*, chap. ii; *Modern Theosophy*, chap. iv.

REBIRTH AND PREEXISTENCE.

History and prevalence of the doctrines. Taught by early Christian Fathers, especially Origen. Anciently taught in the East and continued to this day. Prevail over most minds, countries and religions. As taught by Jesus in St. Matthew, xi, xvi, xvii, regarding John the Baptist; if he was the reincarnation of Elias this must have been under a law of nature. Evolution of soul and character require the doctrines. Something cannot come from nothing; and thus force and variety of character must be accounted for. Rebirth explains many problems. Opportunities offered for growth and discipline. As applied to nations in rise, decline, fall and disappearance. In respect to great geniuses such as Mozart, Bach, Napoleon, and others. Also applied to exceptional cases, such as Blind Tom, musical prodigies, and the many mathematical geniuses. Without the doctrine the miseries of life, the differences in character and opportunity, the handicaps of birth are not explicable.

REFERENCES.

Ocean of Theosophy, chap. viii, ix and x; *Reincarnation* (Anderson); *Reincarnation* (Besant); *The Idea of Rebirth* (Arundale); *Key to Theosophy*, sec. viii.

THEOSOPHY APPLIED TO LIFE.

The Theosophist should apply his theories to practice. Intellectual Theosophy is not of any use to the individual though it may be to others. It leads to hypocrisy. The spiritual or heart doctrine must be learned. The personal element must be understood and conquered. Folly of running after psychic or occult powers. Necessity for virtue, impersonality, charity, etc., in one who evokes any psychic powers. Hence need for performance of every duty in life. Meaning of duty. Our duty to others and to the race. Application of fable of the hare and tortoise to this subject.

REFERENCES.

Voice of the Silence, "The two Paths"; *Bhagavad Gîtâ*, chap. iii; *Guide to Theosophy*, art. "Brotherhood"; *Lucifer*, vol. ii, art. "Occultism versus the Occult Arts".

KARMA OR COMPENSATION.

The law of Justice: of action and reaction. The doctrine in different religions such as Buddhism, Brahmanism and Christianity; responsibility of each man; responsibility of races. Does Karma govern the constant rebirth into one race until full compensation is made and similarity in race tendencies exhausted? Is Karma fate? What kind of fate is it?

REFERENCES.

Ocean of Theosophy, chap. xi; *Key to Theosophy*, sec. xi; *Secret Doctrine*, chap. xvi, part 3.

THEOSOPHICAL NEWS.

LOYALTY BRANCH T.S. is the name of a new Branch formed at Chicago, Ill., May 28th. At a meeting of the old Chicago Branch to ratify the action of the recent Convention not all the members favored it, and to avoid friction and to have opportunity of carrying on the work without being interfered with

by the others, the members favoring the resolutions (which practically constitute all the old and real workers in the Branch) withdrew and reorganized themselves into a society under the above name. Bro. Allen Griffiths, the Pacific Coast lecturer, was present at the reorganization and rendered material aid. The President is Bro. R. D. A. Wade and the Secretary Miss Eva F. Gates, two names so well known as Chicago workers that success in this venture may be assured. A Preamble and Resolutions concerning the reorganization were adopted at the meeting and copies sent out to every Branch in America, as follows:

PREAMBLE AND RESOLUTIONS.

Whereas, The Chicago Branch of the Theosophical Society did on the 15th day of May, 1895, by a majority of one refuse to ratify the action of the Convention of *The Theosophical Society in America*, held in Boston, Mass., April 28th and 29th, 1895; and

Whereas, By such refusal did countenance and endorse certain unjust and unwarrantable charges made by members of the European Section, against our respected and beloved Brother William Q. Judge; and

Whereas, We, the undersigned, recognize the Elder Brothers as the principal factors in the Theosophical Movement of this age and the real Founders of the Theosophical Society, chief amongst whom on the outer plane was H. P. Blavatsky, and also recognise William Q. Judge as one of the Younger Brothers of the Lodge who now serves as a connecting link between the Masters and ourselves; and

Whereas, We recognize his many years of loyal service in the cause of Theosophy, and the success attained by the movement largely in consequence thereof, we therefore reaffirm our belief in his purity of motive, good judgment and right action, and pledge him and Those whom he serves our unswerving loyalty and support, and in confirmation thereof be it hereby

Resolved: First, that we, the undersigned, ratify the action of said Boston Convention.

Second, That we do hereby terminate our connection with those of the Chicago Branch who repudiate the action of said Convention, and hereby form ourselves into the *Loyalty Branch of the Theosophical Society in America*.

Third, That we extend a fraternal invitation to all members of the Chicago Branch to join us if, after deliberation, they desire to do so; and that we also cordially invite all persons to join us who are in sympathy with the objects of the Theosophical Society in America and desire to cooperate with us in efforts toward their realization.

This was signed by twenty-nine members.

BURCHAM HARDING leaves for Chicago June 6th to do work in and around the Centres there under the auspices of the new Central States Territorial Committee.

THE DONATIONS to the General Fund in commemoration of White Lotus Day (May 8) so far sent have amounted to \$109.23.

MR. GEORGE E. HARTER's scheme for the support of the T.S. in America has brought to the General Fund since January 16th, \$180. His last remittance was \$50, received on May 20th.

A NEW TERRITORIAL COMMITTEE is to be formed in the Central states, to include Loyalty Branch, Chicago; Ft. Wayne; Columbus; Dayton; Indianapolis; Toledo; Cincinnati; and other Branches. This Committee will engage in active work to spread Theosophy through all the intervening towns in the middle states.

DR. ALLEN GRIFFITHS on his way to the West Coast has visited and aroused interest in Chicago, Omaha and Denver. He goes now to Salt Lake City and San Diego.

THE T. S. IN AMERICA.

From letters received there seems to be ignorance or confusion on certain matters that are historical and abundantly verified. Hence I wish to state the following:

The T.S. was formed in America. This is the "*Parent Society*": all others are branches, sections or offshoots. H.P.B. predicted that here in America would be the strong-hold of Theosophy and that here would form the Sixth Race.

The only change made in the Society in America since its organization has been in regard to government and power of the executive management. All else remains substantially as at first, as to principles, aims, propaganda, repudiation of dogma and of sectarianism.

Reference to the "T.S. in America", as recently formed in Boston as "a schismatic body organized to protect wrong-doing from Judicial penalty"—is without a shadow of truth. The statement is offensive in form and false in fact, as every member at the Convention will testify save two.

J. D. BUCK.

NOTICES.

The report of the Convention at Boston last April is now in the press and each member in America will have a copy in his hands within a few days. As this is a *verbatim* report of all the speeches and motions made at the Convention, it is expected that every member will carefully peruse his copy so as to be fully conversant with the *pros* and *cons* of the actions taken at this, the most important gathering of Theosophists yet held in any country.

The Executive Committee has to announce with regard to the resolution passed at the Convention respecting the proportion of the funds in hand on the 28th April, returnable on demand to members in good standing of the old American Section not desiring to cooperate with the Theosophical Society in America, that the *per capita* share of each is \$1.29.

The Lotus Circle has printed and published the music and songs used in its exercises. Much of the music and many of the songs were written by members of the Circle. Copies should be obtained from the New York superintendent by any desiring to form Lotus Circles in other Centres and Branches.

William Q. Judge's reply to charges made against him, read at the April Convention, will be mailed in a few days to every member in America. Each member will then for the first time have an opportunity for impartial judgment of *The Judge Case*.

A copy of the Constitution and By-Laws of the T.S. in America as formulated by the recent Convention will be mailed to each member with the Convention report.

In forwarding their diplomas to the President's office for endorsement as valid under the Constitution of the T.S. in America, members are requested to send postage stamps to cover return mailage.

Any member in doubt as to the real meaning, intention and scope of the Convention at Boston on April 28th should send to the FORUM whatever questions he may have, so that these points may be made entirely clear to all.

NEW SERIES: NO. 2—JUNE, 1895.

THE THEOSOPHICAL FORUM.

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The Theosophical Society is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

WILLIAM Q. JUDGE, President.

Each Member can send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write on only one side of the paper and to use black ink.

All communications should be addressed to the The Editor, THEOSOPHICAL FORUM, 144 Madison Avenue, New York City.

Entered as second-class matter at New York Post-office.
Issued monthly.

WITH LAST month's issue the FORUM entered upon a new life and era. The former editor has withdrawn from the Society, and has no more any connection with this periodical; henceforth it will be issued from the office of the President and under his direction.

All students are invited to send in replies or questions on theosophical subjects.

The FORUM will be sent in future directly to each member, and all are requested to read it with attention so that suggestions may be made tending to render it of greater value to members, and perhaps even to Branches. It will in a sense, though as yet not officially, be the organ of the Society for notices, changes, news and other matter.

Some changes will be observed. The form is different from the old; there will be a department consisting of two pages to contain four subjects for a month's syllabus for any Branch desiring to use it. A news page will be added if enough matter comes forward to fill the space. Editorial treatment of topics by W. Q. J., C. F. W., and others who hold similar views, will also vary from the past; and as to this it can now be observed that if the treatment of several subjects shall seem inconsistent with what was said in the old series, the inconsistency will be due to a present more definite and rigorous application of theosophical theories to

the questions in hand rather than the mechanical and narrow view formerly obtaining.

It is particularly requested that whenever an assertion is made that such and such is a doctrine, or "it is said in theosophical literature", and the like, the citation of author, article, volume, and page be given. This natural rule is constantly overlooked.

WILLIAM Q. JUDGE, *President.*

QUESTION 9.

If India is the birthplace of the Theosophical philosophy, and if the Hindûs have more natural capacities for occult knowledge than we, should we not accept those of them who come here and offer themselves as our teachers rather than waste time at Branch meetings in discussing questions concerning which we really know but little?

W. Q. Judge.—Doubtless India is now the most ancient storehouse of Aryan philosophy which may be called theosophical—but no one is able to say that it is the birthplace. Egypt with its tremendous civilization, its philosophy and magic, is silent, and there is no one to put forward its claim. Beyond question also, the Hindûs of to-day have more metaphysical acumen than we have. But the West is creeping up. And intellectual, metaphysical gifts are not spiritual gifts. We have all the intellect we need, active and latent. The Hindû of to-day is a talker, a hair-splitter, and when he has not been altered by contact with Western culture he is superstitious. Such we do not want as teachers. We will hail them as brothers and co-workers but not as our Magisters. But those Hindûs who come here are not teachers. They have come here for some personal purpose and they teach no more nor better than is found in our own theosophical literature: their yoga is but half or quarter yoga, because if they knew it they would not teach a barbarian Westerner. What little yoga they do teach is to be read at large in our books and translations.

The craze for present-day India is an eminently foolish one. If one will calmly examine the facts he will find the nation as a whole superstitious to the last degree; the few theosophists and Englishised ones being but as a drop in the ocean. It is not a united nation and cannot itself help the West. For centuries it has helped no one outside itself. As a whole—there are grand exceptions—the Brahmans keep up the superstition and proud isolation. We have the words of Master K. H.—an Indian—that India is

spiritually degraded. Fakirs and wonder-workers and hypnotisers do not prove spirituality. It is the destiny of India to hold as a storehouse good things to come out later; the West, as newest, youngest, and hence least degraded spiritually, has to work and learn so as to help the East.

And the questioner speaking only of India seems to forget great Tibet and all Buddhist countries. What of those? What of their ignorance and superstition? Is India to be talked of alone, and all these others left out? It is time to call a halt, and for theosophists to broaden their conception of what and where the East is, and to stop talking as if the sun in the morning shone only on India.

Dr. J. D. Buck.—It is true that as a race the Hindûs are metaphysical and take more naturally to philosophical questions than any other race. But it is also true that materialism has for many generations been making inroads on their philosophy which was once spiritual and pure. Moreover the old religion held by the people at large owing to the age and servility of the race, long ago degenerated into superstition. Hence while the aptitude of the race for metaphysics still holds they have by this very means and the other causes above named often wandered far from the truth, lost the clue to the original pure, spiritual doctrines, and become hopelessly entangled in a labyrinth of endless speculations, that lead them further from the truth. It therefore happens, that a western-born person who has got rid of his materialism and is not involved in the superstitions and wild mythology of the East can more easily grasp the true spiritual philosophy than a Hindû who is still attached to his mythology. Superficial thinkers will be caught by the glamor, and be carried off their feet by the craze for Indian thought, but there are scores of earnest students of the *Secret Doctrine* in the West who know far more of the real Secret Wisdom (Gûpta Vidya) than the average Hindû, be he priest or layman. There are thousands of Brahmans to-day who will insist that the degraded and degrading doctrine of Metempsychosis is the true doctrine of Reïncarnation, instead of being its degraded remains, and they will insist that there is no other and more rational doctrine. I should say, therefore, that it would be unsafe and unwise to follow any teacher because of his race, color, or religion, and that nowhere is careful discrimination more necessary than just here. Therefore, it is entirely unsafe to follow any teacher simply because he is a Hindû; and the metaphysical character of the Hindû offers quite

as many dangers as advantages, quite as often leads the student astray as toward the light.

Dr. E. B. Guild.—The antiquity of the “Theosophical Philosophy” antedates the infancy of the Indian peoples. The Brahman and Buddhist Sects are an outgrowth of some of the teachings of the Philosophy, not the originators of it. The Brahmans and Buddhists are *sects* and do not comprise the Theosophical Philosophy in its entirety, as a part cannot include the whole. To accept a representative of Brahmanism as a teacher is to receive a part where we should receive the whole truth. The Hindûs may be well skilled in occultism, but can they present to the western mind that phase of occultism which will be so assimilated as to prove conducive to the attainment of spirituality? The true occultist becomes—he is not made. He must *become* through his own environment, through his own Karma, as a result of his own attainment. An exotic growth under anomalous conditions does not give firmness of texture nor strength of fibre. It is not exuberance of growth that is desirable but the sure though slow development in natural surroundings.

The most serious menace to the Theosophical Movement in the West is psychism. Psychic powers attained *through knowledge* may become strong elements in the evolution of spirituality. Psychic powers sought and acquired for themselves retard spiritual evolution and divert energy and effort from spiritual and personal attainment.

The necessities of our evolution do not require that we attempt to dress a senile sect in the habiliments of western energy. Western minds do not need the psychism of the Brahmans, but that self-knowledge which will make psychic powers helps to the attainment of spirituality only.

Self-study and self-effort are not time “wasted” but will bring about an evolution which can never be attained by becoming the tail to any sectarian kite.

Knowledge must come as a result of *individual* effort. Branch work develops the individual thinker. It is better to be an active worker than a passive hearer. It is better to *think* than to *feel*.

QUESTION 10.

Is it possible to live “in the world” and act as an ordinary person and yet be an occultist? Must not one retire into solitude for this?

M. K. L. Leonard.—An occultist is one in whom the activity of the physical nature has been so regulated and controlled that the perceptions and powers of the soul have become fully developed. The reason that any man is not an occultist is because he does not live in conscious harmony with the occult, spiritual laws of life. It is the abnormal activity of the animal nature which prevents this harmony. No man can serve two masters. Either the body or the soul must be the active, dominant power. The body is the instrument through which man perceives the physical world, which represents separation and therefore selfishness. The soul is the instrument through which man perceives the spiritual side of nature, which represents unity and therefore selflessness. The physical faculties cannot look upon this occult, spiritual side of nature, and the man who is wholly guided by these faculties never perceives the true laws of being. In the man who stills the turbulence of the animal the soul may develop and thus knowledge of occult law begin to unfold. Hence it follows that the practice of unselfishness is the foundation of the growth of the soul.

It will be observed that the duties and trials of life seem to be carefully arranged to expose the small weaknesses of the nature. If one steadfastly perform his duties and meet patiently all trials selfishness will gradually disappear. But if a man isolate himself from the world the weakness and narrowness of his nature will never be corrected. The personality will not be conquered. Its energy will simply be deflected and it will strengthen the personality on the astral and psychic planes. Selflessness is the gateway to occultism, and the world of daily duties is the battlefield wherein the victory over self is obtained.

M. H. Wade.—According to Madame Blavatsky "Occultism is the Science of Life, the Art of Living." She also tells us that Chelaship, by which is meant the binding of oneself to live as far as possible in accord with one's higher nature, "has nothing whatever to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind* rather than a life according to hard and fast rules on the physical plane."

Thus we see that comprehensively Occultism is *doing one's duty*, whenever and however and wherever that duty shall present itself. It may fall to the lot of the occultist to frequent the crowded thoroughfares of life, to be subjected to constant intercourse with his fellows, to be surrounded with business cares,

and continually the petty and insignificant details of social and family life must needs be attended to; and yet through it all he may grow and develop in strength and power.

In so far as one can free himself from interest in the *results* of his actions, directing his energy to their right performance only, will he advance along the path of occultism. The would-be occultist must have opportunity, therefore, to develop strength, to free himself from personal interests, ambitions, hopes and fears, and such opportunities can be offered him, such experience gained, only by active work and intercourse with his fellow men. For in Occultism, understand, it is the *state of mind* that is concerned, not the conditions in which we find ourselves placed. And thus the highest test of an occultist is the ability which he can manifest to hold himself calm and unruffled in the midst of cares and temptations which would disturb the equilibrium of a weak or impassioned nature.

The occultist therefore may in the eyes of the world be leading the busiest of lives; he may have but a few moments of the day which he can call his own. Yet, taking rest in his higher and Divine nature, he lives in as great seclusion as though he were shut within the walls of a monastery or dwelling in haunts untrodden by his fellow men.

QUESTION II.

What is the occult significance of the Cross? What is the meaning of the "death on the Cross?"

Burcham Harding.—The true occult significance of the "death on the cross" as referring to Humanity seems to be *initiation*. There is a distinct line of demarcation between each of the kingdoms of nature, to pass which in ascent from one to another is an initiation. All men are consciously or unconsciously gaining progress and experience in their successive earth lives, fitting themselves to pass their next initiation. "As in Adam all die, so in Christ shall all be made alive."

The "Adam" in man is the human nature, which must be completely crucified and die before the initiation into the "Christ" can take place. The "Adam" or animal nature in man is the result of evolution in this world. The life principle passes through all forms of the mineral, vegetable and animal kingdoms, gaining progress and development in each, adding experience to experience. The culmination of this line of physical evolution is man's mortal body and desires, which synthesize all that exists

in the lower kingdoms of nature in this world and links him to the universal soul of physical nature—the astral light.

The “Christ” in man is the individualised spiritual entity or soul, which is brought to this world by Karma. Its object is twofold—to gain the experience of this world, and to spiritualise the “Adam” bodies of man. It does not tediously pass through each of the lower kingdoms *seriatim*, but at once enters the human form, which synthesizes all nature. By this experiencing all conditions of life, the “Christ” gradually conquers and subdues the “Adam.”

The “death on the cross” signifies the entire conquest of the “Adam” by the “Christ,” when the initiation of the human into the divine takes place. Religions have adopted this symbol, as it shows the “binding back” of the lower nature to the higher—the return of the soul to its original purity.

Claude Falls Wright.—The cross signified in all occult orders the two powers or forces of matter—positive and negative. The symbols used to signify Matter and Spirit are many, according to the manifestations of these principles, and while matter *passive* is symbolized by the circle, matter *active*, in its highest stage of activity and just before entire fructification by the Spirit, is symbolized by the cross, under its varying forms. This was no arbitrary symbol. To the ancient thinkers the Deity geometrized, manifesting every state of being in mathematical form; and the cross stands to-day as the clearest representation of that condition of mind, soul and body of beings about to be “born again,” or invested with the power of the Spirit. For it signifies a centre where forces from opposite directions meet and cut one another. Matter when over-shadowed by Spirit is thrown into a state of activity, and a number of powers or forces pass and repass in it; and where these cut there is formed a centre or cross, a star from which may be radiated in matter the reflected power of the Spirit itself. Evolution, the effect of the active Spirit, throws out in nature different beings gradually approaching the cross form according to development; and at last man, type of his suffering and pain, is produced, the most perfect emblem of this, as illustrated by the Egyptians, Chaldeans and others in their symbology.

The “death on the cross” meant the death of the soul or animal personality in man, necessary in order that the Cross should be transformed into the Star. It is when the student has reached that point of development where he feels the spiritual and

psychic powers opposing one another that, if he preserves his balance and permits the animal to die, the mystical veil of the temple may for him be rent and the lower human soul complete its union with its spiritual self.

The early Christians placed a man on the cross, thus doubling the symbol, and to some extent destroying it. With the Gnostics the Spirit was symbolized as a pyramid or triangle, that being the mathematical equivalent of fire—the physical manifestation of the Deity. This was taken from the pyramidal form assumed by fire, as it rises upwards and disappears. It is retained to-day by the Christians in the church spires. The three nails in the man placed on the cross—one through either hand and the third through his feet—signified the crucified soul, the mystical triangle here being inverted as symbolical of the lower or reflected self.

As the type of the soul or self, Jesus is crucified between the passions and the aspirations (the two thieves) going only with the higher thief to Paradise or Nirvana.

In the Mysteries, and while undergoing purification and rebirth, the human body was actually laid with the arms outstretched in the form of a cross in the lower temple or crypts of the halls of the Initiates for three days, while the freed soul communed with the Deity. At the end of the period the soul reentered the body and arose a divine man. This is the allegory of the divine burial and resurrection.

QUESTION 12.

How can a Theosophist, under the present conditions, be most serviceable to the cause?

H. T. Patterson.—That depends on who the Theosophist is, where he is and what his abilities and knowledge are. It often happens that sincere, loyal and earnest people in their desire to do something do that very thing which ought not to be done. On a vessel, in imminent danger, the captain and crew have, in one sense, a less trying position than the passengers. The former have their duties and responsibilities and so are, to a certain extent, prevented from thinking of the impending disaster. The latter have nothing to distract their attention from the peril of the situation and for that reason must draw a fortitude of another kind, which, perhaps, requires the greater strength. But in the cause of humanity none are, or should be, merely passengers. Each one has his special task, even if small, and upon the faith-

fulness with which this task is performed is the well-being of all served. Reliability in all enterprises is an absolutely essential factor. It does not matter altogether what we do, but it does matter that we should do well what we undertake to do. If we say that we cannot write papers, that we cannot talk, that we cannot present Theosophy satisfactorily to inquirers, and that all we can do is to give our support in countenancing the movement by attending meetings, then let us attend those meetings as though the salvation of humanity depended upon it. If we do this much only, the way will begin to open. We may not be able to contribute five cents a month in money, but we can be steadfast in the moral support given to those who work, and contribute by our presence to their courage and energy. Then some little thing will fall in our way. It may be never so little at the start, but it is a beginning. If we stand this first test then more will be given to us; and later yet more. This may all sound like a mere repetition of what has been said over and over again, both outside and inside the Theosophical Society, but it is the truth. The helpful things in life are not the brilliant, startling or phenomenal ones, but those that are simple and too often despised. Reliability in these bring opportunity in the others. One thing more: Always and under everything must be the utter and complete devotion one to another. Not a sentimental nor conspicuous behavior, but the deeper current of helpfulness and loyalty. This force though unseen and often unsuspected passes through our ranks, giving, more often than we think, strength and vital energy not only to those in the thick of the contest, but to many a weak and crippled one fallen in the rear ranks.

QUESTION 13.

Hindû books lay great stress on the value of sitting in certain positions in order to gain greater insight during practices of meditation and the like. What real value is to be attached to this? Should one sit cross-legged during meditations? What is the actual philosophy of posturing?

Claude Falls Wright.—It is perfectly true that most, if not all, of the exoteric occult books of India do speak of practices of this kind as being of great assistance in yoga. But we must remember that the exoteric books do not have the inner occult teachings. They constitute only that which was given to the masses and which the masses, then more developed however than

the generality of men are in the present day, could comprehend. But it has been well-known for a long time that even the highest among the Brahmans have not the inner teachings, but by their spiritual selfishness have been barred from thus attaining. The exoteric books teach hatha yoga to a very large extent; with, perhaps, the exception of the purely philosophical works, and these do not teach any system of yoga. It has been distinctly said again and again in the raja yoga and secret occult schools beyond the Himalayas, that posturing is not necessary—"all that is necessary is to find the position in which the body can most easily sit or repose for a long time." Such practices as a whole moreover, are not good generally, and unless they are natural to the student they lead his attention away from the higher insight, being a mere ceremony or external action.

The philosophy of posturing springs from a knowledge of the action and reaction of the occult finer forces of the body. It is certainly true, if one knows what he is doing, that by placing the physical form in certain positions, mental and other effects may ensue. A simple example of the fact that these currents exist is to be found in the fact that in imagination, or when trying to remember, one throws his head back, putting the brain in a direct line with certain tatwic forces; whereas when trying to analyze or to work out some difficult problem, the head is naturally bent down and the brain placed at right angles to these occult currents so as to cross them. Almost all the actions of the body, either reflex or unconscious, are the result of the play of the occult forces. The sitting cross-legged originally was supposed to have amongst other effects, that of shutting off all the activity of the lower nature and leaving active only that phase of the physical and astral bodies' psychic power from the solar plexus to the brain.

But posturing is not for our nation because we are not used to it, and in any case is only a help. The true yogi is he who can mediate in any position and at any time. He does not need to go away to the jungle or to leave men, but even while he works and labors and is among his brothers he ever has before him that ideal of spirituality and freedom necessary for the eventual perfection of his being. It is said that some of the highest adepts are more often to be found in the ball room than under the Bo-tree. And this is very likely to be true, for they would very much rather be with man and helping him than leave him to himself. Still for some adepts it is also better for their work that they should live in solitude.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

THE THREE OBJECTS OF THE SOCIETY.

(1.) *Universal Brotherhood without any distinctions whatever.* Why no distinctions? Brotherhood in all kingdoms of nature. The true meaning of caste. Relation of West to East. Relation of man to animals, and animals to man. Difference between Christian and Theosophical ideas of Brotherhood. One Universal Spirit underlying all manifestations. Theosophy works to change man's inner nature rather than to arrange for socialistic communities or to give him food and clothing. The latter work, however, necessary also to help those thrown down by Karma.

(2.) *Study of ancient and modern religions, philosophies and sciences; demonstration of the importance of such study.* How best to study these. Ancient religions are the remnants of ancient occult bodies. The Aryan philosophy. Has the Theosophical Movement begun with the Theosophical Society? Proper conception of God. Modern Science tending to reflect the teachings of ancient Wisdom. The East the store-house of wisdom. India has much of it, but the Hindûs do not understand their own philosophy. Vedas the oldest books of the Aryan race. Why should Theosophists understand and study Buddhism? Necessity and importance of investigating the origin of Christianity so as to destroy priestcraft, error and superstition. Work of the Theosophical Society in this field.

(3.) *Investigation of the unexplained laws of nature and psychical powers latent in man.* All signs and thought tending in this direction. The object of the Theosophical Society is to investigate, not to experiment. Only students of occultism can comprehend the laws of nature. All Theosophists not Occultists. Hypnotism, mental telepathy, mediumship and psychic feats to be avoided by the student who seeks higher wisdom. Why is this? Necessity for the Theosophical Society to explain modern discoveries in this field by the ancient Occult Wisdom.

REFERENCES.

Five Years of Theosophy, art. "What is Theosophy?"; *Modern Theosophy*, chap. v.; *Convention Report Theosophical Society in America*, April 1895; *Ocean of Theosophy*, chap. xvi.

THE SPIRITUAL MAN.

Three principles; Atma, Buddhi, Manas. Called the Higher Triad: the Monad.

Atma; the Spirit; the Higher Self. Meaning of the word. Is part of man, yet universal. Can you say "mine" or "thine" of it? Basis of all manifested nature. The Higher Self cannot manifest without Buddhi, its vehicle. It is to man as Brahma is to the universe.

Buddhi. Atma-Buddhi, the monad not self-conscious. Atma-Buddhi in minerals, plants and animals, as well as man. Buddhi called the spiritual soul. Cannot exist without Atma. It is the vehicle or first veil of Atma. Atma-Buddhi passes through all kingdoms of nature and only when it succeeds in evolving the man stage, becomes self-conscious or manasic. The most mystical of all the principles. Buddhi, the spiritual Will.

Manas. Two phases, higher and lower. Higher, Manas linked with Buddhi. Lower, Manas linked with Kama. Buddhi-Manas and Kama-Manas. Self-consciousness in man. Lower Manas the lower self. Lower Manas joined to Kama and the astral body, the personality. How can the lower Manas be united with the higher? Lower Manas a ray of the higher Manas. Called the Father and Son. Have animals Manas? How did Manas originate in the human kingdom? Secret Doctrine teachings concerning the Pitris (Fathers).

State the relation of Atma-Buddhi-Manas to the fourfold lower man.

REFERENCES.

Ocean of Theosophy, chap. iv and vii; *Key to Theosophy*, sec. iv and x; *Esoteric Buddhism: Modern Theosophy*, chap. iv.

OCCULTISM.

Meaning of term. Difference between the occult arts and true occultism. Chelaship and adeptship. Necessity for understanding the true meaning of occultism so as to avoid foolish ideas about this. Occultists in all ages; mentioned in Bible and other sacred books. True occultism consists in understanding the inner workings of mind and soul and not in psychic experiments. Occult schools in the East. The West the future of occult science. Great school of Occultism forming in America. No initiates in India, as Mme. Blavatsky taught. No value in running after personalities; the student must find his spiritual teacher in himself. Difference between modern Christian teaching and the ancient occultism of the followers of the Christos. Necessity for purity and aspiration and meditation in order to achieve any occult knowledge. Theosophical Society an occult movement. One must understand the philosophy of Theosophy before he can advance.

REFERENCES.

Lucifer, vol. iii, No. 14, art. "Lodges of Magic"; *Voice of the Silence: T.P.S.* 7, "Occultism *versus* the Occult Arts."

SPIRITUALISM AND THEOSOPHY.

Difference between the two. The elementaries of the *séance* rooms not the souls of the dead. Spiritualists the great materializers of spiritual things. "Spirits" an improper term; only one Spirit. What is the cause of the manifestations? Philosophy of this. No student of occultism will attend *séance* rooms on account of astral currents and evil influences. The "worship of the dead." The medium is the opposite end of the pole of development to the occultist. The occultist controls, the medium is controlled. All religions legislated against the raising of the dead. Called sorcery. Mediumship the main tendency to be conquered by western occult students. Summerland, a wrong and pernicious philosophy. Explain why. Difference between the calm of yoga and the excitement arising from communications from the dead. Evils resulting from spiritualism.

REFERENCES.

Ocean of Theosophy, chap. xii and xvii; *Key to Theosophy*, sec. ix; *Path.* iv, 134; "Worship of the Dead".

THEOSOPHICAL NEWS.

LOS ANGELES BRANCH has passed resolutions similar to those of the Loyalty T.S. printed in last month's FORUM.

LOYALTY BRANCH, Chicago, has now a headquarters at Room 20, 15 Washington Street, corner of Wabash Avenue.

A. H. SPENCER of the Aryan T.S. and Clark Thurston visited the H.P.B. T.S. in London on Saturday, May 25th, and gave an account of the April Convention. Much interest and enthusiasm was manifested.

BULWER LYTTON T.S. is doing good work and having increased interest. Books are sold all the time in Rapid City and it seems impossible to keep enough *Ocean of Theosophy* and other works on hand. A new hall is about to be hired, for the audiences at meetings increase daily. 195

THE MASCHMEDT FARM, Corinth, Saratoga Co., N. Y., started two years ago as a Theosophical resort, will be open again this summer. Theosophists from all parts of the country will therefore once more have opportunity of meeting one another socially during the hot months at this cool and delightful gathering-place.

NEWS COMES from Ireland that Bro. Clark Thurston, President of the Providence T.S., has paid a visit to the Dublin Branch and was present at the drafting of a Constitution for "The Theosophical Society in Great Britain and Ireland." Several lodges in the British Isles have already accepted this Constitution.

ONE OF THE NEW FEATURES of Theosophical development is the growing interest manifested by the churches. In everyone of the cities visited by Mr. Burcham Harding on his New England lecture tour last month, viz., Springfield, Northampton, Westfield, Easthampton, Greenfield, Hudson, Marlboro, Stoughton and Framington, churches were placed at his disposal without charges.

LYNN BRANCH, Mass., has secured a "Labor Church" for the purpose of holding public meetings. In this hall very lively meetings have been held weekly during the past month. The attendance averages 250 persons. The lecturers have been supplied from Boston. The Lynn Branch consists of only eight members, yet it has thus succeeded in stirring up wide interest. The example of this Branch might be copied in other centres where lecturers can be secured. The collections cover the cost.

FROM ALL OVER the country come requests to the President's office to have the perpetual circularizing that is going on, stopped. Some members of the Theosophical Society, hardly Theosophists, seem to think nothing of breaking up active centres all over the world simply to prove that their views on a certain subject are the correct ones. The interruption of work, the sowing of discord, and the spread of bad opinion about the Theosophical Society itself, seem to be nothing so that they are proved right. If it were not that there are many more Theosophists in the Society more interested in work than in gossip and slander, much damage might have been done; as it is, most persons are very tired of these missiles and only want now to be left alone so that some good work can be done.

SOME HYPER-CONSCIENTIOUS secretaries think they are morally bound to give out to the members of their Branch every offensive circular and document placed in their hands or sent to them. A secretary is not bound to do anything of the kind unless specially ordered by his Branch to do so. He is appointed officially to keep the records of his Branch, to act as its scribe, and otherwise to transact official business for it and as instructed. He has to distribute official documents from the Headquarters of the Society to which his Branch is affiliated, but the distribution of disruptive and other documents from outsiders is no more a part of his duty than would be the distribution or the reading at Branch meetings of every patent medicine advertisement or fake astrological circular sent him as secretary.

HAWAII LODGE, Honolulu, continues to hold regular weekly meetings and has been reading *Modern Theosophy* and the theosophical manuals. The rooms are open every Sunday afternoon for use of the library, which is a very comprehensive one. On White Lotus Day the Branch rooms were beautifully decorated by the lady members of the Hawaii and Aloha Branches and a photograph of the decoration was sent to the Headquarters here. The photograph has been framed and is in the Headquarters' room. Vocal and instrumental music was furnished by members of both Branches, and a large audience was present. The interest in Theosophy in Honolulu is mainly due to the work of Mrs. Mercie M. Thirds who visited the islands in September and October, 1894.

FOLLOWING is a copy of a letter from the Executive Committee to be read at the forthcoming European Convention, on July 4th.

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, "The European Section of the Theosophical Society."

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—“Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,

President.

(Signed) ELLIOTT B. PAGE,

A. P. BUCHMAN,

— C. A. GRISCOM, JR.,

H. T. PATTERSON,

JEROME A. ANDERSON,

FRANK I. BLODGETT,

Members of the Executive Committee.

THEOSOPHICAL LECTURERS.

ALL BRANCHES are not yet fully alive to the value of public lecturing. One of the objects of Branch meetings and discussions is to train members to think logically and intelligently express themselves on Theosophy, so as to

be of use in spreading its principles. A Branch should strive to become a centre around which other centres can be established. Each local T.S. is a fundamental part of the Movement; it should recognise that, and push ahead by striking out into all the towns and places around and near it. Members who can speak to an audience are invaluable in this work, for in this age the people receive ideas more readily from spoken words than from written ones. Indeed the taste for attending public lectures is growing daily. Those who have any germs of lecturing ability therefore should not hesitate to evolve them; and on this point it may be said that almost everyone if he tries can develop the faculty to some extent, for speech is natural to man. Theosophical lectures as far as possible should always be free. In many cases however collections could be taken up and expenses thus met.

NOTICES.

For the future the FORUM will be issued as regularly as possible on the 15th of each month.

Difficult questions, or those of general interest discussed at Branches and not satisfactorily replied to, should be sent to the FORUM.

Branch Presidents are requested to see that lists of the members whose diplomas they have endorsed as valid under the new Constitution are sent to Headquarters.

Any member in doubt as to the real meaning, intention and scope of the Convention at Boston on April 28th should send to the FORUM whatever questions he may have, so that these points may be made entirely clear to all.

William Q. Judge's reply to the charges against him has been sent to every member in America. Any member requiring extra copies to hand to interested friends can have them on forwarding stamps to the office to cover postage.

The Lotus Circle Songs and Music noticed in last month's FORUM should be obtained from the *Path* Office, 144 Madison Avenue, and not from the League or Lotus Circle Superintendent. The music was arranged by A. Tregina of the Washington Circle, and it has been published at considerable expense.

The report of the Convention at Boston last April is now in the press and each member in America will have a copy in his hands within a few days. As this is a *verbatim* report of all the speeches and motions made at the Convention, it is expected that every member will carefully peruse his copy so as to be fully conversant with the *pros* and *cons* of the actions taken at this, the most important gathering of Theosophists yet held in any country.

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WILLIAM Q. JUDGE, President.

Each Member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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IN ANSWER to suggestions from many members that the questions to be answered in the FORUM be printed in advance and distributed to all for consideration and reply, it may as well be stated here that this will not be done. The publishing of these questions would occasion great numbers of replies from all parts of the country, probably the majority of them of the same character, and that would entail waste of labor, of postage stamps and of the editor's time. Questions received will be handed first to members of the Society known to be good students, and their replies will be inserted. If any member has then anything further to remark in addition to these first replies, or does not agree with them, his answer will be published the month afterward or when sent. Thus all will have opportunity of having their ideas expressed; if not by the students' first answers to the questions, then by themselves. All members therefore who do not agree with the answers given in the number in which any question is proposed, are invited, and indeed requested, to send their further replies and ideas. In this way also the FORUM editor will become acquainted with the best students throughout the country, to whom he can send questions as they come in for reply.

QUESTIONS AND ANSWERS.

QUESTION 14.

What mental obstructions are in the way of meditation and most frequently present?

W. Q. Judge.—The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them,—or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation.

QUESTION 15.

What is the result of interference with Karma? How does the diverting of a karmic probability in some other direction affect the final karmic completeness? Is it wrong to interfere with Karma, or should it be allowed to work itself out unhindered and uninfluenced?

H. A. Freeman.—There can be no such thing as interference with Karma. Any effort in that direction simply sets up additional Karma equally potent and equally deserved. Such Karma, like all other Karma, results from an ocean of contributory causes all of which have their inductory impulse in the first vibration of manifestation.

If a man be hungry his hunger is karmic. If he buy a meal the action is karmic. If he be pennyless and cannot buy a meal his condition is karmic. If he starve, his death is karmic, the result of causes set up by himself. If however he find relief, whether through the charity of a stranger, the picking up of a coin, the proffer of employment or from any other reason, that relief is also karmic and equally due to the result of his own action at some former time.

The conditions which bring forward every result have been developing ever since the world began, and whatever *appears* to

interfere with a karmic probability has had the same long period of gestation.

If Karma could be "interfered" with, that fact would show that it had a character of its own, which is impossible. Karma is entirely irresponsible and simply responsive.

Things which have occurred thousands of years ago and thousands of miles apart can easily be proved to contribute to incidents in our everyday life. The concurrent circumstances which combine to produce any event, however commonplace, may be traced back in innumerable directions, each apparently independent of the other yet all equally essential. And they all result from the exercise of man's will. Except for the element of free-will in humanity, this marvelous determination of all manifestation toward seemingly prearranged results would appear to justify the theory of predestination, or its oriental counterpart, fatalism.

All things contribute towards man's every action, but nothing controls him absolutely except his own decision: and the consummation of all action is what will bring about universal equilibrium at last. If it were not for this, Karma would simply illustrate the unfolding of a scheme, and we could have nothing to do with its making. But destiny is evolved from the conditions brought about by man's will and is not the carrying out of a fixed programme.

Karma is arbitrary and infallible only in the certainty of that ultimate adjustment, which itself will result in the gradual and conscious advance of humanity toward perfection. It is man who is responsible for Karma, not Karma which is responsible for man's fate.

If a child fall from the roof and a passer-by catch it and restore it unharmed to its mother's arms, he has not interfered with the child's Karma. The Karma of its fall was complete when the outstretched arms saved it from death. Karma cannot override our freedom of will except as it obey conditions set up either by ourselves or by some one else. Every act and every thought of every human being changes the condition of all manifestation and thus affects all humanity. Our own thoughts are controlled by our surroundings, and thus our Karma is influenced though not interfered with by that of others. Everything we do is thus of importance, not only to all others living but to all who shall live after us to the end of time.

It is this interweaving and interblending of Karma that proves the theory of universal brotherhood. Whatever we do and whatever we leave undone engenders Karma that helps or hinders all

human beings present or to come, and, while we cannot "interfere" with their Karma, we can contribute to their impulses such influences as will help to make their Karma better or worse when they themselves shall set it up.

QUESTION 16.

Are theosophical doctrines for the cultured classes? Should we pay most attention, in propaganda, to the cultured and "respectable" or to those in a lower stratum?

W. Q. Judge.—If theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Prof. Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlors of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, laboring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show what Brotherhood is and how it is to be practiced, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below

than to spring from those above, for it cannot be declared that present conditions—even in governments abroad—are largely due to the better, the upper, the educated classes.

However—and here lies the duty of those Theosophists who have education—it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of to-day, amply prove this.

J. D. Buck.—Theosophy is for the healing of the nations, its doctrines are for any and all who will accept them, and the benefits to be derived from them are equal among all classes, though not the same. Riches or poverty may be blessing or curse, and so with education or ignorance. There are few things known to man that are intrinsically and essentially either good or bad. All depends upon *use*. With the rich and the poor, the learned and the ignorant, as classes there is about equal indifference or reluctance in accepting Theosophy. The poor are apt to be discouraged, and indifferent or suspicious toward any new doctrine; unless perhaps they are devout Catholics, and in such case they scout it altogether. Offer them a scheme for making more money with less work, and they will listen; or one for more luxury and happiness, and they are interested. But they have been deceived so often, and humbugged so long, that they really do not believe in your sincerity, or that anything valuable is being offered them. With the rich the reasons are different, but the result much the same. They are suspicious of any new doctrine lest it should filch their money, and indifferent to spiritual things in the midst of physical comfort and luxury. The distinction between the educated and the ignorant shows the same parallel. People do not and need not accept or reject the doctrines because of education or ignorance. All our standards of education being false and fantastic, the so-called educated are often as incompetent to grasp the essentials of Theosophy as the so-called ignorant. As a matter of fact, while converts exist, drawn from all classes above referred to, it is from the great middle class, which possesses more or less of the characteristics drawn from all classes and yet is circumscribed by and confined to none, that the larger number of converts and earnest workers have come. The real Theosophist is in the truest sense cosmopolitan, and he who is

bound by no caste or creed, and cursed by neither poverty nor wealth, will be most readily drawn to Theosophy and will "*come to stay.*" While, therefore, the doctrines are open to all, the work of propaganda should be confined to no class. The poor and the ignorant may receive them most gladly, apprehend them best, and hold and live them most steadfastly. The rich and educated generally disappoint the expectations of the real workers in the T.S. Conviction is likely to be superficial there, and from indifference they pass to neglect and drop away. There have been many such disappointments. If they could only realize the grand opportunity thus lost, nothing in the world could shake their faith or dampen their zeal. It is quite likely that for a long time yet the real workers and those who best apprehend the doctrines of Theosophy will be drawn from the great middle class.

QUESTION 17.

What is the real occult meaning attached to the Garden of Eden in the Bible?

Claude Falls Wright.—The "Garden of Eden," "Paradise," the "Golden Age," are names of mystical places and periods in which man at one time is supposed to have lived in supreme happiness. His present life being a state of great suffering, he is no longer in the condition or cycle of bliss; he has been forced out of the former state. Most allegories make this "Fall of Man" the fault of the human being himself, a result of his own misdeeds; and nearly all have histories similar to the familiar Biblical one, though few are as much misunderstood. As it stands, its occult tendency unperceived, that in *Genesis* is but a foolish story, at best a fairy tale; but, its inner meaning made plain, it contains a fund of valuable information. The whole of the mysteries of the awaking of the gods and worlds at the dawn of the manvantara—the "Great Day of Life," the order of development of the different kingdoms, the different *lokas* and states, are plainly referred to in the first few chapters of this ancient book. Even the rib-story is not without occult interest:—remember that some traditions make it a rib from his left side that was taken from Adam,—change "rib" into "spleen,"—recollect that the spleen is the centre of astral activity,—and then you will see the connection between this teaching and the old Tibetan doctrine referred to in the *Secret Doctrine*, in which the early races developed themselves by *doubling*. This, however, is not the entire occult meaning of the rib-story.

As to the Garden of Eden proper: *Adam adami* means the natural, physical Man, without a soul or manas. The tree of knowledge, on which grew apples, is the store house of mentality on this plane; otherwise symbolized by the serpent of wisdom, which tempts man away from his condition of animal innocence to one of spiritual longing. Possessed then of a soul, having eaten of the fruit of the *Tree of Knowledge*, the gods (the lesser Dhyān Chohans—those who have not yet been men) exclaim against man's eating of the fruit of the *Tree of Life*, and thus becoming "Gods alike unto us."

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In that one sentence is summed up the great warfare between priestcraft and occultism. The "flaming sword" brandished by the angel—the fear of self, the sharp and cutting desires of the personality, is still used by many who hold the keys of knowledge to scare away the aspirant to higher wisdom. Only the intrepid, to whom both good and evil as men know it have become things of the past, can brush past this sword, and, regaining the Garden of Eden—"the child state they have lost," eat of the *Tree of Life*, thus becoming Initiates or Gods. This is what Jesus meant by "becoming as little children," and "taking the kingdom of heaven by violence."

QUESTION 18.

Is it necessary in order to be a Theosophist, or to make any progress in the study of Theosophy, to have any knowledge of metaphysics?

Joseph H. Fussell.—If by the term "Theosophist" the questioner means a member of the T.S., then, speaking generally, to the first part of the question, I would say no. For to be a member of the Society it is only necessary to subscribe to its principle object, that of forming a nucleus of Universal Brotherhood. But speaking more particularly, in order to be an *intelligent* member of the Society, in order to subscribe understandingly and not merely sentimentally to this object, a knowledge of metaphysics is necessary. The word "metaphysic" sounds very learned and big to many people who have not had educational and intellectual advantages, and such are often led astray by those who have great educational advantages and great powers of words, yet are only able to look at things from the outside and consequently desire to bring everything down to a mechanically logical and so-called practical basis. They, therefore, scout at everything that is metaphysical or which has to do with the inner realities or is

related to a higher plane than that reached by brain intellect. But the idea lying back of this word is very simple: it is that there is a science or study which a certain Greek philosopher, Aristotle, who first used the term, wished his pupils to take up *after* they had studied *physics*. Physics properly relates to *external* nature, and that which is to be taken up afterwards is that which lies back of external nature. Now this explanation has to do with the origin of the word: but taking the broad general idea underlying the term, it is that there is another department of knowledge besides that having to do with externals; that there is an inner realm of nature which cannot become known through the physical senses; in fact that metaphysics relates to *idea* while physics relates to *form*. The distinction between these two was well expressed by Paul, the Philosopher, when he said "the letter killeth but the spirit giveth life."

Theosophy has to do with the whole of nature and the whole of life; not merely with the external and sensuous world, but also and especially with the inner planes of being; it will be evident therefore that a knowledge of metaphysics is necessary for an intelligent member of the T. S. and that a study along metaphysical lines is necessary if one would make any progress in Theosophy. But this should not be discouraging to anyone, for it does not mean that members, or students even, are to get books on metaphysics and study the various terms and modes of treating the subjects; this would be mere school-learning and brain intellect development, valuable only as instruments, but not otherwise. Nearly everyone, and almost without exception those who are attracted to Theosophy, are unconsciously metaphysicians; I do not mean metaphysicians of any regular school, but the tendency to metaphysical study is ingrained in their nature and in their modes of thinking.

Take the idea of Universal Brotherhood. As soon as we endeavor to understand its meaning and to act upon it we begin to realize that it exists far more really on the inner planes than on the external physical plane. We have immediately passed into the realm of metaphysics, but yet we have not passed away from *practical* life. It is a great mistake to think that metaphysical study is not practical: true it is often made and considered impractical, but practical life is not alone that which has to do with action on the physical plane. It is far more nearly related to the inner planes of thought and will.

Again, it is a great mistake to regard those parts of metaphysical works such as the *Bhagavad Gita*, *Voice of the Silence*, and

especially the *Secret Doctrine*, which we cannot understand because they are so metaphysical, as being therefore wholly unintelligible and useless to all. If we do not understand them, let us be content with saying so *for ourselves* but let us turn to those parts which we can understand, and at the same time give credit to other students who can understand what we cannot. There is enough knowledge for each and all to make use of, and if we use what we can and apply it to daily life, I doubt not that more and more of the metaphysical problems that are now so difficult will become clearer and their value more evident. But without some knowledge, conscious or unconscious, of metaphysics, I venture to say that no one of the problems of daily life, not to speak of the life of the soul, can be even partially understood. So let us not be frightened at long words, but use our intuition, which, if properly developed and employed, is a sure guide in the inner life and in metaphysics.

QUESTION 19.

In Man, Fragments of Forgotten History, Rings and also Rounds are spoken of in reference to the evolution of man; please explain their difference?

Jean Myrheacha.—*Rings, Rounds, World-Rings, Strings of Globes*, were terms used in the early days of instruction for the different cycles followed in the evolution of the monads of the world, our Earth. These were employed as being the nearest approaches to literal translations of the occult language and names used to express the ideas and knowledge; none of them of course being the correct terms, only the English equivalents, and all no matter how much defined but very generally suggesting the facts.

Much confusion has resulted from the paucity of instruction given and from the fact, unknown to most, that some information given at first was afterwards veiled and withdrawn by direct intervention of the Maha-Chohan through . . . Notwithstanding the somewhat magniloquent statement by the authors of *Man, Fragments of Forgotten History* that "the difference between Rounds or Rings has not been accurately defined till now," the writer would say that in his humble opinion the matter still remains somewhat cloudy to the average intellect, both in definition and in fact; and for the present moment it seems likely to so remain. Still, in order that certain matters may be made clear, the following may be briefly stated:

“Ring” was originally intended to signify the complete sweep of the monads around the chain of worlds. The teaching being misunderstood, however, as to details, “Round” was substituted for the larger cycle and “Ring” employed to designate the cycle of the seven races on any individual globe. Lack of entire instruction as to details again befogged the understanding of students as to “Rounds,” and in 1889 that term was definitely applied to the cycle of growth and progress around the Earth and its six subjective spheres—information as to the latter then for the first time being made public property. The teaching as to the “Rounds” or “World-Cycles,” wrongly elaborated in *Esoteric Buddhism*, has not been since enlarged on, nor explained. The fact remains however that the “Mercury,” “Mars,” etc., there spoken of, are not at all the physical planets which bear those names, but have to do with certain developments of the earth bearing a correspondence to those spheres. The Brother to whom is to be attributed the greater part of the instruction given to Messrs. Sinnett and Hume insisted frequently on a correct and absolute nomenclature before these should make anything public, or even continue their own studies. It was however a long time before such nomenclature was settled upon, and even then it has been much less a matter of arrangement than of growth.

QUESTION 20.

I understand from H.P.B.'s teachings in the Secret Doctrine that the unseen half of the Moon has living spirits on it. How can one communicate with them?

A Chela.—Our brother evidently imagines that it would be to his advantage to do so. True it is that the Moon is the nearest and the most readily contacted of all the planets, yet as the storehouse of psychic and congested astral forces it is the very reservoir of the evil of this planet. The “Bright Side” of the Moon stands for one of the seven sacred planets hidden from profane eyes and telescopes and visible only on certain spots of this Earth and at certain seasons of the year; to communicate with which is to change the nature of the “lunar body” and to destroy the evil psychic influence of the Moon. We recommend the questioner to fix his energies on the following of the counsels of the “Book of the Golden Precepts,” and to relegate studies connected with lunar influences to the schools of Black Magic and Sorcery.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

YOGA.

English equivalent—*union*. Signifies the linking of the personal self to the universal Self. "Concentration" its great feature. Concentration best achieved by getting rid of those elements in the nature which prevent its accomplishment. Patanjali's system. Different kinds of Yoga. Râja Yoga the highest—*white magic*. Tâtra Yoga the lowest—*black magic*. Hatha Yoga sometimes called *grey magic*; the worst of all, because most delusive. Thousands of Yogis in India. Most of them students of Hatha Yoga; following mere forms and ceremonies, posturings, breathing exercises and the like. A true yogi can as well be in "communion" at an office desk as in a cave. To be "in the world but not of the world," the position rightly to be attained by the real anchorite.

REFERENCES.

Patanjali's Aphorisms; Nature's Finer Forces; Subba Row's Discourses on Bhagavad Gîtâ; Five Years of Theosophy, art. "Contemplation."



DEATH.

A comprehension of the causes of death and of its fundamental nature requires an understanding of the whole theosophical philosophy. Its physical cause the separation of the astral body from the material body. Death often takes place years before the mere physical body ceases to act: *e. g.* second childhood, where the soul has fled. Brain the last organ active; often active after the heart has ceased to beat or the body to breathe. States after Death. Is it possible to communicate with the dead? What are elementary shells? One cannot live forever; the body will be destroyed when its time comes. Occult meaning of the Elixir of Life. Wrong to disturb the dead and draw the souls away from Devachan; this interferes with future incarnations. Philosophy of the separation of the principles; the four lower dividing up, Atma-Buddhi-Manas drawing the lower Manas to the condition of Devachan.

REFERENCES.

Death and After: Key to Theosophy, sec. vii; *Ocean of Theosophy*, chap. xii and xiii.



THE ASTRAL LIGHT.

The "soul of the world." The vortex of physical life. The lowest differentiation of akasa or fine substance. The sphere of occult currents and the odic force. Two aspects, the spiritual and the material. Mediums see upside down and from below. The Initiate sees from above in the astral light. Astral light the abode of elementaries, nature spirits, and human elementals. The active residence of black magicians. Weak persons pass into this sphere unconsciously during sleep. Etheric waves and life currents in astral light.

Philosophy of the Lotus; root in the earth (physical world), stalk in the water (astral light), flower in the atmosphere (the spiritual world).

REFERENCES.

Modern Theosophy, p. 36; *Ocean of Theosophy*, chap. xvi.

 MASTERS AND CHELAS.

True Master the Higher Self. Initiates always the guiding teachers of those souls not yet progressed. Masters in contact with the Higher Egos. Chelas the disciples of all Masters at first; not until near the end of probation do they come under the direct guidance of individual teachers. Chelas do not see their spiritual teachers until after initiation. Seven years probation, the fixed law of growth. Seven years chelaship necessary because of the change of atoms and astral connections. Masters under the same spiritual rays as their chelas. Nirmânakâyas the helpers of men. Many degrees of teachers. Masters in America and other countries.

REFERENCES.

Five Years of Theosophy, art. "Mahâtâmâs and Chelas"; *Ocean of Theosophy*, chap. i; *Guide to Theosophy*, "Qualifications for Chelaship."

 THEOSOPHICAL NEWS AND WORK.

ARYAN Sunday meetings are closed for the summer. At the Tuesday evening meetings the attendance just now is very large.

BEAVER T.S. is hard at work. Clark Thurston, President of Providence T.S., paid a visit there a short while since and reports great activity.

KANSAS CITY T.S. This is in good condition and full of energy. Several of the members met Bro. Judge in June at a hotel and talked plans for work.

DENVER T.S. is earnest and active. Plans are on foot for securing a hall for meeting nearer the centre. The Branch has grown since it was started by Bro. Judge on his way back from the Convention of 1894 at San Francisco. They intend to try to enlarge every week. Some of the members saw Bro. Judge on his way West for his health but he could not hold a meeting.

MINNEAPOLIS BRANCH was chartered on the 4th of July. This Branch is one formed by members of the old Ishwara Branch approving the action of the Convention in April last. Brother Slafter is the President and Mrs. Greeley the Secretary. The good work done in Minneapolis by Brother Slafter and other workers during the past will now have an opportunity of continuing without disturbance.

ORIENT BRANCH is the new name of the Branch in the Eastern District of Brooklyn, N. Y. This Branch was originally chartered under the name of the St. John Theosophical Society, but for various reasons the members have desired to change the title. A new Charter has been issued to them under the Constitution of the Theosophical Society in America. This Branch has grown considerably, the members in it being all hard-workers.

A TERRITORIAL COMMITTEE for the Central States, to be composed of the Cincinnati, Columbus, Dayton, Englewood, Fort Wayne, Indianapolis, Loyalty (Chicago), Milwaukee, Mânasa, Sioux City, Wachtmeister, and such other Branches in the Middle States as may cooperate, under the provision of the By-laws, Section 21, has been formed by the consent of the Executive Committee. It is to be known as "The Central States Committee for Theosophical Work." Brother Burcham Harding is at present working under its administration, circulating literature and tracts through the Central States, and flooding the district with Theosophy.

INCREASE OF BRANCHES.

SINCE THE adjournment of the April Convention the Theosophical Society in America has had seven new Branches added to its roll. They are: *Loyalty T.S.*, Chicago, Ill.; *Beaver T.S.*, Toronto, Canada; *Hartington T.S.*, Hartington, Neb.; *Prometheus T.S.*, Portland, Ore.; *Mânasa T.S.*, Toledo, O.; *Newark T.S.*, Newark, N.J.; *Minneapolis T.S.*, Minneapolis, Minn. Prometheus T.S. starts out with thirty members. Close on a hundred new members have been added to the roll, which is an increase over the number added in this same period last year.

NEW ENGLAND STATES.

A WAVE of deep interest in Theosophy has reached Malden. During the month of June the hall of the T.S. has been well filled at its public meetings, while an afternoon class of inquirers has been formed for study during the summer months; in the fall the society will transfer its quarters to a larger hall in a new building and entirely new furnishings will be purchased. The Lynn Branch is continuing its good work in propaganda. The weekly meetings at the Labor Church are still largely attended and the lecturer of each evening, after his address, subjected to a steady fire of questions. The people who come are in dead earnest. They are *thinkers*, and are in search of a solution of the problems of life. The outlook for the Lynn Branch is increasing strength and steady growth.

COL. H. S. OLCOTT ISSUES AN EXECUTIVE NOTICE.

The President of the T.S. in America having given Colonel Olcott information of the action of the Boston Convention with copies of the Resolutions there passed and the "Historical Sketch," the latter issued on June 5th what he termed an *Executive Notice*. The salient and important parts are as follows: (italics ours).

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, *exercising its indisputable right, in lawful Convention assembled*—voted to constitute itself a separate and completely autonomous Society, etc., . . . ; to consider the Theosophical Society as a body existing *de facto* and not *de jure* etc.,

As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim—*First*, That the Charter heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art. VII, Sec. 1, of the Rules, *and that from April 28, 1895, the Section ceases to exist.*

He then goes on, somewhat illogically and absurdly, to declare as annulled all charters and diplomas of those who voted in favor of autonomy; to appoint a committee to represent himself, and to ask that all archives and property be turned over to the committee, saying he will issue a charter for a new American Section. As in fact, admitted as above, the American Society became

"The Theosophical Society in America" and legally turned over to its successor its archives and property; and as the Section ceased to exist on April 28th; and as neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous. We had hoped that Col. Olcott would—as he ought to—have seen that the American movement was for the same autonomy and unity as prevails in Freemasonry, wherein all the Grand Lodges are absolutely autonomous and yet exist in unity with a Head over all—as in the United States and in Great Britain. That Head could have been Col. Olcott; but it seems this was not to be. The counsels of those who care not if disintegration results, provided their aims are secure, have prevailed with him.

THE THEOSOPHICAL SOCIETY IN EUROPE.

THEOSOPHISTS IN EUROPE who abided by the principles of Brotherhood and loyalty to the Cause have been forced to organize autonomously. Just as the unbrotherly condition of things necessitated independent and constitutional organization in this country last April, so on July 4th, at the convention of "The European Section of the Theosophical Society," in London, half the meeting arose and left the hall, feeling it impossible, on grounds of pure Brotherhood and Theosophy, to remain a part of that convention. Outside they reorganized separately as "The Theosophical Society in Europe."

The "European Section" convention was as stormy as that of the "T. S. in Europe" was peaceful. At the very outset Col. Olcott as President-Founder took the chair without election, and was challenged as to this; and objected to on the grounds that the charges made against him by Annie Besant in 1891-2, and which occasioned his subsequent resignation as President, had not been cleared up. A dead silence followed. But a moment after Annie Besant sprang to the rescue:—"I rise to say I have brought no charges of any kind against Col. Olcott." As nobody anticipated so definite a mental reservation by the woman who in 1891 in the Hall of Science had said that in all her life no one had ever known her to speak anything but the absolute truth, the convention was fairly dazed, and the Colonel stepped into the chair without being elected.

Shortly after, the reading of the letters of greeting was called for; but that from our Executive Committee, published in June FORUM, was omitted. On its being called for, Col. Olcott stated that it could not be read as it was wrongly addressed,—the title being in quotation marks. This absurd ruling raised a perfect storm in the convention, and might have ended in the deposition of the Colonel had not Annie Besant happily seen the ridiculousness of it. She asked the chairman to waive that ruling, but herself objected to the letter on the ground that it contained a covert insult to herself, and was not, she believed, really theosophical. Matters however had gone too far; and she finally asked the Colonel to read the letter. Consenting, he waived his ruling, and the letter was read. Fred. J. Dick of Dublin then moved that a friendly, impersonal and fraternal reply be made to us. Annie Besant made an amendment that it be laid on the table; she made a speech in which she declared the letter an intentional insult, an attack on herself, and altogether unbrotherly. A long discussion followed. Those desiring to save the situation pleaded gently, strongly, beseechingly; saying that even a non-theosophical body, sending such a letter, should not be treated like this. But the vote was taken and the amendment won; the letter

of greeting was laid on the table. At this E. T. Hargrove stepped forward to the front of the platform and, calling on all who agreed with him to rise, protested on principle against this action of the convention. Half the hall rose with him, and when he had finished they left the room in a body; James Pryse raising his voice in a farewell, "Fourth of July!"

At the Hon. Mrs. Malcolm's residence they reorganized as "The Theosophical Society in Europe." William Q. Judge was elected President by unanimous vote, and a letter sent asking him to accept the position. A constitution was adopted providing for internal organizations and entire autonomy for sub-divisions—as "the T.S. in Europe (England)," "the T.S. in Europe (Belgium)," etc. Dr. Archibald Keightley was elected President in England, D. N. Dunlop in Ireland. Addresses were then made by Dr. and Mrs. Keightley, Herbert Coryn and others; and the greatest harmony prevailed. Nothing was thought of but *work*, and determination to abide by the principles of Theosophy. One correspondent writes: "It was the best theosophical meeting ever held in London." On July 5th adjourned the First Convention of the "Theosophical Society in Europe." Fuller details will be given in the *Path*.

Later advices received just as the FORUM goes to press give official information of the resolution passed at the convention of the "European Section of the T.S." with regard to the letter of the Executive Committee; it is as follows:

RESOLVED: That this Convention regrets that the Theosophical Society in America should have addressed to it a letter of greeting containing much contentious matter, and in a form which makes it impossible to accept it officially, yet the delegates wish to assure their late colleagues in America of their hearty sympathy in all matters pertaining to the true principles of Theosophy and Universal Brotherhood.



SUPPORT OF THE T.S.

To all Loyal Members T.S.A.:—I have for a long time wanted to say a few words to you, but, until the recent change in the FORUM, there has not seemed to me to be an appropriate vehicle through which to reach you. I want to talk to you about our Fund. Most of you know what it is and its object. To those who do not I will say that it was the hope of the originators to establish through it a permanent, steady income for the purpose of carrying on the Great Work. That we have met with some success is evidenced by the fact that the total amount pledged to date is not far from \$1000 yearly. But up to this time pledges and performances have not kept pace with each other. I am not finding fault with any one, merely stating the fact for your information. While the result stated above is gratifying, it is only so in so far as it may be taken as a prophecy of what may be expected. I feel that when the importance of this matter is brought home to every loyal Fellow there will be at once a very satisfactory increase both in pledges and in performances.

Now that the recent clouds that hung over our Eastern horizon have done their worst, and the "thunder and lightning" threatened have spent their forces harmlessly in the air, leaving the T.S. in much better condition than ever before, one result ought to be the bringing of all of us closer together and closer to our leader. It is one thing to profess sentimental loyalty; quite another to make that loyalty practical and helpful. In no way can that be

done more effectually than through our Fund. Of course there are many ways to help, and I would be the last to criticise any one's method; but this is one method, and one that every one of us can employ. We cannot all of us be teachers, but there are few of us who cannot spare as much as ten cents per month. We can all give, even though it be but a little.

I want to hear from every loyal member of the T.S. who is not already a subscriber to our Fund. I shall take pleasure in explaining the workings of the plan, and in giving any information that may be desired. Of course it is not necessary for me to say that the plan has the complete sanction of the President and the Executive Committee. The proceedings of the last three Conventions will demonstrate that fact. Let me hear from you.

Fraternally,

DAYTON, OHIO, 51 Huffman avenue.

G. E. HARTER.

June 21, 1895.

Trustee.



NOTICES.

Changes of address by members should in every case at once be notified to Headquarters. Some members are notably prompt in informing the office of such alterations of name or residence; others, alas! lack sadly the first requisite of membership in an occult brotherhood, that *sine quâ non* of occult development, Right Action.



The Diplomas of members, in all cases possible, should be sent to Headquarters for Endorsement under the Constitution of the Theosophical Society in America. Where this is not feasible, or in cases where diplomas have been lost, a letter to the office will ensure enrolment. The great majority of the members have now ratified the action of the Convention, but it is necessary that all should definitely inform the office so that the records may be complete, and that it may be known accurately what members are to be supplied with *Forum* and other papers issued by the Society.



ABSENCE OF WILLIAM Q. JUDGE.

11 25
I am compelled to absent myself from Headquarters because of the state of my health, as the great amount of overwork during the past few years, and the terrific strain I have been subjected to for over a year, added to a bad cold contracted in Chicago last December while visiting the Branches, have made great inroads on my physical health which must be repaired. All T.S. and other business will go on as usual at Headquarters *and in my name* as before. Members and correspondents will therefore *not address letters to other names*. I am officially there, and all important matter is forwarded to me for attention and signature. All remittances also should be made to my name; otherwise trouble and confusion will result.

WILLIAM Q. JUDGE.

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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The T.S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTIONS AND ANSWERS.

QUESTION 21.

While thoroughly sympathizing with the action of the recent Convention in electing Mr. William Q. Judge President for life of the Theosophical Society in America, I nevertheless do not think that he should have been given the position of an autocrat. It is quite right that he should be elected President for life, because there is no one else who can do the work as well as he and because also it was an excellent rebut to the untheosophical attitude of those who attacked him; but I do think that it was unwise of the Convention to give him the power of electing his successor. America is a free country and the members there should have been allowed to do what they chose in the matter of successorship.

Claude Falls Wright.—The questioner has not fully examined the resolutions which mention this particular point, nor the Constitution of the Theosophical Society in America. Mr. Judge was not given the power to "elect" his successor; he was merely empowered to *nominate* the person fitted to follow in his place. Many questions similar to this one have been asked, and it is

simply because the questioners have not fully examined the Constitution that they ask them. It is perfectly right that Mr. Judge should have been given the power to nominate his successor, because clearly none could know better than he the possibilities and the abilities of the workers, and he would be aware as to who should best fulfil the position. The Society is not however obliged to act on the nomination. It is perfectly autonomous and free. Anybody can nominate another to fulfil a position, but the Convention or Society is not required to accept the nomination. Such power to nominate or indicate the successor has obtained in all the occult hierarchies, and it is right that the T.S.A. should have given that power to one so well fitted to make proper use of it. It is to be regretted that members do not look more carefully into these matters before asking such questions as the above.

QUESTION 22.

Do you know if the Theosophical Movement can be considered as a success from the Masters' point of view? Have we done as well as they expected, and can we take it for granted that the Movement is now on a stable enough footing to last until 1975, when a new and greater impetus will be given it?

Bandusia Wakefield.—The history of the Theosophical Movement in this century from the beginning up to the present has been one of growth,—not the growth of a mushroom but that of an oak. No storm has been able to crush this Movement, and it has acquired the strength of every tempest it has withstood. This is the kind of growth the Masters desired, the only kind fitted for endurance. The threatening dangers of sectarianism and crystalization, which preclude all progress, have so far been met but to be overcome, and instead of the boundaries of the Movement being narrowed they have been widened, so that there exists to-day a strong Theosophical Society whose principal aim and object is to form a nucleus of *Universal Brotherhood without any distinctions whatever*, with, in addition, kindred organizations having similar aims and objects; while the influence of the Movement has spread beyond the boundaries of theosophical organizations. The Theosophical Movement has already broken down some of the barriers of race and nation, creed and caste, and it steadily continues the work. Materialism is giving way before it. The spread of its helpful teachings still goes on and the sentiment of altruism grows daily stronger together with

more enlightened endeavor towards the realization of Universal Brotherhood. The ranks of those who stand for the Movement are increasing. All this is what the Masters desired, and it is not to be supposed that they expected the work would be completed at this time. That it is in a state of healthy progress with a large body of earnest and devoted people using their best efforts to carry it on indicates that so far it is "a success from the Masters' point of view," since they do not ask more than the best efforts of those who work for the cause.

Considering the foresight which the Masters possess, knowing as they did the difficulties and dangers which would beset the Movement, and the weaknesses of human nature which would cause friends to leave it and become enemies, it is not likely that they would build their expectations too high.

The Movement now stands on the broadest basis possible, that of Universal Brotherhood without any distinctions, and so has room to grow without limit,—a necessity for all living movements and organizations which are to endure. It is still set in the direction of growth and not of petrification, and it depends only on the continued devotion and earnest endeavor of those who have the cause at heart to keep the impulse going which shall carry the Movement on till 1975, "when a new and greater impetus will be given it."

QUESTION 23.

Believing in reincarnation as many Theosophists do, and considering the fact that our ten preceding births may have been in ten different nations or races, how can the sentiment of patriotism be defended?

W. Q. Judge.—Patriotism is love for the land in which your body was born, and it would seem on reflection that whether ten preceding births were in other nations and races or not has nothing to do with the patriotism felt in this. In each birth the same feeling would be felt for each country. All this has no connection with a defence of patriotism. Inasmuch as the sentiment has been always recognized as noble and good its defence seems unnecessary. Why should Theosophists, I may ask, raise a question of doubt as to such a high sentiment as this? It needs no defence at all. At first the man may love only himself; then he enlarges his love and extends it to his family; then a little more and he takes in his town or county; until at last he still further enlarges his love so as to embrace his country. Patriotism then

is a love that is larger than the personal and hence a nearer approach to that feeling which would make all men brothers. A person cannot die for his country unless his love has gone beyond the confines of his family. Patriotism is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within.

QUESTION 24.

I have just read of a case in which a young lady lay in a trance induced through religious excitement, for twelve hours. During this interval she claims to have had wonderful experiences, seeing angels, being in heaven, etc. She asserts also that her spirit was all the time absent from the body. Now, taking her statement to be true, by what means, since the spirit was absent from the body, were the sights and sounds impressed upon the brain? How is it possible for the mind to receive an impression of things experienced by the soul when the latter is out of the body?

Dr. Allen Griffiths.—Both Heaven and Hell are states of consciousness, not localities. Hence the person referred to need not necessarily have been "out of the body." An assertion to the contrary does not establish the fact. Her experience was neither spiritual nor of the higher mental state, but purely astral. Swedenborg and many others had similar experiences, and results accruing therefrom are both untrustworthy and unsatisfactory. In the case under consideration the Consciousness functioned for the time being upon the astral plane and was affected by two sets of influences: (a) Preconception and belief as to what heaven is; (b) the first coming in contact with and being colored by the conceptions and beliefs of others, which are reflected in the astral light. In fact, the whole process was the action of the lower, personal brain consciousness and belongs to the plane of the lower quaternary. That being the case, upon return to the normal state the physical brain, upon which the impressions were really made, retained and reflected the record of the astral experiences. The Soul, the Ego, the Thinker, *per se*, did not take part in the experience simply because the whole matter was an illusion with which the Thinker is not concerned.

But I believe there are rare instances when the Thinker does leave the physical plane and accomplish and experience certain things in the Thought Body. That is only possible when altruism and impersonality rule the lower man and make him subservient to the higher, and when a sincere and persistent attempt is made

to realize one's highest ideals and to be true to them. That condition by its very intensity refines the physical brain, and the knowledge obtained during the Thinker's absence in the Thought Body, which is impressed upon the brain of the latter, is upon return registered upon the physical brain and influences and elevates the everyday consciousness. It is possible to so think, live and act that the Thinker while at home on its own plane still can impress and direct the lower brain consciousness. And that is just what one has to do. Altruism, impersonality and striving to be true to our highest ideals, make that end possible. Selfishness and yielding to the lower nature bring sure defeat.

QUESTION 25.

The Science of Astronomy teaches that the light that surrounds a planet is due to a luminous ether thrown off from that planet. There is a similar light that surrounds man. These lights are known to the Theosophists as astral lights; science also teaches us that the light and heat in coal and in the vegetable and animal kingdoms are due to the sun's force. Do the phenomena produced in all of the above mentioned cases emanate from the sun's force? Could there be any air without the sun's force?

Dr. C. J. López.—I do not agree with the premises of the inquirer. I have never learned scientifically that the light that surrounds a planet is luminous ether nor that luminous ether is thrown off by the planet. The scientific conception of luminous ether is that it is a universally diffused medium whose vibrations produce in our optic organs the phenomenon of sight. Its existence and universal distribution are indispensable for the support of the undulatory theory of light. Thus, in order to explain the fact that the light-vibration started from Sirius, so distant from us, reaches our eyes in due course of time, it is necessary to admit that the immense space intervening is not void but filled with a subtile, ethereal differentiation of substance, called luminous ether, whose waves or undulations transmit the original vibration to us.

But the astral light referred to is something different and immensely finer, since its vibrations are beyond the range of ordinary, physical sight. Were these identical with luminous ether, every one would see them with the physical eye, and such is not the case. The "odic emanations" of Reichenbach and the "magnetic zones" of Dr. Lhuys come nearer to the conception of astral light than the luminous ether of materialistic science.

To the first question I would answer: No. All the phenomena mentioned do not emanate from the sun's force.

To the second I would frankly reply that I do not know. I simply would suggest that in our speculations about celestial bodies we should not consider the solid nucleus as independent and the gaseous or even ethereal envelope as extraneous, but all as part and parcel of the same whole, interpenetrating and interblending with each other. When thinking of a sun, a star or a planet as a separate piece of the universal machinery, one ought to conceive the circumference of the spheroid not as the outline of the solid, gross constituents thereof, but as the extreme limit of its atmosphere or photosphere as the case may be.

QUESTION 26.

If a woman's relatives entirely disapprove of Theosophy and of her studying it, is it right for her to persist in doing as she pleases, or would it not be the higher part for her to give way to their wishes, and in this sense sacrifice herself?

Genevieve Ludlow Griscom.— It is impossible to lay down absolute rules of conduct. Each individual must work these out for himself, acting up to the highest ideal he can form. But certain fundamental principles apply to every case which can never be safely disregarded. One of these is to think always of other people first, counting their pleasure, their convenience of the first importance. It would seem that this would dispose of the present question. If a woman study Theosophy in spite of the opposition of her family, she is simply selfish, considering *herself* instead of *them*, and it could hardly be a Buddha of Compassion, who renounces Nirvana for the sake of humanity, that would result from such a beginning. The two states may seem far apart, and so in truth they are, but the analogy exists, and the character which will determine our final choice is built up day by day in the small details of life. The source of confusion on this subject generally arises from the fact that the sacrifice demanded is of higher and spiritual things, and the temptation is the more subtle on that account, demanding a nicer appreciation and finer discrimination, as well as greater strength and elevation of soul. In one sense it is a heavy Karma which lies on those confronted with this problem, but in our patient acceptance of it lies our hope of release, for we in past lives placed this burden upon our own backs and only we can loosen it. It should never be forgotten also, that Theosophy is primarily a matter of the *heart*

and the *life*; study and talk are not necessary, and the fierce opposition aroused by persistent proclamation of principles distasteful to those we live with but injures the cause we seek to serve, and engenders strife and ill-feeling where there should be only harmony and love. Not so, either by precept or example, taught the Buddha or the Christ.

QUESTION 27.

What does the following from Isis Unveiled Vol. 1 p. 346 mean? "Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. This is what the Hindû dreads above all things—transmigration and re-incarnation: only on other and inferior planets, never on this one."

L. F. Wade.—Nothing. In Vol. 1, p. 232, of the *Path*, Nov. 1886, H. P. B. considers the discrepancies between the statements made in *Isis Unveiled* and her later teachings as to transmigration and reïncarnation. At page 237 of the same volume she says: "'This is what the Hindû dreads above all things—*transmigration* and *reïncarnation*; only on other and inferior planets, never on this one !!!' The last 'sentence' is a fatal mistake and one to which the writer pleads '*not guilty*.' It is evidently the blunder of some 'reader' who had no idea of Hindû philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word 'planet' is put for *cycle*. *Isis* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: 'The Hindû dreads transmigration in other *inferior* forms, on this planet.'"

As to this, and other errors in *Isis*, H. P. B. also wrote in *Lucifer*, Vol. VIII, p. 241, article "My Books," (*her last article*), which was published as a leaflet. C

QUESTION 28.

Will you please kindly explain the following statement from Isis Unveiled, Vol. 1, p. 347. "But this former life believed in by the Buddhists, is not a life on this planet, for more than any other people the Buddhistical philosopher appreciated the great doctrine of cycles."

A. E. S. Smythe.—A similar question was dealt with by W. Q. J. in FORUM 52, old series, where some useful suggestions

are made. It is necessary to consider what H.P.B. meant by "Buddhists," in order to gather what may be meant by "life" to the "Buddhistical philosopher." *Isis*, Vol. II, p. 156, says, "The earliest system of the Buddhistic philosophy—which preceded by far Gautama Buddha—is based upon the uncreated substance of the "Unknown," the Adi Buddha . . . Neither Adi, nor either (*sic*) of the five Dhyani Buddhas were ever incarnated, but seven of their emanations became Avatars, *i.e.*, were incarnated on this earth." On p. 159 (*ibid*) we read "Christos, as a unity, is but an abstraction; a general idea representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible FIRST CAUSE—the individual spirits of men erroneously called the souls. They are the divine sons of God, of which some only overshadow mortal men—but this the majority—some remain forever planetary spirits, and some—the smaller and rare minority—unite themselves during life with some men. Such God-like beings as Gautama Buddha, Jesus, Tissoo, Christna, and a few others, had united themselves with their spirits permanently—hence they became gods on earth." On pp. 152-3 (*ibid*), in discussing the doctrine of permutation or *revolutio* it is remarked "that Moses, like certain other God-like men, was believed to have reached the highest state of all states on earth:—the rarest of all psychological phenomena, the perfect union of the immortal spirit with the terrestrial *duad* had occurred . . . But how rare such incarnations." On page 142, (*ibid*) it is stated, "When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakya-muni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism. . . . (p. 143). By *Buddhism*, therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddartha Sakyamuni." In *Isis*, I, pp. 345-6, an outline is given of the development of a perfect man on this plane. "No human being completes its grand cycle, or the 'circle of necessity,' until all these (perfections) are accomplished. . . . Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. This is what the Hindû dreads above all things—*transmigration* and *reincarnation*; only on other and inferior planets, never on this one." Some readers apply the phrase "never on this one," to the process of

reincarnation, while it really refers to the fear entertained by the Hindû that he may reincarnate in other and inferior forms. (See *Path*, vol. i, p. 232.) At the foot of the same page it is said: "The *pitris* (the pre-Adamic spirits) are considered as *reincarnated* by the Buddhistic philosopher, though in a degree far superior to that of the man of earth." Contemplating the Cosmos as a whole and the human race as a unit, the manifestation of the particular Manu of our cycle, the term "life" seems to be applied to the life-cycle or period covering all the births and deaths which may be experienced, and which are necessary for the attainment of perfection in the special stage of evolution under consideration. The *pitri* cannot be said to be fully incarnated, or to have attained "life," until possessed of an enlightened or perfected body; it is but rarely that such a one undergoes a subsequent reincarnation in this cycle, as he dwells on other planes until the new *manvantara* shall have prepared a new planet. As H.P.B. distinctly says, it is the "secret philosophy" and not the exoteric Buddhist thought to which she refers. If the present manifestation of life be considered as a unit, the incarnation of one Manu, in the high spiritual sense in which the "secret philosophy" may be supposed to view it, a "former life" would refer to the previous *Manvantara* or incarnation of the Manu. The divulgence of details in the *Secret Doctrine* appears to support this view. The attitude of *Isis* is one of opposition to the Kardec theory of reincarnation of the personality.

QUESTION 29.

As I understand Theosophical teachings, we are to live on this earth and reincarnate in different bodies until we have had all the experience we can get. Do we live in male and female bodies as well; or is a man always a man, and a woman always a woman?

Dr. J. D. Buck.—It has been said in T.S. literature many times that the "Self is sexless: that sex is an incident of gestation." In the *Kabala* it is asked, "When shall the Kingdom of Heaven come?" and the answer is, "When man shall be as woman and woman as man, and man and woman together neither man nor woman—then shall the Kingdom of Heaven come." Hence Jesus said to those who tried to entrap him with the case of the woman who had seven husbands, "In heaven they neither marry nor are given in marriage, but are as the angels who are in heaven." In my judgment it is folly, and a waste of time to speculate on special cases, as, for example, whether one now a

man will be a woman in the next incarnation. It is folly because it is what no man or woman can certainly know, and a waste of time because there are things of more importance.

Sex is the predominance of intellect on the one hand, and of feeling or emotion on the other. There are, moreover, "typical males" and "typical females," and, again, a large number where the balance that determines sex is but feebly drawn. Hence—"feminine men" and "masculine women." All real evolution of the individual tends to obliterate sex distinctions. For example, one may be "manly" in the strongest and best sense, yet repress and control the lower elements of sex and at the same time cultivate those finer elements of his nature—gentleness and love—which are naturally stronger in woman. He becomes in no sense "unsexed," but in the highest sense more manly, more humane, and hence more intuitive and spiritual. When such a Soul is to reïncarnate it will do so in the body, time, place, and circumstance *that it needs* for further experience and progress, and with supreme indifference whether the body be "male" or "female," as it is merely a "way-side Inn."

QUESTION 30.

In what respect does a Master differ from an Adept, an Initiate, or a Mahâtma? These terms seem to be used rather loosely and as if interchangeable; strictly speaking, how would they rank, and what qualifications and powers are the adjunct of one who has earned the name Master?

W. Q. Judge.—It is not possible to clear up these difficulties of language. They are all—except *Mahâtma*—interchangeable. That term of course stands alone, but when it is put into English as "Great Soul," then those two words begin the confusion again, because *Soul* is not definite. A Master is an Adept and a Adept is a Master, and both are Initiates. For my part I see no way of settling the question, and personally I do not want it settled yet; I want no strict limitations in terms until the English language has become scientific.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

DEVACHAN.

A state—not a place. The heaven of the lower self united to its spiritual half after death. Corresponds with the Christian idea of Heaven. Spiritualistic conception of the "Summerland" an erroneous idea. Length of its duration variable. Normal length for men of this humanity, from 1000 to 1500 years. Soul only enters it after throwing off the connection with the earth-life. A state in which the memory of the spiritual side of the previous lives is awakened. Earth-bound souls, *i.e.*, those who die with powerful ambitions and desires, debarred from entrance thereto. Communication with those on earth possible through the medium of the higher Manas.

REFERENCES.

Key to Theosophy, sec. ix; *Lucifer*, vol. iii, "Dialogue on the Mysteries of the After-Life," p. 407; *Ocean of Theosophy*, chap. xiii; *Path* articles, vol. v, pp. 40 and 79.



BHAGAVAD-GITA.

Part of the great Hindû poem, the *Mahâbharata*. One of the most metaphysical treatises extant. Consists of eighteen discourses, eighteen being the number of this yuga or age. Arjuna the lower ego, Krishna the higher ego. The conversation between these two signifying the thought which every man induces who is thinking about his own nature. Effort of the treatise is to show how to obtain Nirvana or Yoga—union with the spirit. First six chapters describe the nature of the individual soul, the second six describe the nature of the universal Spirit, and the third signify the condition of him whose soul is united with the Deity. Each chapter has a special meaning in connection with the growth of the soul. Students should understand that there are many interpretations according to the stage of advancement of the reader. The various names in the book refer as much to conditions of the mind as to actual persons and places. What is the meaning of action and inaction? The hostile armies meeting on the plain of the Kurus are the two collections of faculties tending to raise up and draw down the human soul.

REFERENCES.

Preface to Judge's edition *Bhagavad-Gîtâ*; article *Path*, Sept., 1895.



HYPNOTISM.

Modern exhibition of black magic or sorcery. Increasing year by year. The Theosophical philosophy opposed to it. Not understood by science; nor can it be understood without a knowledge of Occultism. Consists in the injection of auric or odic fluid of one person into the system of another, thus upsetting the vibrations of the atoms of the other's body. The name "hypnotism" a misnomer, for all subjects do not sleep. Difference between hypnotism and mes-

merism explained by article, *Lucifer*, December, 1890. Theosophists, above all, should not practice it, for it destroys the stability of the mind. Diseases cured by hypnotism liable to be transferred to the hypnotist. Hypnotism of all degrees the one thing which the world is striving to rid itself of. A dangerous practice because interfering with the soul development of both the hypnotist and the hypnotized. Theory of vibrations in connection with it. A great deal of it the result of "suggestion" and what used to be called "fascination." The student of Occultism should above all things prevent his mind being controlled by another. To give himself up to hypnotic suggestion is to throw back his possibilities of advance for many years, if not for a whole lifetime. The errors of hypnotism lie fundamentally in the interference with the free-will of the soul, and secondarily in the upsetting of the psychic currents of the body.

REFERENCES.

Lucifer, article "Hypnotism," December, 1890, p. 51; article "Black Magic in Science," June, 1890; article "The Signs of the Times," October, 1887; (see *Studies in Occultism No. 2*.)

 CONCENTRATION.

Literal meaning, "with the centre," *i.e.*, balance. To hold the mind on any object without thinking of anything but it. One of the practices of occultism. Does not consist in staring at a spot on the wall or anything in particular, but in keeping the mind free from thoughts and desires that draw it away from that upon which it should be placed. Difficulty of concentration in the West, owing to thought indulgences, and want of strength of character. Concentration results from ability to keep the mind fixed upon whatever duty it has to perform. To think of results is to destroy the concentrative power. Hence duty without desire for reward is one phase of it. It differs from meditation, inasmuch as the latter consists in revolving a matter in the mind in order to understand it, whereas concentration is merely the holding of the mind on the object. Concentration however is a necessary adjunct to meditation. Vanity, egotism, individual affections and preferences, personality of all kinds, the desire for position and wealth, hate, jealousy, fear, are all destroyers of the concentrative faculty. Hence they are to be avoided by the student. Through concentration lies the power of raising the Kundalini or spiritual force. When the mind can hold itself upon its karmic duties without any tendency to flee therefrom to other objects, then it will discover how to unite itself with the spirit.

REFERENCES.

Patanjali's *Yoga Aphorisms; Bhagavad-Gitā*; article *Path*, July, 1888, and February, 1890.

 THEOSOPHICAL NEWS AND WORK.

DR. ALLAN GRIFFITHS, Coast Lecturer, left San Francisco August 1st for a trip through Washington and Oregon.

BEACON THEOSOPHICAL SOCIETY is the name of a new Society to be organized in Boston. Full particulars will appear next month.

AURORA BRANCH in Oakland reports their seating capacity fully utilized at Sunday lectures. The Branch meeting draws an attendance of twenty.

IN RUSSIA matters Theosophical seem to be coming more to the fore; three applications for membership and Theosophical information have come from different parts of that country in the last few weeks.

ABBOTT CLARK has been lecturing and giving parlor talks in southern California the past two months, devoting his time chiefly to San Diego, but has made a general tour of the centres in the southern part of the state.

CENTRO TEOSÓFICO de VENEZUELA was chartered August 4th. Application was made some time since for this charter, but changes in the American organization necessitated a re-voting on the question of affiliation. The Centro Teosófico de Venezuela has unanimously decided to unite with us.

AUSTRALIAN THEOSOPHISTS have organized and asked for a charter as a Section of the Theosophical Society in America. It has not yet been fully decided as to how this will be arranged. The probability is that a Theosophical Society in Australia will be properly constituted, as in Europe. The Sydney members are almost unanimous in upholding this constitution.

SIRIUS BRANCH of the T.S.A. is the name of a new Branch to be chartered at North Yamhill, Oregon. This is partly the work of members of the Prometheus T.S., who are very closely in sympathy with the new Society. Dr. E. O. Svenson was elected President and Miss Barbara Hanswirth Secretary. The new Branch has already had several lectures by Brother Scotford of Prometheus T.S. and Brother J. S. David, with large audiences. The Sirius Branch is the eleventh Branch chartered since the formation of the T.S.A.

SAN FRANCISCO BRANCH and Golden Gate Lodge each have an average attendance of about thirty at their meetings. The latter Branch notes an addition of five members during the month. The Sunday evening meetings in Red Men's Hall, San Francisco, have a greatly increased attendance, the audiences now running from 120 to 140, as compared with about seventy a month ago. Lectures have been delivered as follows: July 21st, *Gods, Men and Devils*, Dr. J. A. Anderson; July 28th, *Thoughts in Life, Sleep and Death*, Dr. Allen Griffiths; August 4th, *Individuality and Unity*, R. H. Gay; August 11th, *The Man that Reincarnates*, Mrs. M. M. Thirds.

THE ARYAN THEOSOPHICAL SOCIETY is about to begin work for the Fall and Winter. The increase in attendance at the meetings recently and the further great increase which is anticipated in the coming months has made the Trustees think it wise to consider plans for pushing forward the work in every direction. It has therefore been decided to recommence the methods of admitting visitors by ticket, and of associateship. The Tuesday and Sunday evening meetings from henceforth will be more efficiently conducted so far as the reception of visitors is concerned. Mr. H. S. Budd has been appointed doorkeeper and he has a small staff of assistants. It is further proposed to have monthly reunions and every member is invited and asked to take part in them. Cards of admission to the meetings can be obtained from every member of the Branch.

LOYALTY T.S. has been busy in proposing and carrying out schemes for the increase of its membership and the purchase of books and a library to

carry on its work. Under the able supervision of Mrs. Florence Pratt, the originator of many ideas in this connection, the Loyalty members individually obtained a little money which they presented to the Society for the formation of a library. Each lady member was required to hand to the Treasurer some money which she herself had earned apart from her ordinary work, and then to write a short description of her experiences. These descriptions have been bound together and form a very delightful book, capitably illustrated by Col. Steward. This book, again, was for sale to the highest bidder on the night of the reception. It is called "Stray Leaves from Loyalty Library." It sold for \$11.50, Mrs. Bertie Du Bois Peters being the purchaser. Altogether the Loyalty Branch succeeded in getting \$70.00 and about 75 books donated, including sets of *Isis Unveiled* and the *Secret Doctrine*. This is all the outcome of one month's labor by a few ladies aided by a few gentlemen of the Branch, and goes to show what spirit and determination for the good of the cause will accomplish.

THE RESIGNATION OF MRS. V. S. BEANE.

It is with feelings of sincere regret that Pacific Coast Theosophists learn of Mrs. V. S. Beane's resignation from the office of Secretary of the Pacific Coast Committee for T.S. Work, which she has so long held and the duties of which she has so ably discharged. These feelings are not confined to the Pacific Coast alone, but are shared by very many members of the whole Society who have received evidence of her untiring zeal and self-sacrificing efforts for the success of the T.S.

Mrs. Beane's retirement is caused solely by temporary ill-health, and she deeply regrets the necessity of her resignation for she declares that her heart is still in the work. She also expresses the hope that she may soon again resume active work, which is also the sincere hope of all who know of her devotion to the Theosophical movement, and her loyalty to her fellow-workers in a common cause.

ALLEN GRIFFITHS.

SEATTLE, Aug. 12, 1895.



STAMP COLLECTION FOR THE T.S.

Members from all parts of the world have responded to the suggestion made in the March number of the *Path* about making a Stamp Collection, and the collection has grown very rapidly—a large number of good stamps have been sent from England, Ceylon (unused), New South Wales, New Zealand, Hawaiian Islands (unused), Sweden, and U.S.A.

The two great needs at present are—(a) books to keep them in, which will cost \$12.00; and (b) complete unused sets of the stamps in *present* use in the different countries. We have not as yet a set of the unused U.S.A. stamps, and there have been two new sets issued within the past six months.

Among the stamps sent in is a set of U.S.A. newspaper stamps, from the \$1.00 value to the \$60.00 value.

One member in England sent a number of old English and Victorian stamps, and an odd one in the shape of a one shilling stamp on a card to be used to send a telegram—this is an English one. More has to be found out about it as regards its value, as it is not catalogued.

Members are asked to look up old letters, to ask their relatives and friends to allow them to look through boxes and in garrets for old letters. Every day

we read in the Stamp Journals (of which there are over ten in the U.S.A. alone) of old and valuable stamps being found in this way.

Stamped envelopes (that is, those envelopes that have the stamp stamped on) should not be cut. And if the stamp that is placed on the envelope is over thirty years old, it had better be left on, and the whole envelope sent in.

Mexico is rich in Revenue stamps, but as yet we have not received any.

Members should write to their friends in foreign countries for used and unused stamps.

Specific directions will be furnished to those who desire them.

Though we have done well in the past six months, we can do more in the next six, if every member in every land will help.

T. P. HYATT.

147 Hancock street, BROOKLYN, N. Y., U. S. A.

Collector.

SUPPORT OF THE T.S.A.

MORE ABOUT THE "FUND."

Since the appearance of the July FORUM I have had several inquiries as to the workings of the plan, and as I have not time to write each a personal letter, I take this method of replying to all.

Remittances are made direct to me. I return my receipt as Trustee. Remittances are not to be sent to the President or to Headquarters. I remit to Headquarters monthly, or as often as there is a sufficient amount on hand to make it advisable. All money is deposited in bank subject to my order as Trustee. Also, subject to the order of the President W. Q. Judge.

Pledges are welcome for any amount from ten cents per month upward. I have several as high as ten dollars per month, and dozens at ten cents per month. Remittances may be made monthly, quarterly, half-yearly, or yearly as pledgers desire, but should be made in advance. Then you are sure it is paid up to date at all times.

Pledges are not made to me, but to your own self. No one can release you from a pledge but your own self. If you pledge an amount and find you cannot pay it—that is, really *cannot*, not that it becomes inconvenient to pay it—then you are of course absolved, as no one is expected to keep the weeds out of a larger plot of ground than he can work over.

I am glad to acknowledge the receipt of four new pledges since the issue of the July FORUM, and also to state that several in arrears have found it possible to pay up. The Fund is bound to grow if each of us does all that he can.

G. E. HARTER.

51 Huffman Avenue, DAYTON, OHIO, *August 6, 1895.* *Trustee.*

AUGUST 15TH. Received from George E. Harter the sum of one hundred dollars (\$100.00), making a total of \$345.00 received since January 16th.

WILLIAM Q. JUDGE.

President.

PLAYING AT OCCULTISM.

Some so-called students of Theosophy are easily influenced by external forms. A black face or a turban and a long-sounding Hindû name seem to

be of greater interest to them than the silent travelling along the road of occultism and theosophic work. This has been manifested much around this country since the date of the World's Fair. Ordinary Hindûs who came to that Exposition for the purpose of filling some necessary and secular position thereat, have since, by the imagination of a few excitable people, been run up into the dignity and the rank of Mahâtmâs and real spiritual Gûrûs. Nor has the subtle Hindû failed to take advantage of this veneration of him; stimulated by these attentions, the most ordinary men have worked the public fancy into thinking them at the least Rishis. This is not good for the development of a spiritual movement, and Theosophists should not be carried away by such childishness. As a matter of principle also the following of personalities and the running after forms and ceremonies is bad and is untheosophical.

The latest development of this kind is "Swami" Vivekananda's "initiations." Apart from some of this gentleman's ethical teachings (about which there is nothing occult, for he is not an occultist) there is a manifest absurdity in his causing two or three of his American followers to change their names and become "Swamis" also. We are further to expect them to wear turbans. This is truly *playing at occultism*. Moreover, if these members were working for the spread of Truth they would not run down the Theosophical Society, as many of them do; to what purpose no one can tell, unless they consider this one way of getting a hearing. One of these was a former member of the T.S.—Mr. Leon Landsberg—who has become "Swami Kripananda" and is now trying to missionize the country on these methods. Theosophists should be warned against such as this. Mr. Landsberg, in becoming "initiated" and in his new field has apparently forgotten that he has broken many real occult pledges and has put himself into a new school of "occultism" against all rules. But we leave Karma to deal with him; it is not for us to say anything. "He who breaks his promises in one house will do so in another," say the Chinese, the tendency to blow hot and cold becoming a habit of the nature. Yet the FORUM has to warn members against being misled by these pretences. While we are always desirous and ready to aid everyone, Theosophist or not, who is trying to push forward a spiritual movement among men in this age of darkness, little patience can be had for persons who think that such puerilities as turbans and Hindû names can get them or others into Moksha, or even Heaven.



NOTICES.

May FORUM is now out of print. As several requests have been made for copies of it, any member having a copy or copies on hand which he does not desire to keep will kindly send them to Headquarters. They can then be used to supply those who wish to complete their sets. In mailing they should be folded flat.



Those Members-at-Large who have not sent in their diplomas for endorsement as valid under the Constitution of the T.S.A. are requested to send them in as soon as possible so that all diplomas may be endorsed.

NEW SERIES: NO. 5—SEPTEMBER, 1895.

THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTIONS AND ANSWERS.

QUESTION 31.

Karma, as a result of wrong actions, takes the form of punishment—punishment is or ought to be betterment. How can it be betterment if the suffering delinquent does not know the real cause or source of his sorrows and trials so that he can try to eradicate the imperfections he is laboring under? Human law seems to be more practical than the divine one.

E. T. Hargrove.—The basis of such a question should be examined. This can be done by raising questions mentally which arise from it. Thus: (1) Can the result of wrong actions be properly called "punishment"? (2) Is the *real* sufferer in fact ignorant of the cause of his sorrow? (3) Does human law insure to the delinquent an understanding of the justice of his sentence? If students would examine their own questions in this way they would in most cases discover the answers for themselves. (1) Karma means action. This contains within itself reaction, just

as the cause contains the result. The use of the word punishment is a relic of our early training and consequent mental genuflections to Jehovah. Karma is not separate from man. "Punishment" implies a cause external to man himself, while man is instead his own executioner because he is at once the cause and the effect of his own suffering, as well as the medium by which the effect is produced. Further, (2) the *real* sufferer is the crucified Christos who knows the Law and consciously works with it, well understanding causes and foreseeing results. (3) Ninety-nine *per cent* of all sentences passed are thought to be grossly unjust by the delinquents. In most cases they do not even realize, when actually guilty, that their offence is a violation of right. They think themselves badly used by either judge, jury or the laws of the land. It is one thing to tell a man, "You have done wrong"; it is another to make him realize it. So we see that the original question is based upon three misconceptions.

A child has to learn to use its physical senses, repeating in brief the history of the race. Even now this takes several years. As a man he does not remember the countless childish experiences that taught him he could not touch the moon: he has learned it nevertheless. The atoms and "lives" of his body were so fully impressed in the process that as a result they now act of their own accord in most instances. And the memory of all things belongs to the great memory of Nature. In that universal memory the soul may see the cause of all sorrow and the promise of that final perfection when sorrow will no more be known.

QUESTION 32.

Can women become Adepts in Occultism? So far as we know the rules of Occult fraternities, do they exclude women?

Vittoria Cremers.—It is of course certain that we do not know much about the rules of real occult fraternities. I do not include so-called Rosicrucians and the like. But we know something, upon which we may argue. The arcana of Nature are open to any soul having the strength to know and to dare. And as souls are not male or female, it must follow that both male and female bodies, containing souls, do succeed in lifting the veil of Isis. In Indian and other histories are the names of women Adepts—that is, of souls who succeeded in female bodies in grasping knowledge and power. This being the case it cannot be possible that real occult fraternities excluded women. The notion that they did, or do, arose probably from their knowledge that in the generality

of cases the Ego in a female body was limited in several directions by nature, so that to succeed was difficult. H.P.B. is one of the rare cases where the previous incarnations produced a very wonderful psychic. She was a woman of humility,—who ever heard her say that she was an occultist? She told me that Judge knew more than she, but that his time had not then come. We have only hints in all this. It seems, from a calm review of the field, that female bodies present more limitations than male ones, at least until a certain time of life, and then there are not left sufficient years of existence. As I am a woman, this is said without prejudice.

QUESTION 33.

In several writings I have noticed belief in lost souls. If such belief be correct how can that passage of Arnold's in the Light of Asia, which ends with this, be true: "All will reach the sunlit snow"; and also the thought of Nirvana?

W. Q. Judge.—The two statements can be true. The quotation is simply from Mr. Arnold's words, and he is not a religious authority at all. Again "all will reach" is not defined. All what? Is it all souls, or all atoms, or all monads? And in what way, or as what, will "all reach the thought of Nirvana" did Buddha teach? They could all reach it even were some of them lost to individual consciousness by being absorbed into some of the others. Arnold's work does not decide such questions; it is popular. If you will read discussions of the priests of Buddha almost immediately after his death you will find many things to contradict present views of what was taught by Buddha. There is one long discussion, a report of which is in the Royal Asiatic Society's archives, upon Individuality, in which the priests who knew Buddha or his friends decided that there is no Individuality. Hence it is not very important to decide about Mr. Arnold's verses. The subject of lost souls is treated in theosophical literature slightly and is held by many to be true. But one must then be careful and accurate in the use of terms and be sure to decide what is called soul. The "several writings" referred to should be quoted as has been asked in the FORUM notice.

QUESTION 34.

Dr. Herbert Coryn, in "Siftings," Vol. VII, No. 2, page 9, says: "Every evening we must recall the events and even the thoughts of the preceding day; and we must devote some time also to going back through the years and noting all the events and deeds that have made us what we are. . . . We can note when we failed, when we sinned, and can take lessons for the future." Is it a living truth that no progress in Occultism is possible without the daily habit of doing this? Does the FORUM consider this to be true?

:102⁸ Claude Falls Wright.—It is not true that no progress in occultism is possible without this daily practice. Nevertheless it is certain that by intelligently following out this instruction one would improve greatly both in his powers of memory and also in the development of his interior mind. To doggedly follow this however, and without understanding the *rationale* of it, is to do but little good.

Memory is entirely a matter of association achieved through a link or chain of circumstances. Save in cases of pure intuition we never think of anything that has happened except by some association with what we are at present thinking of, or doing. So much is this the case that it has been stated that if a man were placed in such circumstances as would preclude the possibility of his forming any connection either by thought or otherwise with past events, he would have no knowledge of his identity. That being the case then, the tendency to any act is largely the effect of previous thought in that direction. Something comes up in the mind which recalls the old thought and its environment, and the result is that the different brain-centres and nerves are set in action again. To destroy *memory* is really to destroy habit. Each man's thoughts, actions, desires, tendencies, are interwoven with his acts, thoughts and desires of the past by a chain and even network of complicated conditions. On the death-bed the brain runs rapidly over all the circumstances and thoughts of the past life. Each one is brought into forcible presence and lived over again. Those things which have been performed, those thoughts which have been active, if associated with the Higher Ego, are alive. The others are useless; not having originated in the Ego, but by the passions and desires of the body, they are dead to the soul, and any evil thought of a very pronounced nature may be of so forceable a character as to produce an effect (*skandha*) which will live over until the succeeding reincarnation. This, indeed, is one of the causes of rebirth.

Now memory being so much a chain, if one can think back to the circumstances in which he performed an act that was of a low quality, and while in that mental condition reassert the power of the Higher Ego, then the two are so closely linked together that when death comes the raising of one condition will also necessitate the awakening of the other,—a balance being thus struck which prevents, or at any rate modifies, much of the evil that would otherwise have been carried over. If a man who lets go of his interior power, loses his temper, or is carried away by some passion during the course of the day should follow the suggestion given—think back into that state of mind in which he lost control of himself and in that condition destroy the evil in him, reasserting his control—the next time the same circumstances arose he would find that much power would have been gained; and this is one of the most ready and potent methods to free the soul from the evil resulting from one's own thoughts and the presence of the thoughts of others.

QUESTION 35.

In the Theosophical Siftings, Vol. I., "Epitome of Theosophical Teachings," page 15, it says: "When the Adept has reached a certain very high point in his evolution he may by a mere wish, become what the Hindus call a Deva—or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life 'in the bosom of the Father,' but has to pass down into matter at the next new 'creation,' performing certain functions that could not be now made clear, and has to come up again through the elemental world; but this fate is not like that of the black magician who falls into Avitchi." Now in what form does he pass into the next new creation and what is the work he has to do?

W. Q. Judge—As I wrote the passage cited, I may properly reply. The very quotation shows that "the work he has to do" cannot be told, for, as I said he would perform "certain functions that could not now be made clear." The whole matter is a reference to a very obscure doctrine, but little known, that if the Adept voluntarily takes the delights, pleasures and powers referred to, he is compelled, after millions of years of enjoyment, to reënter objective nature at the elemental stage. That is plainly related. So it is quite clear that the quotation as made answers the question put. This the questioner will see himself

if he will rewrite, after his question at the foot, the whole of the statement quoted in the beginning.

QUESTION 36.

Please explain the following passage from Bhagavad-Gita, chapter II, Judge's edition, page 14: "A soldier of the Kshattriya tribe has no duty superior to lawful war," and especially show why the answer to Question 1, New Series, is not inconsistent with the passage.

W. Q. Judge.—It is a phrase meaning that the duty one is born to, or has, is the one to be performed and that no other assumed duty is superior. From the Hindu point of view it refers to caste and that a member of the warrior caste is born for fighting which for him is, according to his religion, a duty. As Arjuna was a Kshattriya, Krishna naturally referred to his caste duty. Had he been a *Sudra*, or servant, then the verse would read that a "slave of the *Sudra* tribe has no duty superior to performing service as required." The Vedic religion, unlike the Buddhist, permits a certain caste to fight and kill, *lawfully* and in defence of the country. But the Brahman and the merchant are not permitted to thus kill. Hence each in his caste performs the duty of that caste into which he was born. Looking at the verse from an American and non-caste standpoint, then it is simply an assertion that present duty, when known, is superior to any assumed or unknown duty.

I fail to see what Question 1, has to do with this. That question was upon capital punishment. If one is of the Vedic religion he will allow of lawful war for defense of country, if he is a Buddhist he will be against all killing; and both may be against capital punishment; the answers to Question 1, did not declare anything as to what particular religion was followed. Capital punishment for crime is a very different matter from sudden death in lawful war.

QUESTION 37.

What theosophical reasons are there for preferring cremation to earth burial?

Claude Falls Wright.—Speaking strictly "theosophically" there can hardly be said to be any reasons for preferring one to the other. For Theosophy is Divine Wisdom and takes very little account as to the body or how it is born or what becomes of

it. But from the more occult aspect of the question there are very definite reasons for adopting almost any kind of burial before that of earth burial.

Students who understand fully the esoteric philosophy of the seven principles are acquainted with the relationship between the astral body and the physical sheath and the atoms of both. They know that death consists in the separation of the principles of the human being and the return of each to that sphere from which it has come. The separation of the astral body from the physical body causes the latter to fall to pieces and pass back into the earth or into other organisms. Where death has taken place before the right time, however, it may be that the disintegration will take longer than at ordinary times. Also extraordinary cases sometimes occur where such disintegration is prolonged, as in that of petrification. Few men in the present age die entirely normal deaths, and consequently this astral and physical separation is not always rapid. It is to hasten on the process that cremation is adopted. The astral body holds together the particles of the physical form. It is a magnetic body and becomes destroyed as a form when acted upon by fire, the pranic currents then ceasing to operate through it. This at once causes physical disintegration. But more than this is involved. The presence of manas or intelligence in the body during life causes a vivification of the astral principle of a manasic nature; and consequently it often happens that if the soul be not pure or united with its "Lord," the higher manas, before death, it becomes an earth-bound soul after separation from the body, associated with the astral principle. This may produce an elementary, and that may be sufficiently powerful and energetic as to remain active until the reïncarnation of the manasic principle. Such beings remain in the earth-sphere and feed on and obsess negative psychics or mediums. Even supposing they disintegrate or split up, there remains sufficient energy transformed into elementals to affect weak natures for evil. All these and the additional fact that many persons are slow in separating their various principles after death gave rise to the occult method of burial, that of burning the body. By this simple process the astral body is at once destroyed as a magnetic sheath for the physical atoms; the atoms themselves are passed back to the reservoir from which they have come and the soul is freed from its physical ties, having only to battle with its own mental conditions and the desire-body that it has built up during life.

The Egyptians took an entirely different view of the matter

from the Hindus. Owing to their knowledge that until the body was disintegrated the soul could not gain its freedom, they embalmed the body in order to chain the soul to it. Under these conditions, cut off from its association with physical life, yet pent up in the midst of torturing desires, it had to fight and overcome its nature in order to pass through the different halls and so reach Osiris. If it did not succeed at the first effort it was thrust back and had to wait until later. The tremendous power thus gained enabled the soul on its return to earth to achieve union without much difficulty. Then also those who were already initiates wished to preserve their bodies in order that on coming back they might be able to use the same atoms again. This is hinted at by Mme. Blavatsky in her article on the "Transmigration of the Life Atoms." The Egyptians lost their knowledge of this in the later dynasties and the mummification which took place then was useless and merely a rite.

It is clear that in the present day there are but few Adepts in our race, and inasmuch as we do not know any true system of mummification such as the Egyptians were acquainted with, cremation is the proper way for us to dispose of the body. Apart from all occultism there can be nothing worse from a hygienic point of view than the habit of putting all bodies into the ground. Not only is it a loathsome method of disposing of the dead, but it is evil for the reason that the soul's escape into Devachan is often thus delayed. Yet there are many who are afraid to cremate their friends' bodies because they do not wish to see them so quickly and suddenly destroyed. This is folly, as after the bodies are placed in the ground they are seen no more in any case. From an ordinary physical point of view, cremation is cleaner, more complete and a much safer method of disposing of the dead.

QUESTION 26—(continued).

If a woman's relatives entirely disapprove of Theosophy and of her studying it, is it right for her to persist in doing as she pleases, or would it not be the higher part for her to give way to their wishes, and in this sense sacrifice herself?

[*Editor*—So many replies have been sent in to this question, as criticisms upon the answer given in the August FORUM, that it is impossible to print them in full. There is no orthodoxy in Theosophy, but much independent thought, and each has to solve the question himself. The majority of the writers appear to have paid special attention to one sentence in the reply given, and to

have overlooked qualifying statements. But their remarks show that further discussion is necessary. One correspondent asks if the "answer given is generally accepted as correct from the Theosophical standpoint?" That there is far from unanimity of belief in regard to the matter will be evident from what is said below. The question is, as said, one that each must decide for himself or herself, since it is impossible for one not familiar with the position, duties, and obligations of other students to give more than general advice.

Frances J. Myers.—It is quite true that each individual must decide this question for himself. Very few start out in Theosophical study without opposition from friends and relations. Much depends upon the manner in which such study is pursued. I know that one can in spite of opposition so conduct himself that all such opposition will be overcome. So I would not say give up all study of Theosophy because of opposition, but give up the attitude of antagonism. Merely studying books is not the whole of study, as is stated in the reply to the question. Yet I believe that every man and woman has a perfect right to decide for himself or herself what he or she shall study. It does not seem to me that a woman is selfish, in the mean sense, because she chooses to study in whatever line she thinks best. On the other hand she is pandering to the selfishness of others if she gives up the acquirement of knowledge which she needs—which her Higher Self demands.

The idea of sacrifice is wrong if it means sitting calmly down under one's enviring circumstances, and saying it is Karma. One may accept the circumstances yet strive to rise above them and so show that Karma of that sort no longer binds one.

Did the Buddha or the Christ remain quietly in the palace or the carpenter's shop and avoid displeasing relatives? Not so does the history read.

But there are many who do not know that in each lives the power to overcome opposition by steadily, patiently, sweetly persisting in the way that seems best to himself. To such I say—never give up what seems a call of your own Higher Self. If we make mistakes we shall be made to see them, and all at last, each in the best way, will be led to see themselves as one with all Life.

Dr. E. F. Robinson.—I do not agree with the answer to Question 26 in August FORUM.

I believe one is perfectly right in studying Theosophy in spite of any opposition. It is neither necessary nor Theosophical to be persistently trying to force one's opinions on others, but it is necessary to study in order to gain knowledge. If a knowledge of Theosophy is good, if Theosophy is true, then it is worth striving for no matter what the opposition. The opposition may be karmic, but it is Karma that must be met and conquered, not merely endured. Did not Gautama Buddha leave his wife and parents, and go out into the world to study in opposition to their wishes? Did not Christ teach that a man should give up father, mother, everything and follow him?

A man's soul is his own, is himself, and must be developed. To put the matter off on account of some opposition is to waste time and weaken one's power to advance. Neither is it necessarily selfish, for one cannot help others to advance until one has reached a certain elevation oneself.

Would Buddha have given up his belief because of opposition? I think not.

M. Herbert Bridle.—This answer seems wrong to me. If Theosophy is Divine Wisdom then I should say no matter what the opposition to its study—*study it and live it*. The fact that some feel a desire to “study Theosophy” may mean that they are in *that very family* for the purpose of spreading Divine Wisdom, and for them not to study the matter so as to spread the light by a better appreciation of what life is for, is to lose an opportunity to do good with knowledge; for goodness alone is not sufficient. A good rule for those who find opposition to their “study of Theosophy” is never to force their ideas on any one who does not want to hear them, but they can express their ideas in a casual way. Then a good thing is to place theosophic novels in the way of people who are opposed to Theosophy, but do not announce the fact that they are theosophic. Talk and act Theosophy without calling it “Theosophy.” The *thing* is what is wanted—not the name.

Additional replies are also acknowledged from Henry D. Bidle, Arthur W. Wadhame and Miss Mary A. Douglass.

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SUBJECTS FOR DISCUSSION

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FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

BRANCH WORK.

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(a) Duties of a member to himself and fellows: to examine motive in joining Branch; to compare original with present motive; to bear in mind the objects of the T.S.; to gain general knowledge of the history of T.S.; to discover his natural capabilities, whether for lecturing, writing, organizing, or for personal conversation; to consider himself as an instrument for work; to decide upon general means of improving that instrument, outwardly, in appearance, speech, behavior, and inwardly, in education, thought, etc.; to study privately both theosophical and other literature in connection with it; to prepare in advance remarks or questions on subject to be discussed at meetings. To recollect that he joins the Branch to aid it more than to be entertained by it. (b) Duties of Branch to its members: general duty to help them to understand and to live a theosophic life; to promote universal brotherhood by making Branch a nucleus for same; to educate members in both an elementary and advanced knowledge of the Esoteric Philosophy; to hold regular classes for such study; to insist upon the responsibility of each member, whether new or old, for success or failure of Branch; to *at once give new members an active share in the work of the Branch*; to form (when advisable) an elocution class; a Lotus Circle; a branch of the League T.S. (c) Duties of Branch to the public: general duty to promote three objects of T.S. and to bring a knowledge of the laws of Brotherhood, Reincarnation and Karma (by those so inclined) to all; to avoid giving needless offence to any section of the community; to give regular public lectures and special lectures when occasion arises; to distribute leaflets and pamphlets; to get if possible a small hall or a room exclusively reserved for Branch purposes, not in a private house; to cordially welcome all visitors; to form a library; to arrange for some member or members to be in attendance at stated hours; to try to gain a footing on outside platforms.

REFERENCES.

Path, vol. iv, p. 24; *Key to Theosophy*, sec. xii and Conclusion; "Theosophy in Daily Life," *Theosophical Siftings*, Vol. ii; *Branch Work Paper*, No. 8, by W. Q. Judge; *Irish Theosophist*, September, 1895; *Branch Paper*, "Founding of Branches."

THE HEART DOCTRINE.

Misunderstood by many members of the Society. Not the doctrine of sentiment or emotion. Should be studied as taught by the "*Voice of the Silence*." The real basis of all religious teaching. The only road to progress. The doctrine of true understanding as differing from mere intellectual perception. Differs from "feelings" because unassociated with personality. The Secret Wisdom. Mind was needed to "embrace the universe," not to dwarf it; hence needed to verify and to interpret intuition, the resulting experience being the true doctrine of the heart. So it is "doctrine of experience" as

witnessed from the heart. Relation of heart and head. Intellect by itself fails. The Higher Manas the true inspirer. Theosophists should be careful not to imagine the heart doctrine as inspiring mere personal preference and affections. True "love" includes all—friends and enemies alike. Great difficulty for the ordinary man to decide between the love which springs from personal magnetism and emotion, and that which arises from the heart. So-called enemies often our best friends because they develop us the most quickly. To the occultist there is neither friend nor enemy nor distinction of persons nor personal antagonism; and this is not because of the mere emotion of a day, but as a result of the true heart doctrine which embraces all things in nature, and studies and learns from all.

REFERENCES.

Voice of the Silence, "The two Paths"; *Letters that Have Helped Me: Bhagavad Gita*, chap. iv; *Light on the Path*.

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THREE FUNDAMENTAL PROPOSITIONS OF "SECRET DOCTRINE."

Their metaphysical basis. To be found indirectly in all great religions and philosophies. Their universal application. (a) Necessary to postulate fundamental unity. Religion, science and philosophies concur. Study of unity under three aspects of consciousness, life (spirit or force) and matter. This applies to man, atom and universe. These three aspects are interchangeable, for ethics can be stated in terms of force and science in terms of consciousness. Events, doctrines and humanity should be considered from each standpoint. Impersonality helped in this way, for man is seen as a centre through which the One manifests as any of the above universal principles. (b) On this the doctrines of reincarnation, Karma, cyclic law, etc., are based. General theory of cyclic law: that of expansion and contraction, of periodicity and vibration. As applied to universe, to earth, races, man, daily life. The cause of birth and death. Habits. The connection of the "pairs of opposites" with this law. (c) The dependence of this proposition on the two preceding. A deduction drawn from them. The pilgrimage of the monad; and of the Ego. The difference between these. The three streams of evolution: that of monad, of Thinker, of matter. Their meeting in man. The superiority of this to materialistic view. Are souls separate from each other? When will the "pilgrimage" cease?

REFERENCES.

Secret Doctrine, vol. i, pp. 14-18, o.e.; *Branch Work Paper*, No. 38; *Ocean of Theosophy*, chap. xiv.

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THE ASTRAL LIGHT.

The ether of occult science. Lowest plane of the Hindu akasa. The World-Soul, that out of which all visible manifested nature proceeds. Akasa is the fine substance out of which is spun and constructed every visible form and invisible being. The action of the Purusha or spirit in the akasa produces the manifested universe. The astral light is the sphere of akasa nearest our physical earth. Therefore, the playground of unseen forces producing all the growths and movements and evolution of the vegetable and

other kingdoms. Efficient comprehension of the astral light and its properties enables the seer to understand all the workings of nature. Dangerous because also the receptacle of mind forces and conscious and subconscious thoughts. Mediums influenced by its forces, liable to lose mental grip. True occultist will never allow any astral power to overcome his intelligence. Clairvoyants and psychics, not possessed of occult power or union with the Supreme, utterly untrustworthy. Astral light has two phases; looked at from above, seen aright; looked at from below, all powers and elemental beings and sights inverted. Theosophists inclined to dabble in mediumship and desiring sight-seeing, should remember the statement of H.P.B. that some of the highest occultists never look into the astral light at all; they would not degrade themselves by passing into that region. The sphere of evil thoughts and desires. The abode of elementals and nature spirits. The sphere of disintegrating "shells," elementaries, spooks, earthbound souls; looked at from the physical sphere of ordinary human life, the degrader of intelligence and the soul. Aim of the student to get rid of its influence. All men, save occultists, influenced by it more or less. One aim of Theosophy to instruct men in coming age of psychism to avoid astral influences. This is done by giving the real philosophy of Astral Light. Hence Theosophists should study carefully the doctrine, but not experiment in these regions.

REFERENCES.

Isis Unveiled, vol. i, chap. 7 and 9; *Ocean of Theosophy*, chap. 16; *Modern Theosophy*, pages 36 to 46.

THEOSOPHICAL NEWS AND WORK.

SALT LAKE CITY T.S. members are at work in various ways. Some are sending leaflets all over the territory; others have formed a Lotus Circle; others have succeeded in obtaining permission to meet and talk with the inmates of the Penitentiary in Salt Lake City. The numbers in attendance at the meetings have grown so in the last year that it will become necessary soon to have larger rooms.

MILWAUKEE BRANCH T.S.A. on September 8th held their first public meeting in their new Headquarters, Hathaway Building, corner Broadway and Mason street, Room 28. At the Tuesday evening meeting two new members were taken in and one associate membership granted. Tickets of admission to the number of seven will be given to those interested, after which number they will be expected to drop out or become associate members. The topics outlined in the FORUM will be the subject of study, and, in the latter part of the evening, readings from *Modern Theosophy*, and discussions on that work. This Branch feels embued with new purpose to get the living theosophical truths before the public this fall and winter, and the time seems right for such an effort.

MISS BANDUSIA WAKEFIELD, Secretary of the Sioux City T.S., paid a visit to the Hartington, Neb., T.S. on Sunday, the twenty-fifth of August, and gave a lecture in the afternoon on "Theosophy and its relation to Christianity." The ministers of the city all warned their congregations against attending this lecture, and the Roman Catholic priest plainly told his congregation that those who attended would be excommunicated. Notwithstanding this showing of

bigotry and intolerance a very large audience greeted Miss Wakefield. Over 200 persons were present, and after the meeting the speaker met the members of the Society and gave them many valuable hints on their work. Among those present at the lecture were teachers from various parts of the country who were in the town to attend the Teachers' Institute. One woman came fourteen miles under difficulties for the express purpose of hearing about Theosophy.

EVER SINCE the Cambridge T.S. secured its present headquarters, there has been a marked increase in attendance and public interest. Throughout the summer the Branch has gathered together every Wednesday evening for the study of Patanjali's Yoga Aphorisms. One feature of these Branch meetings has been the self-imposed obligation on each one in attendance to contribute to the good of the evening by the expression of some beneficial thought that has been suggested during the week by study or intercourse with others. Besides this, a meeting has been held every Sunday evening for the benefit of the public and short addresses delivered at each meeting by several members of the T.S. These meetings have been well attended, much interest evinced and several new members gained by the summer's work. The work of the Lynn Branch among the workingmen has inspired some Theosophists in Boston with the desire to follow their example. Seven members of the T.S. have banded together that they may devote their energies to giving a practical presentation of Theosophy to the working classes. The charter for which they have applied will make them known as the Beacon Branch. The Branch meetings will take the form of a training class, in which questions of the day will be discussed in the light of Theosophy. Socialism, nationalism and all other solutions of social evils which have been offered the public will be considered as well as their limitations. Opportunities will be sought to lecture on Theosophy before labor organizations of all kinds.



REPLY FROM T.S. IN EUROPE.

W. Q. Judge, Esq, President of the Theosophical Society in America.

DEAR SIR AND BROTHER:—I beg to inform you that at a duly organized meeting of members of the European Section of the Theosophical Society, held at 23 Great Cumberland Place, on July 4th, it was unanimously resolved:

That the representatives of Branches of the so-called European Section T.S. here assembled do hereby declare their complete autonomy, and that from and after this date the new organization shall be called "The Theosophical Society in Europe;" that

This meeting is the first annual convention of the Theosophical Society in Europe organized autonomously as such; that

The T.S. in Europe hereby places on record its appreciation of the long continued services to the Theosophical Movement of Col. H. S. Olcott, and affirms his right to the honorary title of President-Founder of the Theosophical Society.

It was further resolved that the Constitution (of which I enclose a printed copy) should be adopted.

It was also resolved on the motion of Dr. H. A. W. Coryn, seconded by G. Mellis, that W. Q. Judge be President of the T.S. in Europe. On this

resolution being put to the meeting, the whole assembly rose to their feet and carried it by acclamation and with great enthusiasm.

I need not add that it is with great pleasure that I have the honor to communicate these facts to you, and to ask that you will signify your acceptance of the office.

Sincerely and fraternally yours,

ARCHIBALD KEIGHTLEY.

*Chairman First Annual Convention of the Theosophical Society in Europe
(organized as such.)*

LONDON, July 5, 1895.

W. Q. Judge, Esq., President of the Theosophical Society in America.

DEAR SIR AND BROTHER:—I have the honor to forward to you as President of the T.S. in America the enclosed reply to your letter of greeting to the European Theosophists, and beg that you will communicate it to your Executive Committee.

Sincerely and fraternally yours,

ARCHIBALD KEIGHTLEY.

*Chairman First Annual Convention of the Theosophical Society in Europe
(or organized as such.)*

LONDON, July 6, 1895.

From the Theosophical Society in Europe, in Convention assembled, to the Theosophical Society in America.—W. Q. Judge, President; Elliott B. Page, A. P. Buchman, C. A. Griscom, Jr., and H. T. Patterson, Eastern Members of the Executive Committee; Jerome A. Anderson and Frank I. Blodgett, Western Members of the Executive Committee.

BROTHERS:—We cordially thank you, and the many Theosophists whom you officially represent, for the words of greeting and fraternal sympathy expressed in your address to us when assembled with others in Convention as the "European Section of the Theosophical Society." The hand of fellowship which you thus extend to us across the ocean we gladly grasp in the spirit of good feeling and kindness in which it is offered. Workers in the same movement and for the same cause, sharing the same hopes and aspirations, inspired by the same ideal, we feel no separateness from you because of distance, differences in organization, or for any other reason. Holding as we do that the outer organization of any society exists for the benefit of its members, and not the members for the organization, we agree that the true unity of the Theosophical Movement throughout the world "does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Forms of organization, like all other forms, must change as their ever-living spirit breaks through the limitations which are no longer able to contain it; they must be changed as the mind discovers by experience that improvement is possible and necessary.

But no change of organisation or of form can affect the interior, real and permanent relationship between Theosophists wherever and however situated. It is clear that identity in outer constitution is no guarantee of inner unity; but it is also clear that inner unity can and should prevail irrespective of all differences in forms of government. Forms of government must vary as men and women differ in language, race and character; but as we have all

proclaimed on many previous occasions, no such differences should be a barrier to Universal Brotherhood.

Therefore we face the future side by side with you as comrades, as coöperators in an ancient but never-dying Cause. Fellows in a movement which is the child of the ages and of our continued hopes, we must mutually share the responsibility for the future success or failure of that movement in this century. May we, therefore, work together as brothers, and in a spirit worthy of the work to which all of us are pledged; and may this corporate and official answer to your address, which we hereby welcome, stand as a lasting promise and memorial between us throughout the years that are yet to come.

Fraternally yours,

(Signed) ARCHIBALD KEIGHTLEY.

*Chairman First Annual Convention of the Theosophical Society in Europe
(organized as such.)*

LONDON, July 6, 1895.

REPLY TO THE T.S. IN EUROPE.

*Archibald Keightley, Esq., M.D., Chairman First Annual Convention of
the Theosophical Society in Europe (organized as such).*

DEAR SIR AND BROTHER:—I have just received the official announcement of the action taken last July by so many European Theosophists in refusing to coincide with those who rejected in a most unbrotherly manner the address sent to the European Section, T.S., you then forming an autonomous Society and inviting me to be its President. Having at the time received telegraphic information of these matters I then in the same manner sent my acceptance of the office. I now formally and officially accept, and send you also my congratulations. I beg to ask that the letter to the European Section may be considered as to you. I can only add that I am sure you will now be able to push forward the attempt begun by our beloved H.P.B. to break down the solid walls of formalism and conventionality which now in Europe stand opposed to the truths and benefits of true Theosophy. This is your mission, and whatever be the outward apparent result your earnestness and sincerity will determine the reality of your success.

Fraternally yours,

WILLIAM Q. JUDGE.

AN EXPLANATION.

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The article entitled "Playing at Occultism," which appeared in FORUM No. 4 was not written nor seen by me before publication and should not have been printed. While it is true that certain Hindus have been pretending to teach and "initiating" here, frequently getting their audience from our Branches; and that certain members have accepted these Hindus and their teachings; taking new names of the Indian sort, such as Abhayananda, Kripananda and so on; at the same time I do not consider it as yet justifiable to name these people or to refer to their supposed motive or object. Therefore, as the responsible manager of the FORUM, I apologize to our readers.

WILLIAM Q. JUDGE.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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REQUEST FOR OPINION.

IT HAS been seriously suggested that none of the FORUM answers should have any name attached, so that readers may not know who writes them. Another reason offered is that readers would take the answers on their merits and come to independent conclusions, and that dogmatism would be prevented. To the contrary it is said, that we would thereby truly conceal the identity of the person replying but not thus compel readers to reason on the merits; and that many—indeed most—readers wish to know the opinion of well-known Theosophists, for none the less would reason be obscured.

I therefore request as many members as possible, who read this, to send in to the office their opinion and desire in the premises so that we may have a large number of views before considering any alteration.

WILLIAM Q. JUDGE.
President.

QUESTIONS AND ANSWERS.

QUESTION 38.

The effect of alcohol being degrading, why is it that a person under its influence will sometimes give expression to lofty sentiments and high moral teachings? A friend of mine knows a case of this kind. The person when in a drunken fit quotes many fine passages from the Bible and other sources.

W. Q. Judge.—The assertion in the question is too sweeping. Some of the effects of alcohol are degrading, and some are not. It has many good uses. The abuse of it is what is degrading. There is no necessary sequence between the degrading effect and the utterance of lofty sentiments in every case, and yet in many cases there is. It is well known that—just as happens in hypnosis—the effect of alcohol may sometimes be to dull the outer brain and release the recollection of the teaching in early life of religious or lofty sentiments. This is like a phonograph which, as a machine, may repeat any good thing; the drunkard has become a maudlin machine. But the inner memory cannot be made drunk, and it is that memory which brings out the expression of lofty sentiments. In the same way morphine, more degrading in effect than alcohol, causes the taker sometimes to utter high sentiment and write magnificent literary matter.

QUESTION 39.

In the Key to Theosophy, p. 161, it is stated that "after death it (the Ego) receives only the reward for the unmerited sufferings endured during its past incarnation." Is not this sufficient authority for the view that much of life's suffering is unmerited.

Joseph H. Fussell.—If the querist desires "authority" for his views he should read the note appended to the above quotation in which it is stated that "the words are those of a Master." But the meaning and application of the term "unmerited" is given a little further on in the same paragraph: "If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; and on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle

the human soul to the fullest consolation, rest and bliss in his *post mortem* existence."

If therefore the querist makes the statement in regard to "unmerited suffering" on authority, surely he should also take the meaning and explanation given by that same authority for the terms used.

But, putting authority aside, can we not arrive at a solution of the question from a consideration of the fundamentals of Theosophy. One of those fundamentals is the "universal reign of law" and this is the key or touchstone by means of which we may discover our true relation to the conditions and environments of life. Now, that any suffering should be unmerited implies in that particular case either the absence of law or something beyond and above the law. In either of these two events the "universal reign of law" is negatived and we should have to confess that our fundamental proposition is not true, that law is not universal.

Let us consider however in what position we should be placed if unmerited suffering were a fact. First of all we should be compelled to concede that happiness might also be unmerited and if the unmerited suffering is to be balanced by bliss in Devachan, what about the unmerited happiness? Is that to be also balanced; by suffering presumably in Kama Loka or the next earth-life maybe? Where would the matter end? All ideas of Karma, of sowing and reaping, would be nullified. And if so, we should have to confess that we had no longer the key to the exact Science of Life, that in fact we were no longer fully responsible but only partially so, if at all. The natural outcome of this would be that we should soon regard all the ills of life as undeserved and thereby would cease to learn the lessons and be helped by the discipline which suffering and pain afford in the light of the *unvarying* law of Karma. If this law does not hold in the least particular it cannot hold in regard to the whole, and our position would be no more reasonable than that held by those who believe in chance or the favoritism of a God.

But it will doubtless be objected that the words of a Master must be true. Let us therefore look at the matter from another standpoint. There are two natures, two egos in man; the higher and the lower. The lower ego lives simply in the present and with reference to time; it cares only for the things of the earth; it seeks pleasure and shuns pain; its memory is the memory of but one life, a few short years. The higher ego lives in the eternal, it lives with reference to state rather than time; it cares

only for the things of the spirit; it seeks experience but is above both pleasure and pain; its memory is not confined to one short life but is rather that of steps so far climbed on the ladder of evolution than of the small circumstances that fill so large a part of transitory earth-life. The sum total of its memory is expressed as character.

The real bearer and focus of Karma is the higher ego, not the lower. The lower ego is an instrument of the higher, an expression of it, and as such can only be held responsible for its own acts, and can merit only that which is the result of its own acts. Its life and all its accompaniments are effects of causes set up in previous lives and since it, as *lower* ego, never before had existence it cannot be held responsible for these nor can it be said to merit anything at all except that which comes to it as the result of its own efforts. But the real ego persists from life to life and is the *sutratma* or chain which links together the separate personal lives and by means of which it reaps that which it sows, neither more nor less, and for whom there is no pardon until it has paid the uttermost farthing.

Furthermore, not a single act or thought even is possible that does not affect others, hence much that we reap will come from or through others, and may apparently be totally unrelated to our own lives. But as we set in motion thought currents and cannot trace their effects, cannot tell even whom they affect, but yet are responsible for them, so may the results come we know not whence. We send out a thought at random and we reap a result seemingly by chance and unmerited. But only seemingly; suffering may *appear* unmerited but that is because we look only at the surface of things and cannot touch the inner verities. If life is guided by law, and effect unerringly follows cause, then there is no unmerited suffering. But if any suffering is unmerited then law does not rule our lives and we are like a ship at sea without rudder and compass. We can however prove for ourselves which is the true view, but let us remember that rudder and compass exist only for those who will use them.

QUESTION 40.

Was Jesus the only Avatar who asserted that thought and intent was as culpable as actual deed? A friend states that to be the case and therefore holds Jesus to have gone further in ethics than any other reformer.

W. Q. Judge.—The friend who states that Jesus was the only

teacher who asserted "that thought was as culpable as deed," should be compelled before being allowed to make a conclusion, to bring forward his or her authority. It would be found that there is no authority for such a statement but that history is directly opposed to it; Buddha always taught that the thoughts were the most important and were the actual deeds, the things in themselves, and that the outer deed was but the expression of a thought, and that only by good thoughts could we attain to perfection. In many ways this can be found in the Buddhist and Indian teachings and indeed in the teachings of all great reformers before Jesus. Buddha and his disciples taught that although a man might do a very charitable act, yet if he did not think charitably and if he was doing the act for the sake of gain or glory, it was his thoughts that determined the result for him. Therefore the thought which was not charitable was to be blamed. This shows how important they held the thought to be. Jesus having been educated in the schools of the Essenes and probably all the other mystics, all of whom dwelt upon the importance of thought, simply gave out what he had been taught.

QUESTION 41.

On page 10 of May FORUM, in answer to Question 5, appears the following; "Those actions which in the moment are like nectar, are, in the long run like poison;—and those actions which in the moment are like poison, are, in the long run like nectar;" (Bhagavad Gita). This sentence seems to indicate that one should always do that which is disagreeable; that that I would do, I should not do, and that that I would not do, I should do. We are all seeking the truth from a strong desire to know of the truth;—should we curb that desire and seek falsehood? For one I would like to see every man reap the full rewards of his labor;—should I curb that desire and despoil him (or assist) of those rewards? No man, however base, loves to be deceived, and there are some who do not like to practice deception;—shall we curb that desire and practice deception? Shall or should we learn to sip poison from nectar, and then nectar from poison? If so we must learn to love both; evidently there is something lacking in the sentence quoted.

Claude Falls Wright.—As the writer of the passage quoted, I may perhaps be permitted to reply. There is nothing lacking in the sentence quoted if it be taken in connection with the rest of the paragraph, which distinctly states that it is those actions which one *should* do rather than those actions which one desires

to do that are in the moment like poison and in the long run like nectar, and *vice versa*. The complete sentence in the *Bhagavad Gita*, chapter 18, states that that which arises from a *spiritual understanding* is in the moment as poison but in the long run as nectar, and that that which arises from sensuous desires is in the moment sweet as nectar but in the long run poisonous. This modification will explain the whole passage. It does not mean that one should always do that which is disagreeable, but merely that he should do that which arises from spiritual discernment. But as most men find more pleasure in doing things that are the result of the desires of the senses than anything else, it is often a truth that most of what we do not care to do is more likely to be spiritual than otherwise.

W. Q. Judge.—The confusion produced as shown in this question is due to the fact that *C.F.W.* did not quote the words of the chapter in question, and that the questioner did not consult the *Gita* for himself. It refers solely to pleasure or benefit or enjoyment and not to actions specifically. It mentions three kinds of pleasures. The first is due to a purified understanding and will appear in the beginning to the man who has lived in the senses to be *as* poison, that is, objectionable, but the end will be “as the waters of life,” because it arises from *satwa* or truth. This does not mean we are to seek for poisonous or disagreeable things. The second sort of pleasure is derived from our senses, seems sweet at first, but in the end will be as poison, being derived from passion or *rajas*. The third includes all those so-called pleasures which in beginning and end are bad in themselves. Looked at in this way and having read the chapter the questioner will not ask the question; he ought to read the poem.

QUESTION 42.

Is membership in the Theosophical Society to be regarded in any way or sense as that which is called in the Voice of the Silence, the “hall of learning?” If so, when unpleasant conditions arise are these tests applied to disciples to prove them? Is it always wise to continue these relations even when disagreeable and it seems impossible to ignore or become indifferent to them?

Dr. J. D. Buck.—I think membership in the T.S. is not “in any way or sense” necessarily entrance to the “hall of learning” as spoken of in the *Voice of the Silence*. One may be an F. T. S. for a

lifetime and be still in the "Hall of Ignorance." The outer form and association *per se* count for naught. It is one's fitness for and the *use* one makes of opportunities that determine progress and enlightenment. The second part of the question seems rather obscure. It were wiser to think that no "tests" are "applied" than to take such a stilted view of the most ordinary occurrences as to magnify one's importance and make a mountain of Maya over trivialities as is sometimes done. That a "relation" is disagreeable *may* be the best reason in the world for continuing it. As, for example, when it can be found by a little honest self-analysis that the disagreeableness is one's own fault. It is often far wiser to ignore and finally become unconscious of disagreeable things and thus by self-conquest advance from the Hall of Ignorance (Maya) to that of "Learning." The whole of one's life-experiences become "The Hall of *Probationary Learning*" when one has started on the Path, and the first step on the Path is the determination to conquer self, and so become "the knower of *All Self*." To one who is thus determined membership in the T.S. offers many advantages, and yet few seize them and profit by them. They are too conscious of "unpleasant conditions," and, instead of setting to work to improve these conditions, they dwell upon, magnify and scold about them till they become themselves "disagreeable" critics of others, and carpers. The true disciple *will find his way* and allow nothing to deter him; unselfish, yet self-centred and serene in the hottest fight. Patience, helpfulness and unselfishness lead to *Divine Compassion* which is "Alaya's Self" and so one enters AKSHARA.

QUESTION 43.

Do monsters of depravity ever seek rebirth through any but mothers of like character?

W. Q. Judge.—I would like to answer this question so as to satisfy the questioner, but it being a question of statistics it is not possible to be exact from want of data. The question seems to bear the inference that the questioner thinks monsters of depravity seek mothers of like character. But is this so? Do we not know that all through time very bad men and women have been born of virtuous, righteous mothers. It was the mother's Karma to be so unfortunate. In Indian history there was a monster named Kansa born of a good mother; doubtless the mothers of Nero or other wicked Roman emperors were good women. All this being the case, we are at liberty to assume that sometimes

monsters of depravity obtain birth through mothers of opposite character. If we were to insist on the opposite, then we must say, in the case of great sages and Avatars, such as Buddha, that they only seek birth through mothers who are great as they; but this is known not to be the case.

QUESTION 44.

When the disintegrating principles leave behind them the Skandhas, and these skandhas are the seeds or seed for the next personality, do all the skandhas enter or build up the present personality or are there some skandhas left on the screen of time that will enter or build up some personality in the future? Say the second, third or seventh from the present one?

Julius C. Hug.—In answer to this question I would say, like an actor on the stage who will represent a certain character through many scenes in different shades and lights, until the play is ended, the next evening the same actor will represent a different character altogether and probably similar to the one the evening before. In order to do this the actor is compelled to select from the storehouse different material in clothing and language, but it is the same actor. So with the reincarnating Ego it will build up one good quality after another, and for each quality there are several reincarnations required when a certain quality is built up to a certain point then the play is ended for the time. Then the Ego selects from the storehouse the proper materials for the next play. According to the above it would seem that a different set of skandhas would be required, some of one personality and and some of another.

QUESTION 45.

What is selflessness and wherein does it differ from unselfishness?

H. A. Freeman.—Selflessness is entire self-abnegation in the performance of duty.

It is broader and more comprehensive than unselfishness which merely disregards personal advantage. Unselfishness relinquishes freely and cheerfully and finds pleasure in the sacrifice.

Selflessness considers neither consequent pain nor resultant pleasure in its operation but compels itself always to

“Hew to the line

Let the chips fall where they may.”

Selflessness ignores distinctions while unselfishness may discriminate through sentimental preference.

In selflessness the impulse is unswayed by personal desire, personal hope or personal fear. With respect to self, it is entirely automatic, though always conscious regarding its object. The story of Casabianca wherein

"The boy stood on the burning deck
Whence all but him had fled,"

and there remained until he perished, vainly awaiting his Father's permission to save himself, illustrates the idea of selflessness.

Buddha offering himself to the starving tigress and her cubs pictures selflessness, and the Nirmanakayas renouncing Nirvana to share anew the sorrows and suffering of their weary pilgrim brothers, condense the spirit and meaning of selflessness into an attribute little short of divine.

QUESTION 46.

Is the will of man a higher, or the highest mental action of the man, or a something above and beyond the mental? Is it the Divine in man to govern ("Know ye not your body is the temple of the living God") or is there an animal will; a mental or intellectual will and a Divine will? Or, more simply, a Divine will and an animal will?

Dr. Jerome A. Anderson.—The will is an impersonal force; as universal as Jiva; an aspect of the Absolute itself. All forces in nature have their positive and negative aspects, or potent and latent states. Will seems to be the potent aspect of desire, or desire passed into action. As we are taught that "desire first arose in It," so will may also be traced to the Absolute. Therefore there can be no subdivision of will into intellectual, animal or spiritual; if desire arises upon any plane, will must follow for the satisfaction of that desire, for will is but the impersonal force carrying out the decrees of desire. Upon the spiritual plane, desire arises from compassion; upon the intellectual, from thought; upon the animal, from sensation. Where one centres his consciousness, there does his will become active; it increases in potency as we approach the divine and this enables the "higher will" to overcome the "lower." The spiritual will, or will acting upon the spiritual plane, transcends the will acting upon the intellectual plane, and this, the will acting upon the animal plane. Therefore it is possible to control the thoughts arising from sensuous sources, and so "kill out (sensuous) desire."

QUESTION 37—(continued.)

What theosophical reasons are there for preferring cremation to earth burial?

70³ *W. Q. Judge.*—I find in the answer to this question which appeared in September, some statements regarding the Egyptians to which I would like to take exception on the ground that they cannot possibly be proved. It is said that because the Egyptians thought the soul could not gain its freedom until the body disintegrated, they therefore embalmed the body in order to chain the soul to it. I cannot agree to this at all. And all that we read of the aspirations for freedom and desire to be with the Gods which the Egyptians indulged in, would tend to show that if they knew how to allow the soul to gain its freedom they would not try to prevent it by making it stay in a mummy.

The answer then goes on to say that the soul being thus cut off from physical life and pent up in the body with its desires, it there had to fight its own nature, and if it did not succeed it had to fight again; this, the answer said, enabled the soul to have immense power upon its return to earth where it might achieve union (with the highest) without difficulty. It seems therefore from this that for a time at least it would be better to be a mummy than a man. I do not agree with the propositions made, they cannot be proved, and I do not think they can be shown to be anything more than fanciful; at present I do not know of any book or record in which there is any account or hint of this doctrine.

PRICE OF FORUM—NEW SERIES.

Many requests having been made by members and outsiders for additional current and back numbers of the FORUM, the Executive Committee has fixed the price of these at 10 cents per copy. The May number is out of print.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

DESIRES AND PASSIONS—KAMA.

Different classes of desire. Those related to physical existence; bodily appetites and tendencies. Those of the mind, such as pride, ambition, etc. Higher desires for spiritual progress. How all these are often intermixed. From what does desire arise? Is it from polarity or what? Desire expressed in animal and other kingdoms. Correspondence or likeness between chemical affinity and desire. The difference between the two. The position and relation of desire to and among the other human principles. Compare this with the view of modern psychology. Relation between will and desire. What is weak will? Is there absolutely such a thing, or is the "weak willed" one who has many desires pulling in various ways?

REFERENCES.

Ocean of Theosophy, chap. vi.



CYCLES.

A comprehensive law of nature. To be found without exception in the growth of all beings. A key to the future. Vibration the basis of it. Originates in the ever-seeking of the two poles of nature to unify. The separation of spirit and matter at the commencement of existence causes a tendency of the one to pass to the other and *vice versa*. From this results vibration. To be found in all departments of nature; day and night, summer and winter, heat and cold, waking and sleeping, light and darkness, life and death; a perpetual series. Hence reincarnation the necessary conclusion. Application of the law to racial development, to wars, to famines, etc; also to the growth and fall of civilizations. Men, races, planets, universes, cosmoi ruled by this absolute, immutable law.

REFERENCES.

Five Years of Theosophy, article "Theory of Cycles;" *Ocean of Theosophy*, chap. xiv.



NATURE'S FINER FORCES.

Intelligent appreciation of the finer forces of nature necessary. Science takes no account of the action of these forces, it merely observes their effects. The growth of trees and animals resultant from action of intelligent energy. Ancient Aryans taught that there were seven different forces corresponding to the seven senses—two of which are not now known to the ordinary man,—called the mahabhutas or tatwas by the Hindus. The action of Purusha or Spirit in Prakriti or Matter throws it into seven different conditions and causes it to generate in seven different ways. On our planet this produces the seven kingdoms, *i.e.*, the three elemental, mineral, vegetable, animal and human.

In the Cosmos it produces the seven hierarchies of spiritual beings and planets. All nature an outbreathing and inbreathing. Man only lives by such action. The finer currents of nature also subject to the same law, hence positive and negative. Astral light the field for play of grosser forces exercising in this sphere; hence not recognized by ordinary men. Many finer currents in the body than those passing through the veins, arteries and nerves. Hypnotism indicates the existence of some of these; clairvoyant sight, that of others. The mind the great controller and exciter of these currents. By controlling the mind the body can be overcome, and through that the whole of nature; placing all under the dominance of spiritual perception.

REFERENCES.

Nature's Finer Forces: Occult World (letters of K.H.); *Modern Theosophy: The Astral Light*.

 THE EGO.

Two phases, higher and lower. In theosophical terminology differs from the Higher Self. *Key to Theosophy* should be carefully studied for such definition. The ego commonly called manas or human mind or soul. Lower ego the personality with its desires. The higher ego that phase of the human soul united to the spirit. Object of attainment to unite the higher and lower egos. This is accomplished after death by most persons. The aim should be to complete the union before death. Initiation.

REFERENCES.

Key to Theosophy, sections, ix x.

 NOTE.

Some members have taken the statements of these syllabusses as being didactic and authoritative teachings. They should not be so taken as they are merely analyses of theosophical subjects made by different persons and are intended simply as suggesting certain lines of thought, study, and work. They are an attempt to fill a long-felt want among the Branches and to give each centre a good outline for discussion at its meetings; but nothing more is intended, and they should not be taken as authoritative.

 THEOSOPHICAL NEWS AND WORK.

BEACON T.S. was chartered September 30th. This is a branch formed in Boston, Mass., for the purpose of doing special work amongst the laboring classes. It is formed by old members of the Boston T.S. demitting therefrom. This is the 85th branch on the roll.

SIRIUS T.S., chartered on September 30th, is one situated at North Yamhill, Oregon. It begins with nine very earnest workers and is the 83d branch on the roll of the T.S.A.

BELLINGHAM BAY T.S. was chartered on September 30th. This Society is located in Fairhaven, Washington. The charter was signed by six applicants and there is every prospect of active work being done in that city. This is the 84th branch on the roll of the T.S.A.

UNITY T.S. is the name of a new Society formed in St. Paul, by the members of the old St. Paul T.S. ratifying the action of the recent Convention. The old St. Paul T.S. agreed to disintegrate after the Convention, not all the members agreeing with the action there taken, but the branch itself did not unite with the incipient "American Section T.S." The members of the Unity Branch consist of nearly all the active members of the old St. Paul T.S. Great work is expected from the Unity T.S. This is the 87th branch on the roll of the Society. } P

SUNDAY MORNING public lectures on Theosophy during the season are to be given in Chickering Hall, New York, by Mr. Claude Falls Wright. It has been felt that there was a decided want in the absence of Sunday morning lectures in New York on Theosophy. Christian organizations, ethical societies, and liberal churches all hold services at that time, but Theosophy, up to the present time, has not had a single public meeting of any description. Moreover it has been thought by some that there would be advantage in having the same lecturer for a long period. The lectures will begin on October 13th, at 11 a.m., and be continued every Sunday morning. This work is under the auspices of the Aryan T.S. and largely the work of its trustees. The hall holds about eighteen hundred people.

WILKINSBURG T.S. was chartered on the first of October. This branch has been formed in Wilkesburg, Pa., and consists of several members from the Pittsburg T.S. and three new members. The branch's work will be especially in the town of Wilkesburg where much work can be done. This is a development of Karma Lodge. The Secretary reports that "the attendance at the branch has been regular and interest steady. Each member is down on the syllabus to read a paper or speak; all are willing to do all they can. The class for the study of *Theosophical Manuals* meets every Monday night. Regular meetings are held Thursday evenings at Karma Lodge. The interest and activity of the members makes up for the small number. Papers on *Prana*, *Universal Brotherhood* and *Man: how many Souls has He?* were read during September. The syllabuses are very dainty though inexpensive affairs. More members are coming in soon, and interest is growing in Wilkesburg." This is the 86th branch on the roll.

NEW ENGLAND COMMITTEE FOR THEOSOPHICAL WORK.

An application has been received from the New England branches to establish a committee such as that formed by the branches on the Pacific Coast and in the Central States. This matter is to come before the Executive Committee T.S.A. and as soon as passed upon full details will be given in the FORUM.

REPORT OF CENTRAL STATES COMMITTEE.

Mr. Harding is still in Indiana, having worked there continuously since the latter part of June. From Ohio we have reports that the Cincinnati and Toledo Branches have opened their fall work, the latter having secured new rooms made up an attractive syllabus for the next three months' labor. The Dayton Branch has just got into new quarters. From Hartington, Neb., we have notes of activity. Rapid City, South Dakota, has a branch composed of gentlemen, who write us cheerful accounts of their new home and weekly meetings. They however ask for suggestions that will lead to interesting the ladies. Dana Branch, of Sioux City, is busy with both branch and propa-

ganda work. Last week Bro. Wade went to St. Paul under the auspices of the C.S.C. to see if he could assist the branch, the visit has resulted in the forming of a new branch, which they have named Unity. It has its rooms in the Endicott block and meets every Wednesday and Sunday evening. This branch appears to be made of energetic material which promises effective work. The general reports from the other branches in this territory indicate an unusual activity.



THE STATE AND PROGRESS OF THINGS.

The action taken at the Boston Convention last April has had an enormously beneficial effect. It insisted on brotherhood; it shook up—and sometimes out—those who were lazily floating or who lived for mere formal theosophy; it inspired the earnest. Greater strength is observable. Members continue to come, branches spring up.

In the month succeeding the Convention more new members were taken in than in the same time during 1894.

Disaffected spots, previously known as active centres, presented in each case a loyal and large number eager instantly to work. Other disaffected places, previously inactive and hence equal to a cipher at all times, need not be counted, they would soon have been dissolved in regular course.

Instantaneous action followed the Convention. It closed on Sunday. Monday morning the new forms of charters and diplomas were drawn and as soon as the lithographer could be had were put under way. Circulars were being printed before two days. Soon after the new FORUM was planned. Then the Central States branches formed a committee for work and have ever since been active. Summer was not allowed to stop the machinery. If the movement had a single tremor it was too small to be seen, and the onlooker could not observe anything but growth of activity. The simple change made was a few days' talk and then the whole public forgot that and looked, as they still look, to the Theosophical Society in America.

In Australia also the influence of the T.S.A. has been felt. Nearly the whole of the Sydney Branch has applied for a charter under our constitution. The question is now under debate in Australia and New Zealand, whether a Theosophical Society in Australasia will be formed or whether these branches will come under the jurisdiction of the T.S.A. The reason for this action on the part of the Australasian members was on account of the country having been overrun by circulars such as were distributed about the United States before the action of the Convention; and their desire is for work and to get rid of these untheosophical barriers to progress.

The following is a list of all the branches now forming the T.S. in America, that is, of all those branches who have properly united with the T.S.A. and have their charters endorsed. There are other branches yet to come in and which are simply waiting until the winter session begins for their Society to vote upon the question of sending the charter for endorsement. It will be seen that there are 14 new branches added to the list.

Arjuna (St. Louis), Aryan (New York City), Malden (Mass.), Golden Gate (San Francisco), Los Angeles, Boston, Cincinnati, Krishna (Philadelphia), Vedanta (Omaha), Point Loma (San Diego), Varuna (Bridgeport), Isis (Decorah, Iowa), Milwaukee, Brooklyn, Santa Cruz, Blavatsky (Washington), Excelsior (San José, Calif.), Kansas City, Aurora (Oakland), Narada (Ta-

coma), Stockton (Calif.), Triangle (Alameda, Calif.), Eureka (Sacramento), Dana (Sioux City) Hermes Council (Baltimore), New Orleans, Seattle, First T.S. of Jamestown (N.Y.), Pittsburg, Memphis, Fort Wayne, "H.P.B." (New York City), Soquel (Calif.), Salt Lake, San Francisco, Providence, Olympia (Wash.), Hot Springs, Kshanti (Victoria, B.C.), Cambridge, Blue Mountain (Elgin, Or.), Indianapolis, Westerly, (Mass.), Kalayana (New Britain, Ct.), Santa Rosa (Calif.), Dayton, Wachtmeister (Chicago), Bulwer Lytton (Rapid City, S.D.), Englewood (Ill.), Columbus, San Diego, Syracuse, Redding (Calif.) Sravaka (Marysville, Calif.), Corinthian (Corinth, N.Y.), Lake City (Minn.), Macon, Somerville (Mass.), Orient (Brooklyn), Gilroy (Calif.), Keshava (Riverside, Calif.), Denver, Buffalo, Seventy-Times-Seven (Sacramento), Santa Barbara (Calif.), Tathagata (San Ardo, Calif.), Sandusky, Meriden (Ct.), Bristol (Ct.), Lynn, Lowell, St. Helena (Calif.), Roxbury (Mass.), Venezuela (Caracas), Nashville. And in addition the following new branches: Loyalty (Chicago), Hartington (Neb.), Newark, Beaver (Toronto), Prometheus (Portland, Or.), Manasa (Toledo), Minneapolis, Sirius (North Yamhill, Or.), Bellingham Bay (Fairhaven, Wash.), Beacon (Boston), Wilkinsburg (Pa.), Unity (St. Paul), Yonkers (N.Y.), and Warren (Pa.), making a total of eighty-nine branches on the roll of the T.S.A.



THEOSOPHICAL RECORDS AGAIN.

Under date of September 7, 1895, Col. H. S. Olcott issued a circular intended to disprove the Boston claim of the *de facto* character of the T.S. under his rule. It consists of two documents, one signed by William Q. Judge and the other by A. Gustam. To these are added remarks by Col. Olcott. The two papers are to the effect that he may practically do as he likes while away, but they do not remove the centre from New York, nor do they support the Colonel's claim or validate his acts. There are several reasons why this is so.

First, the papers are illegal, mere scribblings by himself and Mr. Judge in those old days.

Second, there never was a quorum present.

Third, they are not in any book, as he says, for the original minute-book of the T.S. is in New York City, which it never left. Col. Olcott wrote Mr. Judge not so long ago asking him to send that minute-book. We can print his letter if he likes.

Fourth, in order to make the proceedings legal, so that subsequent acts under them would be legal, it was necessary to issue a call for a full meeting. This was not done; no one was notified, because then none would come, and Olcott wanted documents of some kind or another to show when he went abroad, intending afterwards to have everything made regular.

Hence, as shown at Boston, his subsequent orders and executive meetings, carried on without call in most cases, were all *de facto*. If he had issued a regular call, then the meetings at New York would have been regular and succeeding acts valid.

The two papers published in the circular were written at the flat occupied by H.P.B., in West 47th street, New York, and doubtless she was counted in as part of any proposed quorum; any chance visitor would also be counted. Nobody cared, for the real theosophical movement was then, as ever after, in the hands of H.P.B. and her unseen helpers. None of those cared for form-

alities but were looking for workers. And she, later, laughed at his forms when in 1890 she declared herself "President of the Theosophical Society in Europe."

SOME CORRESPONDENTS ANSWERED.

A.N. No, the largest number of circulars in the "Judge" case were not issued by Americans. The defendant himself issued only two—both necessary, and far apart.

B.D.C. You are quite right that our duty and best policy are to drop the old fight; but in reality the American public and T.S. have dropped it long ago. The press in fact knows but one Society, that is, the Theosophical Society in America.

T.E.H. No indeed, Universal Brotherhood does not require you to admit a tramp to the privileges of your home. Use your common sense please, and recollect that Nature is one great whole compounded of diverse elements.

N.T. Marriage is *not* discouraged either by Theosophy or the T.S. Indeed marriage is a part of Theosophy, and the T.S. is not in being for the purpose of upsetting the relations in life. Be careful not to spread pernicious doctrines.

C. We cannot stop nor prevent individual dogmatism, folly or authority-worshipping. Many people are very foolish and will try to force their ideas on others, or persist in allowing the headquarters or someone to think for them. No one but the offender can be held responsible. An earnest, clear thinker will speak forcibly, but he must not be blamed because many are convinced.

P.N. It seems to me as if you and your friends did small thinking on the question you put. The right to nominate is only the right to suggest a name; after nomination there is to follow election. Hence all that the President of T.S. in A. has, is a privilege to be the first to nominate his successor. Voters may not agree with him. It is not sensible for you to consider that any "popery" lies herein. Why not move next year to define the meaning of the nomination-right as it appears in the Constitution.

C.K. If your FORUM did not reach you it is because you did not give the right address. On examining the entries it seems you changed your address and did not notify of that either.

NOTICES.

Lotus Circle Songs bound in cloth can be had by writing to the PATH. There are 24 pages, and the words and music are printed together very clearly so that they are easily read.

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Branch Secretaries or officers will please send to the President's office at Headquarters at as early a date as possible the hours and dates of the public and private meetings of their branches so that the office will be able to instruct any visitor or member of another branch desiring to attend the meetings, as to its dates, etc. This is important and should be attended to as soon as possible.

NEW SERIES: NO. 7—NOVEMBER, 1895.

THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The T.S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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REQUEST FOR OPINION.

A VERY large number of replies have been received in response to the request for opinion made in the last number of the FORUM. The great mass of members are in favor of the continuance of the publication of the names of the writers answering questions in the FORUM—ninety per cent desiring this—and therefore this system will for the time being be maintained. The majority of the letters received gave as reasons for their views that the FORUM would lose much of its interest if the names of writers were not added, most of the members adding that they were quite able to discriminate upon the merits of an article without a forced ignorance of its authorship. Others held that as the FORUM was really the only means at present that many members have of communicating with each other the names should be continued, so that all thinkers might thus be brought into contact; the possibility of dogma being small in the face of so many individual opinions.

QUESTIONS AND ANSWERS.

QUESTION 47.

Does each atom of matter contain an ego and will matter eventually become spiritualized? It is the object of spirit to purify matter? Are we to become all-wise before we can finally be separated from matter?

J. H. Fussell.—In answer to this question, strictly speaking, we do not know anything about the atom. Science merely postulates atoms but does not know anything directly about them. The furthest back that science can go is to the molecule which is the ultimate phenomenon that it knows. We cannot even say that an atom is phenomenal. Supposing however that the atom does exist as a phenomenal something, then certainly back of it must be the one life, and whether this one life be considered simply as a unit manifesting in phenomenal matter, or as expressing itself as an infinite number of lives each of which again expresses itself phenomenally as an atom or a molecule, it would then I think be correct to say that this one life, or these many lives, will eventually attain to the human stage and express themselves as egos.

The terms "matter" and "spirit" are often misleading, and we are liable to forget that in many instances they are used as being the complementary poles of one and the same unknown Life, or whatever we choose to call it. If this be so then we shall find them coexisting on all planes of manifestation, but spirit will never become matter nor will matter become spirit. The two will ultimately merge into that which is neither spirit nor matter, but is the unmanifested Life. If, however, we use the terms unmanifested and manifested and say that that which is unmanifested descends into manifestation, passing through all the planes from the highest to the lowest and then returning to the unmanifested, the wrong use of these words, spirit and matter, is to some extent avoided. All that we know of life is that which is connected with manifestation, but the goal to which we must some day attain is to rise above manifestation and link ourselves once again with the source of all things, the unmanifested. In order to do this, that is, as expressed in the words of the question, to become separated from matter, we certainly must become all-wise so far as the present, manifested world is concerned. But when all things have attained to this state then a new period of

manifestation will begin in which we shall be able to attain to still greater heights of consciousness.

In this sense it is our duty to purify matter, or that which we know as the manifested world. But what we really do is to help those lives which are manifesting in lower forms than ourselves, so that they may rise to higher planes, as we are being helped—unconsciously for the most part—by those beings who have attained to still greater heights of development than ourselves. We cannot as yet give this help to any extent consciously, but the truest way to help is, in my opinion, by a performance of our own proper duties and by keeping our lives and thoughts pure. For in this way we can not only receive the influences which are transmitted to us from higher sources but also be a channel through which these influences may be handed down to the lives below us.

QUESTION 48.

If a vow of serious import be registered, and a more or less sustained effort be made to keep it, will the personality of the next incarnation be forced to take the same oath?

W. T. Hanson.—That would depend upon the motive which caused the vow. To force a future personality to renew a pledge made in the incarnation immediately preceding, the motive for taking the pledge in the first instance must be recognized as having its origin in the permanent, immortal nature, in that which endures from incarnation to incarnation. If the pledge be made in response to a personal desire, and more particularly if such be contrary to the true intention of the soul it would not necessarily follow that the next personality would be brought face to face with the old vow. The fact that considerable effort had been expended to conform to the pledge in a previous life does not alter the case. Of course all endeavor however directed will have effect in character which inheres in the individuality, and effort to keep any pledge will increase the control which the ego can exercise over its personalities, but I do not think that a future personality should always have to renew and discharge an obligation undertaken by a former one. It is perhaps quite true that the motive arising in the higher nature, after descending through the intervening world may finally be reflected in the lower nature as a desire for improvement leading to the taking of a given pledge, and that this motive having been imperfectly manifested will induce in the next personality a desire leading to taking of some similar or higher pledge, but not necessarily the

same one as before. The extent to which the new pledge differs from the old will depend upon the degree, either greater or less than before, in which the new personality successfully reflects the higher nature. The more perfect the reflection the better expression will the personal nature of the higher motive, and more elevated will be the consequent pledge.

But when the registering of the vow in the first instance is recognized as being directly from the higher nature without any personal coloring, the conditions are different. In this latter case the individuality has already succeeded to some extent in making the personality conscious of the influence from above. The personal man will have begun to suspect that he is not the all and all of himself, and the basis of his being and self-conscious life are certainly something other than he has theretofore considered it. The connection between the higher and lower ego has become more definite and the latter is beginning to realize that he is governed by the former. In reality it was never otherwise. The personal self may and does consider itself to be the cause and master of its own actions, but this is a false notion and an illusion. Now when this illusion is beginning to be dispelled, the individual is obtaining a firmer hold upon the personal man and the basis of conscious identity is moving from the external to the internal; a manifestation which having been brought about in one incarnation should also occur in those succeeding. Therefore, as a pledge taken in response to influences coming directly from the higher nature can only be in accord with the objects of that higher nature,—the Enduring Man whose purposes do not vary,—each succeeding personality will be brought face to face with and forced to renew the pledge once consciously taken, and having in its fulfilment the attainment of those higher ideals.

It can be taken however as quite possible, even probable, that in the incarnations next in succession, there may be no formal oath, that is, no written pledge for instance, and there might be for a time entire incarnations in which there were none, but it is to be born in mind that the mere written registration of such a vow is nothing in itself except perhaps as evidence of the intensity of the internal aspiration, and that the absence of outward evidence does not necessarily prove non-existence of the unseen fact. The old pledge will be present in a far more strenuous effort to correct fault, to overcome difficulties obstructing the way to something beyond a personal life. This would arouse into action the downward tendencies of the nature so that the lower self would fly into open rebellion against the dictates of the

higher, writhe under and refuse to obey its behests, deny the right and wisdom of its injunctions. Sagacity, cunning, the most ingenious arguments and subtle reasonings would be brought to bear, first one and then another, and then in combination, and if these avail nothing resort would be had to pleading and entreaty. The animal would know that not only was he fighting for his life as a ruler, but that defeat would mean servitude. All his own powers thus called to their highest pitch of action he would be assisted by those of the mind which contact with him has temporarily debased. These allies are not to be readily conquered: he who thinks so mistakes. What wonder is there then that the old spiritual pledge is not formally avowed? But it is still in force. If this were not true the fight would cease, and that does not happen. Sophistry and entreaty are both useless. Tears are in vain. Something is fighting on the other side which is Inflexibility itself, which knows what it needs and will be content with not one jot or tittle less. This is the inner man, the Higher Self, pledges made to whom are not in dead words but in letters of fire, enduring forever.

QUESTION 49.

After 1900 A.D. will the Mahatmas cease to communicate with the leaders of the T.S.? Is it possible for the soul to become so depraved that it will cease to exist with no chance of arising again?

J. H. Fussell.—It does not at all seem reasonable to me to suppose that the Mahatmas will cease to communicate at any time with those who have risen to that point where they can be communicated with. If any member of the T.S. or anyone outside of this Society has reached to that point where he has become conscious of the Mahatmas, and has thereby opened for himself a door of communication between him and them, the only way in which that door could be closed would be through his own actions. The question has probably arisen from the statement that the end of the century sees the close of a cycle, during which it is possible to come into communication with the Mahatmas. That there are cycles during which it is more possible to open up communications with them than at other times, is not at all unreasonable and a single illustration will show that there are times during which special effort must be made if we are to progress at all even in the every day matters of life. Take the illustration of a man in a row-boat on the ocean attempting to get to land. He has to wait until he can come in on top of the wave. If he

makes his efforts at the wrong time they are useless and he is only carried out again by the retreating waves. So it is also with a child swinging. If the child wishes to swing high he must make his effort at a particular time. The particular time during which our efforts may, if rightly directed, bring us into communication with the Masters is the last quarter of every century, and for those who have not made such communication during that time the door will remain shut until the next cycle. But those who have made the effort successfully will continue to reap the result of their effort even after the cycle has closed.

The reply to your second question would depend upon the definition of soul. If by soul you refer to the animal soul, the personal self, this certainly may become so depraved that it will eventually be annihilated. But if by soul you mean the imperishable spark, the centre of the life of man, called the monad, Atma-Buddhi, this of course, can never perish, nor indeed can it become depraved. For it is in itself divine. The animal soul is in no sense a permanent thing. It may rather be looked upon as a bundle of experiences, or as a vehicle by means of which experiences may be gained. It is the lower "I." If these experiences are good and pure and such that the divine man can assimilate, they are added to his nature and become part of him, and the lower "I" becomes united to the true soul; it is raised up to partake of the nature of the self. But if, on the other hand, the personal life is altogether evil, so that none of its experiences can be assimilated by the inner nature, this personal life is eventually lost and leaves no trace at all upon the true inner soul, *i.e.* the lower "I" which belongs merely to the phenomenal world and is not permanent in itself, perishes.

QUESTION 34—(continued.)

Dr. Herbert Coryn, in "Siftings," vol. vii, No. 2, page 9, says: "Every evening we must recall the events and even the thoughts of the preceding day; and we must devote some time also to going back through the years and noting all the events and deeds that have made us what we are. . . . We can note when we failed, when we sinned, and take lessons for the future."

Emily Mundy.—I should like to say a word regarding Question 34 in FORUM No 5, September, 1895.

In the *Voice of the Silence*, page 17, pocket edition, you will find these words: "One single thought about the past that thou hast left behind will drag thee down and thou wilt have to start

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to climb anew." "Kill in thyself all *memory* of past experiences. *Look not behind* or thou art lost."

It seems to me these instructions applied to the Lower Self to reach the Higher—I am sure much valuable time is lost thinking over the past. If the same amount of energy were put towards *concentrating* the Mind on the Higher Self I think more progress could be made than by retrospection.

If the object of our present existence is to gain experience, what we meet and gather each day is gain or loss, in so far as we have profited or failed to profit by the experiences through which we have passed. They are gone; why try to call them back? Look at each event, each thought, and each action in our every-day life, as they come to us—and profit by the experience—and then devote more or less time each day to the uplifting of the soul, by meditating on those high planes where dwells our Higher Self. This gives more strength, I think, than going over past actions. Instead of dwelling on what we *have* or have *not* done, act and live in the present, live up to your best each minute, then will the hours, days, weeks, present pictures of well-improved time.

I do not believe in "looking backward" for progress, for if the present is rightly spent there will be no need to recall past actions. Of course this does not interfere with trying to rise above the karmic effect of a careless thought or act. But the orthodox way of going over and over our past experiences and bewailing them seems to me a loss of time which might be spent in progressive thought and firm resolution.

"Therefore perform thou that which thou hast to do, at all *times* regardless of the event, for the man who doeth that which he hath to do without attachment to the result obtaineth the Supreme." (*Bhagavad-Gita*, pocket edition, page 25.)

QUESTION 26—(continued).

If a woman's relatives entirely disapprove of her studying Theosophy, is it right for her to relinquish that study—"counting their pleasure, their convenience of the first importance"?

Agnes Varian.—Every human being must act according to his own highest conception of right; irrespective of his own or any one else's pleasure or convenience. If the mental or moral food that is sufficient for his relatives is not sufficient for him, he has no right to starve himself to gratify their whims. Such a course would lead to the weakening of the character and will-power.

While carefully fulfilling every duty to family and friends one must recognize that he also owes a duty to his own soul which must not be neglected.

R. J. Cole.—I am reminded by this question of certain people that bring reproach upon the Christian sect. In some of them the milk of human kindness seems turned to gall and they are so austere and virtuous that they put themselves out of sympathy with most of the ordinary mortals around them. By temperament or discipline they seem to need no relaxation, and they come to regard joy and gladness as special instruments of evil.

I have known another class. They excel in professions of spiritual exaltation. They give largely of their goods to feed the poor, their names are sure to be heard in public places; but to those who are nearest them they are cross and irritable, exacting and repulsive, without patience for faults or sympathy for shortcomings. They have the keenest perceptions when a bad motive lurks anywhere or a weak point in the character of others exist, but they are equally obtuse in perceiving a wish in others to please them or an earnest effort to do right which is often thwarted by circumstances. Some illiterate and clumsy servant after many heartaches lapses into this conclusion: It is no use to try to do right. Now Theosophy and Christianity as taught by Christ are essentially one. All their precepts are designed to make us one in feeling with those around us.

We can urge a man to cultivate his intellect by appealing to his pride or his selfishness; but the moral nature is only reached through the realm of feeling; and unless we feel with people we cannot reach what is best in them and help it to grow and dominate the personality. Where our lot is cast our duty lies. Those that are nearest are the ones that we help or hinder, and if church-going, public profession or metaphysical studies do not make us sympathetic, do not help us to find the feeblest rays of soul-life in others and make us wish, in some degree to bear one another's burdens then our family or our nearest friends have a right to object to our continuing any study which diverts what is their rightful possession.

Marietta McAuliff.—My excuse for again reverting to this much-discussed question is the, as it appears to me, great importance of the subject, which involves a principle to be met and settled by every soul somewhere along its line of evolution—the *right* to be free.

Although we should consider the happiness of others before consulting our own pleasure, ought we not to take into account whether the sacrifice demanded is in reality a benefit or an injury to the one asking it? In such a case as being required to give up all study and attendance in the Theosophical Society would it not be a detriment to the one making such a demand? It is no help to anyone, either now or in the future, to indulge the selfish propensities, because they grow by what they feed upon; thus it brings upon such a person the retribution of his or her karma. The motive underlying such a request or demand can be no other than selfish or due to gross ignorance, and neither is a safe guide for our souls.

While it may be the karma of a man or woman to enter such restricting conditions, it need not be their karma to passively submit to the dictates of another, thereby permitting the condition to master them. Such an attitude carried through life may very well drag one down into a state of depravity. The kingdom of heaven must be taken by violence, and the experience under discussion amounts to the subjugation of matter. Why look upon it as a punishment? Rather let us say it is a situation needed by the ego to strengthen the will.

Theosophy *is* a matter of the heart and life, but the heart must be educated to respond to good. Knowledge precedes right behavior; and if the Theosophical Society is the best channel we know through which the truth can flow to us, is it not well, is it not necessary to keep in the current that will bear us into the light, so enabling us the more certainly to be of assistance to others? How much easier oftentimes to yield, thereby restoring our home to more harmonious conditions, how much easier than to carry the struggle to a victorious issue!

In matters conceived by us to be for the eternal welfare it is *not* right to submit to any living being. Who is he who dares to say to the hungry soul: This shall be thy food; so far shalt thou go in search of truth and no farther?

Each one must be the judge for himself as to what constitutes progress. So long as no duties are neglected (and who shall say what is the duty of another?), so long as the time be not given to the society that belongs to another, then I believe the demand to give it up need not be heeded, let it come from whom it may.

To yield seems to be an attitude more peculiar to women than men. Is it that they are weaker willed or that the character of submission partially regulates the incarnation into the female form which may be an expression of weakness?

Those amongst us who are brought facing this problem stand at the parting of the ways. Upon the way it is solved depends our progress. It is the first step toward greater heights. "He who would be free himself must strike the blow." For this day has the ego toiled and striven that we make the choice between the voice of sentiment, mere materialism on the one hand, and the voice of God on the other. It will never be easier than now. This opportunity lost may not come soon again. Shall we not make the struggle that may bring us victory, the right to be free and independent souls yet working for the good of all, and, with heart fixed upon the Everlasting, walk fearlessly toward the future, strong in the knowledge that "he who overcometh shall all things inherit"?

QUESTION 15—(continued.)

What is the result of interference with karma? How does the diverting of a karmic probability in some other direction affect the final karmic completeness? Is it wrong to interfere with karma, or should it be allowed to work itself out uninfluenced?

S. A. P. Chase.—It seems to me one can interfere with karma and shift its action from one plane to another. If for instance one has acquired a method of overcoming physical ailments the result seems to be that unpleasant things visit him on the mental plane, and in the outer social surroundings and friendly relations.

We cannot break a law but it will "grind us to powder," so to speak. We had better think constantly, "Thy will be done," and learn in peaceful repose to take what comes on any plane, sure only that what belongs to us will come and always for our good. This fully acted on makes pleasant karma and also works out the old in the best possible way. Hence the substance of the old Bible is, "Have faith," and my new Bible, the *Bhagavad Gita*, seems to teach the same. "Leave all to me," "Think only of me," "Commit to me." In studying the Bible I find why David was great; when he sinned he immediately committed it to God—"Stayed himself on God." There is faith for you! Now as spirit is ever manifesting according to its own will as "the Whole" why should we not rest in what we do and in what everybody else does as according to law, and yet with our freedom (apparently) of choice, knowing that laws are many and just and so not bother ourselves about them at all, but live as well as we can and be free as God, and yet humbly patient and ever committing all to the Whole.

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SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.



CASTE.

Its origin. Four principal castes in India. Brahmans, Kshatriyas, Vaishyas, Shudras. Buddhists recognize no caste. Does Occultism uphold it? Exists in West as in East without being named. Theosophical Society's endeavor to destroy it. Universal Brotherhood and Caste.

REFERENCES.

Bhagavad-Gita, Theosophical Glossary.



SYMBOLISM.

Necessity for the study of this. Nature's productions all symbols of an underlying intelligence. Symbolism of the Hindûs and Egyptians. Serpent symbolical of wisdom; square, of matter; triangle, of spirit; crux ansata, of life. Meaning of interlaced triangles, of svastica, of pentagon, of caduceus. Seal of the T.S.A. Symbolism of cross and circle. Christianity full of uninterpreted symbols. Reasons for the power attaching to certain forms, such as five-pointed star.

REFERENCES.

Secret Doctrine; vols. i and ii, "Archaic Symbolism;" *Guide to Theosophy*, articles "Theosophical Symbolism," and "The Six-pointed and Five-pointed Star;" *Path*, vol. i, page 51, vol. iii, page 8.



EVOLUTION.

Known to the ancients. Modern science has merely revived it. Cannot be properly understood unless the soul is considered as a factor also. The *Secret Doctrine* teaches three kinds of evolution—body, soul, spirit. Meaning of "the stone becomes a plant, plant an animal, animal a man, man a god." Links between the kingdoms not found by science. Exist on other planets and globes. To understand evolution properly the inner spheres or heavens must be studied. Man's progenitors, astral and spiritual. Evolution of the mind and soul. Relation to karma.

REFERENCES.

Ocean of Theosophy, chap. vi, xv; *Secret Doctrine*, vol. i, chapter on Rounds and Races, vol. ii, chapter on Pitris; *Modern Theosophy*, "Planetary Evolution;" *Glossary*, articles "Evolution" and "Emanation."



THE THEOSOPHICAL MOVEMENT.

Theosophy in all ages and religions. The present T.S. only one manifestation of the movement. Occultism in connection with it. Historical evidences of its existence in the past. Revivification of the movement once every hundred years or thereabout. Duties of workers and members towards

the movement. Non-attachment to forms and mere organizations as such. Similarities existing between Masonic bodies and the present movement. Many societies, autonomous, with but one philosophy and aim—all parts of one whole. What is the real effort of the movement? How far is it possible to form the nucleus of a Universal Brotherhood?

REFERENCES.

Path, article, August, 1895; *Lucifer*, vol. i, No. 3, editorial article by H.P.B.

THEOSOPHICAL NEWS AND WORK.

BROOKLYN is to have another Theosophical Society. Some members of the Brooklyn T.S. have decided to organize a branch in the southern part of the city and do work there. This will make the third branch in that city. The name has not yet been decided upon.

CHICKERING HALL (N.Y.) lectures continue successfully. The audiences are increasing each Sunday. Last Sunday morning was wet, but nevertheless 600 persons turned out in the rain to attend the lecture. It is anticipated that in a few Sundays more the hall will be filled.

AT GRAND ISLAND, Neb., a Theosophical Society is about to be organized as the work of Dr. M. J. Gahan. Dr. Gahan is a well-known worker in the Society and has been an organizer of many centres, and we have no doubt that the new branch to be formed at Grand Island will do good work.

MR. E. T. HARGROVE continues a very successful tour. He has already lectured at Toronto, Buffalo, Toledo, Fort Wayne, Sandusky, and Columbus, and in every case reports are received at the headquarters of his well-doing. The lecture work is the most important in the Society and one by which it can best grow.

A GERMAN CENTRE for the study of Theosophy was started in October at New York City. The meetings are held Friday evenings at the headquarters. Mr. Gengenbach was elected president and Mr. Spengler secretary. Inquirers should apply for further information to Mr. Ferdinand Gengenbach, 330 East Sixth street, New York.

ARYAN THEOSOPHICAL SOCIETY has arranged for the following lectures during the month of November on Sunday evenings: November 3d, *The Scientific Basis of Universal Brotherhood*, Miss E. M. Daniell; 10th, *The Illusions of the Senses*, Miss K. Hillard; 17th, *The Zodiac*, H. T. Patterson; 24th, *The Riddles of Life*, J. H. Fussell.

KALAYANA T.S., New Britain, Conn., gave a reception on the evening of November 6th, which was attended by members of both the Meriden and Bristol Branches. At it arrangements were made to spread leaflets, etc., throughout central Connecticut. After the addresses refreshments were served and the remainder of the evening spent in social theosophic chat.

AMRITA T.S. has sent in its charter for endorsement as valid under the Constitution of the Theosophical Society in America. Amrita Society had ratified the action of the Convention, but as the Charter was not sent in the branch was not included in the list in the T.S.A. given in last month's FORUM. This brings the number of Branches on the roll up to 90.

HERMES COUNCIL T. S. decided on the 22d of October to surrender its charter. The work there has not in any sense gone backwards, but the members have decided that to retain the organization in Baltimore would not be the best thing at present. They have now reorganized themselves as a class and are doing work. Sometime they purpose to form another Society. The good work done in the past is not in any sense lost, and the time must come when Baltimore will have a very large and active Society. This reduces the number of branches on the roll to 89.

MILWAUKEE BRANCH T. S. A. seems to have entered a new cycle. Its pleasant headquarters are now open to the public every day in the week. A reading-table is furnished with current Theosophical magazines, and a well-stocked library is at hand; theosophical literature is also on sale. At the public meetings the attendance is more than trebled. A little group for study which promises well has been formed in the north side. A *conversazione* was given at the rooms, which has received much praise. The guests were seated around the room in a semicircle; each F. T. S. seated himself before a small group and talked upon some theosophical subject for ten or fifteen minutes. He then moved on to the next group, and in this way each member met every person in the room and—most important—kept *all* conversation upon Theosophy. The only refreshment was music interspersed at half-hour intervals. These gatherings will be held once a-month.

THE LOTUS CIRCLE at the Aryan Branch headquarters opened on October 6th with an attendance of thirty-two. The average attendance for five meetings has been twenty-eight, while the number of children present has been as high as fourteen. There are five classes: one for the study of general subjects, one for the *Bhagavad Gita*, a class for young ladies, a class for children, and one for the "little ones." It is noticeable that all who attend become deeply interested in the subjects studied. Short talks, with plain and practical illustrations upon such subjects as karma, duty, etc., begin the exercises each day. The interest manifested by the children in their talks and also in the questions asked at the close of the exercises upon the subjects talked of in the children's classes, shows a real appreciation of the truths taught. Everything of a sectarian nature is avoided, and the most devout church-member and the most pronounced sceptic can sit with us without embarrassment. We seek only to awaken and foster a love of truth and the desire for right living.

THE MANASA BRANCH in Toledo is in good condition and ready to enter upon the winter's work with energy. Those of the old branch who did not ratify the action of the Boston Convention have not disbanded, as through a misunderstanding it was stated in the August *Path*, but are holding meetings as a branch of the newly chartered American Section. It is true however that the majority of the enthusiastic workers, those to whom Theosophy is a vital issue, belong to the Manasa Branch of the T. S. in America. The Society opened its new rooms in the city, No. 407 Chamber of Commerce, on October 1st, and holds regular meetings on Tuesday evenings. A syllabus of discussions has been issued and the meetings are well attended. The *Secret Doctrine* class meets every Sunday evening, and a study class is soon to be organized. Mr. E. T. Hargrove has given two public lectures in the Church of Our Father (Unitarian). Both lectures were well attended, the second being crowded. In addition to the public lectures Mr. Hargrove gave two most helpful talks to the branch members.

ACTIVITIES IN NEW ENGLAND.

BOSTON Sunday syllabus for October: 6th, *Theosophy Applied to Life*, E. T. Hargrove; 13th, *Occultism*, L. F. Wade; 20th, *Am I my Brother's Keeper?* M. H. Wade; 27th, *We Reap what We have Sown*, M. J. Barnett.

MR. HARGROVE'S visit to the leading branches in New England has been of much benefit and has aroused the members to greater activity. He has struck the keynote of Theosophy in striving to make each individual realize that he, *in and of himself*, may be a great power in the work.

AT CHILMESFORD, a town near Lowell, Miss M. L. Guild of Cambridge lectured on *Theosophy* September 29th at the regular service of the Unitarian Church. The result was the formation of a class for study, which meets weekly with Mr. Scales, a member of the Lowell Branch living in Chelmsford. Mr. Scales says that the class, though small, makes up in enthusiasm what it lacks in numbers.

THE BEACON T. S. inaugurated a series of "brotherhood suppers" Sunday, November 3d. These suppers are to be served every week in a room in a large building where most of the labor organizations hold their meetings; therefore it is hoped that many of the thinking working men and women will attend. The suppers are to be followed by discussions on the social questions of the day in the light of Theosophy.

PACIFIC COAST ITEMS.

PORTERVILLE T.S. is about to send its charter for endorsement. The Branch has reorganized and will do active work this winter.

AT NEW WHATCOM, Wash., is to be organized a Society. This is a continuation of the excellent work done in that State, and which produced a short time ago the branch in Fairhaven.

MISS ANNE BRYCE is conducting a sewing-class at the San Francisco headquarters on Saturday afternoons to aid little girls in obtaining practical skill in sewing and at the same time to inculcate theosophic ethics.

THE PACIFIC COAST COMMITTEE has just issued a pamphlet on *Evolution of Manas*, a compilation from the *Secret Doctrine* and other works, by Mrs. Sarah A. Harris of Berkeley, Calif. It is a valuable work and neatly gotten up.

SAN FRANCISCO BRANCHES have given the following Sunday lectures at Red Men's hall: October 13th, Dr. Jerome A. Anderson, *Reason, Instincts and Intuitions*; 20th, Dr. Allen Griffiths, *Sleep and Death*; 27th, Mrs. Mercie M. Thirds, *The Philosophy of Life*; November 3d, Amos J. Johnson, *Nature and Function of the Soul*.

AURORA BRANCH, Oakland, has taken up for study the series of topics outlined in the FORUM, beginning with the first. Sunday lectures during the month were: October 13th, T. H. Slater, *The Three Objects of the T.S.*; 20th, Amos J. Johnson, *Nature and Function of the Soul*; 27th, Dr. Allen Griffiths, *Sleep and Death*; November 3d, Dr. Jerome A. Anderson, *Death and After*.

SEATTLE BRANCH No. 1 has reincarnated under the new name, Seattle Theosophical Society. We also have redecorated our hall or headquarters, so that we are looking quite fresh and youthful in our new incarnation. Mem-

bers of the branch never before displayed so much enthusiasm in the work of the cause as at present. Through and by the instrumentality of the members of the Seattle Branch lectures have been given this fall in Fairhaven, Everett, Snohomish, Port Townsend, Junction City, Leland, with a course of lectures in Quilcene; also in Renton, Fremont, Kirkland, Chico, and a number in Tacoma and Seattle. Blanks have also been sent from Seattle to organize a branch of the T.S.A. in New Whatcom, through the untiring efforts of Mrs. Ella G. Wilson and her able assistants, all members of the Bellingham Bay Branch. Reports from Victoria, Portland, Olympia and Tacoma show that great activity is continually manifested in the work in these cities. We are expecting Mrs. S. A. Harris of California from Victoria very soon to help the work along.



SOME CORRESPONDENTS ANSWERED.

W.H.F. Vegetarianism is not necessarily a part of Theosophy. Many reasons have been given in support of the principle, but at the same time the work is with the inner man more than with the mere external body. As H.P.B. rightly said, if vegetarianism were all, then cows and horses would be high occultists. It may be true that from the point of an advanced student it is better to take only that food which is nearest to nature, but where persons have been born into families that for centuries have been existing on animal food the change is often too radical for them to stand it. Common-sense must be exercised in connection with all these matters. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth this defileth a man."

J. D. No one can define your duty for you. There is no possible way by which another can point this out. Each one has his own nature to deal with, and unless he has deliberately turned against his higher intuitions he will always know what is his sphere of work. Of course there are many conditions of mind which custom and civilization have trained us into and which are liable to be considered as duties, and these have to be distinguished from the pure intuitions. If the best known in every circumstance is done then certainly you will not be to blame, and if afterwards you find that a better course could have been pursued then the mistake must be put down to a lack of wisdom rather than want of fulfilment of duty.



CIRCULATING LIBRARY.

All members are not aware that there is a Circulating Library at the Headquarters of the Society, 144 Madison Avenue, New York City. This library has been collected during many years and many members derive great benefit from it. But inasmuch as some have imagined that it was only intended for persons living in New York or belonging to some particular Branch, it is necessary to here state that it is for all members of the T.S.A.; and even for outsiders on payment of a deposit of \$5.00 (to be returned upon their ceasing to use the library), or upon any member making himself responsible for the books loaned to such outsider. The charge for loan of the books is five cents a week, the length of time they can be kept out without renewal being three weeks. For *Isis Unveiled* and the *Secret Doctrine*, however,

the charge is ten cents a week, the length of time these can be kept out being six weeks. The expense of mailage or expressage must be born by the borrower and should be advanced before the books are sent. The library at present consists of over three hundred volumes, and such additions are made from time to time as are desirable. Persons desiring any information or wishing to make application for use of the library should address the Librarian at Headquarters. Any members having books which they desire to donate to the library should send them to the Headquarters; if they cannot be used in the Circulating Library they will be presented to branches or places where good use can be made of them.



STAMP COLLECTION FOR THE T. S.

Since last report in the FORUM this collection has grown in size considerably. I have hereby to acknowledge receipt of valuable stamps from Miss F. Tuttle; the Blue Mountain Branch; Miss L. F. Kirwan; T. D. B. Smith; Miss M. S. Lloyd; O. Johnson; and Franklin Saunders. In addition to these there have been received a United States City Despatch stamp of 1842 from a Brooklyn member, the catalogue value of which is \$17.50; and a \$1.00 Columbian unused stamp, the catalogue value of which is \$6.00. I have also to acknowledge receipt of \$12.00 from H. Buntrock for the purchase of the stamp books asked for in the last report; and twenty-six cents from Mr. J. C. Hug toward the same purpose. Miss M. S. Lloyd has in addition presented a collection of old coins to be exchanged for stamps or otherwise invested.

T. P. HYATT.

147 Hancock Street, BROOKLYN, N. Y., U. S. A.

Collector.



NOTICES.

MEMBERS writing to the various offices at Headquarters on matters of business should be careful to address the proper officer and not private individuals.

BRANCHES are requested to send to the FORUM any questions of interest raised in their meetings so as not to confine the magazine to merely personal speculations.

MAY AND August numbers of the FORUM are now out of print. As many requests have been made for copies of these numbers, any member having a copy or copies on hand which he does not desire to keep will kindly send such to the Editor. They can be used to supply to those who wish to complete their files.

IN THE last month's FORUM a request was made for the Branch Secretaries or officers to send to the President's office at Headquarters the hours and days of the public and private meetings of their Societies so that a register might be made of these at that office. Not all branches have attended to this request and it is here made again. The necessity has frequently arisen for such registration, members from other cities and visitors desiring to know the time of these meetings.

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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTIONS AND ANSWERS.

QUESTION 50.

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress and advancement in line with all new expositions of truth? In the minds of many the writings of H.P.B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

W. Q. Judge.—This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a defin-

ition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence the reply to the question, "What is the criterion of Theosophy?" is that it is found in each man's perception of the Truth: therefore there is no single criterion.

If any persons regard H. P. B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it makes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

E. B. Guild.—"What is the criterion of Theosophy?" The consciousness of each student. There is no "criterion" of Theosophy for mankind collectively. There is no criterion of truth for man collectively in the present stage of evolution of the race. The differing grades of development mentally and spiritually make a fixed standard of truth as to all things for the entire human race an impossibility. The criterion lies in the consciousness of the individual and becomes fixed as to any given point only when his consciousness has attained to truth as to that point.

The philosophy of Theosophy predicates the "growth, progress and advancement" of man, as an intellectual and spiritual being on all lines, and it is this development of man which makes possible "new expositions of Truth." The growth, progress and advancement must be in the *student* rather than in Theosophy as a system of philosophy.

The writings of Madame Blavatsky may be fallible or infallible as we are unable or able to comprehend the truths expressed in them, bearing always in mind that she was a human instrument through whom teachings were given to her human fellows.

The *Secret Doctrine* advanced the outposts; the skirmish-lines are close upon them, while behind the skirmish-lines are the divisions and brigades of foot and horse, and far in *their* rear the

camp-followers lag. The *Secret Doctrine* has raised no new standard, but has advanced the same old standard to a new position for this campaign.

Theosophy is preëminently a study of man in all the many and varied phases of his being and as such comprehensive and inclusive. Its limit lies only in the ability or inability of the student to perceive and comprehend truth.

W. Main.—Of all hopeless quests, that for infallibility is the most utterly soul-wearying.

Pilgrims who have followed this dancing will-o'-the-wisp have found themselves in deserts or quadmires, from which they have not escaped, by simply refusing to see their surroundings. It has led nations into desolating wars and cycles of darkness and degeneration. Fanaticism, bred from blind confidence in the "only Truth Church" or the "True Prophet" or the "inspired and infallible Word of God," twisted the thumbscrews of the Inquisition, sharpened the sword of Moslem against "infidel dogs," and lit the fagots under Servetus.

These material cruelties are the logical outcome of any system based on an assertion of infallibility. According to such "religions" the enemies of God are destined to destruction anyhow, and it is better that they should be forcibly "converted," or else destroyed at once, than remain to lead others astray.

Even where this point is not reached, the dogma of infallibility intensifies selfishness, builds up the boundaries of sects, and interposes a dense obstacle between the personal consciousness and the ray which shines down into each one, either dimly or brightly, according to his past.

Moral or intellectual laziness impels us to demand an infallible prophet or "Master" whose teachings we may blindly follow. The divine ray leads us to doubt, not for the sake of doubting, but that we may compare and test all things; for it is itself both the love of truth and the light of truth. It will grow brighter as we use it and our mistakes will be fewer and less serious. These mistakes are due, not to the light, but to the clouds which are within the lower nature: this lower nature it is our task, not to get rid of, but to perfect. As the clouds condense in rain and the rain is built into living things under the unclouded sun; so I believe that the chaotic and unorganized portions of our nature will be perfected after many lives, and become a part of that particular garden-spot in the universe of consciousness which it was our duty to cultivate. The man who accepts dogma of infallibil-

ity builds a darkening roof over his own garden, and expects it to grow by the light which falls somewhere else.

The young student who listens to the lectures of some learned professor of even what may be an "exact" science will be very foolish if he imagines that his teacher is infallible. Even a Newton or a Laplace may, through inadvertence, make an arithmetical error which the youngest pupil could detect; at times he will make more serious mistakes as he approaches, in its higher branches, the limits of his own knowledge. The pupil will receive final benefit only as he grasps the truth himself, with his own inner nature, and knows that it is the truth, irrespective of the authority of the teacher.

It does not follow that all teaching must be either assimilated at once or rejected. This would be illogical and absurd, would condemn us to practical isolation. If we cannot understand some teaching, but have had reason to respect the source from which it comes, we note it down, con it over at times, and endeavor to connect it with those things we have already verified by the light of reason, intuition or experience. The wise pupil may revere and love his teacher without considering him infallible; he will not fly from the extreme of credulity to that which cavils at once at each hard saying; and he will not grovel at the master's feet, however true his own estimate of the disparity of their present attainments. That pupil may at some future time equal or exceed that master.

In like manner we may have reason to believe in the existence of the Elder Brothers of humanity and their messengers or agents, without believing in the infallibility of either.

The great teachers have persistently warned us that the guiding ray, the true Master, the still small voice, the kingdom to be won, the Higher Ego, is to be sought within and not with a "Lo, here" or a "Lo, there." All that the outer teacher can do is to stir us up to pay attention to the light within. All that we can do with outer teachings is to test them by this light.

Our statures may be small, our backs bowed and hunched with slavish worship, but let us stand as nearly upright as we can. This does not imply a strutting self-conceit. True self-respect, while recognizing present failings and unfinished work, will keep us from the attitude of a Pecksniff or a Uriah Heep, or that of a worshipper before the little tin god of present personality.

Yet already we have seen in the Theosophical Society the germs of foot worship, Apostolic Succession, the True Church, a

theosophical Holy Land, and other dogmatic paraphernalia of which the world is sick. If we cannot do better than this, for God's sake let us bury the thing before it breeds a new religious pestilence; and leave the *Secret Doctrine* and kindred writings to those in the coming century who can recognize the true gold, be it much or little, wherever it may be found, and whatever its label.

"Theosophy" means "divine wisdom." Who has it? Similarly "science" means "knowledge;" yet Newton compared his achievements to the work of a child picking up pebbles on the shore, while the unexplored ocean of truth lay before him.

We can provide each other with "head learning," as we do with food; but each one must digest for himself, and digestion involves selection and rejection. Transformed and assimilated, knowledge becomes "soul wisdom," a part of the true man, "for whom the hour will never strike."

How can we acquire this power of selection, this use of the inner ray?

We grow strong by the use of muscle; we learn to swim by floundering; to walk by toddling; we become adepts by the earnest seeking and lonely labors of the neophyte.

What does the questioner want? A definition of Theosophy? or, of the path and duties of the Theosophist, the truth-lover?

"Divine Wisdom" cannot be put in a nutshell and handed over. As for the path, even if we are blind we can tell from which side the sun is shining, and, in this case, as we grope toward the light of truth the scales will fall away.

"There is no religion higher than Truth."

As for the duties, what is broader and more unequivocal than the word "brotherhood."

And yet this must not be mistaken for the sloppy gush and sentimentality which is labeled by some, "heart doctrine." This sort of piety has a sub-stratum of self-approval, which, if crossed in some way, too often turns another side and shows a snarling vindictive face.

Our fellow pilgrim needs at times a helping hand, but not to be dragged with a constable's grip; or in chains, lest he should get away. He needs food, such as we ourselves have found wholesome, to be set before him to take as he will; not thrust down his throat.

As for the claimant for infallibility, either for himself or for some pet prophet, book, or master, he may belong to what society he will; he is not a Theosophist.

QUESTION 51.

I should like to have explained what is meant by "all experience" in the Secret Doctrine, new edition, page 45, where it is stated that it is necessary to pass through "all experience" in this manvantara before the Divine Spark can be individualized. Does this mean that one must in the human kingdom have experience of each phase of civilization? Must one be a plumber, carpenter, painter, minister, lawyer, physician, etc., before he can reach full consciousness? I am aware that all experience cannot be attained in any way but by repeated reëmbodiments, but the stumbling-block in my mind is what is meant by all experience. Further, is it necessary to go through the whole school of crime in order to develop strength to progress?

W. Q. Judge.—First, experience, under evolution, in and through all nature's kingdoms is a necessity for all egos because they constitute the spirit, spring and impulse of evolution; without them there would be no evolution. Hence all of that general experience is necessary because inevitable; and only by that great experience is individuality attainable. That is so because such is the law of our being.

Now, take any one of such progresses or kingdoms. It was full of variety. Such variations were inevitable and necessary. Curious shapes of animals were evolved in the evolutionary struggle, all necessary in such a struggle to make perfect. But they were only details in a grand whole, like steps on a journey. Does it trouble us, does the question about "all" arise here? If not, why should it arise about mere details of changing human life, not yet perfect, still struggling to attain, to alter, to polish? Plumbers, painters and carpenters are mechanics, as are those in many other more desirable occupations, but all are for mechanical experience due to our, or any, form of civilization. And the ego cannot get intuition of mechanics if it never is put through that sort of experience. "All experience," being thus found in a statement relative to great outlines and objects of evolution, must be considered thus and not as a mere detail. All possible experiences can be put under a few heads and it is those general types of experience we have to pass through. How would an ego know of motherhood and fatherhood if it never had the experience? Telling about them would not suffice. How would it know of governing if it had never governed, nor of submission if it had never been in bonds? There should be no stumbling-block in the word "all."

Claude Falls Wright.—In answer to the latter portion of the question—“Is it necessary to go through the whole school of crime in order to progress?”—I should reply: Certainly not. For while it is true that it has been said that all experience is necessary, nevertheless we must be very careful to understand what is meant when such assertions are made. Many actions right and proper to-day, one hundred years ago would have been called crimes, and in the lives of every advancing ego, as it rises, many actions of the dead past, then good, if forcibly reperformed would now seem to be evil. The recognition that any one thing is evil springs from the intuition of the higher ego, and the strength to overcome lies in the efforts that the lower ego makes to hold to the higher and to turn its eyes away from the past. Evil actions are not necessary to anyone, but the knowledge of evil is of course a part of the development of the soul; and when once it comes to full knowledge that such and such a course is not right for it, by removing its attention therefrom it readily overcomes. Crime is then the one thing which prevents progress, not a necessary element of it.

Vespera Freeman.—The latter part of this question it seems to me common sense or intuition answers.

In the natural course of its evolutionary pilgrimage the soul seeks experience in earth life and contacts matter. Crime results from a voluntary yielding to the illusions and temptations of matter and I cannot see how strength to overcome could be gained in that way. Crime can be properly studied only after we have resisted these temptations and illusions and begun our upward progress. The soul having passed through “the whole school of crime” may through the suffering thus entailed gain final purification, but the process is surely unnecessary. This seems clearly illustrated by something Mme. Blavatsky once said to the effect that when a part of one’s journey lies through a bog it is bad policy to stop and sit down in the mud—especially when one might cross on stilts.

QUESTION 52.

I understand Devachan to be a state in which the highest ideal of the late personality is attained. H.P.B. says, “He who has placed himself beyond the veil of maya or illusion can have no Devachan.” Is it then to be understood that the farther advanced the Ego in the knowledge of Truth, and the closer it come into communion with the one Great Truth, the less need it has for that dreamlike state, Devachan?

Claude Falls Wright.—The teachings concerning Devachan have always spoken of it as an illusion. It is a necessary corollary however to the lives of most men, spent as they are during incarnation often with scarcely more than one ray of spiritual light from birth to death. Everything is illusion not seen from the point of view of the Atman, and it is only when all seven principles are spiritualized, active and coördinated that this again is possible. The ordinary man has no heaven or devachan while here, and the devachanee no real recognition of life on earth. The adept understands both phases simultaneously. Normal man has periodic “days and nights.” Seeing with eye of atman, it is said the initiate views all, day and night, together.

✓ *W. Q. Judge*—I never heard that in Devachan the “highest ideal of the late personality is attained.” Were that so the question would answer itself. I have therefore to drop the first statement when considering the question. Attainment of “highest ideals” is only possible when one is above all illusions; certainly devachan furnishes no such condition. There the soul pursues its highest ideals spiritually, and, seeming to carry those all out to highest perfection, it is benefitted, enlarged and strengthened. Devachan is for rest and recuperation and not for action. Not alone do evil and mediocre people go to Devachan, but preëminently those who have high and deep—though unfulfilled—aspirations. These are artists, musicians, dreamers, religious enthusiasts. And they, having impetuous thoughts, stay there longer than others.

But those who have been through all those experiences here and in Devachan, and who have triumphed over illusion through self-conquest, do not need devachan because they have grown to their full strength and cannot against their wish be thrust into it by natural force. So they do not become subject to it. But that is the Adept. And he can enter into the devachanic state of another so as to help and benefit the other. We are not such as yet, but may perhaps some day, in the distant future, be able to do such great and altruistic work.

QUESTION 53.

In the November number of the Path on page 233 Mr. Judge says that Theosophy gives a “partial answer to the query, ‘Why is there anything?’” I wish the FORUM would publish that “partial answer,” as I have not yet found it in any of my studies.

E. T. Hargrove.—It should be noted that the question, “Why is there anything?” differs from the more usual question “What is the object of manifestation?” The latter opens up a wider field of thought: that spirit may gain self-consciousness through manifestation, that matter may become spiritualized, and that consciousness may both gain full control over matter and perfectly express or reflect spirit. The question also differs from the stupefying conundrum, “Why does Parabrahm exist?” To this H.P.B. is said to have once replied, “My dear, I do not know; ask Parabrahm!”

Mr. Judge did not state that a reply was possible to such a question as that, but only to the one raised by him—“Why is there any *thing*? The inevitable small child swiftly replied, “‘Cos they could'nt help it.” But out of the mouth of babes there sometimes comes wisdom. Elders might profit by it. Mr. Judge's statement that a “partial” answer can be made to this question evidently means (*a*) that there is no answer which completely satisfies the intellect, but (*b*) as compared to the answers made by orthodox religion or orthodox materialism, the position of Theosophy is reasonable and satisfying. “Churchianity” volunteers the explanation that an Omnipotent God made the universe out of nothing. But the evident criticism, “Why did God make things so woefully imperfect if omnipotent?”—rather spoils the apparent simplicity of the teaching, quite apart from the absurdity of creation out of nothing. Materialism on the other hand is ever less reasonable, for its blind conflict between Force and Matter must logically be carried back to a point in time when these were simple and homogeneous. From that standpoint, mind did not exist until millions of years later, and was then only a chance product of matter and force. What external condition could have given rise to diversity and heterogeneity in the original protoplasm?

Here science and religion once more stand at two opposite extremes, equally irrational. Theosophy discredits creation out of nothing; discredits matter as capable of generating consciousness or form, and by its teaching of the law of evolution and involution offers a reasonable reply to the question at issue. From unity to diversity all things proceed; from diversity to unity they return. But preceding that (relatively) original unity there had been other vast periods of evolution and involution as far back as the mind can reach and farther. For infinity has no limits, neither end nor beginning. That being the case, and keeping in mind the law of Karma, it is clear that what exists

to-day is the result of spiritual, mental and material forces previously set in motion and now reacting on the centre from which they originated. If asked what set *those* forces in motion, Theosophy replies that they were in their turn results of still earlier activity, and so back and back till the most obstreperous enquirer must pause for breath. So it may be said that "things" exist to-day as a natural result of previous existence, the fundamental Unity—by whatever name one may chose to call it—forever evolving and involving, manifesting and indrawing its manifestation. That is a law of Its own being, and therefore changeless. Consequently there can never have been an absolute beginning to manifestation, to objective existence, or to "things." They are, because they always have been. It is useless for practical purposes to enter into the illusory nature of both manifestation and time, though much would be said on that point by a Vedantin.

QUESTION 54.

Will egos that lived on this earth, say in Mexico or California, in their last incarnation, be reincarnated in the same places and born as the present inhabitants?

Joseph H. Fussell.—It might or might not happen so. It would all depend upon the development of these egos and whether they were attracted back to the same places. If exactly the conditions needed by any Ego are provided in the place where that ego was born before, it might come back to the same place. Or if the ego had certain attractions to a particular place, owing to work left undone, it might have to come back in order to complete that work. But in this latter case it might be born elsewhere and come to fulfil his work at that place at a later period of life. The proper conditions for the further evolution of an ego will not, however, necessarily be found in the place where it was before and it will incarnate just where those conditions are to be found. If the ego has had a long devachanic interlude between incarnations it might happen that the conditions into which it is to be born next might be found in an entirely different part of the earth and it will then be drawn to that part of the earth. It is generally conceded that the tide of civilization travels westward and in all probability if the progress of the ego is normal it would follow in its incarnations along with this tide. But so many other things would have to be considered and about which we have no certain knowledge that I do not think anything definite can be stated about the matter.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

CONDITIONAL IMMORTALITY.

Doctrines of soulless beings. Important to know that one's immortality is conditional. Meaning of the phrase "loss of the soul;" bad term because not fully expressing what is intended. It is entire separation of the higher manas from the lower manas and consequent absence of all that is spiritual in the lower man. Lower manas is the only part of the lower man incarnated in the body and associated with earth that can achieve immortality. And this is only done by its uniting itself with its other half, the higher manas. Life in Devachan only results from this. But strictly by immortality is meant the eternal life of the self, the human personal being. This will live throughout the ages if fully absorbed into its higher nature. Meaning of the phrase in *Isis Unveiled*, "We elbow soulless men and women in every walk in life." Such beings after death, not being united to their spiritual egos, live but a short while in some of the various inner regions. The spiritual ego creates a new lower manas or vehicle and commences again a new incarnation. This is the new personality and is frequently attacked by the dying remnant of the past. This produces all those unaccounted for desires and impressions in everybody. It has been said that a single pure aspiration during one incarnation will insure the immortality of the lower ego and spiritual possibilities in the future.

REFERENCES.

Key to Theosophy, section 9; Bulwer Lytton's *Strange Story*, chapter 32; *Isis Unveiled*, vol. i, pages 345 and 346; vol. ii, 368 and 369.

ANTASKARANA.

The link between the higher and lower manas. Important for study as being the one approach to spirituality in the mind of man. Only acts when the consciousness is normal. During sleep it has no existence. A mode of consciousness, not a principle. Higher manas and lower manas separated during the period of incarnation, save in the case of an Initiate. Antaskarana, the link between them, is a projection of the lower manas toward the higher. All persons project this condition of soul into spiritual regions. The link increases in power if the energy which produced it is steadily maintained. Liable to be temporarily cut off however if not energized perpetually. Antaskarana the "battlefield" of the personality, spoken of in the *Voice of the Silence*. Battlefield disappears when the term of struggle ends. Through antaskarana come all the higher impulses during any life. Music, art, poetry, if truly spiritual, come from this source as much as philosophy. Careful distinction to be made between sentimentality and true inspiration. Antaskarana may be so strengthened as eventually to awaken the full nature of the human being, and a link thus formed between higher and lower manas

cannot be readily broken. If once accomplished it is always possible for the lower manas to unite itself with its "father" again at any moment.

REFERENCES.

Voice of the Silence, Glossary to "The Seven Portals;" *Theosophical Glossary*, article "Antahkarana."

 ASTRAL ENTITIES.

Space full of them. Nearly all persons more or less affected by them, though unseen. Study of them and their actions, the work of many great minds of the past. Elementals—the individualized nature's forces. Elementaries—the shells of the dead. Effort of the student to prevent psychic influences. Dangers resulting from attending spiritualistic seances. Real souls of the dead not in the astral light. Its denizens largely the effect of the action of thought on the part of human beings. Four kinds of "nature's spirits," called by the Rosicrucians those of earth, water, air and fire. This refers to the intelligences behind all things, and the true science of the spirit of the different conditions of nature. Those four "elements" of the ancients were not really elements as the term is now understood, but states of matter—physical, liquid, gaseous, and etheric or fiery. The laws governing these states are the expression of the intelligences behind the astral entities. Ether, part of the astral light. Materializations, spirit rappings, independent voice, mediumship, obsession, possession all explained in Theosophical literature. Students should fully comprehend the explanations given so as to have intelligent knowledge of the subject.

REFERENCES.

Isis Unveiled, vol. i, page 284, 311; *The Astral Light: Key to Theosophy: The Path*, vol. iii, page 219-221; *Ocean of Theosophy*, chapter 17.

 THOUGHT.

Action of the ego in a material vehicle. Different kinds of thought, spiritual, intellectual and animal. The last is little more than desire. Presence of the lower manas in the human animal causes the passions of the latter to be mixed with the mind and to become vices. Difficulty of preventing the mind so mixing with the ordinary animal nature. Should control it and not be controlled by it. The mind discolored by whatever it focuses itself upon. This is the so-called thought of most persons. Difficulty of discovering a pure thought. Influences coming from the presence of other people, from our training and education, and from our desires to be avoided. The only correct thought is that which comes from the spiritual being, the higher ego. *Patanjali's Yoga Aphorisms* necessary for study. Few Theosophists, any more than other people, consider the necessity for going into their natures and discovering the true causes of their various actions, endeavors and aspirations. Thought the most fleeting and uncontrolled action of all. To hold it steady upon the object, and that a spiritual one, the one in accord with the destiny of the man, should be the endeavor.

REFERENCES.

Magic, White and Black, chapter 9; *Ocean of Theosophy*, chapter 16; *Guide to Theosophy*, article "Imagination;" *Voice of the Silence*, Fragment 1; *Modern Theosophy*, section "The Astral Light."

SOME CORRESPONDENTS ANSWERED.

S. S. Universal Brotherhood does not mean, as many seem to think, working for the physically poor. It is as much for the spiritually poor as any other. Brotherhood is for all and includes all types of men. The Society is working amongst all classes of men and has scarcely the time to especially take up a mission for charity apart from its other labors. The League of Theosophical Workers has been formed for that purpose and as far as possible it does this work. The special mission of Theosophy is to rich and poor alike, and for the one no more than for the other.

T. D. See answer to this question in the first number of the present series of the *FORUM*. You should be careful in asking questions to see that they have not been already replied to.

J. B. Spiritualism and Theosophy differ in many ways. Theosophy is the religion of the spiritual nature, whereas Spiritualism, so-called, in the present day mainly consists in investigations and experiments in the astral light. Yes, the Theosophical movement is very much older than the modern Spiritualistic one. And as a matter of fact the latter was started by certain Nirmanakayas in order to afford some proofs of the existence of a psychic realm, for the use of the messenger of the nineteenth century, and as particularly to do away with the materialism of this age. The theosophical movement is the outcome of philosophical investigation for ages and is as old as man.

A. T.S. (a) No, the Theosophical Society is before all things not opposed to Christianity. No more is it opposed to any religion that aims for the betterment of man. Christianity in the present time however is not what it was, and a great distinction has to be made between the doctrines of the churches and the ancient teachings of Jesus. (b) There is no advantage in opposing believers in doctrines of the churches or in raising opposition at all. Seek to explain these teachings if you understand their esoteric basis; if not, consider merely the ethical side and leave the rest alone.

THEOSOPHICAL NEWS AND WORK.

KANSAS CITY T.S. has begun a new era of active work.

SALT LAKE CITY T.S. has organized a Lotus Circle with eight members.

AT DETROIT, Mich., a reading centre has been formed, conducted by Mr. R. O. R. Bergath.

"H.P.B." T.S. held a delightful reception Saturday, December 7th, for the benefit of its Lotus Circle.

A MEMBER of the T.S. in Jersey City has been prayed for by his church for joining the Theosophical Society.

AURORA T.S., Oakland, Calif., has recently adopted the series of topical studies outlined in the Theosophical *FORUM*.

BELLINGHAM BAY T.S., one of the most recently formed societies, is doing excellent work and indicates exceeding activity.

BROTHERHOOD suppers are to be held in the East Side of New York. This is following the same idea as the Beacon T.S. of Boston.

SYRACUSE T.S. A member of this branch recently paid a visit to New York and reported great harmony and progress in the Syracuse Society.

BEACON T.S., Boston, is continuing the scheme of suppers to working-men, with theosophical meetings afterwards. Good results have come about from this.

CINCINNATI T.S. is holding crowded meetings. A member of the Branch recently visited Headquarters and reports great enthusiasm and increase of membership.

MACON T.S. is having good results from the Atlanta Exposition by additional possibilities of spreading Theosophy through the number of strangers that visit the branch.

NARADA BRANCH is doing good work. In Tacoma interest is increasing daily and several independent reports have been received at Headquarters of the excellent results of the work.

MEMPHIS T.S. is in the thick of the season's work. Interest has been aroused to a high pitch and with the new room and the result of Mr. Hargrove's visit much work will be accomplished.

SANDUSKY T.S. has received fresh impetus from the visit of Mr. E. T. Hargrove. The president reports that the branch is growing steadily and working ahead with excellent prospects for the future.

COLUMBUS T.S. is already showing much growth as the result of Mr. Hargrove's visit to it. A great many applications for membership have come in lately and there are prospects of much increase of interest.

DENVER T.S. has recently taken two rooms at 1450 Emerson avenue. The rooms are centrally located, and it is hoped that they will be filled throughout the whole of the coming season at each meeting.

NEW ORLEANS T.S. is about to commence a period of activity and hard work for the winter. The president writes in anticipation of Mr. Hargrove's visit, and all are looking forward to the good results to come about therefrom.

CLINTON T.S. was chartered on November 27th. As mentioned in last issue this Society is formed of members of the old Indra T.S. at Clinton and great anticipations are entertained from its active propaganda in Clinton. This is the 90th Branch on our roll.

Mrs. SARAH A. HARRIS is accomplishing much good work among the Branches and members in British Columbia and the state of Washington. She has visited a number of places and established centres. She will end her lecturing tour and return to San Francisco some time in January.

SHERIDAN, WYO. A letter to Headquarters gives the interesting news that the Hon. Henry A. Coffeen has a class for the study of Theosophy, held weekly in Sheridan. Mr. Coffeen is a member of the Theosophical Society, and there are possibilities of this centre eventually growing into a Branch.

CHICKERING HALL, New York, public lectures continue successfully, the attendance being larger each Sunday morning. The last lecture, December 8th, on *Esoteric Christianity*, was extensively reviewed by the city press.

These lectures are by Claude Falls Wright and are under the auspices of the Aryan Theosophical Society.

LEAGUE THEOSOPHICAL WORKERS NO. 1 has had its funds increased by a Violin Romance Recital by Miss Eleanor B. Hooper given in the hall of the Aryan Theosophical Society. The hall was well filled and the audience was delighted. The program consisted in an original recital by Miss Hooper, interspersed with violin music.

UPASIKA T.S. was chartered November 27th. It is situated in South Brooklyn and is to do work in that quarter. Some members of the Brooklyn T.S., seeing the necessity for an additional Branch in Brooklyn, organized the new Society. The Brooklyn T.S. has in consequence had to do without some of its best workers. This is the 91st Branch on the roll of the T.S.A.

BUFFALO T.S. held its first annual meeting for the election of officers and amending of by-laws in the Genesee parlors on the 17th of December. After the reading of reports and the regular business of the meeting refreshments were served and the occasion made one of celebration of the great success of the Branch in the acquisition and dissemination of Theosophical knowledge.

MALDEN T.S. held an anniversary meeting November 11th and formally opened its new rooms in the Browne Building. The unveiling of an oil portrait of H.P.B. was the prominent feature of the evening. This was made by Mr. Burdock. Speeches were made by Mrs. Harmon, George D. Ayers and Miss M. L. Guild. The meeting was an enthusiastic one and Malden has great hopes for its future.

WHATCOM T.S. was chartered December 6th. This Branch is doing active work in New Whatcom, Wash. A short time ago the efforts of Mrs. Ella G. Willson and others succeeded in producing a Branch at Fairhaven, and now their united efforts have resulted in organizing one at New Whatcome. Already, by the addition of new members since the Branch was formed, there are great signs of activity in New Whatcom. This is the 92nd Branch on the roll.

MILWAUKEE T.S. is having a season of active work, and interest in Theosophy is being manifested throughout the city. Dr. Hill's public lectures are very popular. A number of other members write wood papers. A training-class is about to be started for speakers, as also a Lotus Circle, and a number of other activities organized. The North-side study-classes is steadily widening its circles, and groups are to be formed on the east and west sides. Much help was given to this Branch by R. D. A. Wade's visit.

SANTA CRUZ T.S. has rented a hall on Pacific Avenue of 200 seating capacity and has fitted it up as a headquarters with lending library, etc., and with a reading room open from 2 to 4 every afternoon. Besides the Branch-meeting on Wednesday and public lecture on Sunday a class for the study of the *Ocean of Theosophy* is held on Thursday afternoons. The hall was dedicated by lectures delivered by Dr. Allen Griffiths, Pacific Coast Lecturer, on the 24th and 25th of November, both of which were well attended. On the 26th he held a "quiz" meeting and answered questions for an hour and a half. The four dailies in Santa Cruz gave a full description of the new hall and a column and a half reports of the lectures. Dr. Griffiths's visit has been of great assistance and given Theosophy a new impetus in Santa Cruz.

CENTRAL STATES COMMITTEE'S REPORT.

The work in the Central States Territory is active. Mr. Harding's last field of labor has been in Cincinnati, with additional lines of propaganda which are being carried forward with an energy and enthusiasm that means progress. His special efforts in Columbus met with unusually good results; from the large audiences that he attracted came new members and good workers. They are planning propaganda work which is to extend out in all directions from their city.

We have a most cheering letter from the Lincoln (Neb.) Branch regarding its members and their general advancement.

Hartington Branch is working on perseveringly; the members feel the need of occasional help which the readers of the FORUM will be able to send them.

Rapid City, South Dakota, is moving steadily forward. The Secretary of the Sioux City (Iowa) Branch, writes that they are over busy; this means an activity in sowing the seed that cannot fail of bringing glorious fruits at the harvest-time.

Milwaukee continues to push the work it has recently inaugurated. The work in Illinois is at present centered in Chicago. Loyalty standing, geographically, as a central point in this middle territory for sectional work, being also the local headquarters to which the C.S.C. reports come, feels the pulse of this aggregation of workers more distinctly than many another Branch; this has resulted in Loyalty's attempting several lines that do not appear to have attracted the attention of the Branches within this particular field. Its present Branch study, as outlined in a new syllabus, just out, indicates an effort to call forth the thought of its members and friends to Theosophy as successfully applied to the leading problem of the day, the central idea being to bring into prominent attention the fact that Theosophy is practically applicable as a present aid and ultimate remedy for all the inharmonies of daily life.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

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QUESTIONS AND ANSWERS.

QUESTION 55.

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How far should branches go in permitting the discussions at their meetings to be led into questions concerning topics not directly bearing on the theosophical philosophy or in permitting members or outsiders to detail their views on socialism, spiritualism, single tax, or the like, unless they have a direct bearing on Universal Brotherhood?

William Q. Judge.—While branches have the right to have any sort of discussion they please, it has been found that those which import into the meetings subjects not such as we call theosophical, have a quarrelsome or precarious existence. Special topics, such as Socialism or Single Tax, always lead to friction and away from Theosophy, because they create partisan strife. And again, members should not attempt to make special applications of Theosophy to such topics unless they know both so well as to be able to instruct their hearers. And do members in general know Theosophy, even, so well as to be qualified to apply it to anything but daily life and conduct? I do not think so. If a Socialist or Single Taxer, or rabid Spiritualist is asked to speak

on any one of those subjects, he will be found to be a partizan or extremist, and most likely, if well up in his particular topic, he will not be versed in Theosophy.

Theosophy is so new, and its adherents so few, and all reformatory questions (as specialties) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practised everything needing reform would be at once reformed.

I think the time to settle this question is later, because as yet the mass of members in general are not versed in Theosophy. They are unwilling to go to school though they need schooling in Theosophy. When they can thoroughly and at the word explain the doctrines we promulgate they will then be competent to touch other matters.

Dr. J. D. Buck.—"How far should they go"? Not a step! All discussions should be held *strictly* to the topic in hand and on T. S. lines. The T. S. is a society with a special object, on definite lines well defined. It is *not* a debating club, or socialistic or literary organization and should hold to Theosophy and *nothing* else. The ignorant may call this dogmatism; it is simply good common-sense. Many want to tell what they "*think*" of Theosophy before they have thought anything about it at all, or to air their peculiar views on socialism, etc. Well, let them; but *not in T.S. meetings*. It would be as appropriate for a class in mathematics to discuss *Etidorhpa* as for a T.S. meeting to discuss socialism as such or anything else outside of Theosophy.

E. T. Hargrove.—This is a question for each branch to decide for itself. If the majority of the members do not wish to discuss socialism and the like, they are at perfect liberty to pass a resolution instructing their chairman to rule all such discussions out of order. I know one case where this was done with good results. Two or three spiritualists had for many months persisted in turning every meeting into a suppressed riot, as no matter what might be the subject in hand they would inevitably drag in some unimportant phenomenon connected with "spookology." This at last became unbearable, and the above method was adopted to put a stop to it. The minority resigned, but the branch at once gained in strength and activity.

The cry of bigotry would always be raised were such proceed-

ings taken, but it should be remembered that there is a wide distinction between the Theosophical Society and one of its branches. Members of a branch have a perfect right to select their own subjects for discussion, and if a minority wish to discuss Euclid, even "from the standpoint of universal Brotherhood," they would do well to form another branch with that specific purpose in view, instead of inflicting their idiosyncrasy on an unwilling majority. Exactly the same thing would apply if those who wished to study the theosophical philosophy were in a minority. It would be foolish to try and force such study on the majority. A friendly withdrawal would accomplish the desired end with less friction.

Jas. M. Pryse.—No subject that comes within the scope of the declared objects of the T.S. can very well be excluded from discussion in its branches. The topics discussed should be left to the judgment of the branch officers, or those who arrange the syllabus; for it is purely a matter of judgment, and not of arbitrary definitions of Theosophy or Universal Brotherhood. Nor should the range of subjects be restricted to too narrow limits. The cause of Universal Brotherhood would not be furthered by Theosophists shrivelling the Society into a sect and losing sympathy with the better tendencies, opinions and projects of the people generally. Often a subject slightly out of the usual line of branch studies is valuable as a relaxation: too great mental or emotional strain in any one direction is liable to result in bigotry and fanaticism; and bigoted and fanatical Theosophists would be a menace to the movement.

But at any particular branch meeting the discussion should be confined strictly to the subject under consideration; and the chairman should courteously but firmly call to order any person who seeks to inflict his opinions or hobbies upon an audience not desirous of considering them.

Claude Falls Wright.—The answer to this is in my opinion summed up in a correct and efficient recognition of the real purpose and intent of the Theosophical movement, just as the question itself must have arisen out of a lack of full comprehension of these things. The Theosophical Society, as everybody knows, does not teach any philosophy and knows no dogma, and its fundamental object is Brotherhood. For this reason and with such a program before the world any branch might readily become the *rendezvous* of all kinds of socialistic hobbyriders, who

would declare individually that they alone could point out the road to brotherhood and the amelioration of mankind, and that as the Society declared itself to be without doctrine they had a right to do this; further that it was *untheosophical* and dogmatic not to allow them the platform as often and for as long as they desired to hold it. The same condition might also maintain in cases of certain classes of Spiritualists, Christian Scientists, and the founders of new sects generally; the studies of the branch of matters connected with the occult and spiritual side of nature and man—the Society's third object—affording them their particular loophole. While one may perhaps recognize in some of these persons a worthy and laudable desire to save and enlighten the members of the branch, that assuredly should not stand in the way of a summary dealing with them and a correct explanation of the position of the Society. It should be pointed out, for instance, that the branch, not being sectarian, itself objected to sectarian views; that the members of the Theosophical Society, as its name would indicate, were students of the Wisdom Religion, in all its phases, and therefore could not accept as conclusive any one view of life: that (in the case of spiritualists) the relating of personal experiences without point was wasting the society's time, and that so far as their philosophy was concerned the experience of ages in theosophical study had indicated its errors; and that (in the case of socialists and communists) the Wisdom Religion took a larger view of Brotherhood than the mere comforts of the physical man or the mathematical distribution of selfishness and possessions.

The purpose of the theosophical movement is to awaken in man a knowledge of his inner nature and its lawful relation to the external world and the rest of mankind, and where a number of persons form a Branch it is for the object of that study. If at its meeting a disintegrating and egotistical outsider cannot be induced to take an interest in anything outside his own ideas, the Chairman can put to the vote a question as to what the Branch wishes to discuss on that evening and thus close the matter. Universal Brotherhood does not consist in giving a Branch up to disruption because of a foolish fear of hurting the feelings of some tactless crank; any more than does the "heart doctrine," as some seem to think, consist in agreeing with, or hugging, everyone who comes their way, or any other sentimentality.

QUESTION 56.

It has been said that all sounds are still in existence, and that if

we could rise high enough we would be able to hear every sound that has ever been produced. If this be true, would not the intermingling of so many sounds only produce a roar as of thunder?

Dr. J. D. Buck.—I think not: for the reason that the capacity to hear would be limited in each individual to certain vibrations, and some would hear some certain sounds and others would hear different ones. Furthermore, vibrations that produce sounds might also produce *forms*, as there must be points or foci in the ether where sound leaves off, and other effects begin. What we call "sound" is the *effect* of vibrations on the ear, and where there was no ear to hear silence would reign. "Sound" includes two concordant vibrations, one in the ether or Akâsha, and another in the ear.

William Q. Judge.—This is not a profitable query theosophical. The FORUM is not for scientific replies, but for theosophical discussion. This question relates solely to natural physical laws. Science deals with it and says the resultant sound would be a harmonious tone. Questioner should read books on vibrations of air; music; sound-waves; and consult practical scientific men on this question. Suppose the FORUM replied "No," or "Yes," to the question, what would be the effect on theosophical doctrines? Nothing at all, and no advance made either way.

QUESTION 57.

When great teachers like St. Paul, St. John, Socrates and others incarnate do they commence with the degree of development with which they closed the preceding incarnation? If so, why are there so few great souls in the world teaching and living the proper life?

William Q. Judge.—Let us take the last part of your question first, and ask you how do you know there are "so few great souls in the world"? It would not be right to judge all other men by yourself nor by a limited number of persons you may have known, hence it is likely you do not so judge, but have merely assumed that there are very few souls in the world like unto those you mention. Such an assumption does not seem to be a correct one. There very probably are among us now many great souls of the past. Nothing in philosophy or the doctrine of reincarnation is against such a view. We being actors on the present stage are not able to judge whether some others of whom we know are great men or not, who may be regarded by posterity as great personages like to St. Paul and your other examples. It

is more than likely St. Paul was not highly regarded in his time; now, in the distance, he shines out. Certainly we know that Socrates had such poor regard from his contemporaries as to be poisoned because he was thought not to be a good man: now we, so far off, look at him differently. In the same way will it be respecting our own present times after the lapse of centuries.

As to where any Ego will begin in any life is determined by karma and the needs of development. The whole front, or mass, of our nature is so enormous that one life or one sort of development is only a small part of it: there is no possibility of at once exhibiting it all. So the former life of St. Paul may be now certainly hidden for future use while he is undergoing another necessary development which had formerly been neglected. If we look at his life we find he was a persecutor once. That was not at all atoned for by his subsequent conduct—unless of course you admit vicarious salvation—which I do not. He must atone for all that hurt done to others, and his reincarnation in some obscure place and body for several lives would quite accord with the needs of the case. So you can reason out the whole matter, recollecting that karma goes by cause and effect, and that the whole vast nature of man must be considered, and that you and I do not know the whole nature of those people you refer to. Hence we must conclude that the present age and the karma of past sages do not coincide in such a way as to produce many living before us. And if we ask what is the use, we must conclude that in such a selfish, superficial time as this they would be useless and out of place.

QUESTION 58.

Have all living animals, insects, etc., an Ego and will each of these Egos eventually incarnate in the body of an infant?

Joseph H. Fussell.—The answer to this question would depend upon the meaning given to the term "Ego." If by this term we mean the self-conscious "I" which depends upon the awakening of Manas, then I should say that the Ego does not exist save in man and those beings who have passed through the human stage of development. At the same time, however, I think we must grant that every living creature is, or has as its root of being, a unit of life or soul and that this unit of life progresses from stage to stage and through all the varying forms of the different kingdoms until it reaches the human stage of development and is then known as an Ego. I think it would be wrong, however, to speak

of an insect or an animal, or even a man, meaning thereby his external nature simply, as a soul or an Ego. That which we know as an insect or an animal or external man is simply expression on this plane of the soul which is behind. From this point of view it would be wrong to say that a vegetable becomes an animal or that an animal becomes a man. But on the other hand we should speak of this progression simply with reference to the unit life or soul which is behind these phenomena known to us as vegetable, insect or animal.

We may go even further than this and say that the unit of life which at last functions in human form is even back of the mineral manifestation. In other words, that the soul has to pass through all the stages of evolution and all the forms which characterize these stages and to pass through every phase of experience. The Kabalistic aphorism that a stone becomes a plant, a plant an animal, an animal a man, a man a god, does not refer to the external stone, plant, animal or man, but to the interior essence which lies back of these. I think a complete answer to this question is contained in the third fundamental proposition of the *Secret Doctrine* (vol. i, page 17; new edition, page 45), and I would suggest that it be studied in connection with it.

Dr. J. D. Buck.—Every organism is a center of consciousness, and evolution eventually after millions of millenniums would bring each to the human plane—and beyond.

QUESTION 59.

It is said that at the time of death everyone reviews all the actions of his past life and even knows the object for which he took upon him the now fading personality. Is this knowledge or vision possible at any other time during life?

William Q. Judge.—It is said to be possible for one who knows all the secret laws of nature and of his own being. Certainly it would appear that no other sort of person could possibly do it. And such individuals must be almost as rare as the horns upon a hare.

QUESTION 60.

If the evil done in a past life has been done in spite of and in opposition to the efforts of the higher portion of the human soul, how can that soul or Ego be held responsible for such evil? Or is it the Ego that sins through the personality?

Dr. J. D. Buck.—The philosophy of the crucifixion and final redemption of man explains this. Evil and sin and suffering are but names for ignorance, and all these lead to greater good and complete compensation. Without sorrow there could be no joy, and few persons seem able to conceive a state of being in which both joy and sorrow would be alike impossible. God and Devil; heaven and hell; joy and sorrow, disappear together, and yet being and consciousness remain as the “*One*, without a second.” This is Nirvana, after the “sin of separateness” has been atoned for. The Ego becomes a centre in which the divine functions and through which it acts without obstruction when the at-one-ment is complete. In philosophy the terms “evil,” “sin” and the like must be used with care and very definite meanings, as must also all terms, if confusion is to be avoided. We are apt to forget that many of these terms are purely metaphysical, and not rocks or potatoes. In many cases it would be better to say egoity—a quality—rather than Ego—a “thing.”

QUESTION 61.

What is the opinion of the leaders of the T.S. in regard to vegetarianism?

W. Q. Judge.—Physicians and those who have tried vegetarianism are those who should speak on this. The opinions of “leaders,” as such, are of no consequence. I tried it for nine years, and found it injurious. This is because the western man has no heredity of vegetarianism behind him, and also because his dishes as a vegetarian are poor. They should be confined to rice, barley, wheat, oats, some nuts and a little fruit; but westerners don’t like such a meager variety. The stomach does not digest vegetables, it is for meat; the teeth are for tearing and grinding meat. Most of those vegetarians I know eat a whole lot of things injurious to them and are not benefited. Had we an ancestry going back thousands of years, vegetarians always, the case might be different. I know that most of the experienced physicians we have in the Society—and I know a great many—agree with my view, and some of them insist that vegetarianism is wrong under any conditions. With the latter view I do not agree. There ought to come a time in our evolution when new methods of food production will be known, and when the necessity for killing any highly organized creature will have disappeared. The other branch of the subject is that regarding spiritual development and vegetarianism. It has been so often dealt with

it is sufficient to say that such development has nothing to do with either meat-eating or the diet of vegetables. He who gives up meat-eating but does not alter his nature and thoughts, thinking to gain in spirituality, may flatter himself and perhaps make a fetish of his denial, but will certainly thereby make no spiritual progress.

QUESTION 62.

“Lower manas” and “kama manas” are terms in frequent use in Theosophical literature and conversation, and from the fashion in which they are used they seem to mean many things to many minds, while not infrequently they are used as though their meanings were synonymous. Will the FORUM kindly give a clear-cut definition and so clear up this haze?

Dr. J. D. Buck.—If confusion exists it is not in the terms but in certain minds. The term “lower manas” is used to distinguish from “higher manas,” and these do not refer to any definite “thing,” but to the *direction* in which the consciousness of the Ego functions. Again, “kama manas” is always “lower manas,” or consciousness of Ego functioning through “desire,” sense, appetite, etc. The words refer to the same thing under different relations, that is all. If we had “clear-cut definitions” on many of these things it would lead to dogmatism or materialism, or both. Think of the *conscious* Ego as the real thing; and all conditions, changes, and relations as shifting of planes or states of consciousness. There are no hard and fast lines, or, as H. P. B. said, “no airtight compartments.” Instead of using one term with many meanings, Sanskrit metaphysicians use different terms with five shades of different meaning. When this is once understood no confusion can result except from our own ignorance of terms and real meanings.

William Q. Judge.—It is not the FORUM’s place, nor is it possible, to give these definite replies and informations. Lower manas is English and Sanskrit, kama manas is all Sanskrit, and *lower* may mean *kama* to many. Each one is entitled to what he likes. Only after lapse of much time can the “haze” be cleared.

QUESTION 63.

Sometimes a hypnotist makes his subject blind to some of the objects before him while he is able to see others. How is this phenomenon explained?

William Q. Judge.—Doubts have been raised as to whether this was ever done. But taking it for granted, man is a *thinker* only and sees nothing but ideas. Hence if the idea of any object is inhibited, as in mesmerism, he will not see the idea of the subject and hence is said “not to see it.” His bodily senses and himself being disjointed, the operator imposes his own mind and inhibits ideas.

Claude Falls Wright.—I can vouch for the statement that this has been done, as I once saw the experiment successfully made by a hypnotizer in London, in H. P. Blavatsky’s rooms at 17 Lansdowne Road, and in the presence of H. P. B., H. S. Olcott and several others. A professional hypnotizer from a college desired to show some experiments to celebrated persons, and especially to H. P. Blavatsky, and was invited to do so. Amongst other performances he made his subject become blind, first to a card, then to a person present. This phenomenon occurred after the subject was apparently awake. He was first thrown into a trance, then made to promise in that state to become blind to the card and person, and then was demagnetized. On waking he could see everything in the room but these, being apparently wide awake otherwise. He seemed somewhat astonished when the person to whose presence he was blind pushed him, but had apparently no knowledge of the cause. Strange as it may seem the professional gentleman had no interest whatever in an explanation of this or any of the phenomena; but afterwards H. P. Blavatsky gave substantially the same explanation as that of Mr. Judge, printed above, adding also that in this particular case the subject was not really awake but only partially so.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

STUDY OF THE "SECRET DOCTRINE."

Contains general information directing thought of the world to spiritual nature, sufficient for centuries. Volumes should be first studied so as to discover general laws, and afterwards for details. Principal laws: all nature alive; evolution; no death in the universe; cycles; astral, psychic and spiritual spheres; progression of planets, continents, races and men. Each volume divided into three parts: (*a*) the philosophy, (*b*) proofs by religion, (*c*) proofs by science. In studying to grasp the teachings and science effort should be made to get at the spirit rather than to learn off the statements and Sanskrit names. *Secret Doctrine* not the last word. Statement of H.P.B. that she only started the thought of the world in this direction. The work intended to awaken the intuitions more than the analytical mind. Apparent contradictions in it stand out as such only to those who read with preconceived notions. Students should try to get to the centre or standpoint from which the work was written. *Secret Doctrine* can only be fully understood by those who can reach to the same development as the writer of it. Effort to be made to reach to that plane.



MEMORY.

Phase of the mind important to understand as an aspect of the imagination. Its relation to psychism. A cause of rebirth. Fatal to concentration or living in the present. Difference however between observing the past and living in the past. Its relation to future selfish hopes. The cause of desires. Teaching of all sages summed up in "look not behind or thou art lost." Distinction between reminiscence, recollection and memory. Why do most people not remember past lives? Memory of events to be distinguished from memory of experience. Memory one great cause of the sorrows of the world. Uselessness of remorse. Students should practise to prevent the mind turning over and over again the past. Difficulty of this. Past, present and future unknown to the seer; all absorbed in the Eternal. Memory may be defined as a getting into the old astral currents. Dangers of this. Day-dreaming and vacancy of mind an effect. To the extent one lives over his past mentally does he tend to act it over again externally: hence, memory the great cause of habits. Memory not only confined to the mind, but also exists in the bodily organs and atoms. Hence great difficulty of purifying the body. Seven years often necessary. Relation of memory to knowledge.

REFERENCES.

Key to Theosophy, section xvi.



MEDIUMSHIP.

Definition of the term. A spiritualistic one, meaning the characteristic of one who gives himself up to psychic influences and becomes the medium for their play. Medium is controlled by astral forces. Many with psychic power

not however mediums. Mediumship more common than suspected. Does not always consist in seeing clairvoyantly or being psychically controlled, but often manifests in other ways. Drunkards, and those unable to control their passions, probably mediumistic. Persons uncontrolled generally, come under the title. Mediumship overcome by creating positivity of character, and particularly by preventing the mind from wandering and from general passivity of disposition. Spiritualistic mediums and those "sitting" for control, become disorganized nervously and physically in a very short time. Astral body is separated from the physical body and given up to the mercy of the shells of the dead. Practice demoralizing in every aspect. External forces rush in and the brain often becomes affected. Hence lying, and falsifying generally, often goes hand in hand with the more complete phases. Part of the work of the Theosophical movement to cure the world of mediumship in all phases. United States a "hot-bed of psychism," and philosophy alone can cure the conditions. Warning against being misled by mediumistic communications instead of by interior intuition.

REFERENCES.

Ocean of Theosophy: pages 150-154. *Key to Theosophy*: section ix. *Astral Intoxication*.



THEOSOPHICAL PROPAGANDA.

How far should branches carry this? Object should be to bring the philosophy to the world. Recognition to be made that the Society has three objects, not merely Universal Brotherhood. Branches should organize the active members into a regular army for work, each member taking that which he is best fitted for. Propaganda then to be carried on in all fields. Propaganda through lecturing; personal visits; writing articles for newspapers; reporting lectures; distributing literature. Propaganda through public discussions and addresses to be carried on without antagonism,—this not meaning, however, that there should be no differences of opinion. Each member in the midst of great possibilities every hour of the day; thousands searching for light. Tact and judgment necessary factors in successful propaganda. Steady work more successful than excitable rush. Theosophical Society formed to awaken the memory of the soul in all men. Many ready to receive wisdom in the present cycle; many unprepared. Whole world cannot be immediately changed, but acquaintances everywhere waiting for aid. Propaganda through home life; by strict attention to duties, serenity of disposition and a desire to help others. Many gradually won over by patience and waiting, and by example.



THEOSOPHICAL NEWS AND WORK.

BEACON T.S. continues successfully its Brotherhood Suppers.

TRIANGLE BRANCH, Alameda, Calif., reports that James Oettl has instituted a series of Sunday lectures in addition to the regular Branch work.

BOSTON gives news that Messrs. Crosbie and Ayers are about to start, in different parts of the city, Sunday morning lectures for the people on Theosophy.

BRISTOL T.S. holds weekly meetings and has taken up the study of the *Ocean of Theosophy*, appointing someone each week to formulate a set of questions thereon.

PACIFIC T.S., of Watsonville, Calif., has disbanded on account of members moving away. This does not mean the interest has abated, and the previous Secretary writes encouragingly of future possibilities.

ROBERT CROSBIE lectured to a large audience on Theosophy in the Oxford Chapel, Lynn, Mass. Several of the papers had column reports. Later Mr. N. A. Bean spoke in the same hall on *Objections to Reincarnation*. A large audience greeted him and great interest was shown.

AURORA BRANCH, Oakland, Calif., has given the following Sunday lectures during December: 8th, *Karma and Reincarnation*, by T. H. Sator; 15th, *The Mystery of Sex*, by Dr. Allen Griffiths; 22d, *Life after Death*, by Mercie M. Thirds; 29th, *What Theosophy Is*, by Dr. Frank M. Close.

SAN FRANCISCO BRANCHES have given the following lectures in Red Men's Hall: December 8th, *The Law of Life*, by E. P. Jones; 15th, *Why do We not Remember our past Lives?* by Evan Williams; 22d, *The Mystery of Sex*, by Dr. Allen Griffiths; 29th, *The Devil: his Reformation*, by A. J. Johnson.

BRIDGEPORT, Conn., has recently received visits from members from New York and Boston. Miss Daniell spoke to a large audience in the rooms of the Bridgeport Society and Mr. Claude Falls Wright lectured on the 31st of December in the Hall of Science before the Scientific Society on *Hypnotism* to about 400 people. Every seat in the hall was taken.

CHICKERING HALL (New York) lectures continue successfully. The addresses for the past month have been: *The Devil*, *Mahatmas*, *Yoga Practices* and *Cycles*. Claude Falls Wright organized a class (limited to 200 persons) in the *Secret Doctrine*, at 144 Madison Avenue. The hall was crowded, there being no standing room. The class meets for four Sunday evenings in January.

NEW YEAR'S EVE was the occasion of gatherings in Brooklyn and New York of members of the Society to welcome the incoming of the second last year of the cycle with good wishes and aspirations for the future. At the Headquarters the meeting was conducted by Mr. Joseph H. Fussell, and after shaking hands all round the members signed their name in the Headquarters' roll-book.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slafter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

NARADA T.S., of Tacoma, Wash., had a Lotus Circle Christmas entertainment on December 22d. It being held on Sunday and on the shortest day in the year it partook of the nature of the "Jule-tide," a custom of the ancient Norseman, and celebrated as of old with the use of decorated trees and lighted candles. A member gave a short explanation of the ancient custom to the children, followed by Lotus Circle exercises, recitations, songs and music by

the children, after which the candies and fruits were distributed to every child present. An interested audience of about seventy were present, of which fully forty were children.

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CORRECTION IS NECESSARY of a slight mistake that crept into a late FORUM, regarding Toledo. It was said that there is another T.S. there working under a charter from a so-called American Section. As there is no such section legally, it having been legally merged into the Theosophical Society in America, there can be no legal branch having any competent charter under such a section at Toledo or any where else. Such bodies are simply "bolters."

BROOKLYN T.S. Thursday evening meetings in December were very well attended, the discussions being of unusual interest. The Sunday lectures were as follows: *The Path*, Wm. Main; *Theosophic Theories*, H. T. Patterson; *Riddles of Life*, J. H. Fussell; *Buddhism*, Vespera Freeman; *Masters*, Effie M. Daniell. A class for easy lessons in the *Secret Doctrine* meets every Sunday afternoon. The first volume of the same work is studied on Wednesday evenings.

DETROIT. Application has been received from Detroit for a charter for a Branch at that city to be called the "Deva T.S." The organizing of this Branch is largely the result of continued effort on the part of Mr. R. O. R. Bergath, who has been assisted by the work of members in Toledo, Ohio, and by Mrs. Lillie H. Fisk and Miss Lizzie Chapin. Interest has been aroused throughout the community and there are indications that Detroit is to become a strong theosophical centre. Burcham Harding is to go there shortly.

MANASA BRANCH (Toledo) has just issued a new syllabus for three months, beginning January 7th, 1896. Good press reports of meetings are given every week, and now one of the Sunday papers has commenced publishing a series of Theosophical articles. A member of the branch has been preparing the way for Mr. Harding by giving parlor lectures in some of the towns in this vicinity. Large and attentive audiences, as well as the urgent requests received for more lectures, testify to the interest that has been awakened in Theosophy.

CLINTON (Iowa) Branch has a membership of seven, and with one exception is composed of the former members of Indra T.S. It has a library of forty books and a goodly quantity of unbound periodicals. Meets Sunday evenings with an average attendance of five members and occasionally some visitors. The order of exercise is: first, reading of minutes. etc.; second, a short devotional reading from *Bhagavad Gita*; third, a reading or paper on some theosophical subject by a member (the branch is at present reading *Reincarnation*, by Anderson); fourth, a "Quiz," from *Theosophical Glossary*. The secretary is Chas. E. Freeman, and the president Henry Edmunds.

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431 1/2 South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch meeting is held. Its attendance varies from twenty-five to fifty. The Friday evening H.P.B. training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker.

At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

LOTUS CIRCLES in New York held their annual festival in the Aryan Hall on December 29th. Very many children were present. The hall was crowded. The program, which was full of interest, consisted in three charming songs from Miss Katherine Kimball, violin solos by W. A. Raboch, an exhibition of ventriloquism by Prof. Verne, and some Irish fairy tales by C. F. Wright. The entertainment was opened by an address from Dr. E. B. Guild. The entire proceedings were organized by Mrs. E. C. Mayer, who is certainly to be congratulated upon their entire success.

UPASIKA T.S., South Brooklyn, held its first meeting in its room, 225 Lincoln Place, Wednesday evening, November 27th. The subject under discussion until January 1st was, *Of what use to Christians is a Knowledge of Theosophy as Presented to the World of to-day?* The one paper each evening is limited to fifteen minutes. The meetings adjourn at 9:15. The officers of the branch are: Col. H. N. Hooper, president; Dr. H. A. Bunker, vice-president; Miss Hooper, secretary; Dr. T. P. Hyatt, treasurer; Mr. V. Carroll, librarian; Mrs. L. T. V. Carroll, assistant librarian.

PROMETHEUS T.S.A., being now six months old, I send a review of its progress to date. We started with a membership of thirty, and have since demitted four and gained one new member. We have rented a building two blocks from the business centre and refitted it as an audience room with a seating capacity of one hundred and thirty. This was dedicated to Theosophy on June 4th last by a lecture by Brother Copeland, of Salem. We immediately began a series of Sunday evening lectures, which have since been maintained uninterruptedly. We also organized a class for the study of the *Secret Doctrine*. Our branch meetings on Tuesday evenings are also well attended, the audience averaging about twenty-two persons, and about the same number attend our training class. We are doing better and more effective work than we have done for the last two years or more, and the outlook is bright.—(*Communicated.*)

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not being practicable owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sends out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

"H.P.B." BRANCH. The plan of which we spoke in our last notice of the first Sunday night in each month being devoted to "Questions on Theosophy Answered" we are glad to say proves successful. Good audiences attend and we find it an opportunity for members to keep themselves in readiness to reply to questions given them. We find "What is Theosophy?" is often asked, and

in fact the larger part of the questions deal with the fundamental teachings of Theosophy and how they can be applied to daily life, thus showing the desire of the public to gain knowledge of Theosophy as it *is*. An entertainment was given by the children of the Lotus Circle, representing the pictures from Mother Goose, and it proved a success. Tickets were liberally distributed, especially among the public school children. Music was provided by several friends of the Lotus Circle, and when the children left the hall they were presented with little favors as mementoes, to which a card was attached bearing the address and hour of meeting of the Circle, with an invitation to attend. The Sunday evening lectures for December were: 1st, "Questions on Theosophy Answered;" 8th, Mr. Joseph H. Fussell on *The Riddles of Life*; 15th, Mr. H. T. Patterson on *Theosophical Theories*; 22d, Miss E. M. Daniell on *Masters*; 29th, Mr. Percy Woodcock on *Esoteric Astrology*.—(*Communicated.*)

BLAVATSKY T.S. (Washington, D.C.) On the first day of October last new quarters were secured in in the Metzert Building, on F street, between 11th and 12th streets. A large hall on the third floor (to which access was had by elevator) was rented, and the Sunday lectures, which were omitted during the hot weather, were resumed, the officers of the branch and in two instances members taking their turns in presenting to the Washington public the old-new truths of Theosophy, the regular branch meetings being held on Thursday nights. Recently the branch had the pleasure of entertaining Mr. E. T. Hargrove, who arrived on Tuesday, January 7th, 1896. He lectured that night in the Hall of the Legion of Loyal Women to an audience which filled the hall, and on Thursday, January 9th, he lectured in the branch hall to a much larger audience, with such good effect that a large number of strangers attended the following Sunday night lecture given by Mr. Robt. L. Lerch, the vice-president of the branch, who lectured on *The Basic Truths of Theosophy*, and afterwards answered questions asked by those present. The branch, though not large numerically, is fully alive to the necessity of keeping Theosophical ideas before the public, and by liberal advertising and other ways strives to do so. The library consists of about two hundred volumes, which are lent to the public as well as to members who by the diligent use of the books seem to appreciate the privilege.

NOTICES.

BRANCHES are requested to send short reports from month to month of their doing and activities for the FORUM. Each Branch should do this, as the other Societies like to hear of the work done.

BRANCHES and members having good papers or copies of addresses read, at their disposal, are invited to send them to the President's office at the Headquarters. Latterly a great many requests have come for good unpublished papers on Theosophy, and if sent in they could be advantageously used.

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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTIONS AND ANSWERS.

QUESTION 64.

Ages of blind, usurious laws have brought the world to ruin. Our struggle for physical existence prevents the full study of Divine Wisdom. Would it not be wise for Theosophists to unitedly advocate improved conditions, say through the Labor Exchange system or some such method? One may ask, why should we strive for that which would place us on the higher planes of thought or feeling when conditions are so unfavorable?

William Q. Judge.—I cannot admit the two first assertions of the question. The world is not yet in ruins; the struggle for existence does not prevent the full study of Divine Wisdom. The study of self, the attempt to carry out the old direction, "Man, know thyself," does not depend on human laws, nor upon conditions. The body may be in prison, or engaged in incessant labor, but the soul and mind cannot be bound by environment unless we ourselves allow it. The soldier does not seem to be in a business or conditions favorable to self-development, but even while in his sentry-box he can still think on the matter and thus study

it—for study does not mean mere reading of books and writing of compositions. People fail in their efforts to study truth just because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin the work. They are wrong.

Inasmuch as Divine Wisdom and the nature of the Self are not material, physical things or objects, they are not to be confounded with mere physical surroundings. Hence material environments should not be permitted to confuse or throw back the man who desires to study that Divine Wisdom.

Again, as all things down to the most gross from the most ethereal are a part of Divine Wisdom, it is a mistake to try and destroy or put away because one does not presently like them, the very conditions in which under Karma one is obliged to study Divine Wisdom.

The second part of the question contains a proposition for the T.S., or Theosophists as a body, to advocate some one or other of the many proposed reforms. This should never be done. The T.S. is free and independent of all such reforms, while it applauds all good results. But it does not follow that the reformatory measures are the best. Nor has the last word been spoken on those subjects. It is very wise and right to alter if we can the oppressive conditions about the poor or others. But so long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves. I therefore strongly oppose any propositions looking toward binding the T.S. down to any system of reform or of legislation. Individual members can do as they please about it so long as they do not involve the Society.

Dr. J. D. Buck.—There is something back of “blind, usurious laws;” they are a result rather than a cause of misery and selfishness. A large part of the struggle for existence is unnecessary, and lies with ourselves rather than with our “oppressors.” We *want too much*, and try to ape “our luxurious oppressors.” Theosophists do “unitedly advocate improved conditions,” else they are no Theosophists. “Through Labor Exchange systems”? Yes; if *individuals* so elect: by endorsement of bodies of Theosophists; no. We should not strive selfishly for that which will put us on a higher plane of thought. If we do we will never get there, no matter what we imagine or desire. There is but one way to

reach a higher plane, and that is by unselfish labor for humanity as a whole. But the T.S. should be kept disentangled from all other organizations, otherwise it will soon get swamped and be heard of no more.

Dr. Jerome A. Anderson.—Laws have not brought the world to ruin. Broadly speaking, they are always the expression of the conceptions of justice, brotherhood, etc., which the people who either enact or obey them hold. Therefore it is worse than useless to waste effort in the endeavor to make men better by law. Change their conceptions of brotherhood, of justice, and of human life, and the present system of unjust laws will fall by its own weight. Instead of struggling to compel by legal enactment a recognition of a higher ethic than that of which a people is capable, it should be the aim of all the Theosophists to awaken this higher conception by sowing broadcast the truths of his purer philosophy of life; to enlighten the darkness of human struggling and passion by the sublime teachings of karma and reincarnation.

“Teach to eschew causes; the ripple of effects thou shalt let run its course,” says the Wisdom of the East. The obvious injustice of present social conditions may, in an age so fallen, be the only effectual method of arousing men to live higher lives. True growth lies in sorrow and suffering; not in physical ease or mental content. Human sympathy and compassion are to be stimulated and encouraged by every means possible, but most “labor reforms” are but poor attempts at this, and in reality tend to foster class prejudice. They are, as they have been not inaptly termed, but “belly philosophies” at best, and Theosophists are too few to waste energy in their propagation, however desirable to a surface view this may appear. Let us do our duty as citizens by aiding all true reforms with our countenance and votes, but, farther than this, “let the ripple of effects run its course.”

Eva F. Gates.—I do not perceive that the world is in ruins. On the contrary, the outlook for the world appears to be exceedingly hopeful, because so many noble hearts and minds are seeking to better the conditions amid which we live.

The first incentive to action is the recognition of the need and desire of action; the second, the decision of how our force had best be applied to accomplish the wisest action.

The world is being stirred to its depths by the growing perception of the evils of our social, economical, political and moral conditions. It is just opening its eyes to the need of action.

Next must follow the decision of how to apply remedies to better conditions confessedly evil.

To better conditions we must better that which makes conditions—mankind.

This is preëminently what Theosophy seeks to do. To offer sound reasons why the selfish man should forego his greed, why the evil man should voluntarily seek good, is what we do when we present to the world again the doctrines of Karma and reïncarnation.

Conditions are effects, and Theosophy tries to influence the making of causes; conditions change to fit the souls undergoing discipline to remedy faults; change or obliterate men's faults and you change the conditions amid which they live. Help them to eliminate faults, and you help them to improve their conditions by their own force of character.

Theosophy teaches men to build character, and character makes its own conditions, without outside help.

The means by which character improves conditions are various and of secondary importance. The main point is to build the character: all else follows naturally.

Consequently we should not tie our faith to any "Labor Exchange system," or any particular method, but work on the broad principle of uplifting the thoughts of men, and the material conditions will be benefited as a natural result.

Edward B. Rambo.—The present condition of the world is just what we have made it ourselves; its laws are our laws, and the conditions favorable or unfavorable are our own proper conditions for the time.

It would not be wise for "Theosophists to unitedly advocate any system for improved conditions," for a united advocacy of any scheme, be it Labor Exchange, Bellamy, Free Silver or Socialism, would commit the Theosophical Society to such scheme, and it should be ever kept free from any scheme, having none.

It is proper for any individual Theosophist to advocate any scheme for the amelioration of Humanity that he believes in, and he does not do his duty if he does not do so, but he should commit no one to his method. The world is to be bettered by the raising of each individual unit in it and only by teaching the unselfishness which is at the basis of Theosophy will we raise the units.

Certainly we should struggle when conditions are the most unfavorable. No advance or betterment would be possible if

we did not. Should a starving man refuse to eat a morsel of food because he did not have the promise of food next day? Stalled in the mire, would one use no effort to be released?

The more dismal the conditions the greater need for struggle.

I think well of any scheme advocated by a member of the T.S. provided it is unselfish, for by such advocacy he gives to his Theosophy a practical turn, no matter if his brother fails to endorse it.

Mary F. Lang.—It is perhaps a trifle of an exaggeration to say that the world is "brought to ruin." The Theosophist, with his safeguard of Karma, has a right to optimism.

If much is wrong in present social and economic conditions, we have each our full share of responsibility therefor.

Believing this, our karmic accountability for future conditions is greater than that of others who do not realize this truth. Hence the necessity for present effort. That we must struggle for physical existence is a karmic effect. That we must struggle for spiritual growth, is likewise karmic, but is also proof that we are capable of development, for growth is not the result of inertia. We may be sure that when we are ready for the "full study of Divine Wisdom" we will not be dwarfed by physical environment. Improved conditions, as through the Labor Exchange system, etc., while they may, for the time being, ameliorate evils, and are therefore to that extent good, will never produce permanent change, for they deal only with effects. Permanent change can only result from change of cause—change of mental attitude. Purify the mind of the man who makes the sweat-shop a necessity, and the latter will cease to exist—not until then.

Why should *we* strive for that which would place *us* on the higher plane of thought or feeling? Because whether conditions are favorable or unfavorable, our responsibility to our brother remains unchanged. The moment that one recognizes the possibility of the Higher Life, that moment he becomes a conscious factor in the evolution of the race, and cannot evade preparing himself (at whatever cost of effort) for the service of man.

Elise M. Selden.—Since all conditions are the result of thought and belief, it is plainly wise that we should first alter belief before any real beneficence can be secured. Our government, with all the conditions it entails, is the outgrowth of our beliefs, and is just as good as our beliefs. A very little study into this question will prove this. We believe in war, and there-

fore not only encourage it but shape our policy with reference to it. More than this, it is believed by all civilized (?) nations that the ability to war successfully with other nations is a criterion of enlightenment. So much for wrong belief, the execution of which arrests a nation's spiritual growth. Theosophists individually do advocate improved conditions and form a part of every organization engaged in the work of encouraging and uplifting humanity, or modifying existing evils. To separate Theosophists from other bodies, where they are already at work, and form a distinct organization, would be fundamentally opposed to the spirit of Theosophy, which recognizes in each man a centre,—from which can radiate unlimited power for good, without regard to platform, party or person.

The opportunity for the study of Divine Wisdom is not regulated by physical conditions—the struggle for existence is no bar to interior illumination. The mendicant is perhaps nearer the attainment of it than the prince in his castle with all his leisure.

The age is largely materialistic and the message of Buddha and Jesus still unacceptable. The duty of Theosophists and the Theosophical Society is to arouse thought, so that an awakened conscience will demand a change of conditions. Then the iron age will be replaced by a golden one; but the thought will bring about the condition—not the condition the thought.

E. T. Hargrove.—I would recommend a quiet reading of *The Ocean of Theosophy* followed by Carlyle's *French Revolution* as the most comprehensive answer to this question. Who made the "blind, usurious human laws?" Man. The questioner himself may not be karmically guiltless in this respect, if Reincarnation be a fact as we believe. Can you alter the minds and hearts of men by legislation, by Labor Exchanges? If so, our task were easy. Unfortunately, experiment has proved that the animal in man refuses to be controlled by laws of human invention, and that the very law makers not infrequently break them.

Biology teaches us that function precedes organization. That is to say, man fights before he makes weapons with which to fight. But Theosophy goes more deeply into the question, showing that *desire precedes function*. Before man fights he desires to do so. In this way does all natural growth begin with desire; following desire comes function (man fights with hands and teeth); following function comes organization (man makes weapons of increasing deadliness). Any arbitrary attempt from without to alter the organism before a desire for such alteration has

arisen in that organism results in re action—so that the last state of that man or body of men will be worse than the first.

Take the forced celibacy of the priests. The desire for such celibacy not having arisen in many of them, you find in history ample proof of the terrible re action that has resulted from this artificial enforcement by others of what *they* held to be an ideal condition.

To attempt to force conditions of brotherhood on men, whether rich or poor, who do not desire them, would inevitably lead to a re action which would once more make brotherhood a word of ill-fame among men. But if you can arouse in humanity a true desire for brotherhood, it would not take many minutes to make "improved conditions" which would be maintained as easily as they were made.

So let us try by word and deed and ceaseless effort to arouse a real desire for universal brotherliness, first in ourselves and then in others, meanwhile knowing that "unfavorable conditions" can and should be used as aids to the attainment of a "higher plane of thought and feeling," and that if we would learn how to take advantage of ideal conditions, once obtained, we must straightway make the utmost of those that now surround us.

Mercie M. Thirds.—As human laws are merely the formulation of human will, it must follow that any effort to eradicate their evil results should include the reformation of man himself. It is useless to expect bad and foolish people to make laws that shall be wise and good. Even if we admit that they may do so from motives of self-interest, experience proves that laws which are not sustained by public opinion cannot be enforced. This is true even under despotic rule. For similar reasons any improvement in outward condition which is not the result of better thought and morals will have no permanency. The evil in human nature will still have vent, and will nullify in our system the good which is in excess of public virtue.

For these reasons Theosophists usually think that it is wiser to try to improve the moral condition of society than to work for legal or material changes. These will inevitably follow the demands of our moral status. Consequently, as an organization, we do not adopt such methods as are suggested by the questioner, though we certainly do advocate improved conditions.

While it is true that the struggle for physical existence hinders study, it does not necessarily retard spiritual growth. Divine Wisdom is learned from experience, not from books. Nature has

lessons for souls in all stages of development, and many are not ready for the higher planes of thought and inspiration. Those that are will probably always find the ideas which are needed for their development. It may well be that a struggle for physical life is the speediest means of overcoming desire for it. If we then reflect that it is desire for experience in matter that keeps the soul from experience in spirit, we may understand why it is that lives of hardship may be more favorable to spiritual progress than are lives of comfort. Nature often teaches us her deepest lessons when we feel ourselves most neglected.

So long as we are content with the plane whereon we live there is no reason why we should strive to reach a higher. We are in fact able to do so only when the old is so outgrown that it can no longer satisfy our needs. But we can train our thoughts and desires to dwell on higher things, so giving an upward tendency to our whole being, until in time it is attuned to spiritual things.

QUESTION 55—(continued).

How far should branches go in permitting the discussions at their meetings to be led into questions concerning topics not directly bearing on the Theosophical philosophy or in permitting members or outsiders to detail their views on socialism, spiritualism, single tax, or the like, unless they have a direct bearing on Universal Brotherhood?

Dr. J. D. Buck.—On page 131 of the FORUM for January Claude Falls Wright makes the following statement. "The T.S., as everybody knows, does not teach any philosophy . . ." This seems to me a rather startling statement, unless it means that none of the so-called philosophies, like that of Spinoza, Kant, Schopenhauer, or Herbert Spencer, are taught. That the T.S. teaches *Philosophy* pure and simple, the grandest and most complete ever conceived by man, is, to my mind, its strongest bulwark and its crowning glory, and I do not like to see Brother Wright's statement go unchallenged or unexplained. The three postulates, or "fundamental propositions," referred to on page 14 (old edition) of the *S.D.*, it seems to me, logically unfold into a complete philosophy, or the apprehension of the "rational order pervading the Universe." This, neither science nor any of the so-called philosophies known to the West can afford to the earnest student. This philosophy runs through the *S.D.* like the thread in a musical composition. "On their clear apprehension," says

H. P. B. in referring to these fundamental propositions, "depends all that follows." (*S.D.*, proem, p. 13, old edition.)

From the first proposition we derive our concept of matter and force, substance and energy, spirit and intelligence, and the philosophical concept of emanation. From the second proposition the idea of time and eternity, or duration and progression or evolution through the law of cycles; and from the third proposition, brotherhood, reïncarnation, and the perfectibility of man through individual effort and merit; or the law of Karma. No such foundation for logical conception, rational order, and intellectual apprehension of the order of the Universe can be found in literature; and this is, as I see it, the teaching of the T.S. Remove this, and only speculation and confusion reign. I see in this philosophy, as in nothing else, the irresistible power that is to carry Theosophy into the next, and all coming centuries—unless the philosophy is obscured or lost—and *compel* the Schopenhauer or Spencer of the future to adopt and teach it. And this philosophy is not the invention of man; not even of the Mahatma. It is the reading on the tressel-board of manifested nature, the ideals on which nature builds: the mahatic concepts that unravel the Cycles of Necessity, and the web of fate. The unaided intellect of man could not even discern it. It is the product of the united discoveries of trained Adepts, for millenniums, now first given to the world for thousands of years.

It is specially desirable that every F. T. S. should study and try to apprehend this philosophy, for otherwise his efforts toward forming a "Nucleus for a Universal Brotherhood of Man" are likely to be spasmodic, emotional, and at length to cease.

This philosophy deepens conviction by revealing the irrevocable *law* and the futility of all else than efforts to conform to it. His zeal, intelligence in explaining the problems of life, and his *steadfastness* find here their living root, and their constant nourishment. He is securely anchored for all time, and he is content because he knows the line of least resistance, and sees, in the decrees of fate, the divine beneficence.

Claude Falls Wright.—Having read the above remarks by Dr. Buck I should like to add, that, while I agree with all he says about the Theosophical philosophy and am aware that the mass of members in the Theosophical Society—myself included—accept it, yet I cannot help thinking that, when understood, he must approve my original statement that the Society itself does not *teach* any philosophy; indeed, in my opinion, it cannot strictly be said

to uphold any. I know that many persons believe the Theosophical Society to teach a philosophy, and actually to have a creed, but we have no right to assume that even the *Secret Doctrine* contains the teaching of the Society or that the "Fundamental Propositions" are its dogmas. Dr. Buck has quoted from H. P. B. Let me quote from her in the *Key to Theosophy*, Section 2: "The members of the Theosophical Society are free to profess whatever religion or philosophy they like, or *none*, if they so prefer, provided they are in sympathy with and ready to carry out one or more of the three objects of the association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretic lines. The fellows may be Christians or Mussalmans, Jews or Parsees, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter." Here we see distinctly the ideas of the Founder on this matter. The body of wisdom which has spread itself everywhere within the last twenty years, spoken of generally as the "Theosophical philosophy," has been made known to the world wholly through the labors of members of the organization who have accepted it as being the only explanation of life and the only reason for "Universal Brotherhood"—the first object of the Society. H. P. Blavatsky, as the greatest Theosophist of all, gave more to the movement and to the world than anyone else, but she frequently said that the last word had not been spoken or written, and that in the future other seers might arise within the T. S. and amplify, explain, or confirm the *Secret Doctrine*. The Society is the only salvation for the world at present in my opinion *because* it has no teachings and is willing to investigate all things. If it had teachings they would have to be defined,—and there are many who take radically different views concerning even the seemingly simple doctrine of reincarnation. If we had teachings, we should have also to have *teachers*—and a priesthood would be inevitable. So pronounced were H. P. B.'s views as to this danger that she separated her school of teachings from the Theosophical Society, making it no longer an Esoteric *Section*, as it was formerly styled, but proclaiming it as distinct from the T. S. and calling it by another name.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

BUDDHISM.

Theosophy not Buddhism, which is one of the great exoteric world-religions. Founded by Gautama Buddha, once prince of Kapilavastu, who was born about the year 621 B.C. Maya, his mother, commonly believed by Buddhists to have been a virgin, like the mother of nearly every "Saviour," but the Buddhist Scriptures do not state this. He performed many "miracles," but never claimed to be more than all men might in time become, stating he had reached enlightenment through his own exertions. Belonged to the Kshatriya or warrior caste, the old teachers of the Brahmins. Did not found a new religion, but was a reformer of priest-ridden Hinduism, substituting for it the old trans-Himalayan and Kshatriya doctrines. He taught that only a knower of Brahma was a true Brahman and that birth in the Brahman caste did not confer any moral privilege. Incurred the hatred of the orthodox. Had an exoteric and esoteric doctrine, the latter (Theosophy) the same as the esoteric side of every true religion. This fact denied by Max Müller and other Orientalists, but is clearly stated in the *Sad dharma-Pundarika*, chapter v, verses 1-4, and elsewhere. The Southern Buddhism of to-day the outcome of Buddha's exoteric teaching. It is materialistic compared to Northern Buddhism, which is the outcome of Buddha's esotericism, though corrupt and overgrown with Indian and Bhon exotericism. Buddhism the only bloodless religion. Never persecuted others, but its followers were persecuted by Brahmins. Buddha, like Jesus, left no writings known to the world. The "Triple Basket," or Buddhist canon, arranged at the first council after Buddha's death. The *Vinaya-pitaka*, or discipline; the *Sutta-pitaka*, or discourses of Buddha; the *Abhidhamma-pitaka*, or metaphysics (not yet translated). These teach Karma, Reincarnation, the purest ethics. Are pessimistic in regard to earth-life. Buddhism followed to-day by over one-third of the human race.

REFERENCES.

Theosophical Glossary, art. "Buddhism;" *Five Years of Theosophy*, see index; "Dhammapada," "Buddhist Suttas" in *The Sacred Books of the East: Buddhism*, Prof. Rhys Davids.

THE THIRD OBJECT OF THE SOCIETY.

"To study and investigate the psychic and other powers latent in man." Generally misunderstood. Taken as applying only to astral powers, which are of the least importance. *Psyche* means soul or breath, and "psychic powers" here mean soul powers. The power of mind over matter. The power of the soul over the mind and kamic nature, of self-restraint. The power of concentration. The power of the will and of the imagination to create forms on all planes of form. The power of the mind generally to generate force. Thought as a power. The power to understand one's real motives. The power to trace

a thought to its source. The power to discriminate between the real and the unreal; between right and wrong. The power to "hear from within" by making the mind receptive to higher impressions. The great power of keeping silent in speech and thought. The last is rarely cultivated; yet it is of the first importance. Of much more value than astral clairvoyance or clair-audience. And these are not usually "powers," since they are spasmodic and entirely beyond control as a rule. The best way to cultivate any of these real powers is in the small affairs of life. The highest powers that are used by the Adept are latent in ordinary man, who uses many of them unconsciously, for the higher is present in the lower though not fully expressed or understood. The powers all men exercise in dream; in daily instances of mental telegraphy. "Brain-waves." These powers should be studied and investigated. The importance of observing one's daily experience. Too many people learn nothing from it because they are in too great a hurry and because they have not realized that the things and events nearest to them are often the most mysterious. No need to go to séances or to some other part of the world to study occult powers. They are within us. They surround us. The laws governing them should be discovered. So every member who studies and properly investigates himself is following the third object of the Society.

REFERENCES.

The Ocean of Theosophy, chap. xvi; *The Culture of Concentration*, (reprint from the *Path*;) *Astral Intoxication*, (reprint from *The Path*.)

 THE PHYSICAL BODY.

Built onto and into its prototype, the astral body. No hard and fast division between these two "sheaths." The nervous system closest in touch with the astral body. The brain and nervous system one form of the *Ashwattha*, growing "with its roots above and its branches below." Body composed of millions of "lives," of which the microbes of science are one form. These "lives" compose all things in nature, from a tree to an elephant. Their ceaseless motion. They arrange themselves as cells. Cells are ideal forms. The body the most illusionary of the principles; momentary changes in its composition. On the death of the body, these "lives," no longer correlated, run riot as destructive agents, having become separative. Every "life" has a consciousness of its own, with certain tendencies and desires. Selective action of the cells, taking from the blood what they need, rejecting the rest, proves this. The healing of a wound by these "lives," without the conscious participation of the human mind. Every cell has a centralized or specialized consciousness. In combination these produce a further centralization of consciousness in the organs, each with its "presiding deity." All these with habits and desires of their own. One meaning of the Hindu "crores of gods." The heart the particular organ of *manas*; the liver and spleen the organs of *kama*. Many desires and tendencies of man arise from foolish identification of himself with these bodily desires. The effect of heredity, family and national, on the moral and physical character of the body. Possible to greatly extend the life of the body through knowledge of its occult properties and the laws governing it.

REFERENCES.

Ocean of Theosophy, pp. 33-37; *Secret Doctrine*, vol. 1, pp. 9 and 261, o.e.; "Kosmic Mind," in *Studies in Occultism*, No. iv; "Psychic and Noëtic Action," in *Studies in Occultism*, No. iii, pp. 159, 160; *Bhagavad Gîtâ*, chap. xv, verse 1.

DUTY.

The continuous teaching of the *Bhagavad-Gītā*. The ethical teaching of this book is scientific. "If thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honor, and be guilty of a crime." One's "natural duty" the result of Karma. This must be worked through. When worked through it falls off, as the old skin from a serpent. In the general economy of nature, to attempt the duty of another creates confusion. No action is perfectly pure, and one's own natural duty, as the result of one's own thoughts and acts in this life and in past lives, should be performed even though it be stained with faults. If performed as a duty, unselfishly and without attachment to results, good will ensue for oneself and all men. For it is not sufficient to do one's *own* duty; it must be done as a *duty* owed to the supreme Self, with that motive in view. All this especially applies to thought, as every act originates in the mind. Especially avoid the duty of another in thought. The homely saying, "To mind one's own business," should be taken as applying chiefly to the mind. The results of an action once performed cannot be altered; the law deals with results. Therefore the results should be mentally left to the law, or "offered to the Supreme." The folly of worrying over results; of regrets, of fears and hopes in regard to them. Beyond our reach; why then waste time and force on such things if no practical object is to be gained? The difficulty of discovering one's duty in many cases due to an attempt to do so before the necessity has arrived. When in doubt as to a duty one should stand still. The result of living according to these rules is a purification or clarification of the mind, which is the vehicle of the soul. Following this clarification comes illumination, from within outwards.

REFERENCES.

Bhagavad-Gītā, (Judge's Edition), chap. ii, p. 14; chap. xviii, pp. 128, 129; chap. v, pp. 39, 40; *Letters That Have Helped Me*, pp. 36, 40, 48; "Notes on the *Bhagavad-Gītā*," *The Path*, vol. x, Sept.

THEOSOPHICAL NEWS AND WORK.

LOS ANGELES T.S. reports great interest in Theosophy at present. Good lectures are given, attended by large audiences.

TATHAGATA T.S. (San Ardo) holds regular meetings twice a week, one for private study and the other—Sunday afternoons—for the public.

DETROIT, MICH. On the evening of January 14th Mrs. Lillie H. Fisk, of Ann Arbor, addressed a special meeting of the Michigan Society for Psychical Research, at Prismatic Hall.

H. T. PATTERSON, who has been making a business tour in the west and south, visited the Cincinnati T.S. on February 11th and spoke on *The Occult Arts vs. True Occultism* to an audience of sixty persons.

BEAVER T.S. (Toronto) is doing very active work. At the Sunday evening meetings, the secretary writes, from 40 to 50 persons assemble, and the interest is growing everywhere. The other meetings average 30 in attendance.

THE UPASIKA T.S. during the month of January has continued its discussion of the question, "Of what use to Christians is a knowledge of Theosophy as presented to the world of to-day?" Meetings Wednesday evenings at 8.15, at 225 Lincoln Place.

KESHAVA BRANCH (Riverside, Calif.) Under the auspices of Keshava Branch, Mr. Abbott Clark is to give a series of five lectures in Riverside. He lectured Sunday evening, Feb. 2d, to a large and very intelligent audience on *Theosophy, Heaven and Hell*. A great deal of interest was manifested, and leaflets were in great demand. Keshava Branch is using the topics outlined in the FORUM for study, and finds them of much value.

SYRACUSE T.S. is in good working order, every member in earnest. There is no spasmodic enthusiasm, but a patient, steady "pull all together." We hold three weekly meetings. On Sunday afternoon we have a lecture from one of the members, free to the public. On Wednesday evening we hold discussions on subjects given on the syllabus. On Friday evening, our president, Dr. Dower, conducts the S. D. Class, which is made up of earnest students. Our library and reading room are well patronized. The interest outside the Society is steadily increasing. The sale of Theosophical literature is encouraging.—(*Communicated.*)

THE "H.P.B." BRANCH proposed to drop its regular lectures for this month and devote these evenings to the open meeting for "Questions on Theosophy Answered," as this method proves so interesting that it is desired to continue it regularly for this month at least. Some of the questions, such as "Who am I?" "What is the use of living anyhow?" "Why are there so many creeds?" bring out many good answers, and strangers say Theosophy seems to answer every problem. The regular *conversazione* was held as usual the first Saturday evening of the month. Miss E. M. Daniel gave a benefit at the Berkeley Lyceum on Saturday, the 25th, for the benefit of the branch, part of the entertainment being a play written by Miss Daniel. The best thing that has happened to the branch this month has been the several visits it has had in an informal way from our Brother James Pryse, who, though having been away for so long a time, has not only come back as a true American but has brought with him a breeze from Dublin, which always blows for our good.

BLAVATSKY BRANCH, Washington, D. C., has been giving a public lecture every Sunday evening since autumn, with a fair and, of late, growing attendance; five members constituting its corps of speakers. The principal work of its weekly branch meetings, Thursdays, has been the study and discussion of the topics outlined in the FORUM, which are being followed seriatim. A new impetus was given to the cause by Mr. Hargrove's short visit. His first public lecture, Jan. 7th, was on the general subject of Theosophy. The audience numbered about seventy-five persons, whose questions at the close of the lecture showed that much interest had been aroused. His second lecture, on *Reincarnation and Karma*, nearly tested the seating capacity of our hall, fully 150 visitors being present, besides members. Mr. Hargrove was kept busy for an hour answering questions, and evidently made an excellent impression by his quiet earnestness, no less than by his apt and lucid explanations. No doubt his audiences would have continued to grow in size and interest had he been able to remain a few days longer.—(*Communicated.*)

THE COMMITTEE for Theosophical work in Central Connecticut made arrangements for Miss Margaret L. Guild to visit Central Connecticut and

help there, and the following is an account of the work done. She arrived in Meriden Jan. 14th, and lectured in the branch rooms in the evening to about twenty-five people; subject, *Theosophical Teachings*. Jan. 15th she lectured in the evening in the Meriden Branch rooms; subject, *Other Worlds than Ours*; about thirty people were present. Jan. 16th she went to Bristol and in the evening gave a parlor talk at the house of Mr. Muzzy, president of the Bristol Branch; subject, *Theosophy and the T.S.* Jan. 17th she gave a parlor talk in the evening at the house of Mr. Rockwell, Bristol; subject, *States of Consciousness*. Jan. 18th she arrived in New Britain and gave a parlor talk in the afternoon on Reincarnation and Karma at the home of Mrs. Atkinson, the secretary of the branch. Sunday, Jan. 19th, at 4 p.m., she met the class studying *The Ocean of Theosophy*, at 6 p.m. she spoke at the young people's meeting in the Universalist Church, and at 8 p.m. lectured in the branch rooms on *The Origin of Evil*, fifty people attending the lecture. Jan. 20th she lectured in the branch rooms in New Britain, commencing at 8 p.m.; subject, *Occult Development*, over forty people being present. Jan. 21st she went to Meriden in the afternoon and gave a parlor talk to the members on *Theosophical Propaganda*. In the evening she went to Wallingford and lectured in the hotel parlor before thirty people; subject, *Hell is on Earth*. Jan. 22d she lectured in the hotel parlors, Wallingford, at 8 p.m.; subject, *The Unpardonable Sin*. Over forty people attended the lecture. Jan. 23d she went to Hartford and lectured in the afternoon in Unity parlors on *The Origin of Evil*; rooms crowded, eighty or ninety people attending the lecture. In the evening she returned to Wallingford and met those interested to talk over the formation of a branch. Eight persons decided to join, and five or six more thought they would. Jan. 24th she went to Hartford and lectured in the evening in Unity parlors on *Occult Development*, and although very stormy, over sixty people attended the lecture. After the lecture the names of those who desired to have a branch started in Hartford were taken, fourteen or fifteen giving their names in. Jan. 25th Miss Guild returned home, taking with her the best wishes of those who had the pleasure of meeting her. In connection with the same work Miss Leoline Leonard spent a week at Bridgeport, Conn. Two public lectures were delivered on February 6th and 7th to audiences of fifty, the subjects being, *Is Theosophy the Religion of the Bible?* and *The Evolution of the Soul*. On Sunday evening, February 9th, she addressed the branch on *Occultism*. The remainder of the week was spent by her in visits among the members, and on Thursday evening the regular branch meeting was held and Theosophical propaganda discussed. On Friday evening, the 14th, she went to Danbury, Conn., and gave a parlor talk on Theosophy to twenty people. Arrangements are being made for a lecture before the Unitarian Society at Shelton, Conn., and for a parlor talk at Danbury.

OBITUARY NOTICE.

MILWAUKEE T.S. with sorrow reports the death of one of its most active, steadfast, and beloved members, Mrs. Annie E. Wood, who died at Santa Cruz, Calif., on December 7th, 1895, after an illness of only two days.

ABBOTT CLARK'S TOUR.

Abbott Clark lectured in West End, Los Angeles, December 15th, on *What is Theosophy, and what and where are Heaven and Hell?* and again on December 22d, subject: *If a Man Die shall he Live again? or, Proofs of Rebirth on Earth*. On Sunday morning, January 12th, Mr. Clark con-

ducted the services and made an address at a funeral, and in the evening gave a lecture at Odd Fellows' Hall on *The Mysteries of Magic, the Secrets of Alchemy and the Philosopher's Stone* to an audience which packed the hall, many remaining standing. Much time has been given to the local work in Los Angeles. A "Committee for Theosophic Work in Southern California" has been organized, and is getting upon a working basis.

LOTUS CIRCLE WORK.

? A preliminary committee has been organized in the interest of the Lotus Circle and Theosophical Sunday-school work among the branches and members of the T.S.A. This has been organized with the purpose in view of ascertaining the best methods for adequately carrying on Theosophical work among children in this country, and to draw together those already individually engaged in such labor. It solicits the views of all having experience in this matter and thus by correspondence and otherwise to effect a valuable school of propaganda. If sufficient encouragement is received a permanent committee will be organized as soon as possible.

Please address all communications to the Secretary, Lotus Circle Committee, 144 Madison avenue, New York City.

LEAGUE THEOSOPHICAL WORKERS.

The report of the League of Theosophical Workers shows an encouraging advance over the previous year. The amount at present in the hands of the treasurer is \$72.20, being almost double the surplus of the preceding year. The most important branch of the League activities has proved to be the charitable work, \$105.60 having been expended in relieving cases of want, while coal, medicine and food have been distributed. Propaganda work has included the free distribution of 757 Theosophical works, including tracts, etc., and 2 volumes of the *Secret Doctrine*. There still remain 750 pieces awaiting distribution. A new scrap-book has been started, to contain a complete history of the T.S. It now contains 77 clippings. When the year is complete the present book will be bound and presented to the Headquarters Room. The stamp collection for the T.S.A. has been enlarged by 500 contributions. Some good work among the newspapers has been added to the other activities of the League.

MOVEMENTS OF E. T. HARGROVE.

On December 22d Mr. Hargrove addressed over 600 people in the Academy of Music at Macon, Ga. Considering the comparatively small population of this city, such a gathering spoke volumes for the work of the local branch. Washington was reached on January 7th, a lecture being given that evening. Another on the 9th was attended by about 200 people and was well reported in the newspapers. On the 11th Mr. Hargrove arrived at Pittsburg, speaking at a members' meeting on the afternoon of the 12th, and giving a public lecture the same evening, which was very well attended. Another public lecture followed on the 13th, and another on the 14th at Wilkinsburg. The newspapers were generous with interviews and reports. On the 15th he reached Philadelphia, lecturing that evening and on the 16th, 17th and 18th to good audiences, who were particularly active in asking questions. On the 19th he returned to New York.

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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTIONS AND ANSWERS.

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QUESTION 55—(continued).

Ages of blind, usurious human laws have brought the world to ruin. Our struggle for physical existence prevents the full study of divine wisdom. Would it not be wise for Theosophists to unitedly advocate improved conditions, say through the Labor Exchange system or some such method? One may ask, Why should we strive for that which would place us on the higher plane of thought or feeling when conditions are so unfavorable?

Dr. C. J. Lopez.—A student of Theosophy should remember at all times that the conditions in which he is placed now are but the outgrowth of his soul's states in the past and that his attitude of mind towards the present is constantly moulding his future. From this standpoint the answer is easy: We should strive for a higher mode of thought and feeling because the very effort, whether apparently successful or not, must yield a beneficial result, if not immediately, at least in the near future. We can think aright, regardless of conditions; and far from being held by "unfavorable conditions," it is the overcoming of these which alone can make us grow mentally and spiritually. If a coarse diamond,

held forcibly against the rough surface of the lapidary's wheel, could express its feelings it is probable that it would complain very bitterly of "unfavorable conditions." Yet that long friction is necessary to bring forth its inherent purity, luster and brilliancy.

We are now reaping as character, innate tendencies and social conditions or opportunities—which are but consequences of previous thoughts, wishes and acts—the good or evil of our own past life, or lives, and at the same time, we are sowing either rank weeds or precious seeds for a future crop. No matter what our circumstances may be, we have always the choice between doing our duty or shirking it. We shall always find others more unfortunate than ourselves, whom we may either help or despise.

And even when we have to struggle not only against outside influences and conditions unfavorable to our highest aims but also against our own weakness of purpose, impermanency of thought and all other shortcomings of our lower nature, yet the road to self-improvement and increased usefulness is always open if we only persist in doing our best in spite of momentary failures, and in endeavoring to put the teachings of Theosophy in daily practice in all our relations with our fellow-beings and even in our "struggle for physical existence."

As to unitedly advocating any special legislation or labor system or particular method for social reform, that would be to commit suicide as a Theosophical Society. Personally I am fully in sympathy with all socialistic and communistic movements, and with all the reformers who labor to improve the present conditions of the civilized world by suppressing some of the exhibitions of "man's inhumanity to man," but I am aware of the fact that the Theosophical Society can no more endorse a political platform than a religious creed. Moreover, I am convinced that a general understanding of Theosophy, especially the doctrines of Karma, Reincarnation and Universal Brotherhood, can do much towards improving the social conditions now existing; elevating the moral average of the people and checking the all-power sway of selfishness, which is the ultimate cause of all our troubles. Therefore, instead of hitching the Theosophical Society to the train of any party or system, I am in favor of disseminating our teachings broadcast among the followers of all parties and all systems, letting both the oppressor and the oppressed hear the truth, in the hope that if each makes but a little effort in the right direction they will meet each other half way.

Without this high knowledge no community can raise its moral

standard above the danger-line of partizanship and retaliation, no matter how many protective or restrictive laws it may enact. As long as the men who are going to put the laws into practice will be guided by the promptings of their lower natures and ignorant of the light and controlling power of the higher, self-interest will always find some smart way of eluding the man-made laws.

A glance at history shows that at all times a part of humanity has held in cruel bondage and slavery some weaker part, always in the name of some selfish interest, and also that the wronged and downtrodden ones periodically revolt and fight for rights and for freedom, but if successful they hasten to imitate the selfishness and stubbornness of their former oppressors. Why? Because there is no such thing as compelling people to be good by any legislation whatsoever; people must become good through true knowledge, and true knowledge can only be acquired by self-efforts and self-control. After reaching this condition of evolution people need no laws, because every man will be a law unto himself.

And it is not necessary that a great number of persons should join the T.S. or call themselves by any particular name; all that is needed is that the great bulk of the public without distinction of party or condition should correctly understand Theosophy. To that end we should all cooperate, leaving the adjustment to the one, immutable Law.

A. H. Spencer.—"Ages of blind, usurious human laws have brought the world to ruin." This is about the worst case of pessimism that I have run against for many a day. I fear our pessimistic friend is temporarily out of a job, in which event I will admit, speaking from experience, that the world does have a decayed look about it for the time being. The resumption of steady work however, with three moderate meals a day and a cool bath in the morning ought to cause such views to disappear like ice cream before a Philadelphia school-girl. And so the world is ruined. This is news to me; in fact, I am disposed to doubt it. Are there not still a few magnificent mountains, and the sublime ocean, a considerable forest or so, and a few useful and respectable rivers? Does not the proverbially hilarious brooklet still trickle in the glorious sunshine of springtime, or snook cosily away under its banks as it pulls over itself the icy blanket of winter? Do not the summer clouds caress the earth and weep by turns, like lovely woman in need of a sealskin saque, just as they

always did? And are there not more or less comfortable palaces for the rich, and equally more or less comfortable cabins for the poor, with their respective concomitants of Pullman cars and steerage passages at low rates?

And why should the "struggle for physical existence prevent the full study of Divine Wisdom"? Being on the physical plane and concerned, especially during this moment of our evolution, with the analysis and consideration of physical things, would it not be moral cowardice to run away from them? As a matter of fact the struggle for physical existence to which our aforementioned P. F. refers is the very field upon which we are best fitted to attain that wisdom which may enable us to approach somewhat towards the Divine. Struggles are mere episodes, and each one is not unlike a burr on the inside of our moral undershirt, irritating and annoying, but far from fatal.

Our P. F. suggests that Theosophists should unitedly advocate improved conditions, through the Labor Exchange system (whatever that may be). Being actively and constantly engaged myself in exchanging labor with others, I can appreciate the virtue and beneficence of this, but scarcely perceive the necessity of wearing a special label to emphasize the occupation, though I see no reason for interfering with others, whether they be Theosophists or not, who might prefer to do so.

Our P. F. asks: "Why should we strain after that which would place us on a higher plane of thought or feeling when conditions are so unfavorable?" This beats me. What does our P. F. suppose Theosophy is, anyhow? A kind of spiritual peach jam, so to speak, to be spread upon the bread and butter of our daily habits on festal occasions; a sort of "best-chamber" cover-lid, to be brought out when guests arrive and we are on our particular good-behavior? I do not by any means take that view of it, but on the contrary have found those persons to best fill my conception of Theosophists who keep a little Theosophy in every pocket, from dress-suit to overalls, where it can conveniently be got at on every occasion and in all company.

Take a walk through Central Park, my dear P. F., some morning, and chuck peanuts to the squirrels; there is a heap more Theosophy right there than will be found on the line you are apparently travelling.

Bandusia Wakefield.—All true Theosophists will do what they can to improve the conditions of humanity and to help humanity in the best way possible according to their knowledge. But I

think it would not be wise for all Theosophists or members of the Theosophical Society to unite in advocating some formulated system of externals for improving conditions. It would have the effect of establishing a creed, for it would be practically saying, "Members of the Theosophical Society must accept this method of procedure and act accordingly."

It is not a settled fact that existing conditions are unfavorable to the attainment of a "higher plane of thought or feeling." It is not so much the conditions as the way in which we meet them that determines the effect upon our soul growth. If we rebel against them as unjust and feel hard and uncharitable towards others because of them we are but making for ourselves bitter experiences. But if we feel that we ourselves are responsible for our lot, and try to make the best of it, we shall find these hard conditions means to the desired end. Conditions may be unfavorable for study and yet be very favorable for the cultivation of patience "that naught can ruffle," of power to bear uncomplainingly the inevitable, of sympathy and charity for others, and of the spirit of self-denial and altruism. The cultivation of such qualities as these will prepare the way for the reception of divine wisdom as well as help to ameliorate external conditions. But these qualities grow through practice and experience of their need rather than through study. Study of truth is helpful, especially when accompanied by a desire to help others; but study from a purely selfish motive may be a hindrance to the attainment of divine wisdom. The inner conditions are of more consequence than the outer. The feeling that it is of no use to try is a greater hindrance to accomplishment than outside circumstance. The overcoming of selfishness and the attainment of altruism will "place us on the higher plane of thought or feeling," and we should strive for these things, because by so doing we shall in time attain them; and not ourselves alone, but all humanity will be blessed in the attainment.

Dr. T. Docking.—What else can *blind* men do than bring ruin everywhere around them: they are leaders of the blind and both fall into the ditch! Now I fearlessly assert that our struggle for physical existence does not prevent the full study of Divine Wisdom. I know that it is the general excuse, but "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." (*Matthew*, xix, 24.)

Most positively it would be unwise for Theosophists to even try to encourage institutions formed *solely* for the above-named

purpose: see the Master's answer to his disciple when he asked leave of absence to go and bury his father; he said, "Let the dead bury their dead," etc. (*Matthew*, viii, 22.) Jesus was fully justified when he taught to "let the wheat and tares grow up together until harvest, lest in destroying the one the other should be injured also" (*Matthew*, xiii, 26). Their very wickedness hurries them off the scene, and the warning should benefit the better disposed. Again, *none* can carry his neighbor's Karma. Hence the Scripture, "He that is unjust, let him be unjust still," etc. (*Revelation*, xxii, 11.) He places himself beyond the pale of help.

I am very old now, but when very young my ideas were very similar to the above. With each step in life I always hoped for fuller information. After diligent search in very many creeds fruitlessly, at length, since the mountain would not come to me, I went to the mountain. For after deep and careful thought I came to the conclusion that naturally the pig makes its own mire-hole and continues to wallow in it. So with the blind animal, man, the same may be said with variations, with regard to the highest skilled or most scientifically and intellectually trained, unaided by the spirit and heart. For it is proverbial that the latter rogue is the worst. All along the line man really makes his own laws, environments or conditions, and it cannot be otherwise. It requires no augur to tell a man by his surroundings as a whole. The truly enlightened man tills his garden seasonably, improves his ways, selects his associates, wastes no time, for where the treasure is there you will always find his thoughts, and they are *real* things. Thinking, thus for himself and his class, he is guided by higher laws, *i.e.*, the spiritual. *Until* man of himself, so to say, leaves the unclean thing, he is deaf to all higher instruction and always will be. The only thing one can do to better his condition is to harken to the still small voice within, of real wisdom, *i.e.*, his conscience; to render unto Cæsar the things that are Cæsar's, and do all he possibly can to lead a new life, which will place him on a plane of higher thought; thus he himself will make his own conditions favorable.

As for me, especially during the last twenty years, since I have been sitting at the feet of Gamaliel, *i.e.*, studying the Theosophical tenets, the light of truth in full force has enlightened my hitherto benighted condition, notwithstanding all my most careful search in every creed to which I could gain access, but now I full well know "that as a man sows even so shall he reap," and that not blindly. In the fulness of my heart I thank God for this most equitable and holy Law, for without it, and that in its full-

est integrity, applied to myself individually, I could not progress spiritually.

I care not what name you give the troubles, *all* without exception are the same. In our passage through this state of probation if this small lesson fails to be correctly learned the present life has been a failure, then let us learn at least to be thankful that we in mercy are permitted to return to earth, if perchance we can right the wrong. He only will strive whose *real* sight is opened; he is fleeing from darkness; he knows full well that the only true light is from above or rather within, and while this is his condition he does not swerve to the right or to the left, but keeps a straight course towards the light. He can only progress by conquering and leaving behind the unfavorable conditions—in fact, without these very temptations surely he cannot gain the higher or purity of thought or feeling.

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QUESTION 56.

Our branch recently discussed the theories advanced by the "Elixir of Life," one of the articles in Five Years of Theosophy. Some of the members thought the advice to continue to live eternally and the methods suggested for so doing in this article should be followed; but it seems to me that such is pernicious and contrary to the advice of the Bhagavad Gîtâ and Voice of the Silence, and also to true Brotherhood. Is it not all pure selfishness? Will the FORUM please discuss this?

Frances J. Hall.—In my opinion there is both good and bad in the article in question. There is much good advice in regard to purity and moderation, and as to the means by which one may become better fitted to help humanity. That which I hold to be bad and pernicious in the article is the undertone that runs through it all that ultimately this long course of training is only so that oneself may be benefited. The author, at the beginning of the article, half apologizes for this selfish aspect of the matter. He says, "Well, viewed in a short-sighted way it is so" (*i.e.*, the most concentrated form of selfishness, opposed to Theosophic professions of benevolence and regard for the good of humanity). "But," he continues, "to do good, as in everything else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive." This, I think, is shown, however, to be no more than an apology, half-hearted

at best, for near the end of the article, speaking of those who have "attained," and whom the stern sense of duty never leaves, the author says: "It is with the greatest difficulty that even one or two [Adepts] can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs." The possibility of helping others and of performing one's duty to the utmost by the attainment of Adeptship set forth in this article is, in my opinion, more than counterbalanced by the suggested fear of *injuring one's own progress*, and by the question, "Is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?"—such attempts as those made by the Saviours of the world, I suppose. In this respect I think the teaching of "The Elixir of Life" is very different from that of the *Gita* and the *Voice of the Silence*. One of the greatest bars to true progress is the desire to progress, the looking to results, and the fear of *injuring one's progress*. But there is much good advice given in the article in question, as no doubt everyone will admit; but surely whatever there is of good in it should be followed, not so that oneself may be pure, may be immortal, may attain Nirvana or may be able to help humanity only in the ages to come; but that one may work better *now*, may help humanity *now*, may taste of immortality *now*; for immortality knows no future, only the eternal present and that present is ours *now* if we will but take it. If we refuse to use the present then are we truly dead *now*, fast asleep, knowing nothing of real life. In my opinion the elixir of life that most of us present-day people need is to be found in the performance of duty and in the sense of present opportunity to perform that duty. Perhaps later on it will be necessary to consider other ingredients of this elixir and to add other magical potencies, but we shall never know these until we have at least begun to distil this first essence which can be obtained only by the unselfish performance of duty, and the practice of Brotherhood.

J. H. Fussell.—The general question as to whether selfishness is really inculcated in the article in question is discussed in another article in *Five Years of Theosophy*, page 33, entitled "Is the Desire to 'Live' Selfish?" and I would suggest that the questioner read that. But aside from that there are certain passages in the article which if taken alone appear to support the views of the questioner. The question then arises: Is it fair to take isolated statements and to form one's judgment from them? I do not think so. The whole trend of the article must be considered

and also whether the article is applicable to all cases. The necessity of maintaining health must be quite evident to all in order that duty may be rightly performed, but in the case of the ordinary man it is quite conceivable that there may be times when health and life itself should be sacrificed for the sake of duty. Is it not, however, possible that in the case of those further advanced along the "Path" the performance of every duty is compatible with the continuance of life and that the performance of the *highest* duties demands such a purified body as can be obtained only by the process described in the article in question? It is a question either of living for the sake of living and for enjoyment of pleasure and power *or* of living for the sake of performing higher duties and taking conscious part in the work of Nature. In the latter case there will be knowledge, power, bliss beyond our conception but perhaps also a greater sacrifice than would ever be possible if this "immortality" had not been attained. It is said that at the final initiation when the great choice has to be made, if there is *one* selfish tendency in the heart of the candidate which has not been eradicated and which may exist unknown to himself then inevitably he accepts Nirvana and chooses bliss for self, passing forever out of all touch with mankind. But if he be pure utterly, utterly unselfish, selfless, then he may return to still help humanity; he becomes a Nirmanakaya and lives in his perfected inner body on the ethereal planes or of his own choice incarnates as a Mahatma. Hence it seems to me that the building of a perfect form is but a step in the drama of life, necessary indeed, but not as an end—only as a means. Considered alone and as an end, the advice given in the article may mislead some and appear the acme of selfishness, but seen in its true bearing in relation to the whole of life and to the eternal progress of the soul it is entirely reasonable. Everyone, however, consciously or unconsciously, makes application of all these matters to his own case, and maybe some have tried to follow the advice given. My own opinion in regard to this is that the prolonging of life is not the immediate duty that lies before us now, but there is much good advice given concerning purity and unselfishness that all can and should follow. We may have many steps yet to take before we can follow practically all that is there stated, but until we come to that point we have enough to do in performing those duties which lie before us now.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.



LIFE OR PRANA.

Life is universal and eternal. Is not a "mode of matter" but is coëxistent with it. Cohesion a result of Prana-Kama. Molecular attraction and repulsion not possible without this principle. Present on all planes as differentiations of Jiva, and in human body through its direct vehicle, the Linga Sharira, as "invisible lives." Jiva also permeates the other human principles. Too much life produces sleep; sleep restores the equilibrium. Death results from this constant inrush and outrush. In death an increased activity of life.

REFERENCES.

Ocean of Theosophy, pp. 35, 36; *Secret Doctrine*, vol. i, pp. 225, 242, 243, 249, 250, o. e.



INTUITION.

Not to be confused with impulse, which is kamic. Impulse is always towards action. Intuition rarely so. May be tested in that way. It is synthetic and not analytic; will often instantaneously explain a series of events, ideas, actions. The action of Buddhi on this plane. Both reason and intuition necessary; reason to be used as interpreter and verifier.

REFERENCES.

Irish Theosophist, vol. iii, No. 8, "Letters to a Lodge"; *Isis Unveiled*, vol. i, pp. 97, 98.



BROTHERHOOD.

Practically considered. The idea founded on spiritual unity. Fact of common origin to be studied in relation to the seven principles. Treatment of others necessarily reacts on oneself. The teachings of reincarnation as showing that all experience, good or bad, is shared by all men, and that conduct we abhor in another may have been ours in the past. The conviction of brotherhood a barrier to all pride, cruelty, and harsh judgment.

REFERENCES.

Light on the Path; Voice of the Silence; Key to Theosophy, p. 41 et seq.; *Ocean of Theosophy*, pp. 97, 98.



ZOROASTRIANISM.

Wrongly called Fire-Worship, Mazdaism, Parseeism, Magism, and Sun-Worship. Founded by the first Zarathustra or Zoroaster, prehistorically. Thirteen Zoroasters are mentioned in the *Dabistan*, one of their sacred books, "Zoroaster" being a generic name like "Christ." The last of them lived about 2000 B.C., but the date is very uncertain. Their Bible is called the *Zend-Avesta* and is divided up into the *Vendidad*, the *Yasna*, the *Gâthas*, etc., the last named being the oldest portion. *Gâthas* written in

Zend, probably a form of the Zensar, from which the Stanzas in the *Secret Doctrine* were translated. In the historical period Zoroastrianism was the religion of Bactria and Persia for many centuries, until the latter country was over-run by the Mohamedans about 642 A.D. Many Parsis then emigrated to India, from that time gradually losing the original meaning of their scriptures. About 90,000 of them in India to-day. *Zend-Avesta* teaches that Unity is at the root of all things; that this Unity manifests as a duality called Ahura Mazda and Angra Mainyu (modernized as Ormuzd and Ahriman), symbolizing the good and evil, positive and negative, and other opposite principles in nature. These are absorbed into the Unity at the close of the Manvantara. Reincarnation is taught and the Seven Principles of man.

REFERENCES.

Five Years of Theosophy, "Zoroastrianism on the Septenary Constitution of Man" p. 82, n. e.; *Lucifer*, "The Devil's Own," vol. viii, p. 1; *Glossary*, arts. "Zarathustra" "Zend-Avesta."

 THEOSOPHICAL NEWS AND WORK.

MILWAUKEE T.S. reports that a Lotus Circle is soon to be established in connection with that branch.

P.C.T.S. have voted to hold their Fourth Ad Interim Convention in San Francisco, September 5th, 1896.

DR. W. W. GAMBLE, of Santa Cruz, has removed to San Francisco, and is aiding in branch work in the latter place.

WESTERLY T.S. holds two meetings each week, Tuesday and Thursday evenings, for reading and discussing papers.

SEVENTY TIMES SEYEN T.S. (Sacramento, Calif.) though small, holds regular meetings and reports good prospects of future growth.

WALLINGFORD T.S. Application has come for the formation of a branch at Wallingford, Conn. This is largely the result of missionary work done by Miss M. L. Guild.

THE state prison located at Folsom, Calif., is regularly visited and lectures given to prisoners by members of the Sacramento Branch. Brothers Cook and Spinks were the last speakers there.

JULIUS OTTL has been elected to fill the unexpired term of treasurer P.C.T.S., caused by the resignation of Ed. B. Rambo, who has faithfully discharged the duties of that office since the organization of the Committee in 1890.

PROMETHEUS T.S. (Portland, Ore.) reports continued interest and work. It holds Sunday evening and branch meetings and *Secret Doctrine* Class weekly with a lively interspersion of lectures from Rev. W. E. Copeland, Dr. Allen Griffiths, and Mrs. Sarah A. Harris.

ARJUNA T.S. (St. Louis, Mo.) has been very successful this year; the interest has been sustained, and the meetings have been well attended by the public. An effort is being made to establish a permanent headquarters and to maintain a library and reading room. There are bright prospects for a successful year.

HOT SPRINGS T.S. continues active. The work of this branch consists largely of propaganda amongst visitors, by which means Theosophy is sent to every point of the compass. The branch holds regular meetings Friday evenings, at 8 o'clock, in the president's library room, corner of Reserve and College streets. Inquiring visitors are always welcomed.

PITTSBURG T.S. has held regular meetings throughout the year Sunday evenings. The resignation of several members took place, some leaving the city, others to form another branch at Wilksburg. Prospects are favorable for the starting of another branch at California, Pa., where missionary work has been done from time to time. The library has 51 books and is circulating very well.

AMRITA T.S. (Lincoln, Neb.) presents an interesting report of its work during the past year. Its regular meetings have been kept up without a single failure, a syllabus having been adopted and followed as nearly as possible. There has been no loss of membership in one way or another, by death, suspension, or resignation, and the outlook for Theosophy in Lincoln is more promising than ever before.

LYNN T.S. has held regular weekly meetings since it was organized, and a good attendance and much interest have been kept up. Nineteen public lectures have been delivered to very good sized audiences, six of which have been by the branch members. Study meetings have been held at 176 Washington street, where also a small library is kept. The branch was organized with seven members and has gained nine in the past year; present number, sixteen.

COLUMBUS T.S. has now secured a room exclusively for its own use instead of, as formerly, getting the use of a hall for but one evening in the week. Public meetings are held on Sunday and Tuesday evenings of each week, the Sunday evening meetings being devoted entirely to the consideration of the subjects of Brotherhood, Karma and Reincarnation, while on Tuesday evenings the list of topics is more varied. On Friday evening a study class for members meets.

SYRACUSE T.S. Increased interest has been manifested in the *Secret Doctrine* class, since we are able to study it topically by means of the index. Our circulating library finds constant readers. The reference library, though not large, is eagerly patronized by members interested in Theosophical studies, the six magazines lying on our reading table being also eagerly read. As a branch we are harmonious in action, united in effort, and earnest in work. (*Communicated.*)

BUFFALO T.S. a month ago started a series of talks on "Theosophy and Brotherhood" at Council Hall (largely used by the labor unions) on Sunday evenings, and they promise to be a success. The attendance has been from seven (the magical number) one very stormy evening to thirty-five, and it has been the means of bringing some new men to the regular T.S. meetings on Sunday afternoons and Tuesday evenings. The Buffalo T.S. is developing some earnest workers. (*Communicated.*)

MISS BANDUSIA WAKEFIELD, Secretary of the Dana T.S., Sioux City, Iowa, by invitation read a paper before the Scientific Association of Sioux City on "Law of Periodic Manifestation." This paper met with such favor that she

was invited to read another at an early date. Her second paper was on "The Nature, Evolution and Destiny of Man." There was a fair audience at the first lecture, and this was doubled at the second, all seats taken and people standing, and the closest attention being given throughout.

ALBERT E. S. SMYTHE, of Toronto, spent a few days in Buffalo and lectured on the evening of the 22d of February before the members of the Buffalo T.S. on "Theosophy and the New Testament;" on Sunday afternoon, the 23d, publicly on "Theosophy the Common-sense of Life;" on the same evening on "Theosophy and Brotherhood," and on the evening of Monday, the 24th, on "The Heart of Theosophy;" on Tuesday evening on "Theosophy and the Book of Revelation." The public meetings were well attended.

MEMPHIS T.S. has lately had a visit from Mr. H. T. Patterson, who on his return to New York reported the exceeding solidity of the members there. This Society recently rented a small hall in Second street and holds its public meetings on Thursday evenings. The members are all hard workers and are preparing an active propaganda in Memphis. The Society invites all Theosophists stopping or passing through Memphis to visit it. The president is Mr. Galloway, Peabody Hotel; the secretary Clarence C. Stowe, 282 Front street.

SOMERVILLE (Mass.) T.S. Since this branch was chartered in March, 1894, it has done good work. It held Sunday afternoon meetings all last winter in a public hall with good audiences, but has latterly changed the time to the evening—a change which, though it doubled the expenses, has nevertheless been well justified by the results, the average attendance at all meetings having been materially increased and contributions given are sufficient to meet expenses. Members from Boston and Cambridge have furnished many of the lecturers.

SAN DIEGO T.S. has a hall in the central part of the city, where a lending library of 204 volumes is kept, and which is well patronized. The hall is kept open every afternoon, when the books and magazines are accessible to the public. The current magazines are also kept on file. Every Sunday evening a lecture is given by one of the branch members, after which questions are asked. Wednesday evening of each week a meeting is held for study, and on Thursday evenings a class meets for the study of the *Secret Doctrine*. All meetings are open to the public and well attended.

SEATTLE T.S. has held 57 public meetings during the past year with an average attendance of 55 persons, and 52 study meetings with an average attendance of 11 members. Mrs. A. B. Blodget has conducted a Beginners' class in Theosophy, which is very well attended. In last October three members were appointed as a Committee to decorate and improve the Assembly Hall of the Society. \$16.90 was raised by contributions and spent to excellent advantage; and with the work and time of all members, which was freely given, great improvements were effected in the appearance of the hall. The branch is established on a very firm basis for its future work.

UNITY T.S. (St. Paul, Minn.) has rented a room in the Endicott Building and has public meetings there each week, Sunday evenings being devoted to an address for the benefit of the public, and Wednesday evenings to the discussion of special subjects. The attendance is very good, especially Sunday evenings, and good reports are received through the press. A library fund is

being made up by a method somewhat similar to that employed by the Loyalty Branch some time since, each member being asked to earn a dollar in some way for the Society. One member in this way has earned \$8.00 by making and selling candy. Formation of a Lotus Circle is in contemplation.

LOS ANGELES T.S. reports that during the past year much has been accomplished by the branch and its executive committee; interest has been steadily growing, new members added, old members have become more active and earnest, and great interest has been manifested in both branch and public meetings. The branch now numbers twenty-nine members, ten of whom have been added during the past year. Fifty-two branch meetings have been held at headquarters, sixty public lectures have been given in Los Angeles, and one White Lotus Day meeting was held. About fifteen lectures were given in the suburban towns of Compton, Pasadena and East Los Angeles by various members. Within the past four months a beginners' class has been instituted on Tuesday evenings, and a training class on Friday evenings. These have an average attendance of 10. About 37 press reports, giving very full accounts of lectures, have been printed; also three long and independent articles. The average attendance at the public lectures for the first half of the year was about 75; for the latter half, about 175. The library contains 116 volumes and has a circulation of 426 volumes.

REPORT OF CENTRAL STATES COMMITTEE.

The C. S. C. lecturer has been working in northern Ohio for the past month, and has visited some ten or twelve different places, returning every Sunday to Toledo, where he has lectured to large and interested audiences.

Three centres have been organized in Ohio, and one in Wisconsin.

Manasa Branch members have been active and effective in assisting Mr. Harding's work in and about Toledo. They have taken up several lines of propaganda that promise good results.

We have a excellent report of the steady and progressive work in the Dayton Branch meetings, and evenings devoted to private study; also the Sunday lectures have a very good attendance.

Indianapolis Branch is active; it has sent us several good papers recently to be added to our Exchange Bureau.

Fort Wayne members have been visiting and speaking at some of the study classes formed during last summer's campaign in their State. This is an important work and should be the special care of branches nearest the towns where our lecturer has organized centres or formed classes for the preliminary study of Theosophy.

Wachtmeister Branch is doing splendid work. The meetings are conducted in Swedish and are held Sunday mornings. They combine study with a lecture. Discussion is permitted and visitors invited to participate; the attendance is good. The regular study class meets Saturdays. Several pamphlets have been printed by this branch in the Scandinavian languages, and distributed. The members have also translated *Theosophy Simply Put* into the Swedish language. Several very energetic and earnest members are constantly laboring for the spread of Theosophy among the classes speaking these languages.

Every member of the Englewood Branch has been assigned to some particular part of the work, and each is patiently pushing it. This united, "shoulder-to-shoulder" effort will surely reap an adequate reward.

From the Clinton Branch we have encouraging letters of its present condition and proposed lines of work for the near future.

Hartington has had a season of inactivity resultant from the combination of unfortunate circumstances, but is again in harness.

Rapid City reports new members to its branch nearly every month, but as it has a somewhat shifting population to draw from the average remains about the same; still this condition means greater strength and an ever-widening influence.

The following is a list of branches belonging to the C. S. C.: Cincinnati, Columbus, Clinton, Dayton, Detroit, Fort Wayne, Englewood, Hartington, Indianapolis, Loyalty, Lincoln, Milwaukee, Minneapolis, Rapid City, Sioux City, Unity, Manasa, and Wachtmeister. (*Communicated.*)

LOTUS CIRCLE WORK.

The undersigned committee has been appointed with the approval of the President, William Q. Judge, for the purpose of opening communication with all the branches in regard to the work of Lotus Circles of the T.S. in A. It is hoped that in this way the best ideas of those who are most interested in this work may be brought together and a systematic plan adopted which will be of mutual benefit to all concerned. The committee ask the secretary of the branch to kindly aid them in the work by seeing that the following requests are complied with:

1. If the branch has already a Lotus Circle formed, to ask the most active member connected with it to make note of the most successful plans and ideas which have developed in the course of the work, and kindly send them to the Lotus Circle Committee.

2. To get the expression of the branch, if it has no Lotus Circle, as to the need of one or not.

3. To get the expression of the branch or Lotus Circle, if already formed, as to whether it would agree to coöperate with the Lotus Circle Committee in adopting a regular system to be used in all the schools of the T.S. in A.

The formation of this committee is the outcome of various inquiries received at the Headquarters asking for information upon this subject. If sufficient encouragement is received, a regular system of school propaganda can be established—new music and lesson papers printed, and the work of the Lotus Circles be made to form a strong part of the Theosophical movement.

Correspondence is solicited from all who are interested in this work. All communications upon this subject should be addressed to the Lotus Circle Committee, 144 Madison Avenue, New York City.

MRS. ELIZABETH C. MAYER, }
 MISS BANDUSIA WAKEFIELD, } *Committee.*
 MR. JAMES M. PRYSE, }

The above circular was on Feb. 14th last sent to the secretary of every branch of the T.S. in A. A large number of the branches have already responded, the majority of the replies showing a hearty sympathy with the work, and a willingness to coöperate. The Lotus Circle Committee therefore feel that the need is imperative, and are planning the first set of lesson papers, which they hope to make very attractive and interesting. The committee desire to strengthen and assist all schools in their work by issuing these lesson papers, but at the same time they will in no way attempt to alter or interfere with local ideas of conducting schools.

Some of the plans that have operated successfully in Lotus Circles will be printed in the FORUM from time to time for the benefit of all the schools.

Any members having topics for lesson papers, poetry or music they would like to have used will render great assistance by sending them to the Lotus Circle Committee.

CONVENTION OF 1896.

The members of the Executive Committee have decided to accept the invitation of the branches in and near Chicago to hold the Second Annual Convention of the T.S.A. in that city and it will be held there on the 26th of April, the fourth Sunday in that month, remaining in session until the evening of Monday, the 27th, unless further prolonged.

The Convention will assemble at 10 o'clock on the morning of April 26th at the Palmer House Assembly Room, Chicago, were also the sessions of Monday will be held. Other intermediate or additional sessions may be arranged for on the spot and announced at the Convention.

All members are entitled to attend the Convention.

Branches in arrears for dues will have no power to vote or have representation. The same rule applies to the case of branches in which the number of members has fallen below five.

Each branch is entitled to send a delegate to represent it. In connection with this matter it is desirable to call attention to Section 3, Article IV, of the Constitution of the T.S.A.—“The basis for representation and voting (by branches) in said Convention shall be one delegate for the first five members and one for every ten after the first five.” Any branch not able to send a delegate is entitled to send a proxy or to specially appoint a member of the Convention to represent it, and every branch is earnestly desired to so appoint if unable to provide direct representation. All branches following this course, *i. e.*, appointing some member of the Convention as proxy, but not at present able to designate the individual, will please clearly indicate their wishes to the undersigned or to the Vice-President, Dr. J. D. Buck, 124 W. 7th street, Cincinnati, Ohio, so that the proxy may be given to some member attending the Convention and actually prepared to represent such branches in person. Printed proxies can be had at any stationery store, and should be duly filled up and signed by the president or secretary of the branch. Where the proxy is to be appointed, the space for the appointee should be left blank.

Branches intending to send a delegate to represent them will please forward this information to the President's Office at as early a date as is practicable, so that the list may be made out and ready for the meeting of Convention.

As already requested, the secretaries of branches will kindly send their yearly reports to the President's office as soon as convenient. Such reports are not to be read at the Convention, but an abstract may be printed in the Report of the Convention, and this abstract has to be prepared in advance in order not to delay the printing.

WILLIAM Q. JUDGE, *President.*

NEW SERIES: NO. 12—APRIL, 1896.

THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The T.S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

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 author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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DEATH OF WILLIAM Q. JUDGE.

The President of the Theosophical Societies in America, Europe and Australasia, our trusted teacher and friend, passed away on the 21st of March at about 9 o'clock in the morning. His death was painless and put an end to a long and desperate fight for life, sustained unwavering until recovery was seen to be impossible.

Some people will doubtless repeat the forebodings that followed the death of H. P. B., prophesying the collapse of the Theosophical Society; but the soul and power that she left in the work, and that became increasingly manifest after she had left us, proved that physical presence is not necessary to maintain that real influence which is primarily spiritual and mental. The influence exercised by William Q. Judge was of the same order. The fibres of his being were interwoven with those of the Society. Death cannot destroy that strong pillar of support. He died as he had lived—for the Society; died as he had lived—upright; and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial

and of his greatest fight will remain unshaken as the wedge by him driven far into the next century on inner and real planes. The work of the Society and of this magazine will continue as before. The same policy and purpose will be pursued as hitherto. But more than ever will the success of both depend upon individual members throughout the world. Let that be remembered, and William Q. Judge's one hope and ambition will be realized.

QUESTIONS AND ANSWERS.

These are held over until next month, in order that members throughout the Society may have every information in regard to the New York Convention, and may also be informed as to the departure of our late President, and what has already been done in honor of his memory.

THE CREMATION.

The proceedings at the cremation of the body of W. Q. Judge were of the simplest possible order. As he died on Saturday morning it was not easy to notify many members outside the vicinity of New York in sufficient time for them to attend the funeral on the Monday following. Nevertheless a very large number of members was present, including many from Boston, Bridgeport, Providence and other cities.

All day Sunday the body had lain in state at his residence, 325 West 56th street, in the room in which he died. On Monday it was conveyed to 144 Madison Avenue, at noon, at which time the ceremony was to take place in the Aryan Hall. The coffin was carried into the Hall by the pall-bearers—Messrs. Page, Fussell, Jas. Pryse, John Pryse, Prater and Wright—and deposited on the platform, which was profusely decorated with flowers. All the chairs had been taken out of the Hall, the people standing to admit of more room.

Addresses were then made by Messrs. Wright, Hargrove and Jas. Pryse. Mr. Wright said:

We assemble here to-day in this Aryan Hall, before the body of our brother and co-worker, William Quan Judge, the founder of the Theosophical movement of this century, with H. P. Blavatsky and others. We meet for the purpose of bidding a temporary farewell to the spirit that has left its body. ~~But~~ we do not assemble as mourners—as those who believe the dead cannot return. We are not as they who believe the body is all there is of man. As

Theosophists, and as this is a Theosophical gathering, we must above all things feel that we are simply meeting together to bid a farewell for a while. W. Q. Judge has been here on earth, has worked for this movement many times before, and he will come to work again. It is not for us to feel as if we had lost him forever. I am myself standing before a scene almost identical with that which took place at the death of H. P. Blavatsky in London, a few years ago, at a time when everybody felt very much as they do now. Many then believed that the Society would fall to pieces, but those were only weak-hearted persons who knew nothing of the real nature of this movement, and the Society surely did not fail, but increased in vitality. We must continue to feel as we have felt for a long time since, that the Society depends on principles, not on personalities, and that even in the going away from us of a great Master and Brother we are still in the movement and it must go on unaffected by the death of all personalities. Death is as common as birth. People have been dying ever since the world began, and death cannot affect our onward march, and if it did, then it would only show that we depended on personalities and therefore were untrustworthy. We must only hold to the high principles, and even while we feel that deep sorrow which must inevitably come to everyone for the loss of so great a personality as was that of W. Q. Judge, yet we must hold fast to the fact and belief that the society will grow. It is known of every great Adept that when his powers are withdrawn, his spiritual energies are distributed among all students. The energy centred in the one becomes spread among all; consequently everyone will have additional power to work from now on, and should himself endeavor to represent a living centre. In a recent number of *The Path*, Mr. Judge tried to inspire all with that idea—"Each member a centre," were his words. And remember H. P. B.'s words: "So long as there are three persons willing to live in accordance with the real principles of the movement, so long will it live and prosper." Let there be, not only three, but hundreds of centres! Therefore there is no necessity nor right for anyone to feel loss of courage or strength; on the contrary, he is acting in an untheosophical way who allows such thoughts and feelings to enter into him. *W. Q. Judge*

Mr. James M. Pryse then spoke as follows:

Five years have fled since out of gloomy and smoke-begrimed London all that was mortal of H. P. Blavatsky was taken across the green fields to Woking and surrendered to crematorial flames. And as I wandered back, that day of brilliant sunshine, across those English fields that, glad in the tender green of spring and starred with daisies, seemed to prophesy the joyous resurrection of all life, much of the sorrow in my heart was lifted, as I thought of our strong American brother who was hastening across the sea to bring us comfort and wise counsel. And now in my own land as I stand beside his cold clay, my heart is heavier than it has ever been before. Unwise are they who shrink from the chastening touch of sorrow. As life has its lessons, so Death is a teacher; and the teachings of death can be understood only when sorrow for those who are lost has softened the human heart; for that is the one great need of humanity to-day—that the hardness and the selfishness of the heart shall be broken. So I think it is wise in this sense to sorrow for the dead. That is false in any philosophy or any religion which gives an evil comfort through teaching indifference to death, or seeks to harden the heart that goes out in yearning love toward those who are taken from us. But unselfish sorrow does not waste itself in useless repining, but stirs within us a

strong desire to reach up into the deathless world where those whom we loved have gone, softens us to deeper sympathy with humanity, and strengthens us in our power to help and comfort those around us. This, our brother, has gone from among us. Therefore let our tribute of mourning resolve itself into an indomitable will to carry on the work he began and in which he was our leader. Let us build this Society up as an unperishable monument through ages to come, to H. P. Blavatsky and William Q. Judge.

Through long years I looked upon him as my truest friend and teacher. No other is there in this world whom I have loved so much, none to whom I owe so deep a debt of gratitude. In lives long past I knew and followed him; in lives to come I shall find and follow him still. His was "the strong deep heart like the hearts of old;" and though well I know that he is one who in times past conquered death and could say, "Death is swallowed up in victory. Where, O Death is thy sting? Where, O grave is thy victory?"—still, in this hour of loss and loneliness, I would dwell on the human side of life—that human nature that suffers and seeks consolation. This, our brother is gone. He whom we loved has left us.

To him we gave the proud title of the "friend of all creatures." Let us each strive to be, like him, a friend of all that lives and breathes; let us carry on unweariedly the work for which he and H. P. Blavatsky laid down their lives, and let us show by our deeds that the teaching of his life, and the still greater teaching of his death, has not been wasted upon us.

Mr. Hargrove said:

Brothers and Sisters, Friends:—I am to speak to you to-day in order to give you a short account of the death of our friend and teacher. You all know quite well that his illness was a long one. You will know that as long as he thought it his duty to struggle for life, he fought the battle—a battle that none of us could have fought. He fought for life from day to day, from minute to minute, till he knew that the battle was over; not lost, but gained in the truest sense. He tried various climates to see if his illness could be cured by any change of air, and then he returned to New York, knowing that death was certain, and preferring to die in this city of his adoption than elsewhere.

In the hour of his death he was surrounded by friends, and by every possible solace. He was nursed to the last by a faithful and devoted wife. His death was painless. He told me himself very shortly before he died that for several days past he had been very little in his body, and certainly when the last breath of life left it he was not there; he was looking on at all that was taking place.

One person who had been constantly with him during the last weeks of his illness, but who was absent when the moment of departure came—a person who loved him with a perfect love—cried out "Thank God that he is dead," on being told of what had happened. And this feeling must be shared by all who know how much he suffered before he left us. So much for the dead. Now for the living.

His last message to us was this: "There should be calmness. Hold fast. Go slow." And if you take down those words and remember them, you will find that they contain an epitome of his whole life-struggle. He believed in Theosophy and lived it. He believed because he knew that the great Self of which he so often spoke was the eternal Self, was *himself*. Therefore he was always calm.

He held fast with an unwavering tenacity to his purpose and to his ideal.

He went slow, and never allowed himself to act hastily. He made time his own, and he was justice itself on that account. And he had the power to act with the rapidity of lightning when the time for action came.

We can now afford to console ourselves because of the life he lived, and should also remember that this man, William Quan Judge, had more devoted friends, I believe, than any other living man; more friends who would literally have died for him at a moment's notice, would have gone to any part of the world on the strength of a hint from him. And never once did he use that power and influence for his own personal ends; never once did he ask anyone for a cent of money for himself; never once did he use that power, great as it was not only in America but in Europe, Australasia and elsewhere as well, for anything but the good of the Theosophical movement.

A last word: a few days before his death he said to me "There is no need to worry, for even if I die the movement *is* a success." It *is* a success; but it is for us to make use of this success; and I think that if we want to pay a tribute to the life and final sacrifice of W. Q. Judge, we can best do so by carrying on the work for which he lived and died.

The body was then carried out of the Hall and conveyed to the crematory at Fresh Pond. About eighty members gathered in the little chapel attached to the crematory while Mr. Wright read over the coffin a few words addressed by W. Q. Judge to a friend two years before, when seriously near death:

There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the Self remains and returns again. The wise are not disturbed; they remain silent; they depend on the Self, and seek their refuge in it.

The body was then cremated.

C. F. W.

SECOND ANNUAL CONVENTION T. S. A.

FIRST DAY, MORNING SESSION, APRIL 26TH.

The Delegates assembled at Madison Square Garden Concert-Hall, New York City, at 10 o'clock on the morning of April 26th, 1896. In addition to the delegates many visiting members also were present, above 700 in all. Dr. J. D. Buck, Acting-President of the T.S.A., called the meeting to order at 10:26 a.m.

The proceedings were opened and interspersed with music by a string quartet which gave great pleasure to all present.

Dr. Buck called for nominations for temporary chairman, and on motion of Mr. Robert Crosbie, seconded by Dr. E. B. Guild, Mr. Edward B. Rambo was elected to fill that position. Mr. Elliott B. Page of New York, on motion of Mr. A. H. Spencer,

duly seconded, was elected Secretary to the Convention, his election being hailed with applause.

The following were then appointed to comprise a Committee on Credentials: A. M. Smith of Chicago, Henry T. Patterson of Brooklyn, Albert E. S. Smythe of Toronto, Canada, Abbott B. Clark of Los Angeles, and Walter T. Hanson of Macon, Ga.

The roll was then called by the Secretary, after which, on proposal of Claude Falls Wright, seconded by Elliott B. Page, Dr. J. D. Buck of Cincinnati was unanimously elected permanent chairman of the Convention amidst great applause.

Dr. Buck then took the chair and the following committees were appointed: Committee on Resolutions: A. A. Purman, E. B. Rambo, W. A. Stevens, W. T. Hanson, Dr. E. D. Simpson; Auditing Committee: A. H. Spencer, T. R. Prater, M. H. Phelps.

Dr. Buck then introduced the Foreign Delegates, Dr. Arch. Keightley and Mrs. Alice L. Cleather of London, England, and D. N. Dunlop and Fred. J. Dick of Dublin, Ireland, who in turn spoke briefly and to the effect that their mission was to make stronger the links between this country and Great Britain. Fraternal greetings were also read from Australia, Sweden, New Zealand, and the newly-formed Spanish Branch in New York City. Mr. Albert E. S. Smythe of Toronto, Canada, was also introduced as a Foreign Delegate.

Next in order was the reading of the annual report of the President by Claude Falls Wright, he having occupied the position of secretary to Mr. Judge from the time of last Convention until his passing away, and since then of secretary to Dr. Buck, the Acting President. One of the most interesting items was in regard to the growth of the Society since last Convention—that in spite of the withdrawal of certain Branches after last Convention the number has been made good and even new Branches added, so that we now have on our roll 108, as against 102 reported at the Convention of 1895.

Mr. E. A. Neresheimer presented the treasurer's report, showing that the receipts for the year had been \$8,644, and the expenditures \$7,714.25, leaving a balance on hand of \$929.62.

The Convention then adjourned to meet again at 3:00 p.m.

AFTERNOON SESSION, APRIL 26TH.

The meeting was called to order at 3:16 p.m.

Mr. A. H. Spencer read the report of the Auditing Committee, and the report of Treasurer as approved by the Committee was accepted and the Committee discharged. Mr. A. M. Smith of

Chicago presented the report of the Committee on Credentials.

The report of the Committee on Resolutions was then made by Dr. E. D. Simpson. Resolution respecting William Q. Judge on motion of Mr. Rambo, was adopted by all standing. Resolutions on Lotus Circle work; commending the labors of Mr. Geo. E. Harter and his scheme for raising money for the Society; and the resolution presented by Mr. Smythe that the Executive Committee consider the advisability of making a presentation of Theosophy in Toronto at the time of the meeting of the British Association for the advancement of Science were adopted. Resolutions respecting the three objects of the T.S. and one containing a clause condemning vivisection were referred back to the Committee. Resolution on the life and work of Baron de Hirsch was also adopted. A vote of thanks was extended to the musicians.

The Convention then proceeded to the election of a new President and officers. In order to make the first nomination Dr. Buck temporarily resigned the chair to Mr. Rambo. He said:

I have asked the privilege of nominating a gentleman to fill this office for the coming year or for such time as shall be fixed upon by this Convention for that official. It is well known to every intelligent Theosophist throughout the world that the Theosophical Society bestows no empty honors on anyone. Instead of electing a man to honor, the history of more than 1800 years has been that he who was first to serve was not the bearer of empty honors unless it should be the crown of martyrdom. He who can work and best serve is put in the foremost ranks in order that his service may be of benefit to the Society first, and incidentally and all the time redound to the benefit of humanity. The candidate that I shall have the honor to name in your presence this morning is very well known to a great many members of the Theosophical Society in America and equally well known to members of this Society in Europe. Referring to one of the immortal works of genius, the poem of Browning, *Paracelsus*, one sentence recurs to me, the words put into the mouth of Paracelsus himself, by Browning. Paracelsus, addressing Festus, a friend of his youth, says: "I am young, my Festus, I have a life to give." This fits exactly the candidate that I shall presently name. Others have been suggested as candidates or as possible candidates for this office—some of them old in the service and some of them younger in the service and efficient. Many of them would undoubtedly make exceedingly good officers in this position. But here is one against whom the only objection anyone could make is that he is young, and what does youth mean to an intelligent Theosophist? It means an Ego in a child's body. It means in this instance a ripened judgment in the body of a young man. [Applause.] I wish to speak from personal experience and observation with regard to this matter a little further. I have travelled across the continent with this candidate; I have lived in the same house and dined at the same table with him for weeks, and I have had the pleasure of entertaining him in my own home. He is level-headed [applause]; he has good common-sense; he is well-versed in philosophy and the science of the Secret Doctrine. He is always a gentleman [applause]; and he is full of devotion and is ready to offer himself for the ser-

vice of the Society; and I believe he will be quite as acceptable to the Theosophists of Europe as to those of America. [Applause.] I shall speak for five or ten minutes this evening on "International Unity," and it is one of the prime objects of the Theosophical Movement and the Theosophical Society to ever endeavor to establish a Universal Brotherhood of Man and to unite the different branches and centres of the Theosophical Society under one banner if possible, and I know of no one else in the Society who is so well fitted in every way to do this and so help us to extend the principles of our order as Ernest T. Hargrove.

A volume of cheers broke forth when at the end of his speech Dr. Buck mentioned the name of Mr. Hargrove. The whole audience stood on their feet, applauding and waving handkerchiefs, and quiet was not obtained until Mr. Hargrove had mounted the platform and bowed his acknowledgments. Dr. Buck continued:

I have one more word to say. It seems surperfluous after this demonstration, but I have been saying for some weeks—and I believe in this country I have had the honor first to suggest Mr. Hargrove for this office—that if I had the power (which I have not, fortunately) to appoint a President for the Theosophical Society in America, and take the entire Karma of my act, I would without a moment's hesitation appoint Mr. Hargrove.

Mr. Wright, seconding the nomination, said:

I have asked the privilege of seconding this nomination. I have only six words to say and they are these, that in my opinion, and I think it is the sense of the whole meeting, Mr. Ernest T. Hargrove is not only the man, but the *only* man. [Great applause.]

Mr. Hargrove's election was unanimous, and when the applause that greeted him as he rose to return thanks had ended, he said:

I thank you for what you have done, but not for myself, because I would be foolish indeed if I took your loyalty and kindness to myself personally. I am well aware that your expression is given to the President of the Theosophical Society in America. And I may say personally that it might have given me perhaps more pleasure to have been among you shouting for, let us say, Dr. Buck, than to have had to stand upon this platform and look on and listen to the shouting. Now of course I need hardly say that having been elected in this way to this office I will do my best to carry out the duties of the office. That goes without saying. And so long as I hold this position, so long I believe you may depend upon me to loyally carry out your wishes and to carry out as best I may the directions that we all of us know of, and the wishes with which we are all of us familiar, so often expressed by our late great leader, Mr. Judge. I wish to say one word, however, in regard to this Presidency. There has been, I believe, some talk of rivalry, some talk of opposition, but it should be made clear, I think, to the outside world at least, that there has not been a great rush of competitors from all parts of the world to hold this office. Those of us who are familiar with the workings of things know this, that if Dr. Buck had held up his little finger he would have been unanimously elected, [Applause], and that the only reason why he was not elected is that he himself declined the office, putting forward as his grounds that he believed that he could do better work for the movement to which he has devoted his life by

carrying on that work on private lines rather than before the public. He himself declined it for no other reason whatsoever, so that instead of electing himself as President to-day you do not elect him. That should be quite as clear to the public as to ourselves. And this I think points a lesson directly. It shows the unselfishness that is necessary if one would be anything of a Theosophist. I myself take it as a great honor to be President of such a Society as this, a world-wide Society, because although this is the Theosophical Society in America you may truly say that there is no part of the world where its influence has not reached. And that honor was deliberately laid aside by an old member, a trusted member, a beloved member for simply such a reason as the one I have already stated, that he thought he could do better work elsewhere.

Now as to the future. The last Convention you held was a Convention of reconstruction, a Convention where certain work had to be done which would tend to solidify the movement, and I who spent part, at least, of last year with Mr. Judge know that he was devoting all his energies to making strong the foundations. That he did. Look at this assembly to-day. Is that not sufficient evidence? He made strong the foundations. So strong has he made them that as he said before he left us: "Nothing on earth could shake us now, the thing had gone too far." But it is not sufficient to make strong foundations. We have from this day to start forward with a new impulse and increased energy so that we may not only touch and reach the whole of America, but that from this land of freedom may go out a message to the whole world filling them with hope, reminding them of the old ideals, and making it plain to them that it is possible to live as men and not to remain somewhat lower than the animals. [Applause.] Now this work lies before us all, and I believe that this meeting of ours will do much to make it perfect: it will at least start it. And in that way we can do more than in any other way to build up a great memorial to our leaders, to our past leaders, those leaders who never desert us, and that is what they would wish, surely. Those who have sacrificed themselves for the Society already would surely wish that we would show our gratitude by doing this and in that way build up a memorial which will go down into the future unstained and perfect. [Applause.]

Next in order was the election of a Vice-President, and on motion of Dr. J. A. Anderson, seconded by A. H. Spencer, Mr. E. Aug. Neresheimer was elected to that office. On motion of Miss A. M. Stabler, seconded by James M. Pryse, Mr. Neresheimer was re-elected Treasurer.

Messrs. A. H. Spencer, H. T. Patterson, Claude F. Wright, Dr. A. P. Buchman, Dr. Jerome A. Anderson, and Dr. J. D. Buck were elected Executive Committee to serve for the following year.

Mr. Page then read the following telegram from Dublin.

April 26th, 1896.

Hargrove, 144 Madison Avenue, New York.

"Hurrah for the Convention, from Ireland."

[signed] Russell.

Mr. A. H. Spencer read the proclamation which was sent out from the T.S.A. at its First Convention, in Boston, 1895, in order that this Convention should endorse the action then taken.

This was unanimously adopted.

At this point the hour for adjournment was reached and the Chair declared the proceedings over until 8:00 p.m.

EVENING SESSION.

Long before the evening session was called to order the large auditorium was packed to its utmost capacity, fully 2000 people being present. The stage was decorated with a profusion of tall, drooping ferns and palms. In the centre was placed a bust of Mr. Judge, covered by a veil, which was to be removed later in the evening.

This session was principally for the public and was occupied mainly with ten-minute speeches by different representatives of Theosophy and the unveiling of the bust of William Q. Judge. Dr. J. D. Buck called the meeting to order at 8:15. The exercises were opened by instrumental music, and according to the program, which had been prepared and copies distributed throughout the Hall, Dr. Buck delivered the first address, on the subject of "International Unity," Mr. George M. Coffin of Washington, D. C., followed on "Evolution;" Mrs. Alice L. Cleather of London, England, gave a brief exposition of "Karma;" Dr. Jerome A. Anderson of San Francisco, Calif., spoke on "The Needs of Humanity;" Mr. Frederic J. Dick of Dublin, Ireland, explained the meaning and extent of "Reincarnation;" Burcham Harding briefly outlined the "Mission of the Theosophical Society;" and James M. Pryse took for his subject "Theosophy and the Children."

A selection was given by the string quartette and the ceremony of unveiling the bust of William Q. Judge was then performed. The audience rose and remained standing in silence while the veil was removed by Miss Genevieve M. G. Kluge, a child four and a half years old, the youngest member in the Society.

Immediately following the unveiling Claude Falls Wright stepped forward and said that the real Founders of the Theosophical Society were preparing to found a School for the Revival of the Lost Mysteries of Antiquity in which those who had served their time in the lesser Mysteries—the discipline of the soul and the service of humanity—might enter the greater Mysteries; and that to carry out this purpose funds would be solicited, a suitable site procured and buildings erected when the aims and possibilities of such an undertaking should become apparent to those who have the power and disposition to carry it into effect, and that

this object would be achieved by the Theosophical Society. Mrs. P. B. Tingley of New York followed Mr. Wright and made a few remarks about the founding of the School. P!

The resolutions adopted at the afternoon session on Mr. Judge were then read by Judge E. O'Rourke, of Fort Wayne, Ind., and were received with applause. Mr. Neresheimer followed by reading an address given by Mr. Judge at the World's Fair Parliament of Religions on "Brotherhood a Fact in Nature;" Mrs. Julia Campbell Keightley of Philadelphia spoke on "Devotion;" and Dr. Keightley of London, England, gave a few reminiscences of William Q. Judge and paid a tribute to his memory.

A telegram was then read from Mr. B. O. Flower, editor of the *Arena*, who was to have given an address on "Brotherhood as a Basis for a Permanent Civilization," saying that owing to illness in his family it was impossible for him to be present.

Mr. Wright gave an address on "Lessons to be Learned from this Convention," and Mr. Hargrove spoke on "The Future of America," and said that he knew of his own knowledge that the School for the Revival of the Lost Mysteries of Antiquity would assuredly be established in America.

The session was brought to a close by instrumental music.

The announcement referring to the establishment of a "School for the Revival of the Lost Mysteries of Antiquity" was received with the liveliest gratification by the members, and at the close of the proceedings, in the few moments before leaving the Hall, several of those present volunteered subscriptions amounting in all to the sum of \$4,250 towards the fund for building such a School.

FOURTH SESSION, MONDAY MORNING, APRIL 27TH.

The fourth session was held in the Assembly-Room adjoining the Concert-Hall, and the proceedings opened with Dr. Buck in the chair. The Report of the Committee on By-Laws was taken up, it being read by Mr. Wright. The following alterations and amendments were proposed and adopted: (1) By-Law 13 was made to read, "The President shall be the custodian of all the archives and records of the Society," as the provision that the President might "delegate any one or more of his powers to a person or persons chosen by himself," made on account of the illness of Mr. Judge, was not now necessary. (2) Between By-Laws 19 and 20 was added the clause, "The term of office of the President shall be three years." (3) To By-Law 22 where it states that the FORUM, the *Oriental Department Papers* and the *Branch Department Papers* are to be recognized as part of the ac-

tivities of the Society was added "and Lotus Circle." (4) Between By-Laws 30 and 31 was inserted, "Branches shall not be chargeable with the annual dues to Headquarters on the first of January for any new member joining the Society within three months immediately preceding the 1st of January." (5) Between By-Laws 46 and 47 the following was inserted as a new By-Law: "No member of the Theosophical Society in America shall promulgate or maintain any doctrine as being advanced or advocated by the Society."

Miss Katherine Hillard then read a paper on "The Lessons of a Noble Life."

It was announced that a meeting in regard to furthering Lotus Circle work would be held in Aryan Hall, 144 Madison Ave., immediately after the adjournment of this session, and that all interested should attend.

The Committee on Resolutions then reported, Dr. Simpson reading the resolutions.

A resolution to the effect that the T.S.A. should pay to the Central States Committee for Theosophical Work \$100.00 was referred to the Executive Committee, it being a matter for them to decide and no resolution being necessary.

This resolution was then read:

Resolved, That this Convention recognizes the devoted services rendered to the Theosophical Society and the Theosophical Movement by Dr. J. D. Buck.

Resolved, That it desires to place on record its appreciation of the services of Dr. Buck, not only in official, but also, and particularly, in a private capacity, in that he has, with his family, made his house a home to all his brothers not only in America but to those coming from abroad.

This resolution was received with great applause. Mr. Hargrove seconded the resolution and said:

Mr. Chairman: I beg leave to second that resolution, and I claim a certain right to do it, inasmuch as I had already proceeded to draft another resolution to the same effect. Now, as Dr. Simpson has taken the wind out of my sails, I think it only fair that I should have the right to second this resolution, because it is to a large extent a matter of feeling. We are all of us familiar with the home life of Dr. Buck. Many Theosophists from every part of the world, travelling through the States, have been entertained by him. You all know that such is the case. Certainly I myself know well that his home in Cincinnati is in its own way a Theosophical Headquarters, a Theosophical family headquarters, and therefore without further words, because we all of us think alike on this point, I beg to most cordially and heartily second the resolution which has been moved by Dr. Simpson. [Applause.]

Dr. Buck said that the happiness of the family depended on the wife, that the wife made the home, and that the honors should be given to Mrs. Buck.

On motion of Mr. Wright, duly seconded, it was ordered that the resolution be made to read, "appreciation of the services of Dr. and Mrs. Buck."

The report of the Committee on Resolutions was then accepted and the Committee discharged.

Mr. Wright proposed that the resolution adopted by the American Societies in 1893, declaring the disapproval of the Societies of giving tuition in occultism and the occult arts for money consideration be endorsed by this Convention. The resolution was adopted.

Mr. Hargrove then said:

I think that before we adjourn it is only fit and proper that we should say one word and move a certain resolution in regard to one of our oldest workers. One of the workers who, if I may use the phrase, was one of the pillars of strong support on which the bridge was built that has stretched from the early days of the Society to the present time, and that is our Secretary at this Convention, Mr. Elliott B. Page.

The audience cheered Mr. Page. Dr. Buck seconded the resolution and said:

Now time is short, and therefore as you all know Mr. Page's services, or should know them, I will not say much about him. It is a fact that in those early days when the Society was meeting with opposition on all sides, and when our way was not as easy as it is to-day, he stuck loyally and strongly by Mr. Judge, and, holding office or out of office, has always been the same loyal, staunch worker; and I know that not very long before Mr. Judge died he made a special point of entreating Mr. Page to go to Chicago, where the Convention was then to be held, in order that he might act as Secretary, and Mr. Judge said to me that our Brother Page was really the only man who had ever held that office successfully. Therefore I formally move, without any whereases, because it is not necessary, that the hearty thanks of this Convention be given to Mr. Page for his assistance at this Convention and for the aid so freely rendered by him in the past to the Theosophical Society. Nobody knows so well as I do the history of this movement in America, and I do not believe, speaking modestly, that anyone knows the truth that is embodied in this resolution any better than myself. I would testify, as all of the old members know, that in those early days one of the strongest workers, one of the most persevering workers in the movement, and when it was entirely unknown, was our Brother Page. I therefore take very great pleasure in putting on record this recognition of his services. He was not only a servant then, but is a servant still.

The resolution was enthusiastically carried.

Mr. Hargrove then said:

Under the Constitution and By-Laws of the Society I am entitled to appoint a Secretary as President, and, having made a selection, I would like to submit it to you for your approval. You know that hitherto Brother Claude Falls Wright has been acting in that capacity, but he has been called to more important work, and he tells me and told me some time ago that he would not be able to act as Secretary any longer, at least for the present. Now a word

or two here. You all of you know more or less of what he has done during the past year, but I have to inform you of something you may not know, that the success of this Convention has been very largely due to his work and his labor.

At this the audience rose in their seats and cheered Mr. Wright. Mr. Hargrove continued:

Now evidently further remarks on that point are superfluous, so I will stop right here; but I have to add this: Some one whom you well know, Brother Joseph H. Fussell [audience rose again and cheered Mr. Fussell] has very kindly offered to take his place as Secretary. [Applause.] As it seems to meet with your approval [laughter], I need say no more.

Mr. Fussell:

I would like to say that I consider it a very great privilege to act under Ernest T. Hargrove as my Chief and President of the Theosophical Society.

Mr. George M. Coffin, of Washington, D.C., spoke of the necessity of work being done in Baltimore, Md., and suggested that lecturers be sent there. Dr. Buck read extracts from a paper he had written on "The Latest Science and the Oldest Philosophy." Mr. W. E. Ostrander, of Denver, Colo., suggested that some of the Pacific Coast lecturers stop on their way home at Denver and attend the Truth Congress to be held there May 4th, 5th and 6th, that the Society might be represented at this Congress.

Dr. Buck then spoke about the school of occult learning, which was mentioned the evening before, with special reference to Masonry, and then called upon Mr. Wright to give a further explanation of the matter, after which tellers were named to take up subscriptions in the hall. The Convention then adjourned *sine die*.

The amount already subscribed to the School has reached to nearly \$11,000.00, besides which there have been offers of services by a well-known architect and also for all the engineering work and all the printing that may be needed in connection with the School.

A fuller account of the School will be given in the official Report of Proceedings of the Convention.

THEOSOPHICAL NEWS AND WORK.

AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who, with an unswerving fidelity, have fought against great odds and kept together—a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah and H.P.B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H.P.B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reawaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to the termination of the crusade; but immediate contributions are requested.

Remittances should be made to E. A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N.Y.

H. T. PATTERSON,	} Committee.
E. A. NERESHEIMER,	
C. A. GRISCOM, JR.	

CLAUDE FALLS WRIGHT, who is so well known and so deservedly beloved by members of the Society in all parts of America, where he has labored unceasingly for several years past, was married on May 3d to Miss M. K. L. Leonard, of Chicago and Boston. Mrs. Wright is not so well known to the majority of members as is our Brother C. F. Wright, but has a fine record of Theosophical work in Chicago, and for the last year or two in Boston and neighborhood, where she has devoted the whole of her time to the cause. The kindest wishes will follow them both wherever their work in the future may take them, for this marriage was for the work first and foremost. The ceremony took place in the Hall of the Aryan Theosophical Society, 144

Madison Avenue, New York, at 2:30 p.m. on Sunday the 3d, and was of the simplest possible order. Its sacredness and solemnity were not intruded upon by the public, and only members of the "E.S.T." were admitted. The principal facts were however given afterwards to the news reporters, and have become matters of general knowledge; but members should not be misled by the sensational accounts which several of the papers published. In more than one important respect the statements published regarding the ceremony were altogether false. The whole matter has a bearing on future work which will shortly become apparent. Even at this date it has relieved the Society of a strain under which it has fretted for years—belief by the public that Theosophy objects to marriage and to married people—and so rendered new work possible in many directions.

GERMAN PROPAGANDA.

In order to facilitate the propaganda of Theosophy, I would ask those members of the Society who can do so to furnish me as soon as possible the names and addresses of such persons, living in Germany, as are interested or who are likely to take an interest in Theosophy.

T. RICHARD PRATER, F.T.S.,

144 Madison Avenue, New York.

I shall be glad if all members who can possibly do so will assist Brother Prater in the work he has for so long carried on. He has for several years been corresponding with those in Germany who are interested in Theosophy and who are not familiar with English, sending them literature and helping them in other ways, and by supplying him with names and addresses in that country members may do much to prepare the soil for the work that will have to be done there in the future.

E. T. HARGROVE.

A WORD OF WARNING.

Direct information has been received that from three different sources, each of which is known, efforts will be made to undermine the Society by attacks upon some of its prominent members. All should be prepared to stand firm and to repel by personal influence and by their loyalty to our common object of Brotherhood the disintegrating forces brought to bear against our beloved Society.

E.T.H.

EL CENTRO TEOSÓFICO DE VENEZUELA has lately added four new members to its roll, all of whom occupy high positions, scientific and social, in Caracas. The total number of members in the branch is now eighteen, and they are doing good work.

The following new branches of the T.S.A. have been organized since the last issue of the FORUM: Louisville, Ky., 9 members; Theosophische Gesellschaft "Germania," New York, 10 members; Jacksonville, Fla., 7 members; Savannah, Ga., 6 members; Atlanta, Ga., 10 members; Hartford, Conn., 8 members; White Lotus, New York, 7 members; William Q. Judge, California, Pa., 5 members; Grand Rapids, Mich., 5 members; El Sendero, New York, 8 members; Atma, New Haven, Conn., (reorganized) 6 members.