

757-10

Lending Library
of the New York Branch
The Theosophical Society
P. O. Box 1111 New York
NEW SERIES : VOL. 3, No. 1—MAY, 1897.

Paris d.
1969.75

v. 3

THE THEOSOPHICAL FORUM 1897-98

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.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

THIRD ANNUAL CONVENTION, T. S. A.

FIRST DAY, MORNING SESSION, APRIL 25TH.

The delegates and members assembled at Madison Square Garden Concert Hall, New York City, at 10 o'clock on the morning of April 25th, 1897. A selection from "Parsifal" was given on the organ and Mr. A. H. Spencer informally called the meeting to order and asked for nominations for Temporary Chairman. On motion of Mr. H. T. Patterson, Dr. J. D. Buck was elected to fill that position. On motion of Mr. J. H. Fussell, Mr. Elliott B. Page was elected Secretary to the Convention, his assistants to be Mr. C. A. Ketcham and Miss J. Brand. The Temporary Chairman called for nominations to constitute a Committee on Credentials. On motion of Mr. A. E. Lang, seconded by Mr. J. C. Slafter, Mr. Page, Col. W. Ludlow and Dr. E. B. Guild were appointed to serve on that committee. Dr. Buck then temporarily resigned the chair to the Secretary in order that he might present Mr. Hargrove's name for nomination as Permanent Chairman. This motion being duly seconded, Mr. Hargrove was unanimously and with great applause chosen as Permanent Chairman of the Convention. In accepting the Chair Mr. Hargrove said :

"Ladies and Gentlemen, Brothers and Sisters:—I suppose I ought to say that I feel highly flattered, but instead of saying that I will say that I will do my best to carry out what I believe to be right, subject to your approval, at this Convention. Now it seems

to me that before we get down to regular business this platform looks somewhat bare and that we can afford to decorate it a little."

The Chairman, on behalf of the Convention, then invited Mrs. K. A. Tingley (who on ascending the platform was greeted with loud and prolonged cheers, the entire audience rising and applauding), the Crusaders, the foreign delegates, and several others.

The Chairman then continued :

"I have one or two preliminary remarks to make as Chairman of this Convention. It is important in answer to a great many requests from various sources that one question should be answered in such a way that it may go on record as a standing reply. The question is this : Why the Society was reorganized in 1895. In order to answer that question it will be necessary to remind you that the theosophical movement began in New York City in 1875, that it was originated by H. P. Blavatsky and others, that from New York the movement and the Society spread to all parts of the world, first to Europe, then to India and then to Australia ; that at various times the outer form of the theosophical organization was changed because it was growing and therefore had to be changed. They changed their objects, of course they changed their officers, and they changed their constitution with considerable regularity. Now in 1895 a Convention was held in Boston of all American theosophists, and for various causes there set forth they decided to reorganize on an autonomous basis, thus carrying out the American principle of self-government. (Applause.) It has been suggested to me by Mrs. Tingley that a letter which was then addressed to what was called the European Section of the Theosophical Society, signed by the members of the Executive Committee, should be read here, as it actually covers all these points and gives a sufficiently concise explanation of the reorganization. [See *Path*, July, 1895.]

"That of course speaks for itself. You will remember that the letter was by formal resolution laid on the table and was not otherwise replied to at the meeting at which it was delivered. That really explains our condition to-day as one of several autonomous societies—the Theosophical Society in America being affiliated with the Theosophical Society in Europe, the Theosophical Society in India, and the Theosophical Society in Australasia.

"The next business in order is the reading of the minutes of the last Convention."

By vote of Convention this was disposed of.

The President's report was read at this point by Mr. J. H. Fussell by request of Mr. Hargrove. The Secretary then called the roll, after which Mr. E. A. Neresheimer presented the Treasurer's report.

The Chair called for the report of the Committee on Credentials, and Mr. Page, as Chairman of that Committee, reported that everything had been found satisfactory and correct.

A Committee on Resolutions was here appointed, composed of E. B. Rambo, F. M. Pierce, Dr. A. P. Buchman, Dr. J. D. Buck and A. A. Purman, and an Auditing Committee of Henry Harney, C. Thurston and A. M. Smith.

Next in order came special business and resolutions. Major James A. Clark, of Baltimore, rose in the audience and made the following remarks :

"Under the head of special business I should like to ask the indulgence of the Con-

vention for a few moments, inasmuch as I have been a member of the Theosophical Society for some time, though never having participated in your deliberations before, but representing in a measure the South. The matter which I propose is special, strictly, as against general. It is so special as to call for special notice at this time. Personally I am an editor and have been for a quarter of a century. This has, of course, no interest to you except that it has some bearing on the subject, because I am able to feel the pulse of the people. We hear through the exchanges and we see here and there from every quarter glaring headlines of the "theosophical wreck," a "split in the society," and other such things. That does not concern us because we understand it, and understand it thoroughly, but it is the outside world that wants to know. They make the inquiry and it is on behalf of the outside world that I appeal as a member of the Theosophical Society this morning to know if there is a satisfactory way in which an answer can be given to the outside world. The world demands it,—it demands an explanation. They speak of it in the journals, and this question is flung at us from every quarter. "In the name of brotherhood," we are asked, "why is it that we cannot have the principle of Brotherhood practiced as it is preached?" And for the sake of letting it go to the world it is requisite that we understand the subject thoroughly. Could not we give an answer in some shape by which the world will understand it? "Is there any possible union for these factions," they ask. Of course we cannot do our business in a method to suit the world. Nevertheless they are entitled to an answer. The inquiry is fair and is put on the common, broad basis of a human inquiry for the benefit of the human race. I merely ask: Would there be any possible way by which union could be effected?"

MR. W. C. Temple, of Pittsburg, replied as follows:

"It seems to me that this question which has just been broached is perhaps of more importance than the brother that has just spoken would lead us to think. It is true that we have heard through the daily press and through outsiders and members of the Society, this very statement that he has suggested, that there is a split in the Society and that one or the other of the two factions is the original Theosophical Society, and the other party is an interloper. If it only stopped there we might be satisfied. But it does not stop there. The brother has stated that we members of the Theosophical Society are perfectly satisfied that it is all right. I will tell you that the members of the Theosophical Society to a certain, I believe limited, extent are *not* satisfied that it is all right, and it is as much to these members as to the public at large that the explanation is due.

I would like to make a few remarks as to the way this thing appeals to me. As some of you probably know, I was one of the early members of the T. S. in New York. I was one of the close associates of our departed Brother Judge, whom I knew well and worked with for several years, and whom I loved as every one did who worked with him and knew him. To us who were in the Society in the old days Judge was practically the Theosophical Society. (Applause.) That is to say, that while Judge was the last man in the world to court or even to allow for a minute hero-worship (applause), he was unquestionably the window of the theosophical movement in this country through which the light came to us. (Applause.) Before Judge had been long the chosen head and representative of our movement, people whom it is unnecessary for us to specify except in general terms, but who had been the warm personal friends of Judge, people who owed to Judge everything they knew and most of what they guessed of theosophical knowledge (applause), people who, under every tie that was human, and if they had had a shade of generosity or respect for a teacher in their hearts, should have revered the memory of the man who taught them what they knew, and as I said before, most of what they guessed, turned on Judge and rent him. Why? It is none of our concern: that is a matter between them and their karma. But it is an unquestioned fact that Judge's great

heart was torn by the fact that the ingratitude of those of whom he expected most, or had the right to expect most, was all that he got for long years of labor on their behalf and on behalf of the Theosophical Society. Now these people, many of them, who took this position with Judge at that time, I believe did it very largely through that very thing which we are told in "Light on the Path" should be killed out as one of our first troubles,—the curse of ambition. (Applause.) These people felt that Judge, who, as we know, was on the outside a quiet, easy-going, not a pushing man at all, should be made a sort of figure-head in the Society, while they with all their intellect, their magical eloquence, and all that sort of thing, were fitted to become the heads of the Theosophical Society, not only in this country, but throughout the world. And because events did not shape themselves as they would have them, but simply in accordance with the law, and Judge was put in charge of the affairs of this Society, they turned on him and made personal attacks that were simply shameful to the outside world, let alone among ourselves. (Applause.) Now, Judge fought his fight, as long as he lived he fought—he never quit. On poor Judge's leaving us we had to select a new victim, a new lamb to be led to the altar of sacrifice. So far as I know there has been nothing of the sort started so far as the present head is concerned. But do not be at all alarmed—there will be. That is one of the laws of this business. (Applause and laughter.) Anybody who ever gets in the rays of the fierce light that beats on this throne will get sunburnt. It has been suggested to us that we in the first place admit to the great public at large that there is a division in the Theosophical Society, which I want to contradict right here. There is *not* a division in the Theosophical Society. (Cheers and Bravo.) Any man or woman or child on this earth of ours who is willing to work for the brotherhood of man, of humanity, is a member of the Theosophical Society whether he holds a diploma or not. (Applause.) Anybody, on the other hand, who teaches, preaches, suggests, or leads a life contrary to the spirit of Universal Brotherhood, absolutely is not a theosophist, I don't care if he has a pass of being a straight chela of half the college of adepts in Thibet. (Applause.) Therefore, it resolves itself into this: Looking at the Theosophical Society on a broad plane as being a band of people who by karmic influence have come to recognize the idea of Universal Brotherhood as being the basic principle of this theosophical movement, who for the most part admit as a fact that we are one with the Oversoul and realize there is unity of consciousness, the realization of those facts constitutes them theosophists. Now, then, those who believe in that, who try to mould their lives on that plan, those who obey the injunction that they should step from the sunlight into the shade to make more room for others, as it says in "The Voice of the Silence,"—it is impossible that these people should split. Anyone who believes in that thing cannot split. Why? Because there is nothing to split from. It is all themselves. (Cries of "Hear, hear.") Therefore, in the true sense of the word there can be no split in the Society.

Now to come down to the present plane if you will. Have we kept anybody from our association? Has anybody ever knocked at the door of this Society and not been admitted? Have we, on the other hand, gone out to anybody else because of a position that they happen to occupy before this material world of ours, and said, "Here, come in this with us, we will put you on a pedestal"? Can we afford to take that kind of a position? I don't think we can. Now the whole matter is just this, and the delegates may go home and tell anyone else, if they agree with me. Let us look at it in this way. If there are any people to-day who are theosophists at heart, and are so unfortunate as to be outside of the Theosophical Society, if they will come to the proper officers and make their application for admission in the proper way as laid down by our Constitution and By-laws, I will pledge myself that they will never be rejected. And it seems to me that there is no other way that any so-called reconciliation of a purely mythical break in the Theosophical Society can ever hope to be made." (Enthusiastic applause.)

After another selection of music the Convention adjourned to meet again at 3 P. M.

Immediately after the morning session a photograph was taken on the roof of the garden of all members present.

AFTERNOON SESSION, APRIL 25TH.

The meeting was opened at 3:30 P. M. with Schubert's "Traumeri." Mr. Hargrove said :

"With your permission we will very slightly change the programme in one respect. The delegate from the Theosophical Societies in Norway and Sweden will not be able to be present here this evening and has asked to be allowed to read an address of greeting and make a few further remarks this afternoon. It will be well if we take that now and afterwards proceed with our regular business. I need hardly introduce to you Mrs. Archibald Keightley." (Applause.)

Mrs. Keightley :

"It is good to be here again, even in the character of a *foreign delegate*, and with these brief words I will read the address from Norway."

After reading this address, as also the one from Sweden, Mrs. Keightley further remarked :

"In Sweden and Norway they have had a somewhat difficult position. Their position has been that of a people in the far North, knowing very little of the contest and difficulties which have surrounded the Society in the past, in sections where the work was fresher and stronger and where the literature was more complete. In consequence they at one time knew but little of the difficulties, and when at last these came to their ears, I may say that the stand which they took was very brave and very courageous because they made a true sacrifice to principle. They understood Brotherhood—and on that they made their stand. Often it severed the closest ties. They had not, as we had, the close, warm, personal knowledge and love of our leader, and their stand was taken as a stand for Brotherhood in the noblest manner. Now I don't believe in people who talk about sacrifice to principle. The people who talk about it are rarely those who have made it. The Swedes and Norwegians have never talked. When a person speaks of sacrifice to principle I always ask, What axe has he got to grind? It is the same old story. I believe Adam inaugurated it. You know he sacrificed the Garden of Eden to Eve. Then there was Judas. He made a very great sacrifice, but it appeared he was in need of 30 talents. But as to the Swedes and Norwegians, they have made their sacrifices in that true spirit which simply does a thing because it cannot breathe the lower air. And in taking their stand, they met with great reward. They prospered well. In Norway they have had an invitation from the great political club to go and give a long discourse on Brotherhood. I do not think it has before been known that a political club has asked theosophists to present their views. Then the labor classes have also asked for the same presentation. So we find everything is gaining ground very rapidly there.

"And now I have another mission, an informal mission, and a mission of which I am very proud. It is one which I may bring in here because it comes from the women of Sweden and Norway and because I am in close and intimate touch with the Societies in France, in Ireland, and in England. I am a member of them all, and scores of women of the different countries have given me a message to this country. It is a message regarding our leader, Mrs. Tingley. It is not usual to speak thus of one in her presence, but it is only just and fitting that this Convention should know the feeling in regard to our leader which is felt by the women in Europe. That feeling is intense. I know these

women personally and so do the other delegates, and I put it to you that when women have proved themselves before their communities as wives and mothers and daughters, women who have had experience of the world, women who have been true home-builders and not disintegrators, when these women come forward and uphold a woman, we may indeed know that she is a virtuous woman whose price is above rubies. (Applause.) We have heard, for I speak for myself also, that she has been now and again attacked or assailed. Now we know these are only passing shadows, but we know also that every such attack upon her attacks us in a deep interior part of our being. (Applause.) The tie between us and her is so great that no friendship could stand such a strain as the strain we would experience if a friend should turn against her. That friendship would have to go. (Applause.) We have seen that hand of compassion laid on many a wound and we know it as only women know. It has always been the same, and so it has come to us that it is so close that we would defend her and call on our men to defend her, for they must if they are true to us, *always*. (Applause.) We know her greatness as well as you men do and we also know her wise in council, sagacious in difficulty, bold in conception, courageous in plan; but we can lay all of that aside and then we still see her shining by the light of her own goodness. And of her it can be said, as was said of Sir Galahad, that her strength is as the strength of ten because her heart is pure. (Applause.) It is simply that womanly virtue, which when all else is said and done, still holds us. The women of Europe have in scores asked me to bring this message to you, and I thank you in the name of Sweden and Norway and the women of Europe for your cordial reception of the greetings from those countries which I have been instructed to present." (Applause.)

Business was then proceeded with. Mr. Neresheimer was reelected Vice-President, also Treasurer, for the coming year, and the following were elected as Executive Committee: Dr. J. D. Buck, Dr. A. P. Buchman, Dr. J. A. Anderson, A. H. Spencer, H. T. Patterson, E. A. Neresheimer.

The next in order was resolutions, and on motion the Committee on Resolutions were instructed to receive all resolutions. The following resolutions, having been approved by the Committee, were submitted to the Convention and respectively adopted: A. H. Spencer's resolution regarding the Purple Pence; Dr. Buck's resolution on Mrs. Tingley; Mrs. Mayer's resolution on Lotus Circle Work; Mr. Hargrove's in regard O. D. papers; Mr. Crosbie's thanking George E. Harter; resolution thanking the musicians; resolution regarding disposition of flags given to the Crusaders; Mr. Griggs' thanking Headquarters staff; resolution thanking Mr. Page and assistants, secretaries of Convention. During the time that the Committee on Resolutions retired to receive and consider resolutions several members addressed the Convention in regard to resolutions which they had handed in. Mr. Hargrove also spoke regarding the Tennessee Centennial Exposition.

"There is a Centennial Exposition to be held in Tennessee in October next. At the instigation of one of the members of the Nashville branch I wrote on behalf of the Executive Committee to apply for two days to be set apart and to be published throughout America as Theosophists' Days in their Parliament of Religions (applause), and I have just received a telegram from the managing director of this Exposition saying that

October 17th and 18th have been designated Theosophists' Days. (Enthusiastic applause.)

"I have been informed that about a million circulars will be distributed throughout America with that announcement made conspicuously, and if that will not benefit Theosophy, I don't know what will." (Applause.)

Mr. H. T. Patterson then made an appeal for the magazine *Theosophy*, and as he rose to his feet he was greeted with a volume of applause.

"Mr. Chairman, Brothers and Sisters: "I am very glad of the hearty applause, for it is a good omen for what I have to say. While waiting for a report from the Committee on Resolutions, it would not be a bad plan to bring up the subject of the magazine *Theosophy* and to say a word in regard to it, asking for an even heartier support in the future than it has had in the past, hearty as that support in the past has been. You all know how the work began, how it was carried on, and what enormous influence it has had amongst our activities. When it—that is, the original magazine, *The Path*—was originally started, I think Mr. Judge had absolutely no money and no assistance. He did most of the writing himself and contributed part of the money, a very large part of it. Gradually the magazine grew and filled a certain position, and had it not been for the work which it did, it is very probable that to-day our position before the world, our relationships with one another, our harmony, our unity, would not have been possible. The magazine needs financial support as well as help in other directions and therefore as Brother Willard and Brother Lang have expressed a willingness to take it upon themselves, I would suggest that before we adjourn they pass about among the members seeking annual subscribers to help along the work in the future. I suggest that some of the other members have a word or two to say on the same subject." (Applause.)

Mr. C. F. Willard followed:

"As my name has been mentioned in regard to the securing of subscriptions, and as there seems to be ample time for the Convention to consider such a matter before the report of the Committee on Resolutions, I desire to remind the members that undoubtedly most of you have received a circular, handed to you at the door, containing an appeal from the hard-worked editor of the magazine, Mr. E. T. Hargrove. Now that circular will bear a careful perusal. It shows clearly that in order to carry on this work as it should be carried on, there is a necessity for increasing the field of usefulness of that magazine. As it stands to-day, it has a certain circulation. Now if the members of the Society throughout the country and throughout the world will take a cordial and hearty interest in the magazine, it can be pushed in such a manner that it will become a most creditable and worthy representative of the ideals which we all believe in.

"The public meetings that are being held by the branches throughout the United States are efficient in a certain sense, but they are only dependent on the effect of the spoken word. When that has departed and the effect has gone there is a slight impetus left, but the printed page you have always with you. There are a great many members who go to the meetings sometimes and sometimes stay away, and they do not feel such an interest as to always attend, and sometimes they drop out. Now, if they had the magazine coming every month to their homes, they would have something that would tie them to the Society and that would give them an interest in the Society that could not be shaken out. And not only that, but we find that the greatest trouble has been lack of knowledge of what has been going on among the members. Our organization is in reality only a propaganda organization, and what better method can there be than through the magazine *Theosophy*? It is one of the most efficient methods of propaganda that we

have. And so I trust that every member and every delegate before they go away will make some effort to increase its circulation, so that in the time to come—in the next year—it may be far more efficient than it has been in the past. Brother Judge undoubtedly knew what he was doing when he founded the magazine and when he changed its name. And now it seems incumbent on the members to endeavor as best they can to carry on the work that he outlined.” (Applause.)

At the suggestion of Dr. E. B. Guild, Mr. Spencer addressed the Convention as follows regarding the “Purple Pence” :

“Mr. Chairman, Ladies and Gentlemen :

“Dr. Guild has perhaps well stated that the Purple Pence as contributed by each and all of us who saw fit to take part in it, in the end made the Crusade a financial possibility, for it unfortunately happened that most of us who could have put forward money at any other time seemed strapped just then. Perhaps it was part of the plan, “part of the plan” in quotation marks. Now I wish to explain to you how that idea of the Purple Pence arose and progressed, and since my name has been more or less associated with it, the explanation will come well enough from me. The “H. P. B.” Branch of Harlem had collected a small sum of money, I think amounting to about \$42, which it was proposed at first to turn into the Crusade Fund, but later on, a few days later on, the idea suggested itself to some of their members, notably to Miss Stabler. than whom very few in this Society have done more real work (applause), that this sum might be capitalized in some way that might make it useful to the movement—”

Miss A. M. Stabler :

“It was not Miss Stabler, it was Mr. Hecht.”

A. H. Spencer :

“Now wait a moment, I am coming to that. The idea having grown, so to speak, sufficiently to have a form of its own, became vitalized by the suggestion of another member, of whom you have heard little, but of whose devoted and constant endurance and industry there is no doubt in the knowledge of those who have been associated with the headquarters work at all, and I refer to Mr. S. F. Hecht. (Applause.) It was from his fertile brain that the thought came which eventuated in the boxes. After that it went on its way naturally. And while I have no formal report to make to you, not having expected to be called upon to make an exact report, I will explain a few of the characteristics of that little industry. In the first place, I cannot tell you exactly how much money the Purple Pence brought in, for it was the habit to take those that came in just after the 13th of the month and enter them in a book, after which those that came in straggling were put into the general Crusade Fund and no distinct division was kept between the two. All the envelopes containing these remittances have been handled either by Mr. Neresheimer personally or by myself personally, and we are responsible if there are any dollar bills missing. Now I think about 1500 members at least must have joined in that contribution. Most of them were pretty steady contributors month after month. We opened many envelopes that had good-sized checks in them from persons of means, but the majority of contributions were small. And yet, as was published, if we could have a monthly contribution from every person in this Society equal to the average Purple Pence donation, \$75,000 a year could be spent for Theosophy. (Applause.) Now there is no sense in despising the proposition to contribute small sums at frequent intervals. It is an aphorism, it is a business proposition old as the hills, that that is the way to save money and to collect money. Had I preserved the letters I could, without any exaggeration, have shown you *thousands* of letters expressive of the highest approval of these methods. These letters came from all sorts of people—business people who admired it, good de-

votional men and women who expressed the utmost delight and pleasure that a means had been found whereby their little contributions might be worthy of acceptance, knowing there would be other small contributions sufficient to make it worth the postage. The specific object of this Purple Pence has ended except in so far as the Crusade Fund still owes money. A slight deficit still exists on the expenses of the Crusade and this must be met, because this money was loaned, and while those who loaned the money could afford to lend it, they could not afford to actually give it.

“The specific object no longer obtains, but the plan has been such a good one that it is proposed to continue it in a proper form and under proper restrictions for, say another year, until next Convention, and it should be given a slightly different character. I have no doubt that there are many men and women who would contribute to a fund more general and more in sympathy with their own whims. Now I have in my hand a preamble and resolution which has been submitted to the Committee on Resolutions, and has met with their approval, and with the permission of the Chair I will read it.”

“*Whereas*, The Theosophical movement is one which has for its main object the dissemination of a knowledge and comprehension of the *essential brotherhood of all men* as a fact in nature, and

“*Whereas*, A proper understanding and realization of this brotherhood should and must conduce to peace amongst nations and prosperity within communities, no less than to happiness and progressive development in the individual, and

“*Whereas*, It is the intention of the Theosophical Society in America actively to propagate and promulgate throughout the world such information and assistance as shall serve to establish a *fraternal spirit* everywhere, under all circumstances and amid all conditions, therefore be it

‘*Resolved*, That a regular monthly contribution of money offerings by the members of this Society be and is hereby authorized and recommended, such offerings to be known as the ‘*Brotherhood Fund*.’ (Applause.)

“*Resolved*, That a committee be appointed to have charge of the collection, receipt, application and disbursement of said Fund.” (Applause.)

Further remarks on this subject were also made by the following persons in the order named :

Dr. Buck, Mr. Patterson, Col. Ludlow, Miss Stabler, Mr. Spencer, Mr. A. B. Griggs, and Mr. H. A. Benedict.

After this resolution was passed, the following committee was appointed to receive and disburse the funds: Dr. J. D. Buck, Dr. J. A. Anderson and Mr. A. A. Purman, Mr. E. T. Hargrove, Mr. E. A. Neresheimer, Mr. F. M. Pierce, Mr. A. H. Spencer, to be Collection Committee, and the last four Disbursing Committee.

Dr. Buck then said :

“I have a resolution which I would like to read to you. I am as much a believer in sentiment at the proper time and place as anyone, but the theosophic movement is not all a matter of sentiment and those of us who came here as a representative body of a society, as delegates, did not come simply to witness the proceedings and become enthused—this being a matter of sentiment and the heart—but I would like to see this Convention put itself on record so that it will go out in the world, so that we shall each have something to carry home to our Branches, and this with regard to a matter which I have endeavored to embody in a resolution. When our enthusiasm wanes and the daily trials of life face us on our return home, our enthusiasm does us very little good and our sentiment soon

cools. Then will come various reports and attacks and ideas mixed with the discouragements of daily life and, to use a common expression, some of us will hardly know *where we are at*. Now I would like to read this resolution, and if agreeable to the delegates, I would like to have it passed."

"*Whereas*, The theosophical movement which has for its object the true union of the whole human race on the basis of Brotherhood, has been made manifest around the globe by its accredited leader and representatives within the brief space of ten months, thus securing interest and discussion at the same time in all countries, and thereby trebling the membership of the Theosophical Society, and

"*Whereas*, The planning and management of this Crusade, and its conduct to a successful issue, is due to the great heart, wise judgment and invincible courage of Mrs. Katherine A. Tingley (applause) supported by the loyal devotion of her immediate associates, therefore be it

"*Resolved*, That this Convention of Delegates, representing the branches in this and other countries, hereby extends to Mrs. Tingley its sincere thanks, its cordial approval and its loyal devotion as the accredited and trusted successor of William Q. Judge (applause), and that we pledge to her in the future our united support and our unwavering confidence and coöperation in her great work." (Entire audience rose to its feet, cries of "Tingley!" and loud and continued cheering.)

Mrs. Tingley rose to acknowledge the tribute paid her in the resolution and when the cheering had ceased, said :

"Let me thank you most heartily for the kind expression offered in this resolution and to tell you that I have done only my simple duty and that as long as I have this support it will always be easy no matter how hard the persecution may be which comes from others. I shall ever work for the principles followed by H. P. Blavatsky and William Q. Judge and I am yours always in brotherly love." (Applause.)

This resolution of Dr. Buck's was carried by acclamation.

Mr. Neresheimer then presented, on behalf of Mrs. Tingley the resolution regarding the flags presented to the Crusaders.

"*Whereas*, The Crusaders during their journeys through many foreign countries have been presented with the national flags of the countries through which they passed, and that these flags are now in the possession of the body of members of the Theosophical Society in America and the Theosophical Society in England, be it

"*Resolved*, That these flags be presented to the School for the Revival of the Lost Mysteries of Antiquity and for the present delivered to the Trustees of said School."

During the foregoing speeches the Committee on Resolutions had returned. A few additional addresses were made and after some music the Convention was adjourned to meet again at 8 P. M.

EVENING SESSION, APRIL 25TH.

This meeting was the first session of the 1897 Convention which was open to the public. Long before the appointed time the hall was well filled, and the interesting decorations absorbed the attention of the audience during the interval preceding the opening of the meeting. The principal feature of the decorations was a large seven-pointed star with its centre of yellow and points of purple. This was stretched out above

the platform and a bright electric light shone from the centre. On the wall behind the stage, against a background of purple and white, was stretched the large yellow and purple flag of the School for the Revival of the Lost Mysteries of Antiquity. Above this was suspended the original Crusade banner on which was inscribed "Truth, Light, Liberation, for Discouraged Humanity." Running entirely across the balcony of the stage, was a yellow strip bearing upon it in large purple letters the words "There is no religion higher than truth," while along the remaining portions of the balcony and the tiers leading up to it, were strung the flags of all nations which had been presented to the Crusaders on their tour—the whole producing a harmonious and striking effect. Mingled with these were banners representing different Branches in the United States and Europe. Around the footboard of the stage were placed little banners belonging to the various Lotus Circles, and a quantity of flowers adorned the stage.

Mr. Hargrove opened the meeting by announcing that Mr. Neresheimer would preside. The prelude to "Tristan and Isolde" was rendered by a string quartet, and according to the printed programme which had been prepared and copies widely distributed, Dr. Keightley made the opening address on "The Progress of Theosophy in England." Dr. Franz Hartmann followed on "The Elements of Theosophy," and Mrs. Alice L. Cleather spoke on "The Theosophical Crusade and its Lessons." Beethoven's "Farewell" was given as a 'cello solo at this point, after which Mrs. Tingley gave an address on "The Hope of the Future." Mr. Patterson, by request, here read the foreign greetings which had been received from Europe, India and Australasia [which will appear in full in the official report], and the thread of the programme was again taken up by Mr. Hargrove, who gave a brief exposition of "Universal Justice." The programme announced that Mrs. Keightley would follow on "Rebirth," but owing to her unavoidable absence, Dr. Buck spoke in her place on "The School for the Revival of the Lost Mysteries of Antiquity," and concluded his address with a poem entitled, "A Vision of Point Loma." After a selection, Schumann's "Trauermerei," Major J. A. Clark spoke on "Brotherhood." Rev. William Williams was the last speaker of the evening, taking for his subject "The Signs of the Times." Wagner's selection, "Die Meistersinger, Quintet," brought to a close the first day's programme.

All the speakers were warmly received and applauded. There was a general sense of gratification with the day's proceedings, and the members left the hall with a feeling that much solid work had been accomplished. [A full report of the addresses delivered at the Sunday evening session will appear in the official Report of the Convention.]

MONDAY MORNING SESSION, APRIL 26TH.

The meeting was opened at 10:30 A. M., Mr. Hargrove in the chair. A selection from "Parsifal" was played and the business of the Convention was then resumed.

Mr. Rambo, as Chairman of the Committee on Resolutions, submitted a resolution thanking the decorators of the hall, Mrs. Cape, Messrs. Greiff and Cisneros. On motion this was carried, as was also the motion made by Dr. Buck that the President's report be accepted and printed. The report of the Auditing Committee was then called for, read by the Secretary, accepted and the Committee discharged. The Chair announced that unfinished business was in order, and Mr. Spencer enlarged on his previous remarks regarding the Brotherhood Fund. On motion he then read the Proclamation which had been adopted by the Conventions of 1895 and 1896. This proclamation was again approved by the Convention of 1897, and ordered incorporated in the report of the proceedings. Mr. Charles Johnston was asked to read the report of the Oriental Department Papers, but instead of this he spoke extemporaneously in regard to the Oriental Department. Short reports were then made by the following people: Mrs. E. C. Mayer on Lotus Circle Work, Mr. S. F. Hecht on League of Theosophical Workers, Mr. Fussell about work at Headquarters, and Mr. Willard on League Work in other cities.

Mrs. Theresa Y. Stevens was called upon to explain the workings of the "Wayfare" in Buffalo, and responded from the balcony as follows:

"The idea of the 'Wayfare' originated with five or six members of the Society in Buffalo—women—when they found that there was no cheap lodging house for destitute women in the city of Buffalo, although there were seven or eight for men. These women thought that such an institution was needed, and decided that it was a possible thing if theosophists would undertake to open such a home and conduct it on theosophical lines, and that no woman should be excluded for any reason except that she was very much intoxicated. We thought that then we could not take care of them in these small quarters not because they were intoxicated, but that we could not manage on account of lack of room. We started the institution without any money whatever, one of our members having subscribed \$50, who said that if we were really in earnest he would give that, and would give more if the work was a success. Newspaper women were, every one of them, in sympathy with our work, and they gave us columns of newspaper reports of what we intended to do. The result of that appeal to the public was that the Home, which is, I think, a 12-room house, was almost entirely furnished. Subscriptions of money came in, not very large, but enough to open the house and start the work. We were able to furnish the house complete with what money we had. Before the house was opened two or three people applied for shelter, and the house has never since been empty. No questions are asked except the simplest, whether they have friends in the city or are from out of town, and so forth. We take them in, give them a warm bath, a clean bed, which is a luxury they perhaps have never had, and we allow them to remain until they have become rested and are able to take up the battle of life again. To tell you how successful our work has

been, I will tell you that we have found work for the women who have come to us, almost without exception, within a few days of their visiting us. When they are to be sent out of town we manage that for them, and send them to their friends. We let them stay as long as they absolutely need our help. The charity to-day is considered one of the most popular in the city of Buffalo. People will give to us when they will not give to other institutions, because they say, 'I like the way in which you are doing your work.' This has done more to make theosophy respected in Buffalo than anything else. If theosophy does such work as this, theosophy does a good thing. We have been brought before the public more through the 'Wayfare' than through anything else. The County has given us a little help this year of \$300, and will give us more another year. The 'Wayfare' is not only a lodging house. We give a woman lodging for ten cents, breakfast five cents, etc. Most of them have no money and then they are allowed to work, scrubbing floors, washing windows, etc., and in that way we keep the house clean. Our idea is not to create tramps of those we help, but to make them self-supporting, and in that way we are able to give real help." (Applause.)

The Chair asked Mr. Rambo to speak about the work on the Pacific Coast. Mr. Rambo outlined the work done there, mentioning particularly the prison work. Mr. Hargrove then spoke on the importance of placing theosophical books in the public libraries. He made an appeal for *The Theosophical News*, as given below, and then addressed the meeting as to the work in general. ||

"I want to speak about *The Theosophical News*, that has been published at Boston. (Applause.) This magazine, or weekly newspaper, rather, has been started by the members there at a great sacrifice, and, of course, they are losing on it all the time; and what they need above all things is the subscriber, who alone can make a newspaper useful and also serviceable in the way of supplying funds to other branches of the work. The *News* is not the same thing as *Theosophy*. They in no wise conflict with each other; they never could, because the *News* gives news and our magazine is supposed to give articles. If we are ever going to start a weekly newspaper, and ultimately a daily newspaper, as will have to be done in the end (applause), it is time for us to show that we can support a weekly paper that only costs a dollar a year; and therefore I would put in a most earnest appeal on behalf of the *News*, feeling sure that it is a very necessary part of our propaganda, and feeling furthermore that it is in such capable hands that it could not possibly be run to better advantage than at present. I need only remind you that Brother Crosbie and Miss Guild are both in the hall. I believe they are co-operative editors, or one is superior to the other, I am not certain (laughter, and I am sure they are ready to take your subscriptions or any suggestions in regard to carrying on the paper."

On motion, the report of the Committee on Resolutions was adopted and the Committee discharged. Mr. Willard suggested that a special note be made of the work done among the sailors on the Pacific Coast.

The Convention then adjourned *sine die*.

LOTUS CIRCLE REPORTS.

CHILDREN'S DAY.

The anniversary of William Q. Judge's birthday, April 13th, was fittingly celebrated by the Lotus Circles throughout the country. In New York a little play entitled "The First Crusade" was given by the Lotus Circle children in the theatre of the Knickerbocker Athletic Club. There was a very large attendance of members, and about 200 children were also present and greatly enjoyed the play. The programme opened with music and addresses by Mrs. K. A. Tingley and E. T. Hargrove and Miss C. Hargrove, who brought to the children the greetings from the English Lotus Circles, and E. A. Neresheimer sang "The Evening Star" from *Tannhauser*. The play was then given, and was greatly enjoyed by all, children and grown-ups alike. "Wisdom" and the countries visited by the Crusade were represented by children dressed in characteristic costumes. "America" was greeted by each of the other countries and was presented with a garland of flowers, which she then placed on the bust of William Q. Judge. As each child approached "America" music characteristic of the different countries was played. The play was exceedingly well performed and all the children spent a most happy evening.

REPORTS have also been received from the Lotus Circles in Buffalo, N. Y., Milwaukee, Wis., Providence, R. I., Grand Rapids, Mich., Sioux City, Iowa, Denver, Colo., and San Francisco, Cal. At each of these places the Lotus Circles celebrated the anniversary of Mr. Judge's birthday.

 THE THEOSOPHICAL EMERGENCY FUND.

The approval and success which followed the Purple Pence scheme to raise money for carrying on the Crusade, left no doubt of the virtue and expediency of this method of collecting funds for Theosophic work, and as letters from all parts of the country were received at Headquarters urging a continuance of the project, the following resolutions were proposed at the recent Convention of 1897 and enthusiastically adopted:

"Whereas, The Theosophical Movement is one which has for its main object the dissemination of a knowledge and comprehension of the *essential brotherhood of all men* as a fact in nature, and

"Whereas, A proper understanding and realization of this brotherhood should and must conduce to peace amongst nations and prosperity within communities, no less than to happiness and progressive development in the individual, and

"Whereas, It is the intention of the Theosophical Society in America actively to propagate and promulgate throughout the world such information and assistance as shall serve to establish a *fraternal spirit* everywhere, under all circumstances and amid all conditions, therefore be it

"Resolved, That a regular monthly contribution of money-offerings by the members of this Society be and is hereby authorized and recommended, such offerings to be known as the "Brotherhood Fund." (Applause.)

"Resolved, That a committee be appointed to have charge of the collection, receipt, application and disbursement of said Fund."

A Committee was appointed by the Convention consisting of the undersigned who now invite all members and friends of the Theosophical Movement to come to the assistance of the objects named in the above preamble and resolutions by setting aside each day a modicum of their income to be forwarded in a lump sum once a month to the Treasurer, E. Aug. Neresheimer, 20 Maiden Lane, N. Y. The Purple Pence Boxes will serve the purposes of the May Collection or until the new *Brotherhood Boxes* can be sent out and the 13th day of the month associated as it is with the setting forth of the Crusade as well as having been the birthday of that most *brotherly* of men Wm. Q. Judge would seem to be the appropriate time for the general turning in of the funds.

Such daily sacrifice, on the part of rich and poor alike, is undoubtedly a practical application of theosophical principles, worthy of constant support by all who are truly devoted to the interests of the movement.

J. D. BUCK,	E. AUG. NERESHEIMER,
J. A. ANDERSON,	A. H. SPENCER,
A. A. PURMAN,	F. M. PIERCE.
	E. T. HARGROVE.

144 Madison Avenue, New York City.

AN URGENT APPEAL.

It has become necessary to appeal to the members of the Theosophical Society in America for financial assistance in the maintenance of the Society's work.

Such an appeal has not been made for three years, though up to that time special donations have been almost annually invited.

Recent theosophical activities of enormous importance have diverted donations from the Society into other channels, and in consequence the donations last year, as was shown in the Treasurer's report to the recent Convention, showed a decrease of nearly fifty per cent. as compared to donations, from April 1st, 1895, to April 1st, 1896.

As was stated in the President's report, the fixed dues and fees received from members in no way cover the actual expenditure, for one-half the money so received is returned directly to the members and Branches in printing of *Forum*, *Oriental Department Papers*, etc., and in postage.

While donations have fallen off the expenses have not diminished. The Society is some \$800 in debt at the present time. We therefore most urgently appeal to all who have the welfare of the work at heart to send to the Treasurer as soon as possible any contributions, from the smallest sum upwards, in order to liquidate the existing debt and place the Society on a sound financial basis during the coming year.

E. T. HARGROVE,
President T. S. in A.

E. AUG. NERESHEIMER,
Treasurer T. S. in A.

May 3d, 1897.

144 Madison Avenue, New York, N. Y.

A WARNING.

A woman with numerous *aliases*, but generally known as Ann O'Delia Diss de Bar, obtained a diploma under the name of Iva Diva Veedy as a member of the Theosophical Society in America. The diploma is dated June 19th, 1896. She has since been passing under the name of "Dr. Gilbert," and was last heard of in Chicago.

She is described as short, very stout, with square, broad shoulders; large, round, and rather florid face; blonde hair, turning gray, cut short; blue eyes, scar over left eye.

As the diploma was obtained under false pretenses, and for other weighty reasons, notice is hereby given that said diploma is cancelled. Officers of the Society are requested to retain the same if presented.

E. T. HARGROVE,
President T. S. in A.

May 3d, 1897.

144 Madison Avenue, New York City.

CRUSADE OF AMERICAN THEOSOPHISTS AROUND
THE WORLD.

FINANCIAL STATEMENT.

(June 13th, 1896, to April 6th, 1897.)

RECEIPTS.			DISBURSEMENTS.	
1896.				
May	By Cash.....	\$3002 55	Railway and S. S. Fares..	\$9300 00
June	“ “	2922 20	Hotel Expenses.....	6255 00
July	“ “	1978 36	Halls	1880 00
Aug.	“ “	2267 44	Adv'tising & Miscellaneous	6045 00
Sept.	“ “	2354 09	Tickets to Southampton. . .	650 00
Oct.	“ Purple Pence.....	1155 79	Special Crusader.....	375 00
	“ “ other sources.	1273 32	Home Crusade..	600 00
		2409 11	Sundries	3022 90
Nov.	“ “	1230 77		
	“ “ “ “	1017 91		2248 68
Dec.	“ “	1364 90		
	“ “ “ “	1204 36		2569 26
1897.				
Jan.	“ “	997 74		
	“ “ “ “	1076 26		2074 00
Feb.	“ “	794 81		
	“ “ “ “	841 50		1636 31
Mar.	“ “	502 05		
	“ “ “ “	1003 64		1505 69
Apr.	“ “	451 06		
	“ “ “ “	865 40		1316 46
	“ “ Loans (not yet paid).....	1843 75		
		\$28,127 90		\$28,127 90

E. AUG. NERESHEIMER, Treasurer.

Audited and found correct April 23d, 1897,

C. A. GRISCOM, JR.

E. T. HARGROVE.

NEW SERIES : VOL. 3, No. 2—JUNE, 1897.

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.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

AN URGENT APPEAL.

It is necessary to once more appeal to all members of the Theosophical Society in America for financial assistance in the maintenance of the Society's work.

Very few responses to the appeal made in the May FORUM have been received, though such an appeal has not been made for three years; previously to that special donations having been invited annually.

Recent theosophical activities of enormous importance have diverted donations from the Society into other channels, and in consequence the donations last year, as was shown in the Treasurer's report to the recent Convention, showed a decrease of nearly fifty per cent. as compared to donations received from April 1st, 1895, to April 1st, 1896.

Members are asked to remember that without the Society, most of the recent theosophical activities could not have been successfully carried out, and would not have been entered upon. As Mr. Judge frequently said, "the Society is our *base*, and without it we should be helpless." Hence it is of primary importance to support the T. S. in A.

As was stated in the President's report, the fixed dues and fees received from members in no way cover the actual expenditure, for one-half the money so received is returned directly to the members and Branches in printing of FORUM, *Oriental Department Papers*, etc., and in postage.

While donations have fallen off the expenses have not diminished.

The Society is some \$800 in debt at the present time. We therefore most urgently appeal to all who have the welfare of the work at heart to send to the Treasurer as soon as possible any contributions, from the smallest sum upwards, in order to liquidate the existing debt and place the Society on a sound financial basis during the coming year.

E. T. HARGROVE,

President T. S. in A.

E. AUG. NERESHEIMER,

Treasurer T. S. in A.

May 27th, 1897.

144 Madison Avenue, New York, N. Y.

QUESTIONS AND ANSWERS.

QUESTION 101.

I find myself unconsciously feeling a dislike to some persons. How can I eradicate this feeling from my mind?

E. O'Rourke.—In the first place one who finds himself so disturbed should seclude himself for a short time and meditate upon the condition in which he has discovered himself to be in. When he has realized as fully as he can, by close analysis, the different phases of his condition, an effort should be made to find out what is the cause of such dislike. And I venture to say that in nearly every case the feeling of dislike of others arises from a belief that the persons disliked have perhaps without intending any affront at all, failed to recognize the merits of the one offended. There is nothing so offensive to self-pride as to be treated with indifference or contempt. And yet such treatment, whether intended or not, if properly considered, may be the means of awakening the one so treated to a sense of his own position and may mark a starting point on the right path.

It may appear, on reflection, to the one offended that he has, by word or act at some time, been the conscious or unconscious cause of producing a like state of feeling in others. When he fully realizes this he will be better prepared to deal with his own case. He may, for a time, feel greatly depressed. But this condition will pass and may prove to be very beneficial. It will probably produce humility. With a firm purpose to make a new departure; with an ardent desire to overcome such feeling of dislike, the good resolve will, day by day, be so strengthened that, in a short time, it will disappear. We often find ourselves thinking too much of the personal merits or demerits of others—this should be avoided. Make an effort not to think of those who have offended you. And whether or not you have found cause to accuse yourself, by making a

supreme effort every time the feeling of dislike returns, you will gain in power to resist and will finally overcome such feeling altogether. But you must have a firm belief that victory will come to you in the end.

J. I. Brent.—This dislike is the effect of a cause and that cause can nearly always be found by examining ourselves. When we know the cause it is easier to apply the remedy. The cause will generally be found in our applying, consciously or unconsciously, the square to a person and the failure of that person to square to our ideas. We can eradicate it from our minds by getting on a higher plane, by not allowing ourselves to judge any one, and by never applying the square to any one but ourselves.

QUESTION 102.

Is it possible to control one's acts and thoughts in the dream state? How may this be done? Can we progress while in this state?

: 53⁶

J. W. L. K.—It is difficult to reply adequately to this question, for each case differs in some respect from every other. Broadly speaking, it is comparatively possible to control one's acts and thoughts in the dream state; possible, that is, to some persons and under some conditions: it may also become possible to all persons, in time, and still under certain conditions. These conditions are those of constant mental training, mental purification, eliminating error and steadying the mind. "Before that path is entered, thou must destroy thy lunar body, cleanse thy mind body and make pure thy heart." The astral form, source of dream delusion and confusion is the "lunar body" which must be "paralyzed" by the will; the unclean or deluded mind cannot comprehend Truth when seen.

When a man has gained control over the mind, the "internal organ" of the inner man, he has the same control in dream states when that inner man only is awake. The degree in which he acquires control in the waking states will govern the degree of his control in dream. When such control is reached, some of the dream states may be used as a means. But it would not appear correct to call the dream state, roughly speaking, a state of progress, because in fact, the dream state of the ordinary man is one of confusion and of limitation, while the purified man is not in the ordinary dream states at all; he sees; he looks directly upon Truth. Between these two extremes lie innumerable dream states, in some of which we may learn, but we must bring that knowledge through to waking consciousness.

A. B. G.—It "is possible to control one's thoughts and acts in dreams" to the extent that one is able to carry the precedent will or purpose into them. No dream can be affected unless it has already been recorded in the waking consciousness, and the desire there established to

change its particular form. When this is the case, the dream appears as usual, as the special feature which the mind desires to change, and suddenly the memory responds to the phase manifesting, and there is a conscious act of will immediately performed. This can be carried so far as to stop a certain class of dreams; and in other instances, it often carries the consciousness to a higher plane.

I should say that sense-dreams, invited by a careless habit of waking thought, must of necessity produce Karma—at least physical Karma.

Nearly all dreams which have the *Jagrat*, or active quality, are sequearous, and rational living will banish them, and all dream-Karma.

The above answer does not deal with any of the states of, the waking consciousness.

✓ *G. Hijo.*—I believe that it is perfectly possible to control one's thoughts in the dream state, and that the method of doing it is to exercise a control of all thoughts and acts when waking. When sleeping the brain seems to automatically reproduce the most influential or strongest waking thoughts; it would appear as if the freedom of will was eliminated and as if our activities when sleeping were the unconscious repetition of the predominating influences of our waking moments. To such an extent is this the case, that one can almost certainly determine the thoroughness with which one has conquered a certain tendency, by observing whether or not there is a cessation of the reproduction of that tendency in sleep. If we are prone to fits of anger and are trying to conquer them, we shall find that we shall have outbursts of passion in our dreams long after we have conquered the outward physical manifestations of them; for the seeds of such a vice, especially one long continued, will remain in the nature and can be called into activity by sufficient stimulus for a considerable time after the vice is completely conquered, so far as outward observance is concerned. In sleep where the control of the brain is removed and where we act as we are and not as we seem, if there is the faintest remaining trace of anger or other vice in our natures it will manifest in some form or other. The occultist pays much attention to his dreams and learns much from them. I believe these things apply with particular force to all sensual matters and that we can study the real condition of our nature in these respects better through our dreams than in any other way. We can deceive ourselves when awake, but the record of our dreams is a record of what we are, and not of what we would like to be.

I believe that great progress is often made during deep sleep, but it is doubtful if the same thing applies to the dream state. Just how this progress is made and just what forces bring it about belong to the realms of very practical occultism, and cannot be discussed in a pub-

lic magazine. The condition of deep sleep would appear to be analogous to the Devachanic condition after death, and during its progress we digest the experiences of the waking life, assimilating and assorting them, until they become an integral part of us.

Dreams usually occur just before waking, when the consciousness of man would appear to be gradually approaching the waking state. It is conceivable that during sleep the process of digestion and assimilation takes place on interior planes and that the product of the activities of the personality is thus gradually absorbed. This process of absorption naturally has some definite effect upon the nature and constitution of the inner being, depending upon the quality and character of the forces started while awake; and in such dreams as we are examining we seem to have a more or less trustworthy indication of the effect our waking life is having upon our inner bodies, an automatic register as it were of the sum total of our real purposes and of the inner motives that actuate us.

This comes about through the dramatizing power of the mind. Seizing with infallible accuracy the often deeply-hidden mainsprings of our waking actions, or the potentiality of future sinning, the mind will conjure up a setting that will illustrate our true condition. Oftentimes this setting will be incongruous and confused and very frequently is so bizarre and curious that our attention is given to the setting and not to the mental or moral conditions which the dream really illustrates. Nor must we lose sight of the fact that there are many kinds of dreams and that we are not black magicians at heart because too much ice cream and lobster salad is followed by a night of unrest and by dreams of desperate deeds. We must learn to distinguish the causes that produce different dream effects so as to get the full value of the hints that are undoubtedly conveyed to us by this one of very many means.

C.—It is possible to control one's acts, and therefore necessarily one's thoughts in the dream state. If one carries into the dream state the consciousness that one is dreaming, then, of course, the thoughts are under the same control that they would be in the waking state; and with the control of the thoughts and the consciousness of the fact that the state is the dream state, there are other things that will naturally occur. That is, the dream itself can be modified to suit the thought of the dreamer by the exertion of his will. Generally the first consciousness that one is dreaming is brought in as a part of the dramatic action of the dream. I have never known of a case where the personality, dreaming, realized at first of himself, that he was dreaming; but he is generally told by some one of the actors in his dream that he is dreaming, and in proportion to the intensity of his thought before going to sleep will this

argument be advanced by the figure in the dream. Often this is merely a suggestion thrown out several different times before his informant convinces him that the statement is true. After a few experiences in which he has realized that he is dreaming, he will however be able to know it without any apparent third party's advising him of the fact. The steps to produce this are: before going to sleep, to decide with a firm determination that when you dream you will refuse to be deceived by it and will realize that you are dreaming, and in proportion to the intensity of the effort of will brought to bear, will the success be.

As to the third question, I would say that the very fact of your being able to carry your discriminative consciousness into the dream state is in itself a decided mark of progress.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

UNSELFISHNESS.

Its philosophical basis—the unity of all—the One Life. Interpenetration of matter, life, thought. Selfishness a contractive force; love and generosity expansive. Contraction beyond a certain point means death. This is true in physical nature, in the body; also true in the mind. Selfish contraction of the mind not only separates us from other minds but from the Higher Self. Distinctions between *selflessness* and *unselfishness*. The latter inferior to the former, the one a step to the other.

REFERENCES.

Key to Theosophy, Section iii; *Voice of the Silence*; *Secret Doctrine*, Vol. i, pp. 14, 17, 120 (new ed. pp. 42, 45, 145).

MAN THE CREATOR.

Man's inherent desire to express himself outwardly—in word and deed—due to the creative faculty in his inner nature. All his creations originate in the mind. The idea precedes the act. Compare Plato's conception of an "idea." Man moulds cosmic substance by his thoughts and also shapes his own body. He creates his surroundings by thought—his sorrows and joys, and peoples his own current in space with the creations of his mind and imagination. His present ideals help to shape the destinies of humanity and to aid or retard the evolution of the lower kingdoms of nature. His "ideal" or inner body: the body of the self is built by his hourly and hidden aspiration. This body will become his eternal vehicle in the course of ages as he gradually purifies his whole nature.

REFERENCES.

Ocean of Theosophy, pp. 19-22; *Culture of Concentration* (pamphlet); *Occult World*, pp. 129-132; *Man: Fragments of Forgotten History*, p. 40.

THEOSOPHY AND CHRISTIANITY.

A distinction must be drawn between Christianity and theological dogmas. Little known of the direct teachings of Christ. His teachings the same as those of all other world-saviors. Theosophy is the truth underlying all religions and all systems of thought. The New Testament full of theosophical truths—these not generally on the surface as Jesus and all initiates taught in parables. The writings of the New Testament and of the

early Church Fathers closely allied to Greek thought and to the teachings of the Essenes and Gnostics. The teachings of universal brotherhood, universal justice, essential divinity of man, reincarnation, found in the New and Old Testaments. Paul's teaching of the spiritual, psychic and physical bodies of man, and of the Christos within. Theosophy in no sense antagonistic to true Christianity, for fundamentally they teach the same things. Christians should be urged to study their religion apart from theological dogmas and to endeavor to understand the inner or esoteric meaning of Christ's teaching.

REFERENCES.

Isis Unveiled. See Index under Christian, Christianity, etc.; *Studies in Occultism*, No. v; *The Sermon on the Mount*, trans. by Aretas; *The Bible*; *The Path*, i, 355; ii, 152; viii, 145, 280.

CAPITAL PUNISHMENT.

Theosophy shows *why* this punishment defeats its own end. The ordinary arguments are sound, but many additional reasons: a man is not destroyed by destroying his body. If a murderer, his murderous thoughts still remain and work with greater freedom than when focussed in the physical brain. The animal nature in case of a man thrust out of life before the time of natural death is very strong and nothing of the man is lost save his physical body. Not being focussed and confined in a physical vehicle it is more dangerous to humanity than before. To kill a man when in the prime of animal vigor and full of passion turns loose his astral or etheric body to wreak havoc wherever it can gain material expression. How should criminals be treated?

REFERENCES.

Theosophy, June, 1897, *Ocean of Theosophy*, Chapters vi and xii; *The Path*, iv, 254.

THEOSOPHICAL NEWS AND WORK.

SAN FRANCISCO T. S., Cal. Attendance at Branch Meetings constantly increases. All meetings are open to the public and visitors are invited to ask questions. Dr. Allen Griffiths lectured on May 9th to a large audience on "Men and Women."

White Lotus Day was appropriately kept by a union meeting of the San Francisco, Oakland, and Alameda Branches. The large platform of the Academy of Science Hall was beautifully decorated by the members of the Brotherhood Auxiliary. Flowers literally covered the speaker's stand and various Theosophical symbols—formed of bright colored flowers—hung upon the walls. The bust of W. Q. Judge and life size portraits of H. P. Blavatsky and Katherine A. Tingley occupied prominent places on the platform. A stringed band and a vocal solo were the musical features. While the memories of H. P. Blavatsky and W. Q. Judge were the theme of the evening's addresses, yet many references were made to the present leader of the Theosophical movement, Katherine A. Tingley, whose name was often mentioned with love and gratitude.

A BROTHERHOOD AUXILIARY has been formed in San Francisco with the following objects: To supplement Branch Work and to inaugurate and execute new lines of practical Theosophic work as occasion requires and means permit; to offer opportunities for the promotion of social intercourse among its members. Membership is open as follows: to members of Branches, T. S. A.; to members-at-large, T. S. A.; to members of families of the before-named who may desire to cooperate. The dues of each member are 10c. per month, all funds received to be applied to the work of the Auxiliary. Mrs. H. H. Somers was elected President; Dr. Allen Griffiths, Vice-President; H. B. Monges, Secretary and Treasurer.

James H. Cutter, one of the San Francisco members, has for a long time past supplied outgoing deep water vessels with T. S. leaflets, and has not only persistently continued that work, but has extended it. He has recently placed 20 japanned boxes upon as many bay and river steamers. A volunteer committee has been formed to keep these boxes supplied with leaflets.

TRIANGLE T. S., Alameda, Cal., is growing very satisfactorily. Larger and more convenient headquarters were occupied on May 1st at 1429½ Park St. Members from both Oakland and San Francisco frequently visit the Branch and help at the meetings. Julius Oettl, President of Alameda Branch, having to visit Alvarado, Cal., on business, also interested a number of people of that place in Theosophy and arranged for a public lecture which was given April 23d, by Dr. Griffiths, on "Theosophy, Adepts and Cycles."

SACRAMENTO T. S., Cal. On May 14th Dr. Griffiths began a course of lectures un-

der the auspices of the Branch. Mrs. Kate L. S. Cummings, of Sacramento, has been visiting Placerville, Cal., and has awakened an interest in Theosophy there. Bro. A. Spinks, of the same Branch, recently visited Placerville, and gave a public lecture to a large audience. The editors of both local papers greatly assisted in arranging for the lecture by personal efforts, and both assured Bro. Spinks of their desire for future meetings and willingness to make them successful. A class of 15 was formed with bright prospects of a Branch in the near future.

RIVERSIDE T. S., Cal., has rented a room on Main St., Wait and Simm's block, where the regular meeting of the Branch is held every Sunday at 3 P. M. The Branch is studying the topics outlined in FORUM. A number of persons besides the Branch members attend the meetings.

On March 28, April 4th and 11th lectures were given in Odd Fellows' Hall by Abbott B. Clark of Los Angeles, the subjects of the lectures being "Theosophy," "Brotherhood," and "We are Souls, Perfectible Souls." Good audiences attended these lectures. Abbott B. Clark also visited Redlands, Santa Monica, Pasadena and Santa Barbara, giving lectures and holding meetings at these places. All meetings were well attended and everywhere the members are working energetically and harmoniously. Bro. Clark is now in Los Angeles and lectured on May 16th and 18th at Unity Church and on the 19th at the Cosmopolitan Hall by invitation of the "Social Science Section," taking for his subject "Modern Social Problems in the light of Theosophy."

KSHANTI T. S., Victoria, B. C. W. Harold Berridge, the Secretary, writes as follows: During the latter part of March we had Bro. Jas. M. Pryse with us and it is hard to estimate the great amount of good which his visit accomplished. His quiet talks with the members were very helpful and his public lectures were also a brilliant success. At both of them our hall was crowded.

SAN DIEGO T. S., Cal., has had a steady increase in membership since the visit of the Crusade and the laying of the corner stone of the S. R. L. M. A., and much greater interest is being shown by the public in the meetings and work generally. Dr. and Mrs. Partridge, formerly of Los Angeles, and Bro. Harrison, formerly of San José, are now residing in San Diego and are helping forward the work there. Col. E. T. Blackmer, President of the Branch, recently visited San Francisco and spoke at the Sunday meeting on "Modern Science at the Close of the XIXth Century."

POINT LOMA T. S., Cal. The Secretary, Dr. Thomas Docking, reports that open meetings are held first and last Sundays of each month. The Branch is at 164 Boston Avenue in the suburbs of San Diego and its members are all faithful workers.

GILROY T. S., Cal. We regret to record the death of one of the charter members and former President of this Branch—Mrs. H. D. Van Schaick, who died April 12th. Mrs. Van Schaick was beloved by all the members and her devotion and unselfishness did much for the cause of Theosophy in Gilroy.

REDDING T. S., Cal., reports recent additions to its membership. Good work is being done in distributing leaflets in the County Jail and among the general public.

STOCKTON T. S., Cal. Mrs. A. C. Kelsey reports as follows: Mrs. S. A. Harris of Oakland, Cal., arrived in Stockton April 7th and stayed with us a week, holding informal public meetings and delivering two lectures. There is no doubt that activity and interest are greatly increasing here. We have a public meeting every Sunday evening; Branch meeting every Tuesday evening; *Secret Doctrine* Class, Sunday mornings.

PETALUMA T. S., Cal., has recently had a visit of several days from Miss Anne Bryce of San Francisco. Her visit greatly helped the Branch and was much appreciated by all the members.

SEATTLE T. S., Wash. The President writes that meetings are held every Sunday evening at the Headquarters 612 Third Avenue. Papers are read by students, a quiz following. Thursday evenings our lessons are from the FORUM. A ten minute paper on the subject of the lesson is read and discussed. This is followed by short remarks on topics pertaining to the lesson, which have been assigned to members the week previously. Tuesday evenings the training class carries out a very interesting program. Quite an improvement in some of the members is apparent. Tuesdays at 2 P. M. a club called "The Theosophical Investigation Club," meets at the home of the President. Here Theosophical subjects are discussed and members of the Society as well as non-members take part.

BELLINGHAM BAY T. S., Fairhaven, Wash. The Secretary writes: "We have had a most profitable visit from Mr. James Pryse, and shall not forget it in a hurry. Our Branch members are faithful." Beside work there, weekly visits are made to the Whatcom Branch and assistance given.

WHATCOM T. S., New Whatcom, Wash. Excellent work is being done by this Branch in the far Northwest; the Brothers Farnung and Miss Farnung deserve special mention for their loyal and devoted work.

PORTLAND T. S., Oregon, has entered upon a new cycle of activity. Bro. Jas. M. Pryse greatly helped the Branch and his work in public and private was much appreciated by the members. Attendance at all meetings has increased and the members are all loyal and energetic.

NARADA T. S., Tacoma, Wash. Excellent reports have been received of the work done during the past six months. The Secretary writes as follows: Our public Sunday meetings are well attended. The rooms are open daily as usual, the inquirers becoming more and more numerous and our books being used and read constantly by a larger public. The Thursday evening meetings have been specially successful during the last winter. The Home Crusade under the leadership of Mrs. Sheffield has done good work and met with great success. A Headquarters No. 2 has been established in the Negro quarter where we have rented a hall. The lady members, under the name "Crusade Workers," have been a wonderful assistance to the general work during the last year.

HARTINGTON T. S., Nebr. Interest in Theosophy is increasing rapidly in Hartington. Our regular attendance, including both visitors and members, has quadrupled within the last month. We are starting a library and reading room.

CINCINNATI T. S., Ohio. Theosophical work in Cincinnati goes steadily on. Every Tuesday night essays are read, discussion invited, and the public that attend feel that here they find a spirit of inquiry that is founded on a *dead in earnest* search for truth. "Harmony, sympathy, just views of all systems of thought, and no carping criticism" is the way a stranger puts it. He was a stranger but has now joined the *Secret Doctrine* class. On April 13, 1897, the anniversary of William Q. Judge's birth, the Cincinnati Theosophical Society held a special meeting after the adjournment of the public meeting. The special meeting was not intended as a private one, and many of the audience, besides the members, remained. Mr. Judge's picture was on an easel upon the platform, the frame being draped in smilax. Flowers in profusion were also in evidence. Dr. J. D. Buck gave an address on the life and work of Mr. Judge after which readings from Mr. Judge's edition of the *Bhagavad Gita* were given and remarks made by others of the members. A telegram was sent to headquarters in New York City, stating that the Cincinnati T. S. heartily united with all the other Branches in the ceremonies of April 13th.

TAMPA T. S., Fla., was chartered April 12th and held its meeting for organization and election of officers on April 21st. R. L. Davis was elected President; G. N. Benjamin, 1st Vice President; W. Jeffcott, 2d Vice President; A. E. Davis, Treasurer; Mrs. W. S. Abbott, Secretary; C. E. Twitt, Librarian. Meetings are held Sundays and Wednesdays at 8.30 P. M. in room 11, Campbell Block.

STUDENTS T. S., Augusta, Ga., chartered on April 23d has elected officers as follows:—Berry G. Benson, President; Andrew Mulcay, Vice-President; J. M. Desrochers, Secretary and Treasurer; Dr. D. G. Himrod, Librarian. Meetings are held on Friday evenings in room 18, Library Building, Jackson Street. The branch has grown out of a study class which was organized April, 1896, and continued to meet every week until April 9th, 1897, when a sufficient number applied for membership and a charter. Several others besides the members are interested and will probably soon join the Branch.

WELLINGTON T. S., Ohio, was chartered May 7th. This Branch is largely the result of the work of members of the Toledo Branch. Mrs. Celestia R. Lang is Secretary. The Branch has begun under good auspices and the prospects for the future are bright.

KATHERINE A. TINGLEY T. S., New York City. This Branch which meets on E. 14th Street was chartered under the name Purple T. S., but at the request of the members, the name was changed to the above.

VANCOUVER T. S., B. C., was chartered May 14th. Brother Wm. Stewart, of the Victoria Branch, visited that city and gave several lectures, which brought together the forces set in motion by a number of others who had previously done work at that point. All along the Victoria Branch has extended aid in many ways to Brother T. Parsons, of

Vancouver, who has kept the fires burning by holding weekly meetings for months past. The officers are: President, T. Parsons, 309 Georgia Street; Secretary, G. S. Carr, 525 How Street. Brother Parsons writes: "We conduct two study classes on Sunday and Wednesday evenings, and public meetings Sundays at 3 P. M., in Sullivan's Hall. Fully one-half of our members are already earnest students. We have started a subscription list for the Indian Relief Fund, and hope to take up other practical work as we perfect organization. Our Branch shows signs of a strong constitution and is going to grow."

HOUSTON T. S., Texas, was chartered May 15th. The Branch is the outcome of the efforts of Miss Grace Henderson, a member of the Columbus T. S. (Ohio), who has been visiting in Houston. A meeting for organization was held May 2d, at the offices of Dr. W. A. Boxell; the rooms were crowded to overflowing. Dr. Boxell was elected President and A. E. Madgwick, Secretary. The Branch will be glad to correspond with other branches of the T. S. A. The Secretary's address is: The Hutchins House, Houston, Texas.

LOGANSPOUT T. S., Ind., was chartered May 18th. Mrs. M. R. McQuiston has been elected President and Dr. David E. Delzell, Secretary.

VICTOR, Colo. A Centre has been organized here through the efforts of Mrs. Lina L. Lockwood. Steps are being taken to form a Branch.

BEAVER T. S., Toronto, Canada, reports as follows:—Five of our members attended the Convention in New York and on their return brought with them Bro. D. N. Dunlop. Notice of Bro. Dunlop's coming having been received two days previously, a public meeting was arranged for the evening of his arrival. On Sunday, May 2d, Bro. Dunlop lectured to a large audience on "The Elements of Theosophy." On the 5th Miss Hargrove and Mrs. Stevens arrived in Toronto from Buffalo, and on the 6th Bro. Clark Thurston of Providence arrived, so we had quite a reunion. On Friday, the 7th, some of the lady members visited the Toronto jail and were permitted to speak to the prisoners. Those who think that Theosophy is not for the common people would have been surprised to see how the hearts of these poor women were touched by the words of kindness and helpfulness that came direct from the heart. On the same evening a Brotherhood supper was given to over a hundred poor people; after the supper there were addresses, music and reading. May 8th, White Lotus Day, was celebrated by a special meeting. A Lotus Circle was formed, this being due to the devotion and energy of Mrs. J. Harris.

BUFFALO T. S., N. Y., sends in a report of excellent work done during the past month. Miss Hargrove visited Buffalo on May 1st, and stayed several days with Mrs. Stevens. On May 2d, a "sisterhood supper" was given at the "Wayfare," the women in the home and a number of the women from the Branch having supper together. After supper we had music and singing and short speeches in the parlor. The same evening all the women who had been present at the supper attended the public meeting of the Branch and much enjoyed the speeches. We hope to make a regular feature of "Wayfare" work—making it a bond between us and the women who come to the home; all who remain in town will be asked to attend the "sisterhood" supper on Sunday evenings. On May 3d a visit was paid by some of the lady members of the Branch to the Almshouse and on the 4th to the Erie Co. Penitentiary and met and talked with all the women there, giving them flowers. It was wonderful to see how the hearts of the women opened and their faces brightened in response to the sympathy and love expressed for them. It is intended to carry on this work systematically in future; three of the women of the Branch will visit the penitentiary weekly. Mrs. Griffith, the matron of the Wayfare, is enthusiastic about it and helps the women to forget their past and to get work, much of the success of the work being due to her. May 9th, Dr. Hartmann and C. F. Willard arrived and addressed a large meeting in the evening. An informal reception was held after the meeting and on Monday, the 10th, Dr. Hartmann was "at home" at the house of Mrs. Stevens and met many members and enquirers.

LYNN T. S., Mass., received a visit from Bro. Seeley of the Beacon Branch, Boston, who lectured on "The Springtime of Theosophy."

BALTIMORE T. S., Md., Major J. A. Clark lectured recently in Russell's Hall on the "Fall of Man." The audience was large and very appreciative.

LOUISVILLE T. S., Ky., reports that permanent headquarters have been procured at 619 First Street. These are open every week day from 5 to 8 P. M., and on Sundays at 3 P. M. and 8 P. M.

MILWAUKEE T. S., Wis., now meets in Hathaway Building, Rooms 13-15, corner

Mason Street and Broadway. Meetings are held Wednesdays 8 P. M. and Sundays 3:45 P. M.

ARYAN T. S., New York City, has a new President in E. Aug. Neresheimer. His election has given great satisfaction to all the members. Both the Tuesday evening and Sunday evening meetings are well attended, many visitors being present. A special meeting was held on May 8th, White Lotus Day, at which readings were given from *Voice of the Silence*, *Light of Asia* and *Key to Theosophy*, and short addresses made on the life and work of H. P. B. by Mr. and Mrs. Johnston, J. H. Fussell, A. H. Spencer, E. T. Hargrove and others.

"H. P. B." T. S., New York City. White Lotus Day is a day of special interest to members of the "H. P. B." Branch, for it is also the anniversary of the foundation of the branch. The branch was formed on the very day that H. P. B. left her physical body by Miss Stabler and four others, and on the next morning, when Mr. Judge was surrounded by newspaper reporters who were wondering if the T. S. would now collapse, the application for the new "H. P. B." branch was received by him and was the answer he gave as to the vitality of the society. A special meeting was therefore held May 8th. Addresses were made by Miss Stabler, president and founder of the branch, and by H. Crooke, D. N. Dunlop, A. L. Conger, Jr., and others. Bro. Dunlop quoted from a letter by Mr. Judge, who said: "Where H. P. B. was, there was the Theosophical Movement," and, added Bro. Dunlop, "it was so with W. Q. Judge, and with equal force it can now be said that where Katherine A. Tingley is there is the movement."

The work at the KATHERINE A TINGLEY CENTRE, 607 E. 14th Street, New York, will be discontinued during the summer season. The monthly contributors may discontinue sending their contributions from this date until October 1st, or until notice is given. Then the work will be reorganized on new lines, entirely under Mrs. Tingley's supervision. Due notice of this will be given. All donations in future should be sent to Mr. A. L. Conger, Jr., Assistant Treasurer, 144 Madison Avenue, New York.

THE WAGNER LECTURES.

Mrs. Cleather and Mr. Basil Crump began a Home Crusade tour after convention, their chief work being to give musical lectures on Theosophy and Wagner's Dramas with particular reference to "Lohengrin." Starting on April 29 with Mme. Petersen they first spent two days at Bridgeport, one evening being devoted to telling the Branch about the Crusade and the English work and the second to Wagner. A number of musical people came to this meeting and seemed greatly interested at the new light thrown on the subject. Mrs. Cleather gave a short address on the universal scope of the movement, and how it included all those who worked for humanity in any way. Basil Crump followed with a sketch of Wagner's life and work and a short analysis of Lohengrin. He wrote a two column report which was printed in the Bridgeport *Union*; a reprint thereof was most useful as a programme for subsequent lectures. An E. S. T. meeting was also held. Boston was reached late on Saturday and a large meeting of the E. S. T. was attended the same evening. On Sunday evening the spacious Branch room was full when Mrs. Cleather spoke on the Crusade and Basil Crump on "Lohengrin." Monday night was filled by a public lecture on "Wagner and his Work" with music by violin, organ and piano. Burcham Harding spoke at this meeting and the Rev. W. Williams was also present. Mrs. Cleather and Bro. Crump returned to New York the same night and found that arrangements had been made for a public lecture on "Lohengrin, a Knight of the Mystic Brotherhood," at Luxedo Hall on the following Thursday. Herr Edward Herrmann and a fellow professional kindly assisted with the instrumental music and E. A. Neresheimer contributed some of the vocal illustrations with fine effect. The attendance was good considering the extremely short notice given. Next morning, May 7, they accompanied Mrs. Tingley and Bro. F. M. Pierce to Chicago, Bro. W. C. Temple joining the party at Pittsburg. The White Lotus Day exercises were included in the public lecture on Lohengrin, the proceedings being opened by appropriate remarks on H. P. B. by the chairman, Bro. A. M. Smith, and "Siegfried's Death March." Mrs. Tingley also spoke on H. P. B. at the end and some remarks from Bro. Temple brought the meeting to a close. A Branch meeting was held immediately afterwards in the hotel at which some vital matters were discussed and Mrs. Tingley spoke beautifully and at considerable length. On Sunday, after an esoteric meeting the party left for Washington, Bro. Temple returning as far as Pittsburg. A pleasant evening was spent on the cars discussing future work, reading the *Gita* and meditating. At Washington, Bro. George Coffin had secured an attendance of nearly 1,000, the hall being gaily decorated with the Crusade flags brought

from New York by Mrs. Mayer. Mrs. Tingley and Major Clarke spoke after this lecture, which took place on the 11th. On the 12th Mrs. Mayer went on to Philadelphia to help in organizing the meeting there and Mrs. Tingley left by the night train for New York after holding a reception at the hotel. Mrs. Cleather and Bro. Crump, who enjoyed the hospitality of Mr. and Mrs. Coffin, attended an E. S. T. meeting there in the afternoon and went on next day to Philadelphia where they stayed with Mrs. Vannest. The meeting here on the 14th was wonderfully successful. Mrs. Tingley returned from New York with Brothers Pierce and Dunlop, and Mrs. Keightley was also present. Mrs. Tingley made a splendid speech and inspired Bro. Dunlop and Mrs. Keightley who followed her. On returning to New York the two lecturers went to Brooklyn, where they attended two E. S. T. meetings and lectured in the Masonic Hall on Sunday evening. Monday afternoon saw them *en route* for Louisville, Ky., where the energy of Bros. George Wilson, E. Holbrook and their colleagues had made excellent arrangements at short notice. On the night of arrival the new E. S. T. Lodge was addressed and on Wednesday evening an attentive audience of about 500 people listened to the Lohengrin lecture in the Liederkranz Hall. On the afternoon of the 20th Toledo was reached and the somewhat weary travellers lectured the same evening. Many of those present were professional musicians who expressed themselves as much pleased and interested. The next day an E. S. T. meeting and then off to Buffalo for the last lecture of the tour. This was given in the Concert Hall to a large and sympathetic audience. Mrs. Tingley had intended to come, but being unable she sent Miss Anna M. Stabler in her place and she concluded the lecture with an address on the Movement and its Leaders, H. P. Blavatsky, William Q. Judge, and Katherine A. Tingley. The next day, Sunday, was a busy one. In the morning a Lotus Circle, at noon an E. S. T. meeting, in the afternoon a visit to the Women's "Way-fare," and in the evening a Branch meeting to which many came who had been present at the Wagner lecture. The party returned to New York the same night. The new aspect of Theosophy presented in these musical lectures has proved very attractive and has interested a new section of the public who are ready for the message but needed touching in a different way. They are only a preliminary experiment, and later on when there is more time for organization and preparation, they will be given in a form more worthy of the greatness of the subject matter.—B. C.

LECTURE TOURS.

JAMES M. PRYSE.—At Helena, Mont., lectured to full house in Grand Army Hall, April 22d, on "Modern Theosophy." Arrived at Minneapolis April 27th, attended class meeting same evening and held E. S. T. on the 28th. On the 29th lectured at Branch rooms on "Occultism, True and False"; on 30th held a general E. S. T. meeting at St. Paul; and on May 1st spoke at Branch rooms, St. Paul, on "The Mysteries." On the 2d (Sunday) delivered a lecture at the Manning College Rooms, Minneapolis, on "Theosophy and Christianity"; in the afternoon attended Lotus Circle, Branch meeting and E. S. T. meeting in Minneapolis, and lectured at St. Paul in the evening, at Branch Rooms, on "Occultism." Took a two-weeks' vacation at Galesville, Wis., while arranging a new itinerary; and reached Sioux Falls, S. Dakota, May 19th.

Letters from the Branches visited by Bro. James Pryse speak in the highest possible terms of his good work.

REVD. W. WILLIAMS and BURCHAM HARDING made a short lecturing tour in New England. Leaving New York April 29th, they called at Boston *en route*, and reached Lynn, Mass. Securing Oxford Club, the most fashionable hall, they lectured May 1st and 2d to appreciative audiences. Arrangements are being made to form a new Centre at Lynn among the Woman's club elements. Sunday May 2d Rev. W. Williams spoke to a large audience in Cambridge. May 3d found these workers upon the platform at Pierce Hall, Boston, taking part in the "Wagner" recital. The following day Lowell was reached, and addresses given to a crowded audience, and repeated to an overflow meeting in the Branch room. Lotus Circle work was stimulated, and a talk on branch work given to the members. May 5th they addressed a meeting at Roxbury, and then left for Providence, R. I. The members there had engaged Sterling Hall which was well filled. The greatest interest was shown in the simple explanations given of the basic principles of Theosophy. May 7th, the Pawtucket branch worked up a splendid meeting characterised by great enthusiasm. This branch though newly formed has great vitality. On the afternoon of Sunday, the 8th, they spoke at Fall River, Mass., and at night lectured at New Bedford to a full house. A centre was started here, some joining the T. S. A. It is expected that a centre at Fall River will also be organized shortly. May 10th they returned to New York.

DR. FRANZ HARTMANN left New York May 5th on a lecture tour through the Central States. He was accompanied by C. F. Willard. They have visited Syracuse, Buffalo, Jamestown, Detroit, Fort Wayne, Chicago, Indianapolis, Cincinnati, Dayton and will also visit Youngstown, Pittsburg and Philadelphia. Detailed report of the tour was not to hand at the time of making up the current issue of the FORUM and will therefore have to be held over until next month. Good news, however, has been reported all along the line and the Doctor's lectures have been everywhere most successful and much appreciated.

CHILDREN'S WORK,

REORGANIZATION OF LOTUS CIRCLE WORK.

At the recent annual convention of the T. S. A. the following resolution was presented by Mrs. Elizabeth C. Mayer on behalf of the Lotus Circle Committee :

"Whereas it is deemed for the better interests of the Lotus Circles and Theosophic work among children, that this work may be carried on in a broader and freer way, that people outside the T. S. may be brought into, and engage in its work, and that it may more effectively reach and work among a larger number of children, be it

Resolved, that the present official connection between the T. S. A. and the Lotus Circles be and is hereby severed."

It was also stated that : "It is not intended that the actual work of the Lotus Circles be in any way separated from the T. S. A. or branches of its Societies but that the two continue to coöperate and work in harmony as do the Esoteric School and the outer Society, and yet be officially separate."

The resolution was duly seconded and carried unanimously.

A petition signed by leading members throughout the country interested in the work of the Lotus Circles was read by Mrs. Mayer asking Mrs. Tingley to take the direct leadership and guidance of the Children's Work. Mrs. Tingley accepted through Dr. Buck.

April 29, at a meeting held at Headquarters, it was decided to organize on a broad and general basis for *unsectarian brotherhood work*, and thus have a body equipped for brotherhood work of any sort, such as that among convicts and the lower classes in large cities, in addition to the work of the Lotus Circles and the teaching and helping children.

April 30, an election of officers was held. Mrs. Tingley had before been offered, and had accepted, the headship, but was on this occasion formally elected, by acclamation, President for life.

Other officers were elected for one year, as follows : E. T. Hargrove, Vice-president ; E. A. Neresheimer, Treasurer ; A. L. Conger, Jr., Secretary ; Miss S. P. Churchill, Assistant Secretary. Mrs. E. C. Mayer was appointed by Mrs. Tingley general superintendent of the Lotus Circle work.

An Executive Committee of seven and a Disbursement Committee were also elected.

This organization, of which the Lotus Circle work will be one part of the activities, has a great future before it. At the next meeting, to be held soon, a name will probably be adopted and more definite plans of work agreed upon.

NOTICE.

To all interested in Children's Work.

At Mrs. Katherine A. Tingley's request all activities of Lotus Circle Work will be discontinued until September 15, 1897.

On September 1st, new plans and instructions will be sent to Superintendents of Lotus Circles and others who are interested in above work. Communications should be sent to the General Superintendent. Superintendents of Lotus Circles will please forward their addresses on or before July 1st. Donations to the general Lotus Circle Work and to the E. 14th St. "Do Good" Mission, New York City, (the work established by Mrs. Tingley some years ago) should be sent to the Assistant Treasurer, Mr. A. L. Conger, Jr., 144 Madison Avenue, New York.

Cordially yours,

ELIZABETH C. MAYER,
Gen. Supt. Children's Work,
Room 7, 144 Madison Avenue, New York.

[The following accounts of Lotus Circle work were received before the reorganization of this activity and were unavoidably crowded out of last issue.]

THE BUFFALO LOTUS CIRCLE, No. 1, under the superintendence of Mr. Orth, paid a fitting tribute to the memory of Mr. William Q. Judge, on the anniversary of his birth, April 13th, by presenting the beautiful Rainbow charade in the February "Child Life." A number of the Lotus songs were also sung, Mrs. Weldon Lloyd presiding at the organ.

During the evening fitting addresses were made by Mrs. W. A. Stevens, Mrs. J. C. Griffith, Mrs. J. E. Wade, Mr. Orth and Mr. Walker.

HARMONY LOTUS CIRCLE, Milwaukee, Wis., gathered together informally at the home of Mrs. Riggle to commemorate Mr. Judge's birthday on April 13th. The exercises were as follows: Singing; a speech by the Superintendent, in which she called attention to Mr. Judge's picture, which was on a large cardboard covered with blue cloth and standing on a table at the head of the room. She told them of his great love for children and related some instances, and she reminded them that the motto of Mr. Judge's life and the motto of Harmony Lotus Circle were the same and asked them to repeat it: "To live to benefit mankind is the first step." They were then formed into a line for marching and each was given a bunch of white flowers, and one by one they placed their flowers, with loving thoughts, around the picture, and were formed into a triangle with the table and picture in the centre.

The Superintendent then explained to the invited visitors that two weeks before she had asked all the children who liked the Lotus Circle and wanted to help others to *work* and *earn* some money to send to the lecture bureau, so that persons could be sent out to form other Lotus Circles for other children, and thus put into practice our motto, and that no more appropriate offering could be made on Mr. Judge's birthday. The little ones then told how each had earned the money. We began with our smallest boy, who brought seven pennies, earned by making paper flowers, pin-wheels, and going errands, which was splendid for a five-year old. After that the children played games and at 6 P. M. disbanded.

THE ANNIVERSARY of the birth of William Q. Judge was observed in an appropriate manner Tuesday afternoon, April 13th, by the Lotus Circle of Providence Branch. The children, members of the Branch, and many outsiders, assembled at the hall. The exercises consisted of opening remarks by Mrs. A. E. Percy, the Superintendent of the Lotus Circle; cornet solo, by Ira Holland; personal recollections and incidents in the life of W. Q. Judge, by Arthur B. Griggs, who also read a short original story for the children; offerings of flowers, by the Lotus Circle children, who, as each one brought his offering forward and laid it on a small table in front of Mr. Judge's picture, recited an appropriate selection bearing on his character; singing, by the children, "The Lotus Symbol"; recitation, by Marie McAuliffe; vocal solo, by Marion Crane; an original poem, by Mrs. E. R. Thurston; address, by Brother Clark Thurston, on the life, work and character of Mr. Judge; singing, by the children, "Sowing and Reaping"; a short story and closing remarks, by Mrs. A. E. Percy.

GRAND RAPIDS. Beside the regular meeting the children come to the rooms Friday afternoons, from 3.30 to 5 o'clock, to play games, read, look at pictures and amuse themselves in any way they choose. Some of the boys have been persistent in asking for a contribution box in which to drop the usual penny given at Sunday School, so one was provided, and its contents will be kept until an occasion arrives when it can be used to do a brotherly kindness. We have also what we call a supply closet, for which is gladly received any clothing, shoes, etc. Through the kind donation of some of the members we have been able to supply several needy ones with clothing. In connection with the Lotus Circle is the Canal St. Club, for young men from 14 to 18 years old. It meets every Friday evening, from 7.30 to 9, and is well attended. Games, reading of stories aloud, books, pictures and a talk on Brotherhood fill up the time. Miss Raymond, Miss Mould, Miss Guest, Mr. and Mrs. Farley were also present. The usual programme was carried out and Mr. Farley held the attention of the boys in a wonderful way with his story of the Golden Age that was and is to be again in the future. The interest in the class seems to be increasing, as the boys sent one of their number to request that they might come three nights in the week instead of one.

THE SIOUX CITY LOTUS CIRCLE, under the management of Miss Bandusia Wakefield, gave a very successful entertainment April 13th, in honor of W. Q. Judge. The programme sent out by the L. C. C. was carried out, and the play presented with costumes and music was very beautiful. Many strangers were present and were very much interested.

Mrs Macfarlane, of the Denver Lotus Circle, sends word that they received the play

too late, and so were unable to present it for April 13th. They had a social evening instead, rooms were beautifully decorated and charming music was furnished by three girls from the Lotus Circle playing on zithers. The Lotus Circle is named after Mr. Judge.

HARTINGTON, NEBR., reports goods work done by the Lotus Circle and a large increase in membership during the last month.

VICTOR, COLO. Mrs. Lina L. Lockwood sends report as follows: April 28, 1897. At our Lotus Circle last Sunday, only the fourth meeting we have held, we had a large attendance, and it is not a question of children but of quarters for them, as each child brings in two or three new ones every Sunday.

PORTLAND, OREGON. The Lotus Circle under the efficient management of Miss S. J. Niles is doing good work. A piano has recently been purchased for the Lotus Circle, payments for which will be made from the proceeds of social entertainments given for that purpose.

ENGLISH LETTER.

A Brotherhood Supper was given at Walworth, in South-east London, on April 5th, under the auspices of the Brixton Lodge. One hundred and thirty people from a very poor neighborhood were entertained with the usual success. There was a larger proportion of women and children than usual. Another supper was given by the Bow Lodge on April 7th—one of a regular series given by that Lodge.

No new lodge has been chartered since March 9th, but new Centres continue to be formed.

Good work is being done in enlisting the sympathies of a body known as the Labor Church, a sort of esoteric basis of the various labor parties. Its objects are brotherhood and cooperation among all who work for social reform. It is printing articles by Theosophists in its organ, "The Labor Prophet," and some of its members welcome the Theosophical teachings as affording a much needed philosophical basis for their principles. The Croydon Lodge is responsible for this new branch of activity. A very strong Branch has been formed at Romford near London—strong, not in the number of its founders, but in their quality. For it contains Edgar Coryn, Kenneth Morris of Market Lavington fame, and H. P. Leonard, late Secretary of the Clifton Lodge. Surely no mere chance can have sent the last two to reside in that town.

At the H. P. B. Lodge, on April 26th, we had a most valuable evening. Brother Dunn, of Croydon, lectured on the work of Theosophy, and Mrs. Annie Thurston, F. T. S., of the Labor Church, spoke with extraordinary earnestness and eloquence on the relation of the T. S. to the Labor Church and similar bodies.

HENRY T. EDGE.

FRANCE.

PARIS, May 4, 1897.

During the past month the work has been steadily progressing and I am happy to report a satisfactory increase in the attendance at our meetings which has necessitated our moving into new quarters. The difficulties we have had to contend against in Paris cannot be fully appreciated by anyone not familiar with the "gay city" and its people. One of the greatest difficulties to be met has been the securing of a public hall for headquarters, and for meetings and library and reading room. The halls suitable for such purpose in Paris are few and far between and at a rent almost prohibitive. Until quite recently one of our members, Mme. R. Wolfe, very generously gave the Branch the use of her commodious parlors. The branch has now rented a flat containing suitable rooms for Theosophical meetings and work.

Altogether we feel very much encouraged about the future of the work in Paris and are looking forward to the time when that work shall spread to other parts of France. We have been much aided in the past few months by the encouraging letters received from Mrs. Keightley, Mme. Petersen of Boston, and H. Crooke.

AXEL E. GIBSON.

SWEDEN.

Two new Lodges have been formed in Sweden, at Karlskrona and at Malmo, and membership all along the line is increasing. Great activity is being carried on in all our

Lodges and the prospect is very good and hopeful. It is a very significant fact that the Lodge at Upsala consists exclusively of workmen and artisans. The first annual convention of the T. S. in Europe (Sweden) will be held on Thursday and Friday, May 27th and 28th, and we are looking forward to a very large gathering of delegates and members.

NEW ZEALAND ACTIVITIES.

The annual meeting of the T. S. in Australasia (New Zealand) was held at the Society's headquarters, Marine Chambers, Quay St., Auckland, on the evening of March 11th. There was a full attendance of members. Bro. S. J. Neill attended as delegate from Thames Centre. Bro. Chief Judge Davy, of Wellington, was also present and was by special invitation requested to take part in the proceedings.

On the motion of Rev. S. J. Neill, seconded by Mrs. Cooper, the retiring officers were unanimously reelected, viz.: John St. Clair, President; P. M. Dewar, Hon. Secretary and Treasurer; Mrs. A. Cooper, Vice-President. On motion of Bro. St. Clair, seconded by Mrs. F. M. St. Clair, the action of the Dublin Convention in appointing Rev. S. J. Neill our International Delegate was confirmed. The accounts, including the expenditure in connection with the Crusade, showed that the society was neither in debt nor in credit, and that it had succeeded by a brave effort in paying a share of the Crusade expenses in Auckland, although the larger portion had necessarily fallen on our generous American brothers and sisters. The report as read was unanimously adopted. It showed that since the Crusade we had more than doubled our membership and that all members were active. Arrangements were made for Sunday evening meetings and to print a programme of subjects for both the Thursday and Sunday evening meetings. A Secret Doctrine Class, under the leadership of Mrs. Cooper, and a Beginners' or Inquirers' Class, under the joint leadership of Bro. Judson and Mrs. Evitt, were also formed.

The annual meeting of the Waitemata Centre was then held and the following officers reelected: J. St. Clair, President; Mrs. A. Cooper, Vice-President; Bro. Judson, Librarian; Mrs. J. Parkinson, Hon. Sec. Mrs. Davy and Bro. White were also added to the list of Vice-Presidents. On the motion of Bro. Neill, Bro. Robert White was appointed *Home Crusader*. He joined us as the result of the Crusaders' visit. The result of the Crusade has been to crowd us out of our rooms and we hope within a week or two to be in the Tailoress Union Hall, Cook Street, which will hold 150 to 200 people.

On March 21st the Waitemata Centre held a special meeting to commemorate the life and work of William Q. Judge. The Centre now holds regular meetings every Sunday at 7 P. M.

Our President, Bro. St. Clair, recently visited New Plymouth, and the result of his visit has been the formation of another Maori Centre at Hawera under the leadership of Hare Hongi (H. M. Stowell). A large field for work is opening out in this direction. The New Plymouth papers, especially the *Taranaki Herald*, have opened their columns to us and have arranged to take articles on theosophical subjects.

SUPPORT OF T. S. A.

Received, per George E. Harter, Dayton, Ohio, \$50 towards support of the T. S. A. May 10th, 1897. E. AUG. NERESHEIMER, *Treasurer*.

FOUNDATION STONES OF THE SCHOOL FOR THE REVIVAL OF THE L. M. A.

Branch Presidents and Secretaries are hereby advised that until formally notified to ship these stones to Point Loma they should be held in possession of the Branches, as there are as yet no facilities for receiving them at San Diego. Due notification will be given through the FORUM when and how to ship as soon as the arrangements now in operation can be completed. A. H. SPENCER, *Secretary*.

NOTICE.

After the current number the FORUM will be issued on the 15th of each month. Secretaries of Branches are therefore asked to send their reports of activities to the Editor to be received by him not later than the first of each month.

NEW SERIES : VOL. 3, No. 3—JULY, 1897.

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.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

QUESTIONS AND ANSWERS.

QUESTION 103.

The advice is often given that we should become impersonal. What is impersonality and how may it be attained?

Victor.—We find ourselves in a world of form and limitation but we feel somehow that the soul is not bound by form and limitation but that in its essence it is free. The means whereby we contact the outer world is through the senses and the mind and the testimony of these is that we are separate one from another and from nature. This limiting separative sense is the sense of personality; the sense of freedom, of oneness with all, belongs only to the impersonal. Impersonality is of the soul, and recognizes essences and principles; personality is of the instruments and vestures of the soul and deals with appearances and forms. Personality regards myself and thyself as different, it is the outcome of the "great heresy of separateness," ever noting differences and making distinctions. Impersonality regards the underlying unity and recognizes the divine within all men and all things. Personality seeks the welfare of the (apparently) separated self; impersonality, the welfare of the whole. But impersonality does not mean colorlessness, or renunciation of love and affection and of interest in all the things of life. It means rather the fulfillment of all ties and the performance of every duty and the attuning of oneself to the great harmony of life. It means giving more love,

more affection all the time, and the deeper side of life can never be touched until we learn to do this.

No doubt we are all more or less aware that as we progress we must become impersonal and perhaps some of us think that should a momentous question arise or should we come to a crisis in our lives we should be able to act impersonally, but experience shows how liable we are to fail when put to the test. The reason of our failure is this: that we wait for the big things and are always desiring to do the big things instead of doing that which lies before us at the moment. There is just as much need and opportunity for being impersonal in the little things of life as in the big things. And we can rest assured that if we cannot be impersonal and unselfish in the little things, we shall fail in this respect in the great ones. Remember that he who is faithful in that which is least is faithful also in much. But do not be weak-kneed or flabby or afraid to stand up for a person when that person represents a principle. Do not be afraid to love those whom you do love, but strive to make your love purer, nobler, more unselfish. Make your life a sacrifice in the true sense of the term,—make it holy. What nearly everyone needs is more common sense and above all things more simple-heartedness. It is the old story: "Except ye become as little children." One of the characteristics of the child-life is trust, it is also one of the characteristics of impersonality, no one can be impersonal without trust and confidence in the divine life within himself and others.

E. T. H.—The fundamental difference between personal and impersonal love is that the former is selfish and the latter unselfish. Personal love seeks and demands something in return for itself; impersonal love is content to give and to go on giving. It may receive but it never asks recompense. Impersonality is painfully misinterpreted by some students. They are apt to think that by spreading their affection over the universe in a sort of half per cent. solution, they are overcoming their "personality." But this is a mistake, for the first and last result of such a proceeding will be that they will become centred in their own lower natures, indifferent to the sorrows of the world. They should not love others or another less; they should love more, and try to purify their love by making it unselfish.

QUESTION 104.

Has an idiot a soul? What part does the body of an idiot play in the drama of life?

J. W. L. K.—As I understand the matter there are two classes of idiots at least. There may be more. Roughly speaking, there are two. The first class is where the brain is paralyzed and the connection be-

tween the Ego and its vehicle is atrophied. In this case would not the Ego see all that occurs, as a spectator sees a drama? And yet the Ego would be unable to function through the brain or inner man at all. The second class is that of persons born without a soul: here we have a physical body composed of tanhic elementals whose thirst for objective life has brought them again into incarnation in (or as) a body, and an astral body composed of a higher grade of life atoms, one probably which has come over without disintegration from one or more evil incarnations. In either of these two classes, the body would appear to play the part of a congeries of lives (life elementals) undergoing a karmic experience in material existence and consciousness of a low grade. But in the first instance, this experience may be of use, and of value to the spectator, the Ego. In the second instance, there is no spectator, and the incarnation of these lives in a body is due to thirst for life and to energetic impulses now almost exhausted so far as human life goes, and soon to fade from the human field.

H. C.—The term “idiot” is applicable to a human being born with faculties common to infants but who, at the time when intelligence should manifest is observed to be “mindless.” The word “soul” is used to distinguish the incarnating ego with its thinking principle from the organs and the vehicle or body through which the ego shines. The “body” stands for that organism or instrument composed of the four or more elements and furnished by mother nature for the use of the ego or thinking entity, the soul. Now if we recall the Theosophical septenary nature of man we find there is the lower quaternary consisting of (a) the physical body (b) its etheric counterpart (c) the vital principle and (d) the animal soul or desire principle. This in contact with the higher triad, *i. e.*, (e) the thinking principle, (f) the spiritual soul and (g) the atma or spirit, is the symbol of man more or less developed and conscious of his own existence. The effect of union between the higher triad and the lower quaternary is to quicken the animal soul or desire principle into this condition of self-consciousness, which we call the ego or soul as in the question. The condition of an idiot displays a lack of self-consciousness, hence we may judge there is a divorcement between the lower quaternary and its informing ray—the soul, and hence we say an idiot is devoid of soul.

The “body,” with its etheric counterpart, its vital principle and animal nature, still plays a part in the great drama of life just as an instrument prepared for some artificer would, were he, by disease or other cause, prevented from using it. It lies about occupying space and persisting as a *thing* as if waiting for the hand of the worker until, rusted and unserviceable it is cast on the scrap-heap of nature to be utilized in other forms. Let us suppose that the disease from which the worker suffers

has been brought upon him by his own careless, ignorant, or deliberate contravention of nature's laws; and, also, that the instrument is only fit for his use and not for another's and I think, the analogy will be fairly complete.

The body, or that group of elementals held together by the impulse that called it into being, is not responsible for its helpless, mindless state; but that soul who ought to be using the body is indeed responsible and suffers under the just law of compensation for the deeds formerly done in the flesh, and while desiring urgently the opportunity to, contact the things of the flesh for which it has strong affinity, it is prevented; and if not altogether a lost soul, must submit to this condition of unfitness for active contact in the world of men. If a lost soul—and we must not shut our eyes to the fact of such a possibility, for the one who is careless and unheeding of the voice of his higher nature—the mindless state is a stage on that downward path into the hell of being which precedes the “loss of all” (see *Bhagavad Gita*, Chap. II.).

QUESTION 101.—(Continued.)

I find myself unconsciously feeling a dislike to some persons. How can I eradicate this feeling from my mind?

A. P. Buchman.—The point at issue is how to eradicate the feeling of dislike for another. This can be done only by displacement. How? Look into the nature and character of the other person and find the good, the loveable things. Every one has some spark of good in him and we can find this if we will. Then whenever the feeling of dislike or hate towards anyone arises in your mind, displace it with one of the opposite character, by directing the mind to the good side of his nature. Practice this for a little while and the feeling of hate or dislike will be driven out and will no longer find room for action.

But why hate anyway? Hate is a disintegrating force, it is a poison and destroys the hater, and although the one hated may feel uneasy or uncomfortable yet the action is mainly expended on the one who does the hating.

Pentacle.—Rules and methods might be given for the overcoming of a feeling of dislike and antagonism against another, but it comes down to this in the end, that there is no other way of eradicating such a feeling than to set about and just do it. The theory of itself is no good, it is necessary to put it into practice. It is possible that some people could give a beautiful explanation of the whole thing and yet not practice it, but to slightly change an old proverb—an ounce of practice is worth a pound of theory.

If you can find the reason for the dislike, well and good, it should help you to overcome it for you can proceed to the roots of the matter. But if you cannot find a reason, then, in my opinion, it would be very foolish to spend a long time in trying to find one. I do not think that a feeling of dislike should necessarily be ignored for it may be a warning for your own protection. There are some people that children "instinctively"—as it is said—recoil from and others to whom they will run. This is true of us older children also, but we have a wider responsibility and must not follow our feelings blindly. Never permit a feeling of dislike to hinder you in the performance of duty. Remember the Buddhist saying, "Hatred never ceases by hatred at any time; hatred ceases only by love." Strive to realize that the light which shines inside thee is in no wise different from the light which shines in thy brother-men.

T.—By trying to realize that he too is that Self, which is all. If you attempt to discover his good qualities you will probably discover many bad ones in the process, and your mind will in any case be dwelling on the personality, which is the very thing you want to avoid. You will be rushing from one pole to the other. The wiser method is to avoid either extreme; to admit on general principles that he must have both good and bad characteristics, and then to fix the mind upon the central fact—superior to either pole of manifestation—that this man is the Spirit which is yourself, attempting to manifest Itself in and through matter.

QUESTION 105.

In the "Occult World," p. 131 Master K. H. says in a letter: "We, not they [the scientists] see a specific difference between the energy in the motion of the wind and that of a revolving wheel." What is this difference? What is the Karmic effect of the working of great engines or machinery?

W. Main.—The energy of a revolving wheel has been diverted from some natural channel and caused to flow in a pattern devised by human self-consciousness. A wheel is constructed, and revolves, for definite purposes. Its energy is associated with, and is the tool, or vehicle, of thought; and becomes a creative and transforming agent, in a special manner.

This may be for better or worse. A water wheel drives machinery which may manufacture weapons of war, clothing for the naked or the fanciful, theosophical books, works of art, etc., etc. The stream flows on with slightly less energy and the rate at which a continent is taken down and another built up, is slackened a trifle; but human evolution has been accelerated. The cycle of the great sub-conscious life of nature

pays tribute to that of self-consciousness ; and both are modified accordingly. The energy stored in, or flowing through, a revolving wheel, may be taken as typical of the point of contact.

The energy of the wind might be used to blow an organ. A musician would convert the simple and fitful sigh of the wind into pulsations of marvellous complexity and harmony: the ignorant beginner evokes strange discords.

Blood nourishes the brain, which is the instrument of the thinker. The sub-conscious life of the blood whirls the wheels of a higher life, which, through the ethereal pulsations of thought, builds for itself—what it may.

A. Keightley.—The answer to the question is, I think, to be found in the latter part of the same paragraph, pages 131 and 132. The specific difference lies in the origin of the two modes of the manifestation of energy. In the one case the origin is in the earth and the forces, physical and astral, connected with it: in the other it has its origin in the intelligence of man. In the one case, to use a term, the force is a natural elemental: in the other a human elemental. Taking the earth as an entity, the energy of the wind is a manifestation of the mind of the Great Man: the steam-engine shows the limitation of the mind of the little man. In another aspect the specific difference somewhat resembles that existing between the whole and the part.

The second part of the question depends on the “how.” The mere attention to the physical machinery would seem to involve no Karma but the attention to or neglect of duty. That of the mind of the engineer who planned the machinery must be connected with his other mental Karma, depending on the method in which his intelligence is used. Finally there is the Karma of the use which is made of the machinery by the man or men who own it after it is set up.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, or in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

WHY I BELIEVE IN REINCARNATION.

It is suggested that as many members as possible state their personal grounds for believing in this doctrine. They will do well to confine themselves to such evidences as are likely to appeal to enquirers, avoiding statements made upon any psychic experiences

as these are not generally acceptable and understandable by others. The object of this discourse will be to assist members to express clearly and concisely the reasons for their acceptance (or non-acceptance) of this ancient teaching.

REFERENCES.

Theosophy, July and August, 1897.

 ALCHEMY.

Studied in all ages. Practiced in India, Chaldea, Egypt, Europe. Treatises on the subject capable of several interpretations, because "as above, so below." Alchemical works are scientific, philosophical and religious. Alchemists of the middle ages were obliged to disguise their real beliefs on account of orthodox opposition. The scientific aspect of the subject; transmutation of metals shown possible and even achieved by modern investigators. Crookes' protyle, primordial matter. Mystical and Theosophical aspect; transmutation of the lead of the lower nature into the pure gold of the higher; evolution of the inner body, the elixir of life. Mystical meaning of the salt, sulphur and mercury.

REFERENCES.

Secret Symbols of the Rosicrucians, Paracelsus, Jacob Boehme, by Franz Hartmann. *Bhavad Gita. Voice of the Silence*.

 THEOSOPHY AND ETHICS.

Define Ethics; review modern systems:—dogmatic, based upon special revelation; and utilitarian. Theosophy instead of depending upon one revealed book takes all the sacred scriptures of the world as its text-books, and then verifies their teachings in the light of universal law. All the great world-teachers have taught the same ethics. Ethics should be considered first with regard to the mind, as all actions originate in the mind. This, a reversion of the modern method which chiefly deals with actions alone. Activities of the mind are forces, and all mental phenomena are governed by law just as all known forces are governed. Correspondences. Hatred, the destroyer, disruptive in its nature and action; jealousy, contractive and separative.

REFERENCES.

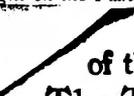
Culture of Concentration, by W. Q. Judge, reprinted from the *Path. Key to Theosophy*, Section XII. *The Bible*,—the 10 Commandments and the Sermon on the Mount.

 PSYCHIC DEVELOPMENT.

"Psychic senses" used technically to describe senses related to the astral plane. Man's psychicsenses once active; became atrophied after misuse. Bogus occult societies pretend to develop psychic powers for cash. Even when developed, unless the higher spiritual powers also developed, great danger results owing to disturbance of equilibrium in the nature. Any attempt to develop psychic faculties by external processes will cause reaction; the higher psychic powers cannot be attained in this way. The true evolution is from within outwards, the spiritual nature gradually purifying the mental and psychic senses as well as the physical instrument, thus enabling the inner to affect and register its impressions upon the outer man. The psychic senses are always active on their own plane, but are only recognizable to the ordinary person in the dream state, and during any temporary inactivity of the brain consciousness. All great teachers have warned their disciples against mere psychic development. "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." *Light on the Path* I, 8. [See rest of this quotation.]

REFERENCES.

Voice of the Silence, opening verses. *Light on the Path*.


Lending Library
 of the New York Branch
The Theosophical Society
 P. O. Box, 64, Station O, New York

THEOSOPHICAL NEWS AND WORK.

NEW ACTIVITIES.

In the *Pacific Theosophist* for March in an article on "How to work among Sailors," by Evan Williams, is a suggestion as to placing literature on bay, river and ferry steamers. Being connected with a large shipping house which has intimate business relations with all of the transportation lines centring in this city, I at once adopted the suggestion, elaborated plans and with the approval and coöperation of the Pacific Coast Theosophical Committee soon had them in working order.

Boxes, specially arranged to suit the leaflets and other literature, were made to order of tin japanned in black and inscribed in letters of gold: "THEOSOPHY"—"FREE FOR ALL."

Through my business relations with the Managers and Agents of the various steamer lines I was happily enabled to obtain a cordial consent in every case for the setting up of the boxes on the walls of the cabins. Some twenty or more are now in place and it is hoped that this is but the beginning of a scheme that will result in great benefit to the Cause.

A volunteer committee of ladies is attending regularly to the replenishing of the literature and it is intended that where steamers ply to distant points up and down the coast the re-filling of the boxes will be delegated to members of Branches at those ports.

It was not thought well to place any boxes in ferry depots or on ferry-boats at present, for in the bustle of arrival and departure in the former and the brief period of time expended on the latter there are few who care to read. But where the voyage requires from three to thirty hours, the contrary is the case and many will gladly avail themselves of the opportunity now offered.

The scheme is in full and successful operation, the boxes on some of the daily boats being nearly emptied each trip. It is hoped to equip the steamers plying to China, Japan, Australia, Panama and Honolulu before the close of the year.

In New York, New Orleans, Boston, Philadelphia, cities on the Great Lakes, in fact in cities so situated all around the globe this plan can and doubtless will be soon put into active operation, thus flooding the world with the light of Theosophy.

Another line of work allied to this although of a somewhat restricted nature is with those who "go down to the sea in ships." Many vessels are cleared yearly by the house with which I am connected, for ports in Great Britain or the continent of Europe. Each ship-master on finishing his business with the office receives with the customary gratuity two envelopes, the one addressed: Capt. Ship " " the other similarly addressed to *the crew*. The envelopes are of strong manila paper, measure 5x7 inches and in each are placed copies of the standard leaflets, "Theosophy Simply Put," etc.

On the long voyage around Cape Horn, with its attendant perils from the contending forces of Air and Water, Jack has much time for thought and usually poor or no material. Surely some will be found to hear and heed the Message.

SILENT WORKER.

TOUR OF DR. F. HARTMANN.

On May 5, Dr. Franz Hartmann, accompanied by Mr. C. F. Willard of Chicago, left New York for Syracuse where they spent four days at the house of Mrs. Mundy. Dr. Hartmann spoke at two meetings, one a branch meeting and the other a public meeting. His subject at the public meeting was "Theosophy and the Rosicrucians, and a report to the extent of a column and a half appeared in each of the morning papers.

While in Syracuse Dr. Hartmann and Mr. Willard were taken by Dr. Dower to visit the Onondaga Indians as told in the Theosophical News. Here also an important "find" in the shape of a book printed in English and embodying the teachings of Candaigna on Reincarnation and Karma was unearthed of which more will be heard later on.

Buffalo was reached May 9. A reception by members and a public meeting on May 10, attended by a large audience, were the features of the stay here.

A flying visit was made to Jamestown where the hospitality of Mrs. Chase made the travellers feel at home. Dr. Hartmann spoke on "Theosophy and Toleration" in the parlors of the Mozart Club on the evening of May 11. The members of the branch were much encouraged by the Doctor's visit.

On May 13th, Detroit, Mich., was reached where the two travellers were entertained by Mrs. E. B. Gamble, the president of the Branch. A reception was given by Mrs. Gamble in honor of Dr. Hartmann at which many of the most prominent social, literary and business people of the city were present. Among these was the managing editor of the Detroit *Free Press* which gave good reports of all meetings. Dr. Hartmann spoke informally on the teachings of Theosophy and answered several questions most entertainingly. The next evening, May 14, a public meeting was held and a large audience was present in spite of a heavy and continuous downpour of rain.

On May 15, Dr. Hartmann attended a meeting of branch members at Jackson, Mich., where he answered questions and spoke informally on the necessity of unity and common-sense.

Fort Wayne was the next place reached and here was found a stronghold of Theosophy. "Every man, woman and child in Fort Wayne," said Dr. Buchman, "has heard the word Theosophy and many know what it means."

This statement was borne out by the attendance at the reception and public meeting held here. Dr. Hartmann wrote an article a column and a half in length for the Fort Wayne *News* which was printed in full in that paper on May 18.

Chicago was reached May 19. While there they were the guests of Mr. and Mrs. Sederholm. The next evening was the regular meeting of the branch but all other matters had been suspended and the hall of Loyalty branch was crowded to its utmost capacity and as many in the entrance-way outside. By another of these curious coincidences which so often happen, the big hall next door which is occupied every Thursday evening by a Knights of Pythias lodge, was unoccupied on this particular evening, not a single K. of P. turning up to use it. This hall was secured and was soon filled. A reception to the members on Friday afternoon followed, and those who could not come then, came to Mr. Sederholm's residence in the evening.

At Indianapolis a meeting was held on Sunday evening, at the Propylæum Building. The hall was crowded with the best people in the city, and several questions were answered at length. On Tuesday evening, the doctor spoke by request on "Theosophy and Rosicrucianism and Ancient and Modern Masonry." The meeting was held in the largest hall in the Propylæum building.

Cincinnati was reached on Wednesday evening, and on Thursday, May 27, a reception was given Dr. Hartmann by the members of the local branch, and he answered questions in his usual witty manner. The meeting in College Hall, Cincinnati, on Friday evening, May 28, was one of the most successful of the trip. Dr. Buck in his usual felicitous manner made a few preliminary remarks before introducing Mr. Willard as the chairman of the evening. Dr. Hartmann was in his happiest vein, and made many strong points in his address on "The Influence of Theosophy on Modern Thought." He had his audience thoroughly *en rapport* with him, and aroused continuous applause alternating with ripples of laughter at his amusing stories and quaint but effective way of answering questions. He met many of the most prominent literary and artistic people after the lecture, and the next forenoon, until the time came to take the train for Dayton. It was with great reluctance that Dr. Buck's ideal Theosophical home and family were left. That evening, Saturday, May 29, a reception was given Dr. Hartmann and Mr. Willard by the members of Dayton branch at their rooms. A public meeting was held in what was formerly the Hebrew synagogue. There were several prominent Hebrews among the audience, including the Rabbi.

From Dayton we journeyed on to Louisville where a fine meeting was held June 1 on a few hours notice, Prest. George H. Wilson and the members of the branch working hard to considerable effect. This place was not down on the list and the members had only notice by telegram in the morning, the meeting being held in the evening. It was held in the hall of the Young Men's Hebrew Association which was filled.

A number of the members of the association who take an interest in Theosophy attended the lecture. At this meeting two colored persons, a man and a woman, sat in different parts of the hall and any one who realizes that Louisville is "down South" will realize what that means. Several persons joined the branch or signified their intention of joining.

From Louisville, Ky., back to Dayton, O., and thence on to Youngstown, O. Here Dr. Hartmann spoke on June 3 and attended a reception at the residence of Dr. Acheson the next evening, which crowded the house. One notable feature here was the many columns of interviews and reports which filled all the Youngstown papers. This branch has had a surprising growth and has a large number of young and earnest workers.

Pittsburg, Pa., was the next point and the "Smoky City" branch surprised itself in the audience brought out to hear Dr. Hartmann. The meeting was held in Curry University

hall Sunday evening, June 6, and for several days prior to the meeting a poster was placed in the windows of nearly every line of streetcars in the city as the result of the efforts of one of the members who is an official of the road. These bore in large words, "Theosophy," so that the public had it before their eyes all the time, and also the subject of the lecture "Theosophy and Modern Thought." When the night of the meeting came every seat was taken and all the papers gave full reports, some a column to a column and a half.

Philadelphia was next visited and a meeting held in St. George's hall, a splendid audience being present. After Dr. Hartmann had spoken for about an hour he answered questions for nearly another hour. They were written out on slips handed around and then passed up to the chairman who read them out distinctly so that all could bear.

The doctor was as happy as usual in his answers.

Dr. Hartmann closed his lecturing in this country on Sunday evening, June 20, by a lecture at 144 Madison Avenue, New York, before the Aryan Society.

C. F. WILLARD.

TOUR OF JAMES M. PRYSE.

Arrived Sioux Falls, S. D., May 19th; lectured at Branch Headquarters, on the 20th, upon "Theosophy and Modern Thought," and on the 21st on "Theosophy and Brotherhood." This branch owes its existence to Bro. Pettigrew, one of the most indefatigable workers in the T. S. A. By bicycle tours through the surrounding country he has conducted a vigorous and effective propaganda, and awakened much interest in the neighboring towns. Arrived Sioux City, Ia., on the 22d; met members of the branch informally the same evening. On the 23d, Sunday, attended the Lotus Circle in the forenoon, gave a public lecture on the evening of the 24th and on the 25th held a meeting for discussion of Branch work, etc.; also held three informal meetings with members for general discussion. The illness of Miss Bandusia Wakefield, one of the pillars of Theosophy in this section, had checked the activity of the Branch, but the members were working harmoniously and earnestly. Reached Hartington, Nebr., on the 26th, and lectured on the 26th and 27th. The branch is small, but doing excellent work, Mrs. Crouch being the presiding genius, and having capable and devoted assistants. Arrived Lincoln, Nebr., on the 28th, meeting members of the branch at their headquarters the same evening. On the evening of the 30th (Sunday) lectured in the Universalist Church upon "Theosophy and Christianity," the audience being composed almost wholly of church people. On the 31st held an informal meeting at branch headquarters to discuss methods of work, etc. Reached Omaha, June 1st, and spent three days, devoting the time to Branch work. Many of the older members having left Omaha for other points, the branch has been reduced in numbers; but owing to the efforts of Dr. Gahan, Mr. Copeland and others, bids fair to regain its former strength. Arrived Kansas City on the 4th and on the 5th a special Branch meeting for the benefit of T. S. students. Sunday, the 6th, lectured in the evening at the Branch Hall, to a full house, on "Theosophy and Christianity." The members had been careful not to advertise this meeting too fully, as at the last public lecture many had been turned from the doors; so a full house was had without much advertising, and it would be difficult to find a more attentive and genial audience than this Kansas City one. They showered questions upon the lecturer and appreciated every joke to its fullest value. One old gentleman was so deeply affected by the modernized story of Jonah's cetaceous residence that he only subdued his merriment by plugging his mouth with his handkerchief until he nearly swallowed it as he held convulsively to his chair to keep from falling overboard. Owing to its strong sense of humor, the Kansas City Branch is harmonious, intuitive and prosperous. Arrived at St. Louis on the 7th, and held informal joint meetings of Arjuna and Harmony Branches on the evenings of the 7th and 8th. Theosophy has been at a low ebb at St. Louis for some time, but the recent visits of the Crusaders and of Mr. Harding have turned the tide, so that interest is reviving. Arrived at Belleville, Ills., on the 10th, and held a parlor meeting the same evening at the home of Mr. E. W. Primm. Lectured on the 11th on Theosophy and Christianity." As the hall in which meetings are generally held was undergoing repairs, the Court House was used for the meeting which circumstance, combined with the excessively hot weather, resulted in an audience of only forty, but intelligence made up for lack of numbers, and the local papers warmly praised the lecture. One of the Kansas City papers had also intended warm praise when likening the lecturer to the Revivalist Sam Jones! Arrived at Burlington, Ia., on the 12th. The hot weather making public meetings impracticable, the time spent at Burlington was devoted to meetings with members and inquirers, and this class of work is really the more profitable to new branches.

H. P. B. T. S. On Sunday, June 13th, the "H. P. B." celebrated the anniversary of the departure of the Crusade by holding a large consolidated meeting of theosophists

in and around New York. The various Branches were invited to attend and they closed their own meetings on that evening. We were indebted to Mrs. Tingley for loaning us the flags of all nations for the occasion, and to our Brother Greiff for the artistic arrangement of the flags and other decorations. The platform, piano, and table were a mass of flowers. Mrs. Tingley, Mr. F. M. Pierce, and Rev. W. Williams, of the Crusade, were present and addressed the meeting. Mr. J. H. Fussell and Mr. H. Crooke also made addresses. Preceding the Crusade exercises, a Flower Festival was held for some of the poor children of Harlem. Music was played for them and Miss Linnett, Superintendent of the Lotus Circle, and the Rev. W. Williams each told the children a "fairy story." With the idea in mind to illustrate the beauty of giving as well as receiving, each child was presented with a rose or carnation to give to Mrs. Tingley, receiving in return a bunch of both house flowers and all the wild flowers he or she could carry.

Our recent speakers have been R. R. Bauer on "Appolonius of Tyana"; Herbert Crooke on "Theosophy the Hope of Humanity"; Rev. Williams on "The World's Great Teachers"; A. L. Conger, Jr., on "Individualism."

STOCKTON T. S., Cal., held a special meeting on Sunday evening, June 13th, 1897, in commemoration of the first anniversary of the Great Crusade.

Open meetings are held every Sunday evening, which consist of readings, or original articles by members, and sometimes lectures, which are well attended. After which, discussions, questions and answers make the meetings quite interesting. Open Branch meetings are held every Tuesday evening. Subjects for study are those suggested by the FORUM. Our Branch is small but staunch, and we see the effect of our endeavors. Our Free Public Library keeps the leading Theosophical works on its shelves, and they are in constant circulation. They are going to take the Magazine *Theosophy*.

KSHANTI T. S., Victoria, B. C. A special meeting was held June 13th, to commemorate the first anniversary of the Crusade. Addresses of about ten minutes each were delivered as follows:—"The Theosophical Movement," G. F. Jeanneret and W. H. Berridge; "The Crusade," W. Stewart; "The S. R. L. M. A.," W. H. Graves. Other addresses given during the month were "Brotherhood," "The Cause of Sorrow," "The Science of Life," "Adepts."

INDIANAPOLIS T. S., Ind., held a special meeting for the purpose of celebrating the first anniversary of the Crusade. After the exercises the following resolutions were unanimously passed:

"Whereas, This is the first anniversary of the Theosophical Crusade, and

"Whereas, We believe an important Cycle was started one year ago, and vibrations were set in motion which will roll on forever, and will widen, deepen and strengthen until the ocean of Theosophy shall encompass the whole earth; Therefore be it

"Resolved, That the Indianapolis Branch does fully and trustingly endorse the work and objects of the Crusade, and we will encourage the same in all possible ways, and do all we can to carry the same, laden with good results, into the new century.

"Resolved, That this Branch do set apart the 13th day of June of each year to the consideration and advancement of the Crusade work, and commemorate the same with appropriate exercises."

ANNIVERSARY CRUSADE MEETINGS were also held at Boston—the Boston, Cambridge, Tri-mount, Roxbury and Beacon Branches meeting together for the occasion—Somerville, Mass.; Malden, Mass.; Easthampton, Mass.; Bridgeport, Conn.; Jamestown, N. Y.; Yonkers, N. Y.; Syracuse, N. Y.; Buffalo, N. Y.; Milwaukee, Wis.; Detroit, Mich.; Tampa, Fla.; Denver, Colo.; Sacramento, Cal.; Stockton, Cal.; San Diego, Cal.; Riverside, Cal.; Santa Cruz, Cal.; Tacoma, Wash.; Salt Lake City, Utah; Logansport, Ind.; St. Paul, Minn.; Portland, Me.; Youngstown, Ohio; Warren, Pa.; Macon, Ga., and indeed by nearly all the Branches throughout the country.

ABBOTT B. CLARK left Los Angeles on May 13th for a lecture trip in Santa Barbara and Ventura counties, and returned on June 7th. Santa Barbara, Montecito, Summerland, Ventura and Santa Paula were visited. Thirteen meetings were held and good reports were given by the newspapers. At Santa Barbara the use of the Unitarian Church, one of the best in the city, was given free, excellent music furnished and large audiences attended the three lectures given there. Throughout California the general public are showing a marked interest in and appreciation of Theosophy. The Crusade Anniversary meeting in Los Angeles, June 13, was a great success. Addresses were made by Mrs. M. R. Egbert, Abbott B. Clark, Dr. G. F. Mohn, H. A. Gibson and Mrs.

Julia A. Brink, interspersed by excellent music by the Misses Fuller, late of New York, and by Mrs. Arnet.

NARADA T. S., Tacoma, Wash. Things move along with us quietly and very smoothly; we are taking in new members, and continually strangers and new faces attend our meetings and show their interest by reading our literature.

PACIFIC COAST ITEMS.

DR. GRIFFITHS visited Sacramento and remained there from May 14th to June 7th. During which time seven public lectures were given and two Quiz meetings in the Large Hall in Pythian Castle, and in the new headquarters of the Branch. Audiences were large and much interest was aroused. Twenty columns of press reports and interviews were printed in the local dailies, and new members were added to the Branch.

A large hall on the ground floor of Odd Fellows Temple, right in the centre of the city, has been taken by the F. T. HARGROVE T. S. of Sacramento and fitted up for headquarters. The Branch and Sunday evening meetings, the beginner's class led by Alfred Spinks, are held in the main hall. Adjoining rooms are to be set apart exclusively for private meetings.

The old Capitol City of Sacramento was thoroughly aroused by the visit of the Crusaders last February, and now has one of the largest and most earnest Branches on the Pacific Coast.

That was a marvellous influence brought to the Pacific Coast by the Crusaders which has permeated its whole area. Never before has the softening and potent spell of Brotherhood been so marked amongst the members. It is simply wonderful! The old rigidity is relaxed, and while intensity is as great as ever, it is tempered by a tenderness and kindly feeling towards all which immeasurably increases harmony and coöperation in the T. S. ranks, and leavens the whole Coast. May gratitude and loyal service be our return to our beloved leader in these days of great things.

Mrs. S. A. Harris is now making a lecturing tour including San Jose, Santa Cruz and other points. She meets with cordial welcome everywhere.

Alfred Spinks and Dr. Griffiths drove to Folsom prison, May 16, and the latter spoke to the inmates who crowded the prison chapel for an hour and a half. Many of the inmates have expressed both pleasure and profit derived from the T. S. meetings regularly held there. The meetings at San Quentin are also continued with encouraging results.

Reports from the far-off CARIBOO T. S., Barkerville, British Columbia, evidence good work being done in that section, by those who keep the fire burning.

The BLUE MOUNTAIN T. S., of Elgin, Oregon, is another fire on the frontier whose light is kept bright. Regular meetings are held and literature kept circulating in the surrounding country.

REDDING T. S., Cal., suffered the loss of one of its charter members and a true heart by the departure from this life of Mrs. Lydia Bostwick on May 17th. The body was cremated in San Francisco.

TRIANGLE T. S., Alameda, Cal. Attendance at all meetings grows larger. A Secret Doctrine Class has been started, and meetings have also been held at West Oakland which promises to be a good field for work. Julius Oettl of Alameda and Mrs. Hassfurter of Oakland are giving much help in this and other pioneer work.

AURORA T. S., Oakland, Cal., is doing much active work both individually and collectively and interest increases. The library which contains over 300 volumes is well patronized.

LOS ANGELES T. S., Cal. On June 13th a social meeting to commemorate the 1st anniversary of the Crusade was held. The speakers were Mrs. Egbert, A. B. Clark, G. F. Mohn, H. A. Gibson, Mrs. Brink. The meeting was well attended and very successful. Among the subjects of the Sunday lectures were: "The Reality of the Unseen," "Polarity," "Theosophy for Business Men," "Head and Heart."

A Brotherhood supper was given on June 11th, and was a great success; there is no doubt that brotherhood work of this kind brings Theosophy to the hearts of many who would otherwise not approach it. Another of our monthly activities is our "social," which is held in quite an informal way and serves to bring members closer together in the bonds of fellowship and harmony.

We find here that our work is more that of consolidation just now, although we are adding to our membership right along, and we are getting a more thoughtful class of people at our public meetings and our having regular Headquarters is having an effect of drawing many more people than heretofore. Indeed all our meetings are improving both in numbers and quality.

WALTHAM T. S., Mass., was chartered May 26th. The Secretary is Miss M. E. Brown, Harding Avenue, Beaver Brook, Waltham.

VICTOR T. S., Colo. In the last issue of the FORUM it was announced that a centre had been formed at Victor. Since then it has developed into a Branch, the charter being dated May 29th. Mrs. Lina L. Lockwood was elected President, and John D. Brandon, Secretary.

KEARNEY T. S., Nebr., was chartered June 14th. This branch is the outcome of the efforts of Bro. Robert E. French and promises to become a strong centre.

A new Branch has been formed at Rochester, N. Y., called the ROCHESTER T. S., chartered June 17th. Rochester was one of the earliest centres of theosophical activity in the country and the new Branch is largely due to the efforts of Mrs. Darrow of Rochester, and of Dr. Dower and Mrs. Myers of Syracuse. Officers have been elected as follows: Mrs. Isabel C. Darrow, President; Mrs. Jane A. Sayles, Secretary; Dr. J. B. Hatch, Librarian.

PEORIA T. S., Ill. We regret to announce the death of one of our charter members, Mrs. Mary Ellen Vaughan, aged 60 years. She was very devoted and faithful and we deeply feel her loss.

LYNN T. S., Mass. Great interest is shown in the weekly study meetings to which the public are admitted. The public are invited to ask questions which the members answer. Attendance is good.

MANASA T. S., Toledo, Ohio, held its Second Annual Meeting June 18th. The reports showed a gratifying growth in all ways. The increased attendance at the meetings shows the greater interest of the public in Theosophy. The old officers were re-elected, and are as follows: President, Mrs. Helen L. Wheeler; Vice-President, Mr. D. H. Bothwell; Secretary, Mrs. A. M. Bell; Treasurer, Mrs. Clara Breckenridge; Librarian, Mrs. M. L. Dailey. Mr. A. E. Lang and Miss E. S. Bonton were elected members of the Executive Committee. We are about to establish a Marine Propaganda. Recaptacles for leaflets have been furnished by one member, and a committee has been appointed to place them on steamers coming into this port, and to look after them, keeping leaflets supplied, etc.

At the annual meeting of the ROXBURY T. S., Mass., held June 7th, 1897, the following officers were elected for the ensuing year; President, Miss Susan P. Colburn; Vice-President and Recording Secretary, Miss R. F. Oliver; Corresponding Secretary and Treasurer, Mrs. Bertha Sythes.

MISS ANNA M. STABLER, President of the "H. P. B." Branch of Harlem, visited Buffalo May 22d and 23d and addressed the children of the Lotus Circle Sunday, May 23d. She called the circle a bouquet, and asked each child to choose the name of a flower which they would represent. She then told them the characteristics of the flowers they had chosen, and told them to try to become like these flowers. She also suggested that each of the children wear a knot of purple ribbon. The children were deeply interested and all anxious to follow out the suggestions given. We would like her to visit us again.

VEDANTA, T. S., Omaha, Nebr., and MILWAUKEE T. S., Wis., have given evidence of the work done in both places by sending in the applications of several new members. A steady stream of applications for membership comes all the time from PROVIDENCE T. S., R. I., and MACON T. S., Ga., and Dr. J. Philip Knoche of Kansas City, Mo., who was in New York a few days ago, said that KANSAS CITY T. S. was growing so rapidly that it would soon be the biggest branch in the country.

Good reports come from VANCOUVER T. S., B. C. The branch is growing and excellent work is being done in spreading Theosophy in Vancouver. The President writes that "as fresh fuel is added the fire of this northern centre will burn brighter."

MACON T. S., Ga., has, for the hot season, suspended its Sunday night public meetings. These from the beginning have slowly but steadily grown, especially since last Convention, and the closing one on June 20th, although not advertised, raised the record with the largest and strongest audience yet. The summer Sunday nights will now be utilized in the effort to evolve more speakers among members of the Branch. All the fire necessary, in one form at any rate, will most probably be present.

PITTSBURG T. S., Pa. All correspondence with the Pittsburg Branch should hereafter be addressed to Miss F. M. G. Camp, Cor. Sec'y, No. 715 Filbert Street, Pittsburg, Pa.

GRAND RAPIDS LOTUS CIRCLE, Mich., closed on June 26th with a picnic at North Park. Beside the Lotus Circle proper there is a club of boys of from 14 to 18 years of age and a club of girls of the same ages, one meeting on Friday and the other Monday evenings. Between 60 and 70 sat down to supper. The Thursday evening meeting of the Branch will be held all summer. The others will be closed until September.

FORT WAYNE, Ind. The activities of the FORT WAYNE LOTUS CIRCLE closed on the first of July. As a climax to the work of the year an excursion and picnic was given on the 30th of June to sixty-four of the very poor of our city, as the guests of the Lotus Circle. The members, both big and little, exerted themselves that they might have a day of unalloyed enjoyment and pleasure. The excursion was by electric cars to Robison Park, a distance of six miles. The ride was thoroughly enjoyed, as was the luncheon which was provided for all by the ladies of the Fort Wayne Branch of the Theosophical Society. It was often remarked during the day that we had never seen greater gratitude manifested than was manifested by our poorer friends. They were full of surprise that any one would have taken pains to hunt them up in their desolate homes and invite them to a day of such pleasure. Several mothers brought all their families, and so both little and big folks spent a happy day. Hereafter the Lotus Circle of Fort Wayne will give an annual picnic to those so unfortunate as not to be able otherwise to go to the country. We have held two entertainments this spring. The memorial exercises of April 13th were especially well attended. The main feature of the exercises was a representation of the Crusade which our beloved leader carried around the world. As a result of the excursion we have eleven names added to our membership, all among the poorer class of society. Our next work will be to clothe the children so that they will be able to attend the meetings when we re-open in September.

NEW ZEALAND ACTIVITIES.

The lodges at Thames continue to meet regularly once a week, and good work is done, both in study and in the fostering of that Brotherhood for which the T. S. exists. We find the importance of this spirit more and more manifest every day, and have learned that nothing else can take its place. Our Lotus Circle meets weekly and works for the needy. We had a most successful entertainment in connection with our Sunday school this week, carried through by the young people themselves. Now and then we meet enquirers, and find that the minds of many are opening to the Light. We always bear in very kindly remembrance not only all the Crusaders, but all our American brothers and sisters.

The Thames Centre continue active work, regular weekly meetings being held at the residence of the Rev. S. J. Neill, and Sunday evening lectures in St. George's Hall, the latter being well attended and creating much interest. The young people's working class is becoming quite a feature of practical Theosophy. About twenty young girls meet to sew for the poor, providing the materials out of their pocket money. A reading or discussion of Theosophy is carried on as they work.

Another Centre called "The Katherine A. Tingley Centre," has been started here with a good membership, the result of the work of one of our new members admitted when the Crusaders were here. This new centre is fully alive and promises well.

The Waitemata Centre still continues in its old room at 7 Marine Chambers, as the Tailoress Union Hall is not yet vacant. We hope to get possession of this hall for Sunday lectures in a few weeks' time, and will retain present rooms for special meetings and "Secret Doctrine" Class as well as Thursday evening lectures.

THE INTERNATIONAL BROTHERHOOD LEAGUE.

In the June issue of the FORUM an account was given of an organization formed by Katherine A. Tingley on a broad and general basis for *unsectarian brotherhood work*. This organization has since been named the "International Brotherhood League," and has the following objects:—

"To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.

"To ameliorate the condition of unfortunate women and assist them to a higher life

"To assist those who are or have been in prisons to establish themselves in honorable positions in life.

"To help workingmen to realize the nobility of their calling and their true position in life.

"To bring about a better understanding between so-called savage and civilized races by promoting a closer and more sympathetic relationship between them.

"To relieve human suffering resulting from flood, famine, war, and other calamities ; and generally to extend aid, help and comfort to suffering humanity throughout the world."

No one can fail to notice the universal scope of the work of the past year. First was the Crusade, then the founding of the School for the Revival of the Lost Mysteries of Antiquity, and now the formation of the International Brotherhood League. Can anyone doubt the meaning and purpose of the present cycle? It is an era of work, of action, and if, during the past years, we have assimilated anything of Theosophy, the true science of life, never has there been given us a greater opportunity to express it in act than is now presented in this International Brotherhood League under the direction of its Founder and President. A circular will shortly be issued to members of the T. S. A. giving full particulars.

LOTUS HOME.

One of the activities of the International Brotherhood League and which has already taken definite shape is the Lotus Home. Just a month ago at the picnic of the New York Lotus Circles held in Bronx Park, Mrs. Tingley originated the idea of a summer home where some of the poor children living on the East Side of New York could go for a two weeks' visit to the country. The project was no sooner mentioned than the few who were present subscribed on the spot over fifty dollars as a starter. A committee was appointed to find a suitable house near New York. Several houses were seen and one finally decided on by Mrs. Tingley on June 13th. The house is just across the Hudson River from 125th St. ferry, and about five minutes walk from the ferry-house. It is a brick house, with a large verandah, standing in beautiful grounds and surrounded by trees. A more delightful spot could not have been chosen, it is about half way up the bluff and overlooks the Hudson River.

The house had not been lived in for over a year and needed painting and cleaning throughout. However, thanks to the indefatigable energy of Mrs. Sarah W. Cape the house was made all ready for occupancy on July 1st when Miss A. M. Stabler, the Superintendent of the Home, took up her quarters there. Committees had been appointed for furnishing and provisioning the home and arrangements were all completed for receiving the children on Saturday, July 3d. Mrs. E. C. Mayer, the Superintendent of the Children's Work and Miss E. Chapin had been very busy the two previous days getting the children together. Those now at the home have all come from the neighborhood of East 14th St. where Mrs. Tingley started the "Do Good Mission" some years ago. Twenty children were selected all from the very poorest families, their ages ranging from four to ten.

On Saturday morning, Mrs. Tingley was early at the Home to await the arrival of the children. It was a sight to be remembered. As soon as the children had climbed the hill and they ran nearly all the way they first caught sight of Mrs. Mayer and raced to her and then they saw Mrs. Tingley on the verandah and with cries of "Oh, there's Mrs. Tingley" they almost fell over one another to get to her. One sweet little child who has spinal disease, could only go very slowly and so had to be carried most of the way.

I understand it was quite an experience getting them to bed the first night, but if one may judge from the three days they have now been at the home, they are the happiest children in the world. The smaller children are put in the care of the older ones who are made responsible for them; this plan is working well and the children are behaving beautifully.

The formal opening of the Lotus Home was on Monday, July 5th. All the members of the T. S. A. in the neighborhood of New York were invited to be present and there were also present Madame O. Petersen, Miss M. L. Guild and Robert Crosbie from Boston and C. Thurston, A. B. Griggs, and C. H. Hopkins from Providence. Members also came from Brooklyn, Yonkers, Newark and Jersey City.

A noticeable feature of the work of the International Brotherhood League is that it is attracting the attention of many people not members of the Theosophical Society, and among the distinguished visitors at the opening of Lotus Home were Mr. Samuel E. Morss, ex-Consul General to Paris, Mrs. Morss, and Dr. Gunn one of New York's best known physicians and Mrs. Gunn. Many others, not connected with the Theosophical Society have given their support to the Lotus Home.

Committees and sub-committees had been very busy preparing for the occasion. There were committees on decoration, refreshments, reception of visitors, program, fireworks, etc., etc., and so well had the plans been laid by Mrs. Tingley and carried out by the committees that not a single hitch marred the proceedings.

The people began to arrive about one o'clock and at four o'clock the official program of speeches was begun. This was out-of-doors; a natural platform had been railed in with white cloth and green branches, a tree forming a convenient background. The audience sat on benches, camp stools or on the grass. Mr. A. H. Spencer occupied the chair for the first part of the meeting and Mr. A. B. Griggs during the latter part. The speakers were A. B. Griggs, E. A. Neresheimer, James M. Pryse, Samuel E. Morss, Miss M. L. Guild, E. T. Hargrove, Dr. Gunn, Rev. W. Williams, Mrs. K. A. Tingley, E. B. Page. Mrs. Tingley had not intended to speak but there were loud calls for her from all the audience to which she responded in a short speech which will long be remembered by all who heard it. Mr. Morss spoke of the great need there was of such work as the International Brotherhood League had begun and said that along those lines alone could we hope to solve the problems of the misery and suffering of humanity especially in large cities such as New York.

Dr. Gunn told how he had been brought up a strict Presbyterian and had swung from that to the extreme pole of agnosticism but he said that from what he had heard about Theosophy that afternoon he had come to the conclusion that he was almost a Theosophist for in his contact with suffering in the pursuit of his profession he had formulated to himself the idea of Universal Brotherhood and that "the world is my country and to help humanity, my religion." This he said he now felt was also Theosophy and if Reincarnation helped to make us realize how we are related one to another and helped us to understand our lives better and help one another he hoped that everyone would soon believe in Reincarnation and that for his part he was certainly going to study Theosophy.

After the speeches an auction was held of several interesting articles. These were a pen and traveller's ink-stand which Mrs. Tingley had used on the Crusade, and several articles which she had brought from India; a coin and a pencil which had belonged to William Q. Judge, a card of H. P. B.'s, etc., etc. These were auctioned off by Mr. A. B. Griggs, there being some very spirited bidding. The money thus obtained, and that collected on the grounds, amounting to over \$250, goes to the support of the Home. The last item on the program was the fireworks, which gave great delight to the children.

It will be remembered that notice was given in last issue of the *Forum* that at Mrs. Tingley's request the Lotus Circle work was to be discontinued for the summer, and that new plans of work would be given in the Fall. The opening of Lotus Home is not contrary to this, and is not Lotus Circle work but a continuation of the work of the "Do Good Mission." It was the custom of Mrs. Tingley to give the children an outing every summer, and the "Home" is an extension of this work.

J. H. F.

DONATIONS TO THE T. S. A. RECENTLY RECEIVED.

E. G. R., \$.50; R O. R. B., \$1; H. E., \$1; J. A. J., \$6.45; J. H. C., \$10; E. W. P., \$5; Kshanti T. S., \$10; H. K. R. G., \$5; C. S. A., \$5; E. M., \$5; K. M. T., \$2; I. F. T., \$1; F. G. K., \$1; C. F. O., \$.50; X. M. McK., \$.50; E. H. J., \$2; G. V. P., \$50; W. T. H., \$20; M. W. D., \$5; J. H. M., \$1; B. L., \$3; Wallingford T. S., \$13; C. W. C., \$1; L. M., \$2; J. S., \$1; C. T., \$25; J. A. J., \$7.80; E. S. B., \$5; E. S., \$3; M. P. I., \$.25; J. Y., \$6; K. H., \$5; B. T., \$10; A. M. B., \$5; T. M. M., \$1.50; M. G. M., \$.50; E. A., \$5; C. S. M. & R. W., \$10; J. M. G. W., \$5; H. L. W., \$5; L. T., \$1; I. F. T., \$5; E. G. R., \$1; L. A. H., \$1; Jewell Nursery, \$2.50; Anonymous, \$2.48; W. F. G., \$1; L. S., \$2; P. H., \$10; C. H. M., \$2; S. R. D., \$5; J. D. C., \$1; C. W. N., \$10; R. E. P., \$5; D. F. L., \$3; A. I. M., \$1; Anonymous (Chicago), \$1; D. T., \$5; O. O. H., \$1; J. H. W., \$1; S. B. S., \$10; H. E., \$1; M. S., \$3.

NEW SERIES : VOL. 3, NO. 4—AUGUST, 1897.

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.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

EDWARD B. RAMBO.

On Monday, August 16th, the news of the death of our beloved Brother and Comrade Edward B. Rambo was telegraphed to Headquarters in New York. One of the best loved members in the T. S., one of the hardest workers, the trusted friend and loyal supporter of our late Chief, William Q. Judge and of our leader, Katherine A. Tingley, the Society indeed feels his loss keenly. He was admitted as a member of the T. S. on March 3, 1889, and at once took an active interest in the Movement. His was a familiar figure at the annual Conventions and he was one of the most active workers in bringing about the reorganization of the Society in 1895. He was one of the Executive Officers of the Pacific Coast Committee and has several times served on the Executive Committee of the T. S. in America.

His nature was so buoyant and sunny that we could not help loving him and wishing to be with him. The light of his eyes and his whole manner expressed hope and trust and one felt that to have him for a friend was to have a true friend indeed. He leaves three children, a son and two daughters and to them we all send our love and sympathy in their sorrow. This loss is very heavy; the changes which the hand of death brings are hard to bear, but the memory of his life will ever be a comfort and inspiration to them.

Brother Rambo was the first to gain admission for Theosophy into the prisons and one of the most interesting features of the last three

Conventions has been his account of the work done at San Quentin and Folsom prisons in California. He used to visit San Quentin prison regularly once a month and from 400 to 600 men would turn out to hear him. This was entirely a voluntary act on their part as they are free to attend or stay away. All the men loved and respected him and he has brought a gleam of light and hope into the lives of many of them.

Together with G. Hijo, Mr. Rambo arranged for the purchase of the site of the School R. L. M. A. at Point Loma. He was the first to greet the Crusaders on their arrival in San Francisco and spent day and night doing everything in his power to facilitate the work.

We cannot help but feel great sorrow at his departure but we know his heart will ever be in the Theosophical movement and that we shall work side by side with him in future incarnations as we have in this and in those that are past.

J. H. F.

QUESTIONS AND ANSWERS.

QUESTION 106.

I understand that many Theosophists do not believe in prayer. Why is this? What does Theosophy offer in its place?

H. C.—“Words! words!! words!!!” as Carlyle would say. How difficult it is for us to get back of words to the ideas they are meant to convey! This word “prayer” is capable of being defined somewhat as follows: (1) Asking for something; (2) Worshipping something; (3) Demanding something; (4) Being devoted to something; (5) Muttering something. In the New Testament we may read of a certain Pharisee who went up to the temple to pray, and when he got there he stood in a prominent place and muttered something about his not being as other men, and verily he got his reward. The man who searches for truth as for hidden treasure, and exercises common sense (and who will therefore pass for what the querent calls a Theosophist), does not waste energy in such muttering, nor regard its reward as worth the having. He strives to attain to a knowledge of wisdom, which the *Gita* says, among other things, is “a freedom from self-esteem, hypocrisy and injury to others.”

But if prayer means this asking or demanding, devotion or worship, then the seeker after truth must admit that such actions can be performed and may be rightly done. The important matter is, not that this action be engaged in, but what is the purpose of this action. If foolish things be asked for we shall become fools in possessing them. If useless things be worshipped, we shall be deluded worshippers, as are worshippers of gods

of wood and stone. If useful things, we shall become wise in the knowledge of that we worship. An old law reads, "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." This is to be found in all the ancient Scriptures, because it is the statement of facts in nature. A man cannot ask for that which he does not believe to exist, nor seek for it, nor will he knock at the stone wall of a cavern which he expects will never open, however completely he may be imprisoned. A would-be Theosophist, or a seeker after truth, believes in these things, and practices this asking, this strong search, this persistent knocking—not for the love of asking or exercising himself therein (there are some prayermongers who profess to love prayer!) but that *he may know the truth*, and the truth shall make him free from the bondage of ignorance. Ignorance does bind with very close fetters—it keeps man with "his nose to the grindstone," when he ought to be contemplating the harmony and purpose of the stars. Real devotion and worship, and the power to ask and to demand the things that are our due, only can be practiced by the man who recognises the Divine within himself, and who looks for the Divine in all men and things around him. Looking to the Elder Brothers of humanity, pondering upon their great purpose in life, he strives to emulate them, and, losing thought of personal needs, ambitions and aims, he strives to identify himself with those more lowly and ignorant around him, so that he may help them somewhat out of the mire. In doing this he makes demands upon the hidden forces of nature and of his own being. He learns quickly, and soon nature recognizes him in his rightful place as a creator and benefactor, and she serves him, and on the crest of the wave he reaches the desired haven.

J. W. G.—It is not that some Theosophists do not believe in prayer, but that some question the necessity of prayers save for purity and strength. There is a Wisdom ordering the law of nature, that forces should receive intelligent guidance to their goal, that unto its own each should return in time. Call it the law of causation or the law of God, but on it depends the steady progress of man seeking to express his own divine nature. Christian Theosophy teaches "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened."

Man's prayer is a call to the laws of nature: a demand on the law is a command to the Higher Self. If we know what forces we set free through prayer, we may then pray with safety, for although we get what we pray for, we may not like all that comes with it. Forces sent out from us to gain an end gather much in the inbringing that we know little of, for a prayer stirs our magnetic field to attract in kind besides the gift we crave. So to the man whose little knowledge prompts

desire for change in his self-made conditions may come new trials, new difficulties, far harder to bear than the old ones. But purity of life will call down the angels to our side to fend the many dangers our ignorant prayers call up.

M. A. O.—If by prayer is understood asking for something from some one, Theosophy has nothing to offer in its stead, as the teaching of Karma demonstrates that every one receives what is due him, no more and no less. But if by prayer is meant a holy state, an elevation of the ideas and feelings of the man towards his highest ideal, then Theosophy says that this is true prayer, theosophical prayer, in fact. To this Theosophy can add nothing, except that its philosophy explains definitely the states of consciousness of man. It would take too much space here to go through the whole teaching which can be found in the theosophical literature (see *Key to Theosophy*, by H. P. Blavatsky), and it may only be said here that man is composed of two parts, the higher triad, which is the real divine man, and the lower quaternary, which is the personal man, and that prayer is the momentary joining of the two into the one divine state of consciousness.

QUESTION 107.

What attitude should we hold in our own minds and in public in regard to the general mass of people? There seems to be so little spirituality and nobleness in the world to-day that it appears hopeless to bring about better conditions.

Pentacle.—Nature and the world of men are far more responsive to one's thoughts than is generally understood, and in spite of apparent exceptions men give that which is demanded of them. We all can and do call the spirits or powers from the vasty deeps of the hearts of men and in the majority of cases just those "spirits" respond to our call according to our own inner attitude. If we seek to evoke the spirits of anger, lust and greed, if we look to find them everywhere expressed in the lives of our fellows, we shall surely find them. But if we evoke the powers of the soul, we shall, save in very rare exceptions, receive a response from the soul. I believe that we always get what we ask and look for. It may be quite true that on the surface there is very little spirituality shown in the lives of men, but that does not mean that it is not there. The whole trend of modern civilization is to accentuate the characteristics of the personal, selfish nature of man and to force the soul life into the background. But it is always a mistake to judge merely by appearances. Many a man who to the ordinary eye may appear a man of the world no different from his fellows, may yet have high ideals and spiritual aspirations though circumstances may force him to hide these. And, on the other hand, there are those who to the ordinary gaze would

appear spiritual, who are supposed to be concerned with spiritual things, but whose lives are rotten at the core. There are so few who can see clearly, who have spiritual discernment and power to read the heart, that many are deceived. But let us remember that the light which shines within our brother-men is in no wise different from the light which shines within your heart and mine, my brother. It may be that this man who seems to be living and working only for self-gratification has never had an appeal made to his higher nature, people have taken it for granted that he cared only for self, but it is in our power to "evoke the soul," to call forth the nobler qualities of the inner man.

It is not a hopeless task to bring about better conditions, everywhere men and women are looking for light and for a solution to the problems of life. All this is an evidence that the soul is not dead, and that there still exist spiritual longings in the heart of humanity. The cycles of the ages are drawing near when these shall find fuller expression and they that work now to help lift up and awake humanity are working with the cycles and their efforts will not fail.

"There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there All those beings among whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know it is certainly within yourself. Look for it there and once having heard it, you will more readily recognize it around you." (*Light on the Path.*)

QUESTION 102.—(*Continued.*)

: 194

Is it possible to control one's acts and thoughts in the dream state? How may this be done? Can we progress while in this state?

M. H. B.—It seems to me we can certainly "control our thoughts and acts in the dream state," not all at once, but in time, if we study the relation between the waking and sleeping states, for both states are states of *our* consciousness, though we often act as though only the waking state belonged to us.

When we "sleep" it is the physical organism that is at rest; all save those centres by which the union of the "astral body" and the physical body is maintained. These do not sleep; for, should they, this union of the astral and physical would be severed and death ensue. The brain centres, however, that are responsive to our ordinary conscious waking states, do sleep and during such time, the astral correspondents of such centres, are either awake or asleep according to the nature of the person.

Thus a person given to certain tendencies of thought during the day has not only the physical brain centres that correspond to such thinking

in a developed state, but also the astral centres, for it is in the astral body that are to be found the *real* centres of sensation of the personal man. People think it is only the physical body they have to control. It is not. It is "the army of the thought sensations," operating in the astral body and when these are controlled it will be possible to completely control the physical body, but not before. When the physical body is exhausted and laid to sleep it is still the personality in the majority of cases that is active in dream state on the planes above the physical and the nature of one's personality is revealed, to a thinking person, by the character of his dreams. When the dreams are of a character too high and noble for the astral brain to impress upon its physical representative in the wakened man, we say we did not dream. When they are of a less exalted character they can only express themselves in a measure, for the brain mind can only express ideas in the language of the personality, just as that personality can only talk its thoughts to another, in its native tongue, or one that has been acquired by study and effort.

Ordinary dreams are produced by the consciousness, returning from higher planes, striving to impress on the physical brain mind its high experiences during the so-called sleeping state, but as the brain mind is not used to finding language for such ideas, it uses the best it can, sometimes resorting to a sort of astral "pigeon-English" and too often making a sorry jumble of the whole thing. It is only at the moment or two when the dream consciousness and the ordinary waking consciousness overlap each other, as we "get awake," that a "dream" really occurs.

How can we regulate our dreams? By controlling and purifying the waking mind,—by acquiring through pure and unselfish thinking, the capacity to think in language fitted to express the higher dream consciousness.

Then having overcome evil tendencies the corresponding centres in the astral body will be weakened and by acquiring good tendencies the corresponding centres will be strengthened, and as a result "good dreams" ensue.

I think we can progress in our "dream state" but *only* if we have progressed in our waking state and the way to progress in both is to do more thoughtful thinking. To strive to think only such thoughts as will bring the mind into harmony with the Higher Self, then at each sleeping time, the comparatively dull and unresponsive physical brain being laid aside, the mind will come into closer conscious union with its source and gaining strength from such contact, will, on returning, impress the knowledge and power thus gained upon the every-day brain mind and we shall arise in the morning our mind aglow from its influence.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

INDEPENDENCE.

Meaning of the word; not leaning on another. Current ideas. Is independence really possible? If so, to what extent? Can any one stand absolutely alone and isolated from his fellows? Proofs taken from actual life; if one finger suffers, the whole hand is affected; if one nation is overtaken by any great calamity, the whole world suffers, no permanent progress can be made by one class, nation, or individual which is at the expense of another. Interaction between all. "Yet stand alone and isolated." Independence of thought must be achieved. Struggle for independence in religion, philosophy, science, politics. How can it be attained, its benefits, safeguards and dangers?

REFERENCES.

Declaration of Independence. Light on the Path. Conflict between Science and Religion (Draper).

DEATH.

General views, theological and scientific. Their influence on human life and development. What really constitutes death. Is death inevitable, is it to be regarded as an affliction or a blessing?—a cessation of life or an entrance to a higher plane of existence. Should there be death? What part of the nature is subject to death? Nature and character of the changes it produces. Physical, moral, and spiritual death.

REFERENCES.

Key to Theosophy. Ocean of Theosophy.

SEPTENARY MAN.

Man's complex nature, St. Paul's division, Body, Soul and Spirit. General theological view of body and soul, materialistic view. None of these adequate to a complete understanding of man's nature. Proof that the real man is not his body, nor his desires, nor even his mind, but that all these are his instruments which he uses to express himself and manifest through. Arguments drawn from spiritualism clairvoyance, etc., of the existence of a more subtle body than the physical. This gives 5 component parts of man's nature. Then we have the inner man, the soul or unit, the spark in the flame, and lastly the flame, the universal spirit. In this discussion use simple illustrations and try to avoid the use of any sanskrit terms. Make the whole thing as simple as possible.

REFERENCES.

Septenary Man (Anderson). *Key to Theosophy. Ocean of Theosophy.*

THE INFLUENCE OF THEOSOPHY ON MODERN THOUGHT.

The treatment of this subject will depend largely upon individual reading and experience, but we may instance the increasing religious tolerance in the world, the World's Parliament of Religions, the increasing number of newspaper articles on Theosophy, the advance which science is making in investigating the finer forces of nature. Everywhere men's minds are broadening and breaking free from old dogmas.

THEOSOPHICAL NEWS AND WORK.

THE INTERNATIONAL BROTHERHOOD LEAGUE.
LOTUS HOME.

To describe the life at LOTUS HOME and the many interesting happenings since its opening, July 5th, would require a large volume and it would be impossible to do justice to the subject in a short monthly account such as this. Those who desire more frequent and fuller accounts should subscribe to the *Theosophical News*, 24 Mount Vernon St., Boston, Mass., published weekly, which has made a special feature of news from the HOME and has also given some excellent illustrations.

It has been most interesting to watch the progress of the work and development of the children. And I think the Home has proved to be a training school for all the grown-ups who have stayed there. In fact unless all had worked together, as one family, it would have been impossible to have carried on the work. Most of the financial aid has come from outside the T. S. A., and many are becoming interested in the work of the International Brotherhood League. Dr. Knopf, of the Bellevue Hospital, wished to give a surprise to the children and made arrangements for all of them to meet him at a shoe store and get new shoes, but on finding that they were already supplied with shoes he gave his check for \$50.00 towards the general expenses. The other day, in the business part of the city, one of the patrons headed a subscription list with \$10.00 and in a very short time \$100.00 was collected from business men. The preliminary work at the Home was naturally very heavy, much had to be done to get the house into running order, but some of our friends, especially Mr. and Mrs. Stern and Col. Harney, took such an interest in the work and rendered such valuable assistance that the initial difficulties were quickly surmounted.

I will attempt here to give a short description of the usual happenings of a day. Of course it would be impossible to carry on work of this kind without discipline. Mrs. E. C. Mayer, the superintendent of the children's work, is well supported by Miss A. M. Stabler and Miss Margaret Lloyd, and also receives most valuable assistance from the Rev. W. Williams who has been gazetted to the position of "General," and from W. H. Peaslee, with the title of "Sergeant."

6 A.M. Sergeant Peaslee raises the trap-door of the attic—of which we will speak later—and tells the children to get up; the children are on the next floor below, and usually they are already awake and frisky, and he has often to caution them against making so much noise with the words "Children, make less noise." The attic commands a good view of the stairway, so he can see that the children go down quietly.

6.30 A.M. Breakfast has been made ready by the invaluable Mrs. Scully, the bell is rung which is also a signal to the other grown-ups to awake. The children fall into line and then march into the dining room singing: "Do you know the muffin-man, the muffin man, the muffin man.—Do you know the muffin man that lives in Drury Lane?" or some other little song. But the "muffin man" has become one of the Lotus Home mantrams and those of our readers who do not know it we would seriously advise to learn it at the earliest opportunity. It is a great harmonizer and has the effect of bringing everyone into line who sings it or in many cases even hears it. It is a pity its efficacy in this direction was not known in the early days of the Society or many a crisis might have been averted, but *verbum sap*.

After breakfast the lamp brigade clean the lamps, the broom brigade sweep the piazza, the bed-making brigade make the beds, the bucket brigade pump water from the well, the others go out to play.

7 A.M. Bell rings for Grown-ups' breakfast. Besides those mentioned above who with Mr. H. Crooke form the Lotus Home staff proper, there are usually some visitors staying at the Home. Two of the older children wait upon the table. In fact the aim is not simply to give the children enjoyment but also to teach them something useful.

8.30 A.M. The bell rings for "Assembly." The Sergeant acting under the General's orders causes the Company to fall into line. He then puts them through some simple drill and then marches them to the beating of the drum to the flag-staff, on the top of which is a lighted lantern, hung there the evening before. The light is taken down and the "Stars and Stripes" hoisted in its place. This is done in silence and is a very impressive little ceremony. The children form a circle about the flag-pole and the two smallest children, "Pete" and "Lily," take it in turns to hoist the flag or lantern. The

daily hoisting of these symbols of freedom and light is not without its significance, and the sending out of loving thoughts to all the children of the world, which the children of the Home are taught to do is setting into motion currents of force that shall become one of the great factors in the liberation of humanity. The children then march into the school-room, a march being played on the piano by Mrs. Mayer. They form a circle around the large table and the music changes to the "Circle Song" which the children sing as they march around the table holding hands. The favorite song of the little ones is "Happy Little Sunbeams."

"Happy little sunbeams darting through the blue,
Even little sunbeams have a work to do.
Shining out our brightest, we with radiance clad,
Help to make the rainbow, make the great world glad.
Happy little sunbeams darting through the blue,
Even little sunbeams have a work to do."

Another favorite song begins as follows :

Tiny buds are we,
You can scarcely see
Our wee faces turning towards the sky ;
But our hearts are strong,
And the days are long,
And we'll grow to blossoms bye and bye.

After more singing the General gives the children a little talk or a short story, something instructive as well as interesting ; then another song, after which the children shut their eyes and keep absolutely still for about two minutes thinking about the little children all over the world and about the great White Bird who carries their loving wishes to all the little children and to Mrs. Tingley and everybody who loves children.

The little ones then have an hour's school, and during this time visits have been made to all the different people who live in the different countries in the world. The older children, in the meantime, attend to their various duties or play as the case may be. When the little ones' school hour is over the bigger children come into school. There is a sewing class and a singing class ; some of the children have very sweet and beautiful voices and it is a great treat to listen to them.

12 noon is the dinner hour and the bell rings for the children to wash their hands and faces and fall into line. Before each meal, after the children have taken their places, still standing, there is a moment's silence, so that everything may be done in perfect order. The afternoon is spent in various ways ; sometimes the children are taken for a walk or down to the river, where they take off shoes and stockings and go wading.

5 P. M. is supper time.

6 P. M. the bell rings for evening "Assembly" in the school room. Preliminary to this the children "fall in" and the "General," with the aid of "Sergeant" Peaslee, puts them through drill again, the "Stars and Stripes" are taken down and the lantern hoisted in their place, and the children then march into the school room. Here they again sing the Circle song and others, and then Miss Stabler talks to them. Each of the children has chosen a flower and has a flower name, and Miss Stabler has been telling the children all about the flowers, taking one each evening. Besides being flowers, each of the children has a note, and all together make a beautiful song ; they don't sing it aloud, but just sing it inside in their hearts, especially at night when they are fast asleep, and this song helps everybody in the world ; it helps those who are tired and makes little children happy and brings sweet dreams. All those, grown-ups as well, who come to LOTUS HOME have to take part in this song, and each new one adds one more note.

After the story the children sing again and then have their "silent moments," after which they sing a good-night song :

"When the children go to sleep,
Little stars their kind watch keep."

Then bedtime. I cannot describe what a beautiful and peaceful little gathering the evening "Assembly" is, or the sacred peace that seems to fill the hearts of all during the "silent moments." Everyone who has had the good fortune to be present at the "Assembly" says the same. What a power is locked up in the hearts of the little ones ! And it all can be liberated and set free for the service of humanity. To do this is true education, and only by doing this will the great problems of the world be solved.

Do not imagine from the above that the children are full blown little angels. They have their bad days and their good days, and their periods of naughtiness as well as of good behavior. But I do not think there has once been trouble at the "Assembly." The best side of the children always seems to come out then.

When the Home was opened it soon became a problem, where to find sleeping room for all the grown-ups. The General had his room and Mr. Crooke had his, and all the ladies were provided for. But no one had explored the attic; in fact, it was not suspected that there was more than just room enough to turn around in under the rafters. The only step ladder in the house was about four feet short of reaching to the trap door, but that was no obstacle, and great was the delight at discovering a large room in which eight or ten cots could be placed if necessary. That solved the problem of the men's sleeping quarters. The attic was cleaned, the four circular windows, one on each side of the room, were taken out, and in their place was put mosquito netting, thus making the coolest sleeping room in the house, and if any visitor goes and wishes to stay over night he can be provided with a cot in the attic. My own opinion is that those who can, but don't go there to spend a Sunday afternoon, which is visitors' day, are missing one of the great opportunities of their lives.

Every Sunday afternoon a meeting is held on the grounds under the auspices of the International Brotherhood League. The parents of the children come on that day and many of their friends and also many of the members of the T. S. A., so that there is usually quite a good audience. The speeches are all along the line of Brotherhood and much good work has been done in this way. At one of these meetings the children arranged a little surprise for Mr. and Mrs. Neresheimer, and prepared a little address for Mr. Neresheimer, and gave a bouquet of flowers to Mrs. Neresheimer. Afterwards during "Assembly," Mr. Neresheimer sang two songs for the children, "The beautiful Kingdom called Home" and "Where did you come from, Baby dear," which pleased the children immensely. Mr. Neresheimer, who has taken great interest in the work from the start, says he is amazed at the great success that has attended it, and that he would not have thought it possible that so much should have been done in so short a time. A. H. Spencer and H. T. Patterson were also present that afternoon and spoke at the meeting.

SPECTATOR.

FONTANELLE T. S., Iowa. A grand theosophical meeting was held by the Branch in the woods in one of the country districts on July 25th. There were between three and four hundred people present; in fact, the woods were full of them. We secured the attendance of the village band, which gave some good music. We also had some singing, and each of our members took some part in the proceedings, either giving a short talk or helping in some other way. Dr. McDermid gave a very interesting talk on "Brotherhood," which pleased the audience immensely. I would not have dreamed it possible three months ago that our members could have faced a large audience as they did yesterday. How little we know after all! Now we are invited to hold another meeting in the woods. The people are ripe for Theosophy all through the country and we will not fail them. We all feel so happy in the work.

JAMESTOWN T. S., N. Y., has had lectures and discussions during the past month on "Theosophy in Literature;" "The Judgment Day Here and Now;" "The Spiritual Man;" "Brotherhood."

TRI-MOUNT T. S., Boston, Mass., is very much alive and doing good work. The credit is largely due to the President of the Branch, who, at the opening formed a class for the study of the *Ocean of Theosophy*. This class was for non-members and ten attended. Of these, four have joined the Branch and we expect others to join after the vacation.

LYNN T. S., Mass., held two meetings in July and has now adjourned until September. Lectures have been given on "The Discovery of the Path" and "What is Practical Theosophy," by Nathan A. Bean. During the vacation the members will meet at one another's houses, so that the thread of work will not be entirely broken.

ROCHESTER T. S., N. Y. A library of nearly 100 books has been donated recently to the Branch. The meetings are well attended and an increasing interest is being manifested in the work, both by members and visitors.

CLINTON T. S., Iowa. We regret to announce the death of Bro. J. L. Charles Reh-woldt, who passed away on July 22d. He was one of our oldest members and the Branch will greatly miss him.

Sunday lectures in SAN FRANCISCO during June were as follows: 6th, "The Effacement of the Self," Dr. J. A. Anderson; 13th, "The Temple of the Living God," Edw. G. Merwin; 20th, "A Study in Dreams," Dr. George Daywalt; 27th, "Theosophy and Vicarious Atonement," Dr. J. A. Anderson.

On June 15 Mrs. S. A. Harris, president of AURORA T. S., in Oakland, Cal., concluded a month's trip to San José, Santa Cruz and adjacent points, and addressed many large and interested audiences.

Mrs. Mercie M. Thirds, late secretary P. C. T. C., is enjoying a visit at Santa Cruz.

The sphere of usefulness of the boxes for theosophical literature designed for use on steamers has been extended, and about a dozen of them are being put up in the large rooming-houses of the city, more of them also being placed on steamers.

A number of members are arranging to hold theosophical conversaziones weekly in their homes.

The following letter has been sent out to each of the Pacific Coast Branches :

DEAR COMRADE:—It is always of interest to know how other Branches are progressing, and it is thought that if a news letter be prepared for circulation among the Coast Branches it will prove a welcome addition to the news of the day. It is requested that each Branch secretary shall send in a brief report the first of each month, covering the work of the Branch during the preceding month. This should include titles of lectures or papers and names of speakers, subjects of Branch study and any other matters of interest. These reports will be consolidated by Secretary P. C. T. C. and the news sent to all Coast Branches.

Spokane T. S., has elected Miss Lockhart president and is reorganizing its work.

A. B. Clark writes from Los Angeles that Theosophists had been invited to present Theosophy to the Chautauqua Convention, at Santa Monica, in August. We are to have an entire afternoon set apart for our presentation. Mr. Clark lectured in Chautauqua Hall at Long Beach, on July 9th. H. A. Gibson also delivered an address and music was furnished by Misses Kate and Nellie Fuller, of Los Angeles T. S.

The P. C. T. C. has just sent out 250 letters to San Rafael people, calling their attention to Theosophy.

The work in San Francisco is in splendid shape, and all are kept busy.

The Coast has done well in increasing circulation of magazine *Theosophy*, but there is room for more subscribers. Fraternally,

AMOS J. JOHNSON, *Secretary P. C. T. C.*

LOS ANGELES T. S., Cal. Among the public lectures given Sundays, morning and evening have been the following : "The Power of Faith," by H. A. Gibson ; "Growth of the Inner Man," by L. Lester ; "Past, Present, and Future of Man," by Dr. G. F. Mohn ; "Our Idols," by Miss A. I. Wheeler ; "The Law of Liberty," H. A. Gibson ; "Cataclysms and Cyclones," by Mrs. L. E. Giese. All meetings have been well attended and there is no falling off in the work. We have many strangers come and they display much interest. A. B. Clark and H. A. Gibson spoke at the University Extension Camp, at Santa Monica, during the last week in July.

RIVERSIDE T. S., Cal. New members are coming in and much interest is being shown in the work. We are much encouraged and very hopeful.

PROMETHEUS T. S., Portland, Ore. Mrs. Mary A. Whitney has been corresponding with the prison authorities of the Washington State Penitentiary, at Walla Walla, and has received permission to send literature for distribution among the inmates.

KSHANTI T. S., Victoria, B. C. The following addresses were delivered on the Sunday evenings in July : 4th, "Capital Punishment," G. F. Jeanneret ; 11th, "Symbolism," W. H. Berridge ; 18th, "Death," F. C. Berridge ; 25th, "Reasons for Belief in Rebirth," W. Stewart.

SPOKANE T. S., Wash., is building up. We are adding new members and new interest is being shown on all sides. At present we are holding our meetings at room 14 Shurwood Block, Riverside Ave. We have elected Miss Alice Lockheart for our President, Mrs. White having resigned because of ill health ; Mrs. Judge Dunning is Vice-President ; Mrs. Bishop still continues as Secretary and Treasurer. Any member of the Theosophical Society visiting Spokane can find the Secretary by calling at the Grand Hotel.

VEDANTA T. S., Omaha, Neb. Sunday afternoon lectures during July were as follows : "Consciousness and Conscience," by Louis A. Storck ; "Cremation," by Walter Breen ; "What is Truth ?" by Dr. Andrew Crawford ; "Alchemy and Rosicrucianism," by Martin S. McCarthy. We are keeping up our meetings in spite of the hot weather, fully understanding from past experience how much added effort is necessary to overcome the inertia engendered by resting on our oars. The outlook seems very favor-

able, and I fully believe that Vedanta will make a better showing this Fall and Winter than ever before. We are beginning to realize the advantage of system and, better yet, seem to be getting into closer touch with the real power of the movement. We try to make Brotherhood our keynote, and such course can surely have but one result.

CENTRO TEOSOFICO DE VENEZUELA, Caracas, Venezuela, sends in a report of the excellent work done. The meetings are kept up regularly and are well attended. A project is on foot to publish a magazine in Spanish, and so make possible a wider spreading of Theosophical ideas among the Spanish speaking peoples.

We regret to have to announce the death on August 13th of one of our eminently distinguished members, Prince Pon Kwang Soh, ex-Minister of Corea to the U. S. A. Some of our members will remember the "Corean Stories" which he contributed to *The Path*, Vol. VIII. Prince Eui Wah and Prince Min and several Corean students attended the funeral ceremonies, which were conducted by Mr. G. M. Coffin, President of the Blavatsky Branch. The body was cremated.

WHITE LOTUS T. S., New York, has kept up the regular monthly Brotherhood Suppers since their inauguration by H. T. Patterson about two years ago. Invitations are freely distributed and many respond. The plan on which the suppers are carried on is that coffee and cake are served, each one being expected to pay 10 cents, but those who cannot afford this amount do not have to pay. Every one present has the privilege of speaking, the time allotted to each being according to the number present, 3, 5, 10, or 15 minutes. A subject is chosen beforehand usually bearing upon Brotherhood and practical daily life.

At the meeting on August 3d about fifty people were present. Mr. Joseph Klein, President of the Branch, was chairman. Mr. Patterson attended for the first time since his return from the Crusade, and much pleasure was expressed at seeing him again. The subject of discussion, "The Social Problems," was well handled, some excellent five-minute speeches being made. Besides the speeches, music and recitations contributed to the enjoyment of the evening.

On October 17 and 18, 1897, at NASHVILLE, Tenn., there will be a grand gathering of Theosophists from all over the country. These days have been set apart by the administration of the "Tennessee Centennial and International Exposition" as "Theosophists' Days."

There is a large auditorium on the Centennial grounds, with a seating capacity of six thousand, which will be at the disposal of the society during the morning of each day. It is hoped that Mrs. Katherine A. Tingley and Mr. E. T. Hargrove will take part in the exercises, besides many other speakers prominent in the theosophical movement.

It is desired that as many Branches be represented as possible.

Members desiring further information will please address

JNO. B. LONGMAN, Chairman Tenn. Cent. Theos. Com., Nashville, Tenn.

SWEDEN.

The first annual convention of the newly organized T. S. in E. (Sweden) took place in Stockholm, on May 27th and 28th. All the Branches throughout Sweden and Norway sent delegates, and the proceedings throughout were characterized by the greatest harmony and solidarity. Two messages were received from New York, as follows:

"I am with you in spirit."

KATHERINE A. TINGLEY.

"America sends her hearty greetings to your Convention."

HARGROVE.

Dr. G. Zander, the President, occupied the chair, and in his presidential address gave the history of the formation of the Society.

Great preparations have been made for the Annual Convention of the Theosophical Society, in Europe, which is also to be held at Stockholm on August 8th and 9th. Arrangements have been made for half rates on the railroads, and a large attendance of members is expected.

HOLLAND.

The work is going on very actively here; sympathy is found especially among the laboring classes.

A new and very promising Centre has been established at Rotterdam, by our valiant Home-Crusader, Bro. Meng. Mme. de Neufville has done excellent work in delivering

a series of beautiful lectures on Wagner's Parsifal, at Amsterdam, Arnhem and Haarlem. They have awakened a great deal of interest also among musicians.

On July 20th, we held our Annual Convention at Bloemendaall, near Haarlem, in the midst of a wood. The morning was taken up with the business part. All officers were re-elected. Bro. Goud was chosen Delegate to the European Convention at Stockholm. In the afternoon the whole party set out for a walk through the woods. Music was given by our Theosophical Choir, and the day ended by a fraternal meal under the trees. The whole meeting was characterized by a happy feeling of brotherly affection and simplicity.

B. JASINK.

GERMANY.

The lodges in GERMANY have done good work this winter, and the following facts show to some extent the results of their activity. In LEIPZIG the members have been working earnestly, pamphlets printed and distributed, and meetings held regularly. The president particularly has showed much self-sacrifice in fulfilling his duties. In BRES-LAU, the work has been difficult, there being many obstacles to overcome, but the members have not lost courage and are working earnestly.

Good work is being done in NÜRNBERG, and it is expected that a Lodge will soon be organized in this city.

The news from HAMBURG is encouraging, and the efforts of a single member there have resulted in the formation of a lodge called the LOTOSBLÜTHE. Meetings are held regularly.

The GOLDREIF Lodge, BERLIN, holds meetings regularly. The winter was spent in studying "The Ocean of Theosophy." The meetings were then mostly confined to members, the attendance of guests not being expected. This study has borne good fruit and the members have become better acquainted with the philosophy. After finishing this book original lectures were given by members and guests cordially invited to be present. The meetings were well attended, often more guests than members being present; after the lecture a lively discussion has followed. Guests have come and gone, but some have become regular visitors. The president looks confidently towards success in active outside work.

THEOSOPHICAL SOCIETY IN AUSTRALIA (N. S. W.)

On June 12th the Central Lodge held its annual general meeting. The Hon. Sec., Bro. Strafford, read a satisfactory report of the year's activities, and reported meetings and classes as keeping up to their average attendance.

The retiring Pres., Mrs. E. Minchen proposed Mr. C. Marshall for the office, who was unanimously elected. The other offices were filled as follows:—Mr. C. B. Hilliard, Vice-Pres.; Mr. E. W. Minchen, Hon. Sec.; Mr. E. J. Redman, Treas.; Mrs. M. A. Minchen, Librarian, and Mr. F. Strafford, and Mrs. E. I. Willans, Councillors. Mr. A. A. Smith, and the secretary were deputed to manage the musical program at the lodge meetings.

The Harmony Lodge invited members from the other lodges to be present on June 27, to witness the presentation of an illuminated address from the members of the Harmony Lodge and A. T. Staff to Bro. E. J. Williams, their V. P., and his wife, at whose house the Harmony Lodge meetings are held, on the celebration of their silver wedding day. Speeches and songs followed, and the remembrance of the happy evening spent will linger long in the memories of those present. The lodge's Sunday and Tuesday meetings are well attended.

The Theosophical Society in Australia (N. S. W. Division), and the Central Lodge intend moving shortly into more central and commodious premises. The inauguration of "Free Discussion" meetings on Sunday evenings has resulted in an increased attendance, and more room is necessary for growth. Members are being steadily and constantly attracted to the Society, and all the signs point to an increased activity in the immediate future.

The Home Crusade gave a musical and conversational evening on July 7th, in aid of the Brotherhood Supper Fund. An attractive musical program was arranged by Bro. Smith, and the manager of the Home Crusade has every reason to be satisfied with the result of the evening.

The Harmony Lodge gave its first "propaganda meeting," on May 12th, in the Newtown Town Hall. Mr. E. A. Williams, Vice Prest. of the Harmony Lodge, took the chair. A letter of apology was read from the member of Parliament for the district regretting that he was unable to be present. The Mayor and his family, and many of the

aldermen were there by invitation, and the former has since expressed himself as much interested in Theosophy.

The President of the T. S. in Australia was invited to open the meeting and gave a general address on Theosophy. Mr. H. Daniell, spoke on the "Trend of Modern Thought," Mr. E. Williams, on "Reincarnation," and Mr. H. R. Daniell, President Harmony Lodge, on the "Perfectibility of Man."

The local paper has since opened its columns to short articles on Theosophy, and gave over a column report of the meeting and speeches. One of our national representatives has been doing splendid work in writing round to the secretaries of the school of arts in each country town in N. S. W., offering to supply a "Key to Theosophy" to each lending library that does not already possess one. All have expressed their willingness to accept the work. The same member has also offered to supply the best six Masonic libraries with Dr. Buck's "Mystic Masonry," etc., and so work goes on and the teachings are more widely spread daily.

NEW ZEALAND ACTIVITIES.

The Waitemata Centre have at last arranged to occupy the Tailoress Hall, corner of Cook and Hobson Streets, on Sunday evenings, taking possession on the 11th of July, when Mrs. Cooper, F. T. S., will speak. The plan resolved on at these meetings is for one member to speak for fifteen or twenty minutes on the subject set apart for the evening, then several other members follow with short papers or speeches occupying from five to ten minutes each, then follow questions and discussions in which both members and visitors join. The Thursday meetings are to be continued at the Headquarters, Marine Chambers, where the same plan is adopted and is found to answer admirably. On Thursday last, July 1st, Mrs. St. Clair gave an able paper on "Dreams," and was followed by a well-written paper by Mrs. Eviit, and a reading on the same subject by Mrs. Davy and Mrs. Hazard, which led to a long and interesting discussion.

The *Secret Doctrine* class on Tuesday evenings, fortnightly, continues to be well attended, and members are all showing anxiety to work harmoniously for the good of the cause.

The Rev. S. J. Neill, of the Thames, not content with the work in the two Centres there has promised the Waitemata Centre to come up and speak occasionally at their meetings and to contribute papers at regular intervals.

The Thames Centre and the Katherine A. Tingley Centre (Thames), continue both active and very harmonious, and show signs of extended usefulness in the near future. Bro. S. J. Neill's Sunday evening lectures in St. George's Hall, continue to create an interest in Theosophy.

Another Lotus Circle, for boys, has been started by Mrs. Neill. The first Lotus Circle meets every Monday, and has a good attendance. The new one has started well, and will meet weekly. The local papers give excellent reports of meetings, and especially of Rev. S. J. Neill's Sunday lectures.

FANNIE ST. CLAIR, F. T. S., Corresponding Sec. T. S., in Aus., (N. Z.)

KATHERINE A. TINGLEY BRANCH,
HALIFAX, ENG., August 4, 1897. }

DEAR FORUM:—I was on the point of writing in the last week of July, when it came to me to wait till convention was over and find what effect that would have on my letter. I returned from Liverpool yester-night, and am punctually taking up what I postponed. It is impossible for me to express the tremendous difference there is between a convention at which Mrs. Tingley is present and one from which she is absent. The Liverpool friends were cordially incarnate—the hand-clasps of brothers from all parts of England and Dublin spoke of hearts unchilled and enthusiasm unquenched, but the Leader was missing. The electric thrill, the Force, were wanting.

On my return I find that my friends—the workmen—have fixed on Sunday next to meet me and hear more of Theosophy. This time they are coming to me, and we are holding our little meeting in one of our fields, where birds will be our choir and the trees and clouds our roof tree.

Who shall say whether or no the work is prospering? Not a word is mine; but what we can do, that we are doing, and it is summer, and hope is the harvest eternal of the sowing that never ceases. Talks by the wayside, words of comfort to those who mourn, pamphlets, etc., dropped wherever a vacant-eyed man is within sight, letters many, books lent and given, and, above all, *constant thoughts*—these are our activities now that our Branch meetings are suspended on account of summer weather.

With best wishes, yours fraternally,

L. W. F., Sec.

BUREAU FOR BRANCH EXTENSION, T. S. A.

To All Members of the Theosophical Society in America :

The rapid growth of the Movement and the new lines of activity opening out make it necessary that a better system should be adopted in several departments of work, more especially in the methods of Theosophic propaganda and in visiting the Branches by public lecturers ; this work having been done formerly almost entirely by workers who have had to act on their own responsibility and without adequate directions from Headquarters, considerable confusion has resulted. The lecturers, acting independently and following different methods, have given conflicting directions to Branches in the matter of study-classes, propaganda, etc., causing much perplexity to local workers and often retarding the growth and progress of new and inexperienced centres.

It is most important that lecturers should act in concert under experienced directions, so that all may be kept in touch with Headquarters, share the general spirit of the movement, and work on a systematic basis. Great results would follow. Branches can be started in districts where Theosophy is not yet known, and newly-formed Branches can be given support and encouragement. I have therefore suggested Mr. James M. Pryse as the Superintendent of the Propaganda Bureau, which I recommend to be established not later than the 27th of July. No one is better fitted to perform the work than Mr. Pryse, who is one of the oldest members of the Society and has worked directly under H. P. H. and W. Q. J. Mr. Pryse is acquainted with the methods of work and familiar with all sections of the U. S. A. This makes him peculiarly qualified to fill the position.

KATHERINE A. TINGLEY.

THEOSOPHICAL SOCIETY IN AMERICA

E. T. HARGROVE, PRESIDENT.

144 Madison Avenue,

NEW YORK, July 27, 1897.

Following the suggestion of Mrs. Katherine A. Tingley, a "Bureau for Branch Extension, T. S. A.," has been established by the Executive Committee, and Mr. James M. Pryse appointed Superintendent, under Article VI of the Constitution T. S. A. Its work shall be (a) to unify the work of the existing States Committees, and to create new Committees when found advisable owing to the growth of the Society ; (b) to systematize the lecturing propaganda, forming Branches in sections of the country where Theosophy has not yet gained a footing, and sustaining new Branches until they are placed on a permanent and self sustaining basis.

It is earnestly requested that all the several Committees, lecturers and other workers give their cordial support to this Bureau, that this important work may be thoroughly systematized, and Theosophical propaganda be extended and made more effective.

E. AUG. NERESHEIMER,

Acting President T. S. A.

BROTHERHOOD FUND.

The official report of the Annual Convention of the T. S. A., 1897, is now in the hands of every member and together with it were sent the new Brotherhood Fund boxes and a leaflet which we print below :—

"It is well known that however earnest may be the wish to help struggling humanity to higher planes it is necessary, in order that such sympathy may be turned to effect, to apply what are called practical measures. This means the writing and posting of letters, the publishing and circulation of literature, traveling about and lecturing, hiring of halls and advertising, and establishing branches and working centres.

All these things are done by and through the Theosophical Organization, every member of which should be glad to take a part in supplying the financial assistance necessary to such purposes. Now as the fixed dues of our Society are merely nominal and in fact never equal the expenses, dependence must be had upon donations. Therefore, as most of us can best spare our money in the way of daily contributions of small amounts, and knowing the great value of simultaneous effort and thought, and what considerable sums may thus be gathered when a large number of people participate, you are asked to accept the enclosed Brotherhood Box and to put into it once a day such coin as you can afford, the aggregate to be forwarded on the 13th day of each month to the Treasurer, E. Aug. Neresheimer, 20 Maiden Lane, New York.

Among the objects presently in sight to which the Brotherhood Fund will be applied are the sending of delegates to the European Convention, and to the Tennessee Exposition, the special work in India, and probably, by next Fall, a second Crusade in the interests of Truth, Light and Liberation for Discouraged Humanity.

In general the Fund will be used for the furtherance of a knowledge of Theosophy,

and particularly the inculcation of the precepts and practices of the Law of Universal Brotherhood. The manner of its distribution is to be directed by the Committee appointed for that purpose at the Convention of 1897 and named below "

J. D. BUCK. E. T. HARGROVE.
 J. A. ANDERSON. E. A. NERESHEIMER.
 A. A. PURMAN. F. M. PIERCE.
 A. H. SPENCER.

It should be clearly understood that the Brotherhood Fund is quite distinct from the International Brotherhood League. The latter was not inaugurated until some time after the convention in April last when the Fund was started. All members should carefully read the Convention Report so that there may be no confusion in their minds in regard to these activities and also so as to avoid causing confusion at headquarters.

DONATIONS TO T. S. A.

Received per George E. Harter the sum of \$50.00, towards support of T. S. A.

July 26th, 1897.

E. AUG. NERESHEIMER,
Treasurer.

IMPORTANT NOTICE.

Professional lecturers on Theosophy are now making the rounds in this country and under the guise of promoting the interests of the movement invite our Branches to cooperate with them. An advance agent of these lecturers who has recently been in Toronto, Rochester and other places has been writing to and calling upon the Presidents and members of the Branches making the statement that the other Branches of the Theosophical Society in America throughout the country have been working with them. This is an unwarranted misrepresentation and falsehood and is calculated to mislead the public and injure the T. S. in A.

Members are hereby advised that one of the aims of these lecturers is to secure the well organized assistance of the T. S. in A. towards the financial success of their enterprise, and they should when thus approached, stand firm and not be allured by representations of false peace. The activities here alluded to are not in accord with the spirit of the movement, they only divert the forces from the centres which our T. S. in A. organization is trying to build up through brotherly love on the example and under the wise guidance of Wm. Q. Judge and continued under our present leader Katherine A. Tingley. It should be borne in mind that the branches of the T. S. in A. are connected together like the beads on a string; great work is before them and no influence should be permitted to enter which may distract from the unity that now exists.

If any one is in doubt in regard to this matter reference may be made to the report of the Convention of April, 1897, which will give each an opportunity of deciding for himself on the principles which have always been followed in the conduct of the T. S. in A.

E. AUG. NERESHEIMER, *Vice-President T. S. in A.*

THE FORUM TO BE DISCONTINUED.

NEW YORK, August 22, 1897.

To the Members of the Executive Committee, T. S. A.

DEAR SIRS: In view of the rapid increase in circulation of the magazine *Theosophy* and the *Theosophical News*, and their widespread circulation among our members, it would appear that the FORUM has been therein superseded to the extent that the latter publication may be entirely dispensed with. Hence it is proposed to discontinue the FORUM and to incorporate into the magazine *Theosophy* the department of "Questions and Answers" heretofore conducted in the FORUM, and to have published in the *Theosophical News* all those items of activities which have also heretofore appeared in the FORUM.

E. AUG. NERESHEIMER, *Vice-President T. S. in A.*

The above resolution has been adopted by the Executive Committee and the members are hereby informed that the FORUM will henceforth be discontinued. The members of the T. S. in A. will doubtless feel gratified by this change, which will render more efficient the other Theosophical publications while lessening the expense to the general T. S. in A. fund.

E. AUG. NERESHEIMER, *Vice-President T. S. in A.*

NEW SERIES: VOL. 3, No. 5—FEBRUARY, 1898.

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 the Hotel St. Andrew, 72d street and 1 Boulevard, New York City.

A. H. SPENCER, Acting 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, Hotel St. Andrew, 72d Street and Boulevard, New York City.**

Entered as second-class matter at New York, N. Y., Post-office, July 25, 1895.

Issued monthly. Sent directly to each member. No losses by mail supplied.

OFFICIAL NOTICE

TO THE BRANCHES AND MEMBERS OF THE THEOSOPHICAL SOCIETY
IN AMERICA.

The Fourth Annual Convention of the Society which met at Handel Hall, Chicago, on February 18th, came to an abrupt conclusion. A brief memorandum of the circumstances, with other papers, follows.

Endeavor was made, in accordance with an elaborate and carefully prearranged plan to annul the Constitution of the Society and convert it into a literary annex to a new Society, established by Mrs. Tingley, and of which she was to be for life the sole director and source of authority.

Members need not be reminded that before our Constitution can be changed it is necessary to file the proposed amendments with the President of the Society not less than three months before the Convention, and that these amendments must be printed and sent to the Branches at least two months before Convention. Also that the amendments, in order to be effective, must receive the affirmative vote of not less than two-thirds of all delegates present and voting. Neither of these conditions was complied with. The

Lending Library
of the New York Branch
The Theosophical Society
P. O. Box, 64, Station O. New York

Digitized by Google

Branches were not notified, and there was no ascertainment of the number of delegates voting on either side. The illegality of the action taken made it null and void and left those delegates and members who disapproved of it, no other course than to hold their own meeting, whereat was discussed the best plan of procedure for the future. It was unanimously agreed to continue the T. S. A. as at present constituted. The Executive Committee of the T. S. A. being vested with the government of the Society between Conventions, and having power to fill vacancies, proceeded to complete its membership by electing members to succeed those who had vacated their positions that morning; and then elected Mr. A. H. Spencer Vice-President and Treasurer of the Society, the officer previously acting as Treasurer having likewise abrogated his position, while there had been a vacancy in the Vice-Presidency since September, 1897.

It was decided by the Executive Committee to at once advise the members and the Branches of the action taken, by sending them copies of the minutes of the meeting, including certain important resolutions passed at that meeting, together with such other papers and information as would enable the members and Branches to consider the present situation intelligently.

It is proposed to maintain the organization according to the plans outlined and established by the Constitution, to re-issue *The Theosophical Forum* and to continue the legitimate activities of the T. S. A. in an orderly and lawful manner.

Your co-operation and support in carrying on the work of the Society are earnestly invited. Please send your full name and address to the Vice-President. Secretaries of Branches are requested to send the Vice-President a full list of the names and addresses of the members of their Branches.

(Signed) A. H. SPENCER,
Vice-President and Acting President,

On behalf of: J. D. BUCK,
A. P. BUCHMAN,
GEORGE M. COFFIN,
GEORGE E. HARTER,
WILLIAM LUDLOW,
WILLIAM MAIN,
Executive Committee.

February 25th, 1898.

Temporary Headquarters of the Theosophical Society in America,
Hotel St. Andrew, 72d St. and Boulevard, New York City, N. Y.

MEMORANDUM OF PROCEEDINGS OF CONVENTION AT HANDEL HALL,
CHICAGO, FEBRUARY 18TH, 1898.

The Convention was called to order at Handel Hall, Chicago, on February 18th, 1898, at 10.00 A. M. by President Neresheimer.

Mrs. Tingley was invited to a seat on the platform and made a brief address advocating peace and harmony.

Dr. Anderson was nominated temporary Chairman and elected without opposition.

Messrs. Page and Fussell were appointed Secretaries.

The roll of the Branches and Delegates was called and a Committee on credentials was appointed.

Mr. A. A. Purman was elected Permanent Chairman without opposition.

It was resolved that the order of business should be the same as that at the Convention of 1895.

A Committee of 13 on Resolutions was appointed with Mr. I. L. Harris as its Chairman, with power to add to its number.

Mr. Harris called his Committee together in the ante-room and the Convention continued its session without other event than a motion by one of the members to adjourn. The Chairman ruled him out of order and requested all delegates to remain in the Hall.

After a long wait it was announced from the platform that matters of importance were under consideration by the Committee on Resolutions and that they desired to add to their number. The names of some 30 or more persons, some of whom were not delegates, were then called. They responded and passed into the ante-room.

After another long wait the Committee on Resolutions returned, and the Chairman announced that certain resolutions had been under consideration which the Committee had unanimously voted to submit to the Convention. The Chairman of the Committee then read a series of resolutions, a "proclamation" by Mrs. Tingley and other papers purporting to be the Constitutions of "Universal Brotherhood" and of the "Theosophical Society in America" as a literary department thereof. He then moved the adoption of the resolutions and constitutions, and at once moved the previous question, thus cutting off all discussion. Several members and delegates rose with protests, objections and points of order and demanded a hearing, but the Chairman of the Convention refused to entertain them and immediately put the question to *viva voce* vote. The call for "ayes" was loudly responded to as was also the call for "nays,"

but the Chairman declared the question carried without any attempt being made to count or even estimate the vote.

Mrs. Tingley then announced that it was her "will and pleasure" to appoint Mr. Neresheimer as President of the T. S. in A.

A motion to adjourn was at once put and declared carried in the same way.

As the members were leaving, Dr. Anderson again called the meeting to order, and Mrs. Tingley made another address. She was respectfully listened to, but when several delegates rose to ask a hearing in turn, they were greeted with jeers and shouts of "No" and their voices were further drowned by a loud symphony on the organ.

Subsequent meetings were held in the Convention Hall on the following day, but these were conducted by those who had participated in the endeavor to absorb the Society into the new organization and possessed little interest other than curiosity to those who remained steadfast to the Constitution of the T. S. in A.

[The following are as nearly as possibly exact reproductions, as to style of type and so forth, of the printed copy of the Resolutions, Proclamation and Constitutions, which were read at Handel Hall, and which are referred to in the foregoing Memorandum of Proceedings.]

(COPY OF TITLE PAGE.)

RESOLUTIONS
PREAMBLE AND CONSTITUTION
OF THE
UNIVERSAL
BROTHERHOOD.

PROCLAMATION TO THE MEMBERS OF THE THEOSOPHICAL
SOCIETY IN AMERICA

BY KATHERINE A. TINGLEY.

CONSTITUTION OF THE THEOSOPHICAL SOCIETY
IN AMERICA.

Adopted by the Convention held in Chicago, February 18th, 1898.

(COPY.)

RESOLUTIONS.

WHEREAS, The Theosophical Society, founded by H. P. Blavatsky, in 1875, has passed through various phases and changes incident to its growth, and which were necessary in order to give its teachings proper expression.

And as H. P. Blavatsky prepared the ground for the reception of the foundations of the Temple,

And as William Q. Judge built thereon strong and lasting foundations,

Now it has become the arduous, but glorious, duty of their successor, Katherine A. Tingley, to *build* and make *visible* to the *world* the *superstructure* of the "Great Spiritual Temple of Truth."

WHEREAS, The reorganization effected at Boston, in 1895, and followed by organizations of Theosophists throughout the world, was necessary at *that time*, owing to conditions then existing. It is *now apparant* that we have *outgrown* the present form of organization, and that it becomes necessary for the *life* of the movement that it should be given a broader and more universal vehicle for its proper expression, and that in order to effect this a federation of all the branches in the world is essential.

WHEREAS, This Convention recognizing that the great development of the Movement during the past two years is almost entirely due to the wise leadership of Katherine A. Tingley, and particularly to the efforts of the Crusade around the world which she originated and carried to a successful termination.

THAT the work thus accomplished has broadened the lines and immensely increased the possibilities for the future and our responsibilities in connection therewith.

THAT the wise plans laid down and carried into execution by Katherine A. Tingley, aided by those who loyally followed her suggestions, have raised Theosophy above suspicion and ridicule and a subject understood only by a few, and has made it popular, and it is now favorably received throughout the world.

THEREFORE be it known that this Convention stands ready to adopt and carry into effect such suggestions as in the opinion of Katherine A. Tingley are for the best interests of the Cause.

The Theosophical Society in America has identified with it a *superb* literature relating to Theosophical philosophy by means of which all who have heard the broad message of Brotherhood can study more closely the subjects connected therewith and bearing thereon, and by reason of which it has become the recognized channel throughout the world for the distribution of such literature.

IT IS PROPOSED that a literary staff shall be established in connection with the Theosophical Society in America to better adapt the literature already existing to the needs of the times, and thus gradually build up a great world library in which shall be gathered ancient and modern literature of value to the highest interests of the human race.

WHEREAS, an organization known as UNIVERSAL BROTHERHOOD has been formed by Katherine A. Tingley, with the following declaration and purposes:

First. "We, the undersigned, in order to form a Universal Brotherhood, do ordain and established this constitution for the benefit of the people of the earth and all creatures."

Second. "This organization declares that brotherhood is a fact in nature."

Third. "The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the lives of humanity."

Fourth. "The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man."

AND AS THE CONSTITUTION of this organization provides for the carrying on of this great movement on the broadest possible lines of UNIVERSAL BROTHERHOOD.

AND BY THE ADOPTION of this constitution the difficulties and dangers existing at this time, and all future times, will be largely overcome, and tend to make our organization an invincible stronghold against future attacks from within and from without.

AND THIS PLAN having been originated by Katherine A. Tingley, and being in conformity with the idea expressed by her illustrious predecessors, H. P. Blavatsky and William Q. Judge, the convention would be failing in its duty if it does not unhesitatingly adopt this plan.

Now, therefore, be it

Resolved, that we, the delegates and representatives of all branches of the Theosophical Society of America now in convention assembled, and having full power to act on their behalf, hereby declare that we fully and unequivocally adopt and accept the plan hereby presented by the recognized Leader of the Theosophical movement, and the Outer Head of the Esoteric School, Katherine A. Tingley, as being necessary to unite at the beginning of this great cycle all departments of Theosophical work in one organization, and under the direction of one Leader and Official Head, Katherine A. Tingley.

Resolved, That the administration of the affairs of the Theosophical Society in America shall in future be under the constitution of Universal Brotherhood, which it hereby accepts and adopts. It also accepts as its Leader and Official Head, Katherine A. Tingley and her duly appointed successors.

Resolved, That new charters and diplomas shall be issued to all branches and members of the Theosophical Society in America, as provided in the Constitution of Universal Brotherhood.

Resolved, That all books of record, records, archives and property, excepting money belonging to us as the Theosophical Society in America, be and are hereby turned over to and declared to belong to UNIVERSAL BROTHERHOOD, their custodian to be Katherine A. Tingley.

Resolved, That all monies and funds now in hand, belonging to the Theosophical Society in America, shall continue to belong to it as the Literary Department of UNIVERSAL BROTHERHOOD.

PROCLAMATION.

TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY OF AMERICA, IN
CONVENTION ASSEMBLED.

February 18, 1898.

FELLOW COMRADES:

At the beginning of this new cycle, an important epoch in the history of our Movement. I take the opportunity of presenting to you the outline of the plan in connection with our future work.

Before I became publicly identified with the Theosophical Movement, the plan which I now bring before you was well defined in conversation with Mr. Judge. ?

Those who have the real interest of humanity at heart, and who have been behind this Movement from its inception, protecting its interests, have plans well outlined in connection therewith, for years to come. In this great scheme of work, each one chosen to carry it on in the world, has certain definite things to do in furthering its interests, during his or her lifetime. The complete development of such plans, however, is limited by the attitude of the members. Every time any one is unfaithful and the whole Society consequently disturbed and shocked, the work is correspondingly retarded. Every day it has become more apparent that for the best interests of this work we require an organization which shall stand as an invincible stronghold against the storms which constantly beat around it. No one will question the fact that our experience in the past emphasizes the need of this step being taken. !

According to an eminent authority, "the noblest title of the Theosophical Society is the BROTHERHOOD OF HUMANITY." If members fail to realize this, then, to quote the words of the same authority, "they need not undertake the task" of trying to make practicable a Universal Brotherhood. In an "Important letter" published in *Lucifer*, words emanating from the same source as those quoted above, are worthy of attention in this same connection. "Perish rather the Theosophical Society . . . than that we should permit it to become no better than an Academy of Magic and a Hall of Occultism." I would also draw particular attention to the following words:

"The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. . . . They *have* to prove both destructive and constructive . . . constructions of new institutions of a genuine, practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the *planetary spirits*, the only spirits we believe in. Phenomenal elements previously unthought of, undreamed of, will soon begin manifesting themselves day by day with constantly augmented force and disclose at last the secrets of their mysterious workings."

The work of each messenger necessarily differs in many respects. H. P. B. attracted the attention of the world to the philosophy. W. Q. J. simplified the teaching and solidified the organization which she founded. And now it is my privilege and duty in carrying on that work so ably begun, to furnish an organization which shall be the "well made tool" by which the work can be carried forward into the next century on a grander scale than ever before, and adapted to the !

needs of the time—an organization which shall be, free, as far as possible, from the limitations hitherto existing, and which shall unify all branches of this great work:

I have, therefore, to announce that there has been established by me an organization called,

UNIVERSAL BROTHERHOOD
OR
THE BROTHERHOOD OF HUMANITY.

Through this organization, the Theosophical philosophy will be taught on the broadest possible basis. Students will be prepared to expound and illustrate the teachings, (hitherto understood and applied to a very large extent in a limited and metaphysical aspect only) in a way that they will be acceptable to the mass of the people and without raising prejudices which experience has shown to exist with regard to the many technical terms employed. Lecturers will be educated and familiarized with all subjects which tend to the advancement of the human race in every direction. In fact there will be no limit to the possibilities in future unless the limitations exist in our minds. In this organization the true interests of the work and workers are safeguarded.

I would also direct your attention to these words: "We have weightier matters than small societies to think about, yet the T. S. must not be neglected." In this plan which I am now presenting to you, these words have not been overlooked; "the T. S. has not been neglected." The Theosophical Society in America will form one of the most important departments of the UNIVERSAL BROTHERHOOD. Through it will be disseminated all literatures regarding the Theosophical philosophy. Books, giving detailed and definite knowledge for the student; pamphlets and leaflets, giving in a simple and readily understood form, the true philosophy of life to those who are thirsting and hungering for it. This work will be properly organized and given the attention which its importance deserves. A literary staff will be appointed, including all the able writers at present in the society, and some outside of it. Through their efforts as much as possible of our present literature will be amplified, and made more suitable for general distribution, and, indeed, all literature of any value or importance in this great work for UNIVERSAL BROTHERHOOD will also be introduced and distributed through the Theosophical Society in America. On this matter I have already formed some definite plans which I will submit later.

From what I have said, it can easily be seen that the importance of our future work cannot be overestimated.

By this means the Theosophical Society shall be known throughout the world, as the great channel through which may be obtained the necessary information on the subjects which the lecturers and exponents of the UNIVERSAL BROTHERHOOD shall arouse interest in. In this way those who have freed their minds from prejudice and wish to pursue closer study of the subjects treated of, will know where to turn for the information they desire.

This plan, as I have said, has been known to me for some time, but not until now could I give it out. This will explain why it is that the International Brotherhood League has been kept so long in a temporary form of organization. It now takes its fitting place as a department of practical humanitarian work in the UNIVERSAL BROTHERHOOD. Many of the existing temporary committees have achieved great success along the lines laid down, and are able to testify

to the importance of such work. Plans have been made for extending the work on a more permanent basis and on a more extensive scale.

It will be seen from all that I have said, that the great plan is complete in every respect. An opportunity is placed before all true workers in the Cause of Brotherhood to unite in accepting it and co-operating with me for the furtherance of our great Cause along the lines I have sketched. Each department—the Theosophical Society in America, and the International Brotherhood League—shall have its own officers, Executive Committee, and its own by-laws, by which its affairs shall be regulated and conducted, all under the Constitution of the Universal Brotherhood.

Students will remember that it was given out long ago that the public general exposition of Theosophy, along the lines hitherto followed, would cease. So that in laying these matters before you I am simply carrying out the scheme as it was intended from the beginning. If each department of the work is entered upon in the true spirit, and carried out on the lines suggested, it will be established on a more permanent basis than ever and go on increasing from year to year. If I could only show each one of you the living picture of our future work as it presents itself to me, its wonderful scope, immensity and purpose, I know it would evoke in each one of you unbounded enthusiasm. As it is, I think all will respond in their hearts and at least catch the fragrance of the true spirit which underlies all I have said. I might say here that some eminent Sanscrit scholars, with whom I came in contact while in India, will be ready to give their services and furnish to the West much that is of value in Eastern literature and which has been hitherto obscured.

In conclusion I call upon you all to awaken to the importance of this occasion. Let us enter the new time with all its possibilities, and by the step we shall overcome the difficulties that seek to obstruct our path.

It behooves us to be on our guard, for the making or marring of the future lies in our hands. The record we are to make to-day should be of a unique character. Let us in the spirit of true brotherly love unfurl the banner of peace to the world, and endeavor more than ever to make Theosophy, and all that it implies, a living power in the lives of men.

KATHERINE A. TINGLEY.

(COPY.)

PREAMBLE AND CONSTITUTION OF THE UNIVERSAL BROTHERHOOD.

We, the undersigned, in order to form a UNIVERSAL BROTHERHOOD, do ordain and establish this Constitution for the benefit of the people of the earth and all creatures :

ARTICLE I.

Sec. 1. The title of the organization shall be UNIVERSAL BROTHERHOOD, or THE BROTHERHOOD OF HUMANITY.

ARTICLE II.

Sec. 1. This organization declares that Brotherhood is a fact in nature.

Sec. 2. The principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Sec. 3. The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

ARTICLE III.

Sec. 1. This BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

Sec. 2. Organizations throughout the world adopting this constitution become integral parts of the BROTHERHOOD upon receipt of official notification of their acceptance as such. These organizations to be subject to whatever condition the authority of this BROTHERHOOD may impose.

Sec. 3. The central office of the BROTHERHOOD is situated in America.

ARTICLE IV.

Sec. 1. There shall be one supreme office in which shall reside paramount authority regarding all matters which concern the welfare of the BROTHERHOOD.

Sec. 2. The title of the person filling this office shall be Leader and Official Head.

Sec. 3. The Leader and Official Head of this organization is Katherine A. Tingley.

Sec. 4. The person filling this office shall serve for life or until her or his resignation.

Sec. 5. The person filling this office shall appoint her or his successor.

ARTICLE V.

Sec. 1. The Leader and Official Head shall be the Executive Officer of this BROTHERHOOD.

Sec. 2. The Leader and Official Head shall have the sole power to appoint all cabinet and general officers, superintendents and agents, and shall have the power of removing any or all of them at her or his discretion.

Sec. 3. The Leader and Official Head shall have power to declare the policy and direct the affairs of this BROTHERHOOD.

Sec. 4. The Leader and Official Head shall have the right to cancel or suspend the charter of any subordinate Lodge and shall also have the right to suspend or dissolve the membership of any person, when ever such action is in her or his opinion for the interest of the BROTHERHOOD.

ARTICLE VI.

Sec. 1. There shall be a Cabinet consisting of twelve members and the Leader and Official Head who is *ex-officio* member of the Cabinet.

Sec. 2. The duty of the twelve members of the Cabinet shall be to aid the Leader and Official Head in promulgating and establishing the measures and policies emanating from that office.

Sec. 3. The chairman of the Cabinet, together with four members thereof, shall constitute a quorum for the transaction of business.

ARTICLE VII.

Sec. 1. There shall be an Executive Committee of five, whose duty shall be to administer the affairs of the BROTHERHOOD under the general supervision of the Leader and the Official Head.

Sec. 2. Three members of this Committee shall constitute a quorum for the transaction of business.

Sec. 3. All official acts of this Committee are subject to the approval of the Leader and Official Head and are void and of no effect when disapproved by that officer.

ARTICLE VIII.

Sec. 1. Should any vacancy occur in the office of Leader and Official Head, the Cabinet shall have power and perform the duties of that office till the successor to that office takes possession of the same.

Sec. 2. The Leader and Official Head shall be the custodian of the archives of the BROTHERHOOD.

Sec. 3. The Leader and Official Head may appoint agents for any purpose and endow them with whatever power she or he may elect to delegate.

ARTICLE IX.

Sec. 1. There shall be a Treasurer whose duty shall be to receive and disburse all moneys as directed by the Finance Committee.

Sec. 2. There shall be a Finance Committee of three, whose duty shall be to raise and disburse money after consulting and obtaining the approval of the Leader and Official Head.

Sec. 3. The official acts of this committee are void and of no effect when disapproved by the Leader and Official Head.

ARTICLE X.

Sec. 1. Any person endorsing the principle purpose of this BROTHERHOOD, and whose application is signed by three members in good standing, may be received as a probationer, but shall not be an accepted member until a diploma is received from the Central Office.

Sec. 2. Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

Sec. 3. Applications for diplomas or charters shall be made to the chairman of the Executive Committee and shall not become effective until signed by that officer and countersigned by the Leader and Official Head.

Sec. 4. Three or more persons applying for membership, or who are already members, may apply for a charter to form a subordinate lodge.

Sec. 5. No person may be a member of two lodges at the same time.

ARTICLE XI.

Sec. 1. Every subordinate lodge shall have the right to conduct its own affairs according to its own wishes, provided that its by-laws and acts are not contrary to the letter or the spirit of this instrument.

Sec. 2. The by-laws of subordinate lodges shall have the approval of the Leader and Official Head and are null and void if disapproved by that officer.

ARTICLE XII.

Sec. 1. A congress may be called by the Leader and Official Head to assemble at such place and time as that officer may designate.

Sec. 2. Each subordinate lodge shall be entitled to one delegate in the congress for its first three members and to one delegate for each succeeding thirteen members.

Sec. 3. It shall be the right of the Leader and Official Head, and of any general officer and of any delegate to the congress, to bring forward any

matter for consideration by the congress which in her or his judgment is for the welfare of the BROTHERHOOD.

Sec. 4. The Leader and Official Head shall have the power to prevent the discussion of, or action on, any subject which, in the judgment of that officer, is against the welfare of the BROTHERHOOD.

ARTICLE XIII.

Sec. 1. It shall be the duty of the Cabinet to provide by-laws for the BROTHERHOOD, but no by-laws shall become operative until approved by the Leader and Official Head.

ARTICLE XIV.

Sec. 1. There shall be a literary department connected with this BROTHERHOOD to be known as "The Theosophical Society in America."

Sec. 2. There shall be a department of the BROTHERHOOD for the purpose of doing practical humanitarian work, to be called "The International Brotherhood League."

ARTICLE XV.

Sec. 1. The seal of the BROTHERHOOD shall be a circle made by a serpent swallowing its tail, enclosing the seal of Solomon, inside of which is the Crux Ansata, and at the Serpent's head a Svastica in a circle, the whole upon a seven-pointed star, hanging as a pendant from clasped hands and surrounded by the words "UNIVERSAL BROTHERHOOD."

ARTICLE XVI.

Sec. 1. The constitution may be amended by a two-thirds vote of a congress regularly called, but no amendment shall be of force until approved by the Leader and Official Head.

~ Katherine A. Tingley,	D. N. Dunlop,
W. C. Temple,	Henry Harney,
E. O'Rourke,	F. M. Pierce.
~ Robert Crosbie,	Arthur L. Conger, Jr.,
Jerome A. Anderson,	William A. Stevens,
Clark Thurston,	~ Alice Leighton Cleather,
A. A. Purman,	William Lindsay,
Henry Turner Patterson,	~ E. Aug. Neresheimer,
S. B. Sweet,	Iverson L. Harris,
Elizabeth Churchill Mayer,	Walter T. Hanson,
H. K. Richmond Green,	W. Ross White,
~ Joseph Hall Fussell,	Basil Crump.

(COPY.)

CONSTITUTION

OF

THEOSOPHICAL SOCIETY IN AMERICA.

ARTICLE I.

Sec. 1. This Society was formed by H. P. Blavatsky and organized by her with the assistance of Col. H. S. Olcott, William Q. Judge and others, on November 17, 1875, under the name of the Theosophical Society.

Sec. 2. This Society was reorganized in April, 1895, by William Q. Judge, under the name of the Theosophical Society in America.

Sec. 3. This Society has now become an integral part of UNIVERSAL BROTHERHOOD.

ARTICLE II.

Sec. 1. The principal purpose of this Society shall be to publish and disseminate literature relating to Theosophy, Brotherhood, ancient and modern religions, philosophies, sciences and arts.

Sec. 2. The subsidiary purpose of this Society shall be to establish and build up a great library, in which shall be gathered ancient and modern literature of value to the great cause of Universal Brotherhood.

ARTICLE III.

Sec. 1. The Central Office of this Society is situated in America.

Sec. 2. This Society affirms and accepts as its Leader and Official Head, Katherine A. Tingley.

Sec. 3. The person filling this office shall serve for life, or until her or his resignation.

Sec. 4. The person filling this office shall appoint her or his successor.

ARTICLE IV.

Sec. 1. The Leader and Official Head shall have general charge and direction of the affairs of this Society under the authority vested in her by the Constitution of the UNIVERSAL BROTHERHOOD.

Sec. 2. The Leader and Official Head may appoint a President, Vice-President, Board of Trustees, and such other officers as may, in her or his opinion, be necessary.

Sec. 3. The President and Vice-President shall be *ex-officio* members of the Board of Trustees.

Sec. 4. The Leader and Official Head may appoint a literary staff for the purpose of adapting existing Theosophical literature to the needs of the times, compiling new works, and assisting in building up a great library in which shall be gathered all literature of value to the great cause of Universal Brotherhood.

Sec. 5. The Leader and Official Head shall have the power of removing any or all officers, trustees, or members of the Literary Staff at her or his discretion.

Sec. 6. The President shall be Chairman of the Board of Trustees, and with four other members thereof, shall constitute a quorum for the transaction of business.

Sec. 7. The duty of all officers shall be to aid the Leader and Official Head in carrying out the purposes of the Society.

Sec. 8. All official acts of the President and Vice-President, Board of Trustees and all other officers are subject to the approval of the Leader and Official Head, and are void and of no effect when disapproved by that officer.

ARTICLE V.

Sec. 1. Should any vacancy occur in the office of Leader and Official Head, the Board of Trustees shall have the power and perform the duties of that office, under the direction of the Cabinet of UNIVERSAL BROTHERHOOD, until the successor of that office takes possession of the same.

Sec. 2. The Leader and Official Head shall be the custodian of the Archives Society.

ARTICLE VI.

Sec. 1. It shall be the duty of the Board of Trustees to provide by-laws for this Society, but no by-laws shall become operative until approved by the Leader and Official Head.

ARTICLE VII.

Sec. 1. This Constitution may be amended by a majority vote of the Board of Trustees, but no amendment shall be of force until approved by the Leader and Official Head.

 MINUTES

Of a Meeting of Members and Delegates to the Fourth Annual Convention of the Theosophical Society in America, held in Room W, Palmer House, Chicago, at 4:30 P. M., February 18, 1898.

Meeting called to order by Mr. A. H. Spencer to consider what action should be taken in view of the proceedings at Handel Hall that morning.

On motion Dr. A. P. Buchman was elected Chairman and Mr. H. B. Mitchell, Secretary of the meeting. The Chairman addressed the meeting as follows :

“You have called me to the chair to preside at what I consider the most important event in my life. It has been reported that at the Convention held at Handel Hall this morning, a set of resolutions was passed which, in effect, were intended to permanently dispose of the Theosophical Society in America, by merging it into a new organization, the exact name of which is not now in my possession. Assuming that this is true I believe it becomes our duty to assume the responsibility of taking up the thread where it was dropped this morning and by placing proper officers in charge of the T. S. A., make it the instrument it was intended to be, and thus preserve to humanity a vehicle through which humanity can get the light of a higher and better life.

“Now, it is my opinion that what we do here to-day must be done deliberately, correctly and in such a manner as to preclude the necessity of doing it over again. Our only concern as to the action taken by the body at Handel Hall is the fact that they have left the T. S. A. I am now ready to hear each one of you speak what is in your minds.”

Resolutions were proposed and seconded to the effect that inasmuch as the illegal action taken at Handel Hall that day constituted a practical abandonment of the T. S. in A., it became the duty of those who abided by the Constitution of the Society to carry on the Convention in accordance with the Constitution and proceed to elect officers to serve until the

Branches and members could be communicated with. The speaker therefore nominated Mr. E. T. Hargrove for President.

Mr. Hargrove spoke as follows :

Mr. Chairman and Friends—

“I propose to say now what I should have said this morning if you had had an opportunity to nominate me for the Presidency. First, let me thank you for the honor you confer, and then let me say what I would have said then : that I cannot accept the nomination.

“A word or two of personal explanation is due to those who desired to confer this post of responsibility upon me. You will be aware of the fact that since my resignation last September I have not opened my mouth in regard to any T. S. matter. Various views have been attributed to me by others, but I am not responsible for that, and as I will show you later my attitude has not changed since I was elected President in April, 1896. Last December Dr. Buck suggested to me that it might be well if I were to again occupy the office of President. This was at a time when he, like the rest of us, presumed that the Convention would be held in April as usual ; so his proposition was preliminary and general. But on December 21st I wrote him, saying that under no circumstances would I accept the office, giving him some of the reasons which would oblige me to decline. On January 30th I wrote to one to whom I stand as a very sincere friend—I refer to Mrs. Tingley—and in my letter to her quoted from a paper written by me on Dec. 11th, which was read at the time to a few friends, in which I stated that even if an office in T. S. were offered me I could not accept it.

“But on Jan. 9th a few of these friends decided to ‘run me’ whether I liked it or not, and it struck me then that if they wanted to run me on that basis it was their affair, not mine ; so I let it go, writing Dr. Buck, however, that I had not changed my mind or determination, in any respect. I thought that I could, perhaps, be used as a temporary peg on which to hang a very important principle, and so it proved. You will remember that I did not endorse the circular nominating myself and others for various offices.

“And now we come to the principle in question—and long after all of us who are now living have been forgotten among men, the same principle will be recognized as fundamental in nature. This is the principle of self-government. Does anyone doubt that W. Q. J. stood for autonomy and self-government? Do not some remember his fight for that principle in 1894-5? Some of us here present fought side by side with him then and know how he waived aside the mere charges against himself as matters of but transitory interest, insisting that the only real question before the members of the T. S. as such, was the issue of autonomy, the principle of self-government, and the freedom of our platform from dogmatism and priestcraft.

“A circular signed by several of those now present, issued on February 7th, if I mistake not, which deals with this great principle,

only came to my notice a few days ago—several days after it had been in general circulation. I did not sign it because I had not seen it, but it represents the views I have always held. In the June issue of the magazine *Theosophy* for 1896, you will find the following question by F. A. S., under *Questions and Answers*: ‘Is the ‘E. S. T.’ any part of the Theosophical Society in America, and does any officer of the ‘E. S. T.’ have authority in the management of the exoteric Society?’ The answer signed E. T. H. (myself), is as follows: ‘The E. S. T., or so-called Inner Circle, is an organization entirely separate from the T. S. A. There is no official connection whatsoever between the two bodies. Many members of the E. S. T. reside in Europe and are members of the T. S. in Europe. Others are in India and Australasia. No officer of the E. S. T. has any voice in the control of the exoteric Society merely because he holds such office. The T. S. A. is a self-governing and autonomous body, whose officers are elected at stated intervals by the votes of the Branches represented by their delegates in Convention assembled.’

“If W. Q. J. were alive today—and you know how I loved and respected him—if he were Outer Head of the E. S. T., I should hold exactly the same position on this T. S. question as I do now, and I venture to believe that he would hold it too. And so far as H. P. B. was concerned you know as well as I do that he called himself her pupil; you also know what she wrote.

“So we can afford to consider this matter impersonally, in spite of the attempts that have been made to give it a personal coloring. One circular was issued, the object of which was to prove that Mrs. Tingley had not interfered with T. S. affairs. But what have her past actions, one way or the other, got to do with the *principle* of autonomy? Nor does it matter in the least what I have said or done, or left undone, whether as President or as a member without official position. It only matters when I am proposed as an office holder, and then only in so far as my attitude towards the Constitution of the Society is concerned. And this brings us to the real issue, the only issue, which is:

“Do the members of this Society, through their Branches, desire to elect officers who will support the Constitution of this Society as it may at any time exist? Or do they desire to elect officers who will over-ride the Constitution at any time, if bidden to do so by one whom such officers may regard as an occult expert?

“If the former, then they should get a declaration to this effect from those whom they propose to elect, for it is certain that some members recently holding office do not consider the Constitution as worthy of serious attention compared to what they deem occult ‘authority.’ If, however, they desire to elect officers who would over-ride the Constitution on the grounds named, what is the use of a Constitution? Why go through the farce of holding Conventions, why bother about proxies and delegates? Why not turn the whole thing over to some occult expert? And if that should be proposed, I would oppose it vigorously in a legitimate manner, but should, of course, abide by the decision of the majority of the members, so

long as they might proceed to alter the existing Constitution in the manner provided for in it and in its accompanying By-laws. This, as you know, can only be done by giving two months' notice to all members of any resolution to this effect to be proposed.

“So much for the general situation and for the principle of autonomy as applied to the T. S. in A. Perhaps you will allow me to go a little further and to attempt a reply to the question—Why is the autonomy of the Society a matter of such vital importance? My reply to that question is that the Constitution of the Society is or should be based upon the philosophy which has become dear to so many of its members, without having ever been officially endorsed by the Society to which they belong. The autonomy of the Society is based upon the autonomy of man—upon his inalienable right as soon as he becomes a man, to govern himself so far as he is able. This is a principle, a right for which the whole human race is struggling, an inheritance for which the soul of man and for which the soul of the world are alike the ever-lasting custodians. This is no clap-trap about ‘freedom’ as generally understood, for the highest freedom lies in obedience to the behests of the soul. It is a plea for freedom in that sense—in the sense of obedience to the voice of the divine wherever and whenever it may be recognized. *But it must be recognized*, it must meet with our own interior assent and we may be sure that that divine voice never over-rides justice, nor truth, nor reason, nor facts. No one can be a more firm believer in those whom we call Masters than I am; perhaps few members of the Society have better reason to believe in their existence than I have. But while I firmly believe that these Masters or elder Brothers guide the destinies of the Society, I as firmly believe that the last thing in the world they desire is to be officially recognized as its leaders. They desire the Society to remain free and undogmatic. Believing, as I have said, that they guide—*so far as they can*—its destinies, I believe they endeavor to do this through the hearts and the minds of the members as a whole, not through some official spokesman. Never have they issued orders to the members. The utmost they have done is to advise members and officials when asked for advice, and their advice has always been given on the highest ethical lines, leaving details to be worked out by those who received the advice and by their wordly advisers.

“So from my point of view—the view of a member who speaks in this respect for himself only, binding no other person, still less the Society of which he is a member—from my point of view it should be our aim to seek for light and guidance within ourselves, at least as far as our actions in connection with the T. S. in A. are concerned. ‘The Master-Soul is one,’ and whether we believe in Masters as living men or not, we shall hear the voice of the Master speaking within us if we will but listen. For that voice is the voice of the great Self which is common to us all. If we take that view, if we strive to reach that ideal, the members of this Society may yet become like one mind, a mind reflecting the highest truth. Even then we shall not always see alike. The mind of an

individual reflects different aspects of truth, but the individual learns to synthesize these differences and acts accordingly. We too, must learn—should be learning now—to synthesize our possible differences of opinion, eliminating all that seems intolerant, uncharitable, selfish—striving after the best. In that way we are certain to be acting in accordance with the unseen plans of nature and may rely upon nature to aid us in all our work for humanity and brotherhood.”

A committee was appointed by the meeting to report upon the resolutions :

J. D. BOND,

J. D. BUCK,

G. E. HARTER,

J. W. L. KEIGHTLEY,

WILLIAM LUDLOW,

R. W. MCBRIDE,

A. H. SPENCER.

Discussion of the general situation of the T. S. in A. was then invited. Judge McBride suggested that a Convention should be called in accordance with the Constitution and that full information should be given to the members; that it should be remembered that an illegal act was a void act, and consequently no amendment or change in the Constitution could be considered as having been made; that there were three members of the Executive Committee present, and if the other members of that Committee had signified their approval of the action at Handel Hall they had by so doing vacated their offices in the T. S. in A. Therefore it devolved upon the three remaining to issue a call for a Convention and to carry on the affairs of the Society by reason of the authority vested in them by the Constitution.

Mr. G. E. Harter suggested that this meeting be considered the regular continuation of the Convention, that the thread be picked up where it had been dropped that morning; that our action here be taken on that basis and that it be then submitted to the Branches for their ratification.

Dr. J. D. Buck said that he represented seven Branches which had sent him proxies but that he did not feel that he could properly represent them or take any action on their behalf without consulting them, inasmuch as the present circumstances were quite unforeseen. He spoke further concerning the action at Handel Hall. He had not opposed the resolutions in Committee because he thought they would be legitimately discussed after the Committee had reported them to the Convention. But as those present knew, no discussion had been allowed.

Judge McBride, as a member of the Committee which submitted the resolutions at Handel Hall that morning, said that he had

endeavored to protest against them in the Committee meeting, but that he had not been permitted to do so, and that the Chairman of that Committee had been incorrect in reporting the Committee as unanimously in favor of the resolutions.

On motion a Committee was appointed to arrange for meetings, etc., during the presence of visiting members in Chicago.

Committee appointed :

A. H. SPENCER,
G. E. HARTER,
A. P. BUCHMAN,
H. B. MITCHELL, (*Secretary.*)

On motion the meeting was then adjourned till 2 P. M., Feb. 19, 1898.

(*Signed*) H. B. MITCHELL,
Secretary.

The meeting was called to order by the Chairman, Dr. A. P. Buchman, at 2:30 P. M.

Minutes of previous meeting read and confirmed.

Report of the Committee on Resolutions was submitted.

A point of order was made in regard to quorum present. A roll of Branches having delegates present was then called and it was found that there were seventeen Branches represented, twenty-one being necessary for a quorum.

Mr. Hargrove called the attention of the meeting to that clause in the Constitution by which the Executive Committee are empowered to fill all vacancies but that of President, and furthermore that under the Constitution they were the governing body of the Society between Conventions. Inasmuch as all but three of the Executive Committee had abdicated the day before, the three remaining ones had power to act.

Judge McBride gave it as his opinion that this was legal and in accord with the Constitution.

Dr. Buck, Dr. Buchman and Mr. Spencer, as the only three remaining members of the Executive Committee, then appointed William Ludlow, George M. Coffin and George E. Harter to complete the Committee.

The Executive Committee then met and appointed A. H. Spencer, Vice-President, (acting President) and Treasurer. As this gave Mr. Spencer an *ex-officio* position on the Executive Committee,

William Main was then appointed as a member in Mr. Spencer's place.

Mr. Hargrove moved a vote of thanks to Mr. Spencer for accepting these offices, as follows:

“Mr. Chairman and Friends :

Allow me to move a vote of sincere and sympathetic thanks to Mr. Spencer for having accepted the office of Vice-President or Acting President of the Theosophical Society in America. Those who have had experience of office-holding in this Society do not look with envy upon office holders. With a little imagination one might already perceive a crown of thorns budding around Mr. Spencer's brow, might almost see him hanging—prospectively—by one arm from a cross. But whatever tricks one's imagination might play, if one gave way to it—the fact remains that all present cannot fail to appreciate Mr. Spencer's self-sacrificing action in accepting office, particularly at this somewhat critical juncture in the Society's history. I therefore move that a vote of thanks to Mr. Spencer be recorded as having been unanimously carried by this meeting.”

Seconded and unanimously carried.

Dr. Buck spoke on the necessity for funds—that if there was necessity for a Treasurer, there certainly was for a treasury ; that the *Forum* should be re-issued, etc. For all this, money would be needed.

The Chair then opened a subscription, (\$663.00) being immediately subscribed, \$500.00 more being added later.

The Secretary was then instructed to read a letter of greeting from Dr. Franz Hartmann, Dr. Archibald Keightley's circular, certain resolutions passed by the H. P. B. Lodge in London, England, and a set of resolutions passed by the Staten Island T. S.

It was moved, seconded and unanimously carried that the Secretary be instructed to send Dr. Hartmann an acknowledgment of his letter and a digest of the proceedings of these meetings.

Report of the Committee on Resolutions was then made, the Committee reporting the following resolutions:

WHEREAS: The T. S. in A. is an autonomous organization existing under and by virtue of, a regularly adopted Constitution and By-Laws, in conformity with which the Government of the Society is vested in its Branches in Convention assembled; and

WHEREAS: The Constitution prescribes the only method by which it can be legally altered or amended, viz., 1st, that the proposed change or amendment shall be formally notified to the

Branches not less than two months prior to the date of the next ensuing Convention; and 2nd, that such proposed amendment shall receive the affirmative vote of not less than two-thirds of all delegates present and voting at the Convention; and

WHEREAS: At the Convention held in Handel Hall, Chicago, on the morning of Feb. 18, 1898, it was attempted to abrogate and annul the Constitution of the T. S. in A., to abolish and destroy the autonomy of the Society, and to convert it into a literary department of a new organization, having for its basis the vesting of paramount authority and supreme control in a single individual; and

WHEREAS: The resolutions to this effect, read to the Convention, were declared carried by a mere *viva voce* vote, under the operation of the "previous question," without prior notice to the Branches and Members, without debate, with all opportunity for discussion denied, and in disregard of numerous and repeated protests and points of order; and

WHEREAS: Such proceedings are wholly irregular, without authority or legality, and subversive of both the Constitution of the Society, and the rights of its Branches and Members; therefore

RESOLVED: That the proceedings had at the Handel Hall Convention are void and of no effect; and are binding only upon those members who shall knowingly signify their adherence and assent thereto; and can in no wise bind or affect those Members who refuse to approve those proceedings or to subscribe to the purposes and methods in accordance with which they were declared to be the action of the Convention; and further

RESOLVED: That the members of the T. S. in A. and Delegates to the Convention here assembled hereby affirm our purpose to abide by the Constitution and By-Laws of the T. S. in A. in accordance with our convictions, and in conformity with the declared objects of the Society and the purposes of its founders; and further

RESOLVED: That the Branches and Members of the T. S. in A. represented in this meeting, in conjunction with such others now in the Society, or as may hereafter be lawfully admitted thereto, and who shall signify their purpose to stand by the Constitution as now

existing, or as it may hereafter be lawfully modified, do and will, in law and in fact, constitute the T. S. in A.; and further

RESOLVED: That such officers of the Society as have participated, and such Branches as may hereafter conjoin in the unlawful attempt to subvert the Constitution and destroy the organization of the Society, thereby vacate and abandon their offices and charters; and further

RESOLVED: That in the judgment of this meeting, the remaining members of the Executive Committee, viz., Messrs. Buck, Buchman and Spencer, should at once proceed in accordance with the Constitution and By-laws, to fill all vacancies in the offices in the Society, save that of President; and that in due time, notification be made of the holding of a Convention, for the election of a President, and for the transaction of such other business as shall properly come before it; and further

RESOLVED: That full information of the proceedings of this meeting, with an account of that at the Handel Hall Convention, be communicated to all members of the Society.

It was moved and seconded that they be adopted as expressing the sense of the meeting. Unanimously carried.

Mr. Mitchell said that he had asked Dr. Anderson and Mr. Neresheimer in regard to the threatening letter which Mr. Neresheimer was reported to have received a few days before the Convention. They had confirmed the report; but Mr. Neresheimer had stated that the letter was an anonymous one. Mr. Mitchell brought this up as it was reported among many of the members that the letter was said to have been written by Mr. Hargrove or some of his friends, despite the fact that neither Mr. Hargrove nor any of his friends had heard of it before.

It was the opinion of the meeting that the matter was unworthy of further notice. To suppose that any one present would condescend to write such letters was absurd. Such rumors and rumored allegations should not be seriously considered, either now or in the future.

A vote of thanks to the Chairman was proposed and unanimously carried.

On motion the meeting was then adjourned, *sine die*, at 5:04 P. M.

(Signed)

H. B. MITCHELL, *Secretary*.

DR. HARTMANN'S LETTER.

HALLEIN, (AUSTRIA.)

February 1st, 1898.

To the Annual Convention of the Theosophical Society in America:

DEAR BROTHERS:

It is with great pleasure that I remember the spirit of harmony which prevailed during our Convention at New York in 1897, and I regret exceedingly not to be able to be again present during this coming Convention. I therefore take the liberty, as an old friend of H. P. Blavatsky and W. Q. Judge, to send you greetings and in my own name, no less than a mouthpiece of many people in Germany and Austria to address to you the following in writing: ?

If we look at any church, Theosophical Society, or any similar co-operation or organization whatever, we always find, that it is an organism composed of many parts, each having its seven principles the same as any individual man. The physical body of such a Society is formed by the persons composing it, its astral body by their instincts and desires, the quality of their life depends on the quality of the spirit prevailing the whole; the Kama Rupa is constituted by those who care only for the form of their Society, but do not recognize the spirit, and Kama Manas is represented by those intelligent members, who use their intellectual powers for the mere purpose of advancing the interests of their church or society, and if they do this in a spirit of intolerance and in opposition to the spirit of universal brotherhood, they represent the devilish element of their church. They constitute the animal body of their society, or the beast in each church, spoken of in St. John's *Revelation* and which has to be overcome by the spirit of the true church. The true church or Theosophical Society is composed of those who care for wisdom more than for the form in which it is to become manifest; they are more anxious that the light of truth should spread through the whole body of humanity, than that it should be made subservient to the interests of any sect or society. They work for the spreading of light through the darkness and not for the fattening and glorification of their Society, leaving the development of that material body to the law of its own nature, which is the law of Karma—this being the law of justice, according to which every enterprise will receive its reward according to its actions. Those who are wise and above society interests, constitute the head on the top of the body; they are the real leaders, whether or not their names are publicly known. The beast in the church is the same as the beast in each member and has to be conquered by the spirit of wisdom in the church and in each member; but if all the efforts in a Society are directed principally to the advancement of its own material increase and glory, the body will grow fat, but the spirit will depart and a Theosophical Society, from which the spirit of wisdom has departed, is "theosophical" only in name. Happily this has not yet taken place in the Theosophical Society in America, and all true followers of Theosophy remember with pleasure the wise

words spoken by Mr. Temple at the last annual Convention and which were received with acclamation and enthusiasm when he said:

“Every man, every woman and every child on earth, if they are willing to work for the brotherhood of man and humanity, is a member of the Theosophical Society, whether they have diplomas or not.” It is therefore not those who swear to the flag of a certain “leader” or cling to the dogmas of a certain “authority,” however great such a person may be, who constitute the true and free Theosophical Society instituted by H. P. Blavatsky on the basis of universal brotherhood. If the external form and historical documents were decisive in this matter, the pope in Rome would have more right than any other “president” to call himself the only leader of the theosophical movement all over the world, to pose as the patented keeper of divine wisdom, to regard the external body of his church as the only means of salvation and to exclude the whole of humanity from the light of truth, unless they were to submit to his supposed infallible dictates.—

The Theosophical Society—founded at New York in 1875—has always been free and universal, recognizing no pope, prescribing no creed or dogma or authority, not even a belief in the existence of Mahatmas or Adepts—and this freedom was maintained until the dogma of the existence of Adepts was forced upon it by the mistaken proceedings against W. Q. Judge. Now—our endeavour in Germany, Austria and other countries is to make clear to the public the difference between the spirit and the form of its manifestation; to make everyone understand the absolute freedom of that Theosophical Society, which was instituted by H. P. Blavatsky and founded by Col. Olcott, W. Q. Judge and others, and to which all who act according to the principle—laid down in its constitution—belong. We desire to keep the Theosophical movement—in this country at least—free from the spirit of clericalism, intolerance and partisanship. However much we may esteem the greatness of this or that person, we do not wish to belong to any personality or to be the blind followers of any “leader,” but we seek to attain Theosophy, the mastery of our own self. For this purpose we have not—as has been erroneously stated by some, founded a new or exclusive Society of our own, but we called the attention of all to the necessity of reviving the true spirit of that International Theosophical Brotherhood of Humanity, which has existed on the higher plane for thousands of years; whose laws and regulations may be found in all the books of the sages and among others in the Bible, where it says, “Thou shalt love thy neighbor as thyself.” These are all the laws we need. We ask no “loyalty” to any personality regardless of principle, and we owe allegiance to no man, but we strive to be loyal to the principle of humanity and recognize as our brothers all who are willing to be recognized as such. True brotherhood is only possible on a theosophical basis, which is the recognition of the unity and indivisibility of the light of divine wisdom that shines into all, whether they belong to a church or not. This light is nobody’s invention or

creation, and no one is excluded from it except by his own ignorance. It has found its expression at all times in different forms and organizations and one of these is the Theosophical Society in America. In that Society it will manifest itself so long as the spirit of tolerance prevails therein, and while that spirit prevails, shall we be glad to meet our brothers there and to co-operate with them.

Wishing you good success, I am—with many others across the sea,

Yours very fraternally,
(Signed) FRANZ HARTMANN.

Brotherhood, not subjection.
Co-operation, not vassalage.

62 QUEEN ANNE STREET, LONDON, W.
January 27, 1898.

FELLOW MEMBERS:

I have to express regret for a statement which might easily be taken as having my authorization, and in that case I should have deceived you.

In the notice of my resignation of office as President T. S. E. (E.), you will remember that I said it was due to "reasons into which I will not enter." I desired to withdraw quietly and in silence.

In the January issue of *Universal Brotherhood* it is stated that I resigned because of "increasing medical practice." That was not my reason.

At the time of sending out my notice of resignation I also sent a copy of that notice to Mrs. Tingley personally, with a letter in which I said that I would no longer hold any official position. I gave no reason whatever, and I said I should give none.

Finding my portrait published in the December issue of *Universal Brotherhood* as President T. S. E. (E.), I wrote to the editors of that magazine, enclosing a further copy of my notice of my resignation and requesting its publication.

To this I have no reply, but the January issue puts a reason into my mouth which I have never given to any one, which is absolutely without foundation, and which is given when the editors well knew that I had declined to give any reason.

So many other reasons, equally incorrect, have been assigned to me, that I now feel obliged to give my real reason for the very first time, in order that I may no longer assist, by my silence, in confusing the minds of those who entrusted me with office.

That office I regarded as a trust. I believed that you conferred it in reliance upon my known principles. I resigned it because I found it impossible to fulfil my duties towards you as I conceived those duties.

I firmly believe in the autonomy of the T. S., and the entire freedom and moral responsibility of its officers.

I firmly believe in the supreme duty of each man towards his own conscience, and the wrong of delegating that duty to any other.

I firmly believe that the intimate relation of all souls to the Oversoul obliges each man to develop his intuition and to look to the Light *within*.

I found it impossible to continue to hold office without violation of these principles, and I resigned.

I remain,

Faithfully yours,

ARCHIBALD KEIGHTLEY.

The following are copies of the above mentioned letters of resignation:—

62 QUEEN ANNE STREET,
CAVENDISH SQUARE, W.

November 17th, 1897.

DEAR SIR AND BROTHER:

Owing to circumstances into which I shall not enter, I find it wisest, in the interests which we have most at heart, to hand you hereby my resignation of the office of President of the Theosophical Society in Europe (England).

I trust I need not say that in ceasing to hold any official position I in nowise relinquish my interest in those principles which we together have done our utmost to uphold and to maintain. The principles of Universal Brotherhood, of justice and of the divine powers, entire freedom and unshared moral responsibility of each individualized human soul, will ever have my most earnest support.

Thanking you for your long continued and fraternal co-operation,

I am,

Faithfully yours,

ARCHIBALD KEIGHTLEY.

(*The above is the notice sent to the Executive Council in England.*—
A. K.)

62 QUEEN ANNE STREET,
CAVENDISH SQUARE, W.

November, 1897.

DEAR P—, (Esoteric name for Mrs. Tingley)

You will see by the notice enclosed herewith for your information, that I have resigned the office of President of the T. S. in Europe (England).

Herewith I hand to you my resignation of the offices of President of the Central Group, E. S. T. in London, and of presiding officer of the Council, E. S. T.

I wish to hold no official position, retaining only my simple membership in T. S., E. S. T. and Council.

In so doing I act from interior conviction alone, consulting with no one, and seeking advice from none, relying only on the assent which is sought by every man intent upon his duty. The contrary will be asserted, but such assertion will be false, and I here state the plain truth.

I have the satisfaction of knowing that there are now numerous workers, so that my place will be easily filled.

While I resign all official position, I assign no reasons, so that no one shall be able to say why I have done it. I shall then be still able to use my best endeavours for the spread of the principles of Theosophy and true ethics.

(Signed) ARCHIBALD KEIGHTLEY.

(An acknowledgment of this letter was received from Mrs. Tingley.—A. K.)

Resolution moved by Dr. A. Keightley, seconded by Thomas Green, at a recent meeting of the H. P. B. Lodge, of London, England, and unanimously carried:— .

RESOLVED: That this meeting re-affirms the autonomy of the T. S. in Europe and of its National Branches, and the entire freedom and unsectarian nature of its platform, and the individual moral responsibility of its officers to the members alone.

TO THE SEVERAL BRANCHES T. S. A. REPRESENTED BY THE UNDERSIGNED IN THE RECENT CONVENTION, AND OTHERS INTERESTED.

BROTHERS:

You will find the action of the majority in the form of a new Constitution and a new Society, of which the T. S., so called, is to be a literary department. You will be asked to surrender your charter and accept the new order of things, and, as I have committed you to nothing as your delegate, I unqualifiedly advise you to read the whole proceeding carefully, including the minority report, before taking any action whatever.

The whole thing was "cut and dried" before the convention and in print for distribution in twenty-four hours. It was reported to the Convention by a large committee, but *not* unanimously, as alleged; it was rushed through without a word of debate, by the most approved political measures, by "moving the previous question" as soon as a section was read; it was then declared *adopted*, and then when a few sane individuals in the back of the hall tried to say a word in protest they were met by jeers and derision and finally drowned out by the organ, which had opened the meeting with "Parsival." Mrs. Keightley (Jasper Niemand) who had come from London to attend the Convention, tried to speak, but was hooted down like the rest. It was the most brutal scene I have ever witnessed, not excepting political primaries.

Please observe in the above recital I have told *how it was done*. As to *what* was done, I refer you to printed documents. When the whole proceeding is justified by saying that it was ordered by the masters revealed to us by H. P. B., I say *it is a living lie!* and challenge one particle of proof.

The minority met Friday P. M. and organized, and the report of their action will be forwarded to you as soon as printed. The

majority of delegates having abandoned the T. S. A. and violated its Constitution, three members of the Executive Committee, acting under eminent legal advice (Judge McBride, of the Superior Court of Indiana), filled the vacancies of the Executive Committee, appointed a Vice-President and Treasurer, and the T. S. A. is absolutely unaltered. Nearly \$1,000 were subscribed on the spot to carry on its work. The *Forum* is to be immediately re-instituted, and Judge's last work, the old *Path*, as *Theosophy*, revived after a *trance* of a few months.

The link is kept unbroken. Go slow; be prudent and dispassionate. The Masters never rush any one into a maelstrom of passion; only human weakness can do that. Their ways are ways of pleasantness and all their paths are peace.

Since the Convention adjourned I have learned that, in a secret meeting, I was accused of breaking a promise to meet the "Council." I distinctly said, in the presence of two witnesses, that I would *come if I could*, but thought it *extremely doubtful* as I had several engagements already. Further comment is unnecessary.

Fraternally,
J. D. BUCK.

The two Brooklyn Branches, the Cincinnati, Dayton, Indianapolis, Staten Island, St. Louis and Washington Branches, are reported to have already repudiated the action taken at the Handel Hall meeting, asserting their continued allegiance to the Theosophical Society in America.

Official reports of the proceedings of these and other Branches will appear in subsequent issues of *The Theosophical Forum*.

Lending Library
of the New York Branch
The Theosophical Society
P. O. Box, 64, Station O, New York

NEW SERIES : VOL. 3, NO. 6—MARCH, 1898.

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 35 Nassau Street, New York City.
A. H. SPENCER, Acting 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 "teaching" 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, Room 1411, 35 Nassau Street, New York City.**

Entered as second-class matter at New York, N. Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail made good.

QUESTIONS AND ANSWERS.

QUESTION 108.

Is autonomy necessary in T. S. If so ; why ?

J. W. L. Keightley.—Autonomy, or self-government, is necessary to Nature and to Man. As Nature is governed and controlled by her own laws, laws which are self inherent in the Soul of Nature (for is not all Nature ensouled ?), so man, in his turn, must attain to the government of himself, such control being at the behest of his diviner being. Now we find that outside control is injurious to Man, in direct proportion to the plane upon which that control mainly takes effect. Imprisonment of the body is harmful to the body. Control of the nervous body by means of drugs, stimulus or paralysis by means of alcohol, all act injuriously upon that "astral" body. Control of the mind, by means of hypnotism is of most pernicious effect upon that plane. All of these "controls" act and react upon planes other than that upon which the "control" first takes effect. All amount to the same thing ; they rob the mind of its control of its instrument and of itself. Thus mind is the injured party, and mental evolution being the purpose of Nature—meaning

the evolution of "the human soul"—we see that Man must attain to his own self-government, or his autonomy. This does not mean that he is to become an isolated or separate being. That is not possible, indeed. It means that the final goal of Man and of Nature alike is to come under the control of The Self—themselves.

In the same way the T. S. based upon Universal Brotherhood and entire mental freedom, was intended to be the training ground of minds, and the only one known to our civilization where no doctrine or form of belief is put forward. Each mind can and should receive help from within itself and should aspire to reach that help, in order that the T. S. may be governed, as it were, by the collective minds of its officers and members. Any attempt at "authority" would deprive the T. S. of the operation of its Collective-Mind.

J. D. Buck.—Autonomy is to a corporate body what responsibility and relative freedom of action are to the individual.

There is a realm of moral responsibility surrounding every individual. While it is true that no one can be entirely free and independent, to deny these factors in human life altogether is to make one a mere machine, while he who deprives another of all freedom takes upon himself the responsibility of that other's acts. This is just what the Guru does, to a large extent, in the case of an *accepted* Chela. Hence the law of obedience which does not otherwise obtain. External organizations differ from occult, as the physical body differs from the spiritual soul. The grand object of individual life is the building of character, and the essentials of character are knowledge, goodness (altruism) and power; and as these can only arise from action as already shown, action must be as free as possible, else there is no proportionate responsibility and no character evolved. The two extremes of freedom or independence, and vassalage or absolute constraint, are equally opposed to the building of character. These are but the "pairs of opposites."

The T. S. was designed to be, always has been, and should always remain an autonomous body for the ethical and philosophical reasons above named. But even beyond these reasons are others. The Society includes people of every form of religious belief, and of none, with the sole requirement of belief in Brotherhood as essential to membership; its autonomy is but another name for that freedom and toleration which Brotherhood guarantees. The autocracy of any individual is as repugnant in such a body as the "orthodoxy" of any creed. These are the two concessions each one makes so far as the organization

is concerned, relegating them to the "reserved rights" which Brotherhood also guarantees to every individual. Brotherhood has never obtained, and never can, where either autocracy or creed are insisted on. These are irreconcilable paradoxes. Hence autonomy and Brotherhood are synonymous.

A. P. Buchman.—Webster defines Autonomy as the power or right of self government, etc. No matter whether this rule of action is applied to the individual or to a collection of individuals forming an organization, it favors and encourages growth and advancement which ultimately will bring out a newer and better civilization. It insures to the individual, to the society, to the state, to the nation, the largest range of liberty bounded alone by the law of toleration. Without the liberty vouchsafed by Autonomy, Toleration becomes extinct and Might ascends the throne. The initial lesson taught by Autonomy is that the individual must learn how to govern himself. To get this lesson he must, of necessity, know who "the self" is. This every one must appreciate for himself. Then how "the self" acts—here he must know something about the law of opposites. The schooling of self mastery can only be carried on successfully when one is left to rely upon a development of the thinking self for himself. Autonomy and Autocracy are opposite poles of one force. Autonomy aggregates, builds up, harmonizes and consequently reaches out for a realization of nature's highest ideal. Autocracy disintegrates, tears down, fosters hatred, bigotry, intolerance, dogmatism and all that is inimical to the best interests of man, individually and collectively.

A. H. Spencer.—Anything which cannot live by virtue of its own strength, and which is dependent upon the wisdom or virility of another is, consequently, a mere fungus, of short life and poor quality. "Autonomy" which in this connection seems to mean, completeness of all parts leading to a perfected machine, is necessary to the T. S., if the latter is to be a permanency. So at the recent Chicago Convention the effort to emphasize "Autonomy" in the T. S. was a struggle for the very existence of the Society as the event proved. The majority of the Convention having set their faces against "Autonomy" without, so far as I can see, perceiving the real issue at all, rushed headlong into measures, which by their own admission, would make of the T. S. A. a mere adjunct or fungus of another organization. The fact that some of its sober minded

members were able to prevent this attempt, may go to show that the T. S. A. was autonomous after all.

Maude Ralston.—The first object of the T. S. is to form a nucleus of universal brotherhood. This would be impossible without autonomy of action, which alone produces individuals. Brotherhood is not an accomplished fact on this plane, as regards either consciousness or action, from lack of individuals understanding their especial responsibilities. Any possible connection with the Universal Oversoul comes but from the centre, from within. It takes *every* color *truly itself*, from the standpoint of this plane to form the One White Light. Homogeneity on this plane means only disorder, chaos and rebellion.

J. H. C.—The right to self-government is inseparable from the obligation of karmic responsibility. It is not by subjecting himself to the judgment and will of another, that the individual accomplishes his moral, mental and spiritual evolution; but by exercising control over his acts, proportioned to his perception of and regard for their consequences. And this law must apply equally to an aggregation of individualities creating for themselves, by their association, a common Karma, as to an entity working out his own salvation. Freedom is essential to progression, as subjugation is productive of retrogression. It is worthy of remembrance that the wise founders of the Theosophical Society were so mindful of the absolute necessity for freedom in individual action that they allowed in their requirements for membership the widest possible latitude compatible with any formal organization. Avoidance of dogmatic affirmation of what they knew to be the highest truths was the best practical evidence of how far they deemed it wise to go in fostering the spirit of independence which, when conjoined with consciousness of responsibility, raises human thought and purpose to the highest plane. "Think for yourselves;" "Do what you see as right;" "Believe nothing your reason does not approve;" "Be chary of seeking to control the actions of others, lest you share their karma;" were among the things they reiterated to those who sought their advice. Does any one recall that the great-souled and intellectual H. P. B. ever indulged in self-glorification as a Pythoness? Or that our noble, self-sacrificing friend W. Q. J. ever assumed to be a Pope for the governance of Theosophists? "Learn to stand erect; to rely upon yourselves; to govern yourselves" was what they taught, —not "Believe in Me, only in Me, and Do as I say, for only through Me can ye be saved."

Is denunciation ever a duty ?

A. H. Spencer.—I think there may be cases where it is. If a man is believed to be about to commit a destructive act, or is known to be a chronically dangerous person, the public or at least that part of it concerned is entitled to a warning. Also if an act has been committed, the evil consequences whereof might be alleviated by the identity and character of the perpetrator being known, it may become the duty of someone to denounce these. If by "denunciation" the above is meant, then I should say "yes" to the question on broad general principles, but even in such cases, the greatest care and discrimination are necessary to divest the act of denunciation of the quality of retaliation or an unwholesome sense of self-righteousness. When however denunciation takes the shape of calling names, such as "fiend," "black magician," "animal," etc., the denunciator is not only exhibiting bad taste but gets himself on dangerous ground, in this regard, viz: that his own thoughts must of necessity partake to some extent of the horrible qualities he fancies in the other person and the reaction upon himself is no less inevitable than disagreeable. Those whose thoughts are not more or less fiendish at the time, are not apt to see fiends. And so on. It is very easy to drift into the idea that we are on general police duty, and thus become over officious in ordering people to "keep off the grass." The incidents of the time of Cotton Mather and the people who "denounced" witches are repeated in some shape or other in every generation. Let us keep our own lives as free from guilt as possible and denunciation by or against us will seldom be our portion.

J. W. L. Keightley.—It can never be right to "denounce" or to "condemn" any man, be he fellow Theosophist or not, in the sense of a harsh, critical, or needless exposure of his acts. Above all, it is never necessary to attribute a motive to these acts of his, for that is to condemn the man himself. But it is often necessary to state dispassionately the nature of certain acts, which are harmful to others and where silence would entail injury to those others. And it is sometimes the duty of the agents of the law, whether human law or ethical law be meant, to point out very clearly the tendency of given actions. In the case of human law, its agents must, under present karmic conditions, provide for the carrying out of the verdicts of that law. Whatever might be their individual

opinions, to resist the human law, entails more discord and suffering upon mankind that can be balanced by any mental attitude maintained. But the ethical laws, which are really the spiritual, execute themselves and are called to this function by the sinner himself.

It would also seem to be within the province of the just man to refrain from denouncing a fellow creature whom he had discovered in the act of violating the law made by men. The same is true—and even more often true—of the ethical offender. The danger to the welfare of others must be the determining factor. But compassion and calm may inform the act of him who brings the actions of another to justice; he is bound to see that the wrong acts are brought to an end even while he extends a divine pity and hope towards the man who offends.

A. P. Buchman.—To assume that it is my duty to *denounce* the acts or words of a brother—of a human being—is, at once, to arrogate to myself the attributes of a dictator, without fault or blemish. It is written that it is better to remove the mote from one's own eye than to see the beam in your brother's. Again, the golden rule "do unto others as you would have others do unto you" enunciates a doctrine at variance with the idea of denunciation. To find fault, to denounce, is to live on a low plane where assumption, and arrogance, and ambition, hatred, and pride, and vanity, and fear govern the action. All these attributes are in direct opposition to selflessness and charity, and benevolence and all the other actuating principles of our divine nature.

Thus we at once see that denunciation is not a duty, not even a privilege but is a dangerous practice, and can only be indulged in to the detriment and ultimate destruction of the practitioner.

J. H. C.—"Is denunciation ever a duty?" Yes, emphatically. Not to denounce evil is to become a sharer in guilt. It is cowardly to refrain from condemning that which our reason assures us is wrong, especially when the object of the wrong is the moral and spiritual degradation of the innocent and credulous. When it shall be improper to warn a blind man of a pit-fall in his path, or guard a child against a venomous serpent, then will denunciation of things worse than pit-falls or serpents cease to be a duty.

Maude Ralston.—There are sins of omission as well as those of commission connected with every act. In order to attain a proper mean between these two extremes it is necessary to stand

apart from prejudice and petty selfishness. To the extent that this attitude is possible the line of duty as regards denunciation, in any particular situation is made clear. To the extent that one recognizes his duty in denouncing the wrong in his own thoughts, words and deeds, is he capable of discerning truth about denunciation, then whether a shameful wrong be perpetrated against his own self or another's, is he prepared to act.

G. L. G.—A strange question indeed to be asked after all these years of the preaching of theosophical ethics and the striving to form a nucleus of brotherhood! Yet that its answer is needed, more to-day perhaps than at any other time in the history of the T. S., there are many of us to testify. However, we fortunately have a very full and elaborate answer made by H. P. Blavatsky, whose word on any theosophical subject is sure to receive careful and studious attention. This answer is contained in an article in *Lucifer*, vol. III., p. 267, entitled "Is Denunciation a Duty?", and no one after reading it can remain in the slightest doubt as to the opinion of this great exponent of theosophy on the subject. According to this article there are two *sine qua nons*; *we may not listen to evil, we may not condemn*; and in what evil listening and condemnation consist is clearly given, so clearly that no one can escape the conclusion. She closes thus: "Not only this, but if we would not have our society become, *de facto* and *de jure*, a gigantic sham parading under its banner of 'Universal Brotherhood'—we ought to follow every time the breaking of this *law of laws*, by the expulsion of the slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:—

' He that shall rail against his absent friends,
Or hears them scandalized, and not defends;
Tells tales, and brings his friend in disesteem;
That man's a KNAVE—be sure beware of him.'

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will be gladly received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

THE THEOSOPHICAL MOVEMENT IN THE 19TH CENTURY.

Society founded November 17th, 1875. Early opposition from without. Attacks against H. P. B. Spread of the work throughout India and Europe. Character of the work. What was it for? Many members leave when Madame Coulomb slandered H. P. B. H. P. B. in London; W. Q. J. in New York.

Annie Besant slandered W. Q. J. Effect of this as once more reminding members of an important and fundamental principle. Reorganization of T. S. in 1895. Present test of members in relation to the principle of Brotherhood. How does this test differ from previous tests, if at all?

REFERENCES :

Old Diary Leaves, Chaps. viii and ix. The Path, Vol. iii, p. 143; Vol. vi, p. 78; etc.

KARMA.

A universal law. Its action generally admitted theoretically. Why do not more people believe in it actually? Is it because they "cannot wait"? Is it because the lower nature desires to over-ride Karma to see its own will enforced? If the higher nature at all times surrenders to the law, why is it that the lower nature rebels against it? The duty of man to accept the decrees of Karma and yet to use its effects for the best.

REFERENCES :

Key to Theosophy, p. 201. Ocean of Theosophy, Chap. xi. The Path, Vol. v., p. 374; Vol. iii, p. 94, p. 293; Vol. vii, p. 157.

IS DENUNCIATION A DUTY?

Difference between denouncing an act and the actor; between denouncing the private acts of persons and their public or official acts. Why it is wrong to judge or condemn motives. The recoil which follows such procedure. The difference between the public denunciation of an official act and gossip or privately circulated slander. The duty of those who hear slanderous statements made. The importance of this subject in the light of Theosophy and as bearing upon brotherhood. The difference between the worldly view of this subject and the theosophical view.

REFERENCES :

Lucifer, Vol. iii, p. 267 "Is Denunciation a Duty?" The Path, Vol. iv, p. 98. Present Forum.

MASTERS OR ELDER BROTHERS.

Do Masters exist? As living men or abstract possibilities? Proofs of their existence as men. A necessity of evolution—analogy—direct testimony. Why they are not officially recognized by the T. S. What constitutes a Master? Is he one who has unified himself with the oversoul, so as to now live and function consciously upon the soul plane? If so, must he not act in accord with the soul's laws? The limitations of their activity. Do Masters ever act against Karma? Do they ever do more than focus it or adjust conditions? What would constitute an order from such a being? Is it conceivable that any order from the oversoul could be meant for us, that was against the dictates of our higher natures? Do the Masters ever give orders? Do they ever do more than show a need and suggest an action? What should be our attitude towards them? Should we obey them? What would constitute true obedience to one who typifies the oversoul? Would it not consist in being true to our own soul and in following its dictates? Would it be possible to surrender to another, no matter how great, a man's individual responsibility? For what purpose are Masters working among us? Is it to aid man to a knowledge of his innate godhood and to help him to his true estate? If so is it thinkable that a Master of Wisdom would accept the surrender of a man's individuality, a surrender equivalent to moral and psychic death?

Is it not through the force of his individuality properly applied that a Master becomes such?

REFERENCES :

The Path, Vol. viii, pp. 65, 215, 306, 339, 381. Vol. ix, p. 52; Ocean of Theosophy, Chap. i.

ANNOUNCEMENT.

For general information I beg to state that the T. S. A., as an organization, was not affected in the least degree by the attempt at the recent Chicago Convention to betray it into the hands of a society called "Universal Brotherhood." Its official staff is, perforce, somewhat changed, Messrs. Buck, Buchman and Spencer of the old Executive Committee remaining, and Messrs. Ludlow, Coffin, Harter and Main having been substituted for Messrs. Neresheimer, Anderson, Pierce, and Patterson, who abandoned their offices.

At a meeting of the Aryan Theosophical Society of New York on March 8th last the "Leader and Official Head" of "Universal Brotherhood" announced that by virtue of her office as such she had decided to change the name of the T. S. A. to the "Theosophical Literary Association of the World" which of course is nonsense, but at least proclaims the intent of the whole proceeding. The T. S. A. will go right on as heretofore and all persons who were members thereof before Convention continue in their membership except such as have abetted or approved its attempted destruction at the Chicago Convention or since.

Suit has been entered in the Supreme Court of the State of New York against Katherine A. Tingley, and E. August Neresheimer for the recovery of the moneys, documents, archives, seal and other properties belonging to the T. S. A. which are now under their control. Pending the settlement of this question in the courts we are deprived of the use of the registers, correspondence, etc.; and as our lists are old and very incomplete, it is quite probable that our publications will not reach all members. Therefore, it is hoped that those who receive this advice will assist in promulgating the information herein contained amongst such of their friends as may not have received it.

In regard to the formation of Branches, etc., it should be understood that wherever five or more persons in a Branch decide to remain as T. S. A. members, that Branch continues intact as heretofore and rightfully in the possession of such remaining members. Where less than five members are left these should form a group or center of their own and advise this office to that effect. It is especially desirable that all persons who intend to continue with the old T. S. A. should at once send in their names and addresses.

Attention is also called to the communication of Mr. George E. Harter, published herewith, referring to his plan of collecting funds for the support of the Society. This system was until recently suc-

cessfully carried on for several years, and seemed to meet with universal approval. THE FORUM cordially and heartily recommends the same to all members and trust that they will also send to this office such special contributions as they can afford to make, to provide for present unusual expenses.

A. H. SPENCER.

THEOSOPHICAL NEWS AND WORK.

A large number of resolutions have been received from loyal Branches all over the country. From the following among others : Dayton, Staten Island, Lowell, Cincinnati, Indianapolis, Fort Wayne, Brooklyn, Upasika of Brooklyn, Washington, Nashville, New Orleans, Sandusky, Columbus, Massasoit of Providence, R. I., Houston T. S. of Houston, Texas, Yonkers, N. Y., Waltham, Mass., Louisville, Chrestos of Colorado Springs, Harmony of St. Louis, Chelmsford, Middleton, Detroit, Des Moines, Memphis. As these resolutions are all more or less alike, only a few are printed, those being selected which seemed to cover best the main points at issue.

These resolutions are from Branches where a *majority* of the members repudiated the actions of the Convention at Chicago. The *minorities* in the Branches throughout the country are organizing as rapidly as possible, and will be noticed later.

At a regular meeting of the Members of the Nashville Theosophical Society, held on Wednesday evening, March 2, 1898, there were presented for consideration the following

PREAMBLE AND RESOLUTIONS :

The Nashville Theosophical Society was founded on April 22, 1895, for the specific purpose of undertaking Theosophical work on the general lines suggested by H. P. Blavatsky and Wm. Q. Judge. And since its organization it has to the present time continued its uninterrupted work.

Upon the organization of the Theosophical Society in America, the Nashville Theosophical Society, while maintaining its own integrity and autonomy, became an integral part of the said Theosophical Society in America, and accepted fully, in letter and spirit, its broad and generous Constitution.

In all its work, the Nashville Theosophical Society placed especial emphasis upon those words of the *Constitution* under which it labored, which read :

"This Society is an integral part of the international Theosophical movement which began at New York in the year 1875."

"The principal aim and object of this Society is to form a nucleus of Universal Brotherhood."

"Any person declaring his sympathy with the first object of the Society may be admitted to membership as provided in the By-Laws."

"Every person has the right to believe or disbelieve in any religious system or philosophy and to declare such belief or disbelief without affecting his stand-

ing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects of his own."

"Each Branch may make its own By-Laws and manage its own local affairs in any manner consistent with this Constitution."

"This Constitution may be altered or amended at any Annual Convention of the Society, by a two-thirds affirmative vote of all delegates present and voting, *provided, that due notice in writing of the amendment proposed shall have been filed with the President at least three months before the Convention, who shall send to each Branch printed notification of such proposed amendment at least two months before the said Convention.*"

In consideration of the foregoing statements, and

Whereas, At a Convention of the Theosophical Society in America, held in Chicago, Illinois, on the 17th and 18th of February, 1898, certain members thereof did violate the plain letter of the Constitution in manner as set forth below:

1. They did introduce into the Convention, *without the required two months' notification to Branches*, legislation which not only tended to amend our Constitution, but to obliterate our whole Society as an autonomous body.

2. They did take from the individual Branches their vested right of self-government.

3. They did ignore that portion of our Constitution which states that merely sympathy with the first object of the Society is sufficient qualification for membership.

4. They did adopt legislation to the effect that one person may, without explanation, arbitrarily expel from the Society any person whomsoever—utterly repudiating that law of our Society which states that *no* member shall be removed save by the *unanimous consent of the Executive Committee, after due trial.*

5. *By methods the most questionable*, in Convention assembled, they did *absolutely prevent* free discussion of *vital* questions affecting our Society, thus openly insulting chosen delegates—their brothers—unmindful of the *greatest rule* of our Constitution by which every member is "required to show that tolerance for the opinions of others which he expects for his own."

They do now intend to foist upon us an un-American, un-Theosophical autocracy, arrogating temporal as well as spiritual authority, under the false appellation—"Universal Brotherhood."

By these acts, and by political chicanery and falsification of the gravest character are we unwillingly forced to the painful conviction that many trusting Brothers were designedly betrayed by those in whom they had placed confidence.

Therefore, In view of all this, and reposing confidence in the Truth in Theosophy, and in the teachings left to us by H. P. Blavatsky and Wm. Q. Judge, be it

Resolved, that the Nashville Theosophical Society does in no uncertain terms, declare the acts of the Chicago Convention, held on February 18-19, 1898, to be illegal, null, void, and of no effect.

Resolved, That the Nashville Theosophical Society does hereby reaffirm its confidence in and allegiance to the Constitution under which it has been working.

Resolved, That the Nashville Theosophical Society continue its present form of organization and proceed in serene confidence with its Theosophical work.

Resolved, That the Nashville Theosophical Society proclaims its good will and fraternal feeling toward all students of Theosophy, and especially toward all

Branches of the Theosophical Society in America, and invites their correspondence and co-operation.

Resolved, That the Nashville Theosophical Society, in order to make fully known its true position, does hereby direct that a copy of these Resolutions be sent to every Branch in America, and to all interested parties throughout the world.

The Resolutions, upon being read, were unanimously adopted.

I. M. DEHART, *Secretary*.

RESOLUTIONS

— of —

THE UPASIKA THEOSOPHICAL SOCIETY OF BROOKLYN, N. Y.

Adopted unanimously, February 28, 1898.

Whereas: No notice of proposed amendments to the Constitution having been given by the President to the several Branches of the Society, in the call for the Convention of the T. S. A., held at Chicago, February 18, 1898, therefore any amendments adopted by said Convention, in the absence of such notice, are unconstitutional and void ; and

Whereas: Said Convention inaugurated a new Society called Universal Brotherhood—which the delegates had undoubtedly right to do as *individuals*, but not as *representatives* of the T. S. A., having received no instructions or authority to create an organization to supplant the existing Society—and adopted a Constitution for the same which abrogates the Constitution of the T. S. A., all of which action, as delegates of the T. S. A., was irregular and wholly without warrant of law, and is therefore in no degree whatsoever binding upon members and Branches of the Society ; and

Whereas: The said Convention failed to perform the duty for which it was convened, the election of a President of the Society, and delegated not the *election* but the *appointment* of such President to an *officer* of the organization created by itself, in flagrant subversion of the Constitution of the T. S. A. ; and

Whereas: By such unlawful action and inexcusable inaction the office of President was made and remains vacant ; and

Whereas: Three of the Executive Committee forfeited and vacated their membership of said Committee by taking part in these revolutionary proceedings, which, if not resisted, would result in the complete dissolution of the cherished Association for which H. P. B. and W. Q. J. wrought and suffered and died ; therefore—

Resolved: That the action of the delegates to the Chicago Convention who remained true to the trust reposed in them, in uniting to condemn such disregard of constitutional rights, and the action of the three loyal members of the Executive Committee in promptly filling the vacancies in their body and appointing a Vice-President and Treasurer for the Society, thereby preserving not only the autonomy but the very existence of the organization, meets with the hearty approval of this Branch of the T. S. A. ; and further

Resolved: That we recognize the Executive Committee, consisting of Mr. Spencer, Dr. Buck, Dr. Buchman, Col. Ludlow, Mr. Main and Mr. Harter ; and Mr. A. H. Spencer, Vice-President and Treasurer, as the only legally constituted officers of the Theosophical Society in America ; and further

Resolved: That the Executive Committee be requested to call a Convention of the T. S. A. to elect a President of the Society in the manner prescribed by the Constitution.

HENRY A. BUNKER, President.

EDWARD ALDEN, Secretary.

WASHINGTON, D. C., February 25, 1898.

The following resolutions were unanimously adopted at the regular meeting of the Blavatsky Branch of the Theosophical Society in America, at Washington, D. C., held Thursday evening, February 24, 1898 :

Resolved, That the Blavatsky Branch, T. S. A., of Washington, D. C., having heard read the resolutions adopted by members of the Society at a meeting held at the Palmer House, Chicago, Ill., February 19, 1898, hereby heartily endorses their action :

Resolved, That inasmuch as the action taken by certain delegates at the convention of the Theosophical Society in America, at Chicago, on February 18, 1898, in attempting to change its constitution radically without giving to all Branches notice of proposed changes required by Article XI of the Constitution, was clearly unlawful, therefore the Blavatsky Branch declares that such action is utterly null and void, and without any binding force on this or any other Branch, even though the vote of any such Branch was cast in its favor at the convention :

Resolved, That a copy of these Resolutions be forwarded to every Branch of the Society, and to as many individual members of other Branches as may be deemed necessary.

GEO. M. COFFIN, *President*,
E. M. COLCORD, *Secretary*.
Blavatsky Branch, T. S. A.

At a regular meeting of the Fort Wayne Theosophical Society held on Thursday evening, March 10, 1898, there were presented for consideration the following Preamble and Resolutions:

Whereas; The Fort Wayne Theosophical Society as a Branch of the T. S. in A. sent its delegates to the T. S. in A. convention held in Chicago, Ill., on February 18 and 19, 1898, expecting and believing that the delegates in Convention then and there assembled would proceed in an orderly and becoming manner and conduct such business as would come before that body for consideration in strict accord with the organic law governing said body, and

Whereas; From personal observation and authentic published accounts of the acts of said Convention, we are in possession of unquestionable information that the Convention proceeded in a manner wholly and entirely disorderly and illegal in this, that, without warrant or due notice they attempted to legislate the T. S. in A. out of existence as an independent body and set aside its constitution and proceeded to make of it a literary annex to a new organization called the Universal Brotherhood then and there brought into existence, and

Whereas; In this action the vested rights of the Branches of the T. S. in A. were utterly and wantonly ignored ; that autonomy was declared null and void, and supreme autocratic control of Branches and everything in and out of sight placed in the hands of Mrs. Tingley ;

Therefore be it Resolved, That the Fort Wayne Theosophical Society does flatly and absolutely refuse to abide by the action of the Chicago Convention.

Resolved, That, the Fort Wayne Theosophical Society does hereby reaffirm its allegiance to the Constitution under which it has operated since the Boston Convention in April, 1895.

Resolved, That the Fort Wayne Theosophical Society continues its present form of organization and proceeds in the even tenor of its way refusing to be molested or hindered by Mrs. Tingley or any one else.

Resolved, That a copy of these Resolutions be sent to every Branch in America and to all interested points throughout the world.

These Resolutions on being read in open meeting were unanimously adopted.

NEW ORLEANS BRANCH

— of —

THE THEOSOPHICAL SOCIETY IN AMERICA.

No. 828 Canal Street, N. O.

Minutes of March 12, 1898.

Pursuant to adjournment the New Orleans Branch of the T. S. A., met in the office of its President, Dr. C. J. Lopez, at 828 Canal Street, on March 12, 1898, at eight (8) p. m. The President declared that the business before the meeting was the acceptance of the Charter of *Universal Brotherhood*.

A motion was made to accept the Charter of *Universal Brotherhood*.

A vote was taken and the motion was lost.

President Lopez then tendered his resignation as President of the New Orleans Branch T. S. A., also as a member of the Theosophical Society in America. Resignation accepted.

Four other members resigned from both the N. O. Branch and the T. S. A. Resignations accepted.

The Charter of the New Orleans Branch of the T. S. A. was then unanimously declared to belong to those members who had refused to become a part of *Universal Brotherhood*, and who were to continue as a Branch of the original T. S. A., under the present Vice-President, A. H. Spencer. Brother Mitchell was elected President and Brother Dunbar, Secretary.

The members instructed their Secretary to send a full account of the proceedings, and Minutes of said meeting, to Mr. A. H. Spencer.

Foreign News.—We are glad to advise our readers that W. A. Bulmer, who at one time published THE NORTHERN THEOSOPHIST, has stated that he will re-issue the Magazine as soon as possible, and in the interests of those members of the T. S. in Europe who remain loyal to the Constitution and platform established by Mr. Judge. The magazine will be called *The English Theosophist*.

The general situation over there is very well described by the following letter:

“Let there be calmness : hold fast : go slow.”—W. Q. JUDGE.

141 ALDERNEY STREET,
LONDON, S. W., 5th March, 1898.

DEAR COMRADE,

At the 156th regular meeting of the H. P. B. Branch of the T. S. in Europe, held on the 28th February, 1898, the majority of the members present in person or by proxy decided to “ratify” the action of their delegates at the recent special convention, and decided to abandon the constitution of the T. S. in Europe, and *ipso facto* to abandon the constitution of the H. P. B. Lodge, which is a body formed under the constitution of the T. S. in Europe. The minority, remaining members of the H. P. B. Lodge decided to continue the work of the Branch and Society as heretofore, and unanimously resolved in future to hold the regular meetings of the Branch, by the invitation of Mr. and Mrs. Trood, at 78, Wigmore Street, London, W.

The 157th regular meeting of the H. P. Branch of the Theosophical Society in Europe, established autonomously on the 4th July, 1895, under the presidency of W. Q. Judge, was accordingly held at 78, Wigmore Street, W., on the 3rd March, 1898.

Present, 10 members and 4 visitors.

The election of officers in the place of those who had left the Branch was proceeded with.

The following resolution was moved by Mr. R. Trood, and seconded by Miss Cuer, and was carried unanimously:

Whereas at the Special Convention of the Theosophical Society in Europe, held at 3, Vernon Place, Bloomsbury, on February 23d, 1898, a majority of the dele-

gates then present supported an illegal and unconstitutional resolution abandoning the constitution of the Theosophical Society in Europe, abandoning the autonomy of that organization, and associating themselves with a new Society,, being a (so-called) " 'Universal' Brotherhood," ruled autocratically by Mrs. Tingley—therefore be it

Resolved, that this Branch of the free, autonomous and democratic body known as the Theosophical Society in Europe, protests against and repudiates the action of these delegates, the same being *ultra vires*; it reaffirms the autonomy of the Theosophical Society in Europe, and of its National Branches, and the entire freedom and unsectarian nature of its platform, and the individual moral responsibility of its officers to the members alone; it pledges itself to continue the work of Theosophy in unalterable loyalty to the teachings of H. P. B. and W. Q. Judge, and to oppose by every means in its power consistent with its principle of brotherhood, intolerance, priestcraft, and dogmatism in every form.

The following resolution was moved by Miss Alice File, and seconded by Miss Ellen E. File, and was carried unanimously.

Whereas some members of this Society have deemed it to be their duty to abandon its constitution and become members of a new autocratic organization, recently established under the title of "The Universal Brotherhood";

And Whereas the majority of the founders of the H. P. B. Branch, and other members associated with them, have deemed it to be their duty to support the constitution of said Theosophical Society in Europe and the principles of brotherhood, freedom, autonomy, tolerance and democracy in government embodied therein and have unanimously agreed to continue the work of the Branch, and of the said Society, on the lines heretofore pursued;

And Whereas the said Theosophical Society in Europe, in the year 1895, issued a proclamation of fraternal goodwill and kindly feeling towards all students of Theosophy, and members of all Theosophical Societies wherever and however situated, and further proclaimed its hearty sympathy and association with such persons and organizations in all Theosophical matters except those of government and administration,

Resolved that the H. P. B. Branch of the said Theosophical Society in Europe hereby reiterates the said proclamation.

Resolved that the members of the H. P. B. Branch of the said Theosophical Society in Europe hereby convey their fraternal greetings to all those their late colleagues in the said Theosophical Society in Europe who have seen fit to abandon this Society, and hereby express their unshaken conviction that all sincere work, regardless of creed and form, undertaken for the boundless Universal Brotherhood of which all manifested creatures are eternally members, and not for the glorification of any personality, will be acceptable to Those who watch over and protect the Theosophical Movement.

Resolved that copies of these Resolutions be sent to all whose addresses are known to the Secretary.

The feeling of the H. P. B. Lodge is that when members have had time to quietly consider the whole facts bearing on the recent *coup d'etat*, the trend of the writings of H. P. B., W. Q. J., and other Theosophists, published during the last twenty-three years, the essential difference between loyalty and partisanship and the Spirit which has animated the T. S. for so long, many will desire to continue to work with and in the Society on the lines indicated by H. P. B., and it is in view of this that the H. P. B. Branch considers it right to keep all members in touch with the proceedings in the T. S. as far as possible. The Branch will welcome back to membership without any kind of formality anyone who has at any time been a member.

Fraternally yours,

THOS. GREEN, *Hon. Sec.*

NEW SERIES: VOL. 3, NO. 7—APRIL, 1898.
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 35 Nassau Street, New York City.
A. H. SPENCER, Acting 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 "teaching" 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, Room 1411, 35 Nassau Street, New York City.**

Entered as second-class matter at New York, N. Y., Post-office, July 25, 1895.
Issued monthly. Sent direct to each member. No losses by mail made good.

QUESTIONS AND ANSWERS.

QUESTION 108. (*Continued*)

Is autonomy necessary in T. S. If so; why?

William Main.—"Autonomy" means self-government. This does not mean that the self-governing body must establish a universe of its own, be disconnected from, and, in that sense, independent of all others. This would be impossible. But it does mean that it is to adjust its own internal affairs without interference, and also its relations to others, so far as it can do so without interfering with the natural rights of others.

Autonomy may be surrendered to a greater or less extent but the autonomous unit is morally, and often legally, responsible for such surrender, which may be wise or foolish, according to circumstances, and should never be made without careful consideration.

Thus: a man may enlist in an army but he should first carefully consider whether, regarding himself simply as a unit in the social organism, this surrender of his liberty will really benefit the whole.

It is often assumed that because an army may be an efficient instrument when under absolute control, the rule of an autocrat is best for the government of large bodies.

*Mr 78
15*

This may or may not be true. It depends upon what kind of work the body is to do ; whether it is:

(a) comparatively simple, or of a nature which is already known, or can be accurately foreseen ; or whether:

(b) it is highly complex and to be evolved in many diverse ways, the nature of which cannot be foreseen, but which must be developed by the individual workers as time goes on.

For the first of these the army plan may be a conspicuous success ; for the last, it has invariably proved an equally conspicuous failure.

The work of an army is, for the most part, destructive ; its constructive work, such as earthworks, military bridges, &c., is of the rudest nature, and for its weapons, clothing, &c. ; it is dependent upon the machinery, skill and industry, developed in the evolution of the peaceful arts, by autonomous artisans and associations, which, while necessarily *interdependent* in the complex social organism, are most active and progressive when freed from the chilling influence of absolutism. Civilized men, when united into an army, are vastly *less* efficient and productive, for all higher purposes, than these same men are as citizens of a republic. As citizens they are part of a highly complex and productive mechanism ; as soldiers they cease to be productive and progressive and are welded together into a mere club, which may be wielded efficiently or not, and has its sole justification for existence in the necessity of protecting the autonomy of the rest of the social organism.

Under which form of government will the T. S. be most useful ? As an autonomous association, or, under autocratic rule ?

That depends upon what it is expected to do. If it is to be a mere tool for the propagation of a special set of teachings, there is much to be said for autocratic rule ; provided the proper autocrat is found. An advertising agent is a useful personage and must employ and rule over many subordinates.

If the autocrat is himself a source and center of wisdom ; or, in other words, is both author and advertising agent, an army of servants for the distribution of wisdom might be most efficient.

This is the theory upon which both the Salvation Army and the Roman Catholic Church are organized. The Salvation Army is based upon a feeling of certainty in the inspiration of the Bible, and of certain interpretations of it. The autocratic form of this organization is adopted because logical and convenient. Nothing new is to be evolved. That which is advertised is old, of standard quality, and needing only public attention and constant reiteration.

The position of the Roman Church is but slightly different, although its methods are carried out upon a larger scale and are more sure and sedate. The chief agent, or "vicegerent" professes to be in constant touch with the — (pardon me) — with that which he represents, and to be able to make certain modifications of terms in the territory which he controls.

These organizations have grown up on the basis of teachings which undoubtedly contain much profound truth, and they are also the visible representatives of certain cravings and tendencies of average human nature. Joining the T. S. does not alter these tendencies and we must expect that a very large portion of those who have joined will drift toward autocratic rule and either carry the T. S. with them, or break loose for the purpose of satisfying their impulses.

A society so organized may endure, and, if so, will take its place along with many others of similar nature; and like them will do both good and evil.

Autocratic rule is essentially based upon that which is supposed to be finished, or something which is known to and transmitted through the autocratic center. The governed body is used as a tool, and may be most efficient for certain limited purposes; but, as in the case of the army, or the church organizations, the system is not adapted to the developments of new arts or the discovery of new truths.

For an example of rapid development in these lines we must turn to the most autonomous and democratic of all organizations; viz, the scientific societies. These have been based upon principles corresponding precisely to those of the T. S. Few scientific societies require, in a candidate for membership, more than an intelligent interest in the line of knowledge which they are intended to promote. No one joining such a society is ever required to express a belief in any particular theory or law. Such societies are based:

First; on a certain community, or brotherhood, of interest. This is expressed in:

Second; the study and collation of the recorded efforts and advances made by others in the special field chosen; and:

Third; in further research and comparison of results.

Is not this a precise parallel to the three objects of the Theosophical Society?

These societies are invariably autonomous; their officers are changed from time to time, and the real leaders are recognized and honored as such, by virtue of real industry or genius, and not from

any office which they, with others, may transiently hold. The records of these societies, in the different countries of the world, are freely interchanged. The nomenclature, so far as possible, is put in a common language. Visitors whether foreign members, or simply interested strangers, are made welcome. Museums, libraries and public lectures are provided, as a rule without profit and as the result of great personal sacrifice by the members and others who may aid them. This spontaneous and autonomous co-operation in the search for truth and in devoting it to the welfare of humanity, has resulted in unprecedented progress in different lines of knowledge and in discoveries which have done more within three generations to link humanity together than all the merely abstract speculation of the last ten thousand years.

The rule of an autocrat, however wise, in chemistry, physics, or astronomy, would have chilled and paralyzed this natural growth. He might have organized the whole and proclaimed that it was a "well made tool," but a tool must be wielded by a single will, and, so far as it is a tool, it is a dead thing and not a living, sensitive and evolving organism, reaching out in all directions and typical of the true brotherhood of man.

If so much has been accomplished for the brotherhood of humanity by the autonomous system even within the lines of special material research, what may it not accomplish when applied to those subjects which profoundly interest us all?

The Theosophical Society was organized on broad and simple principles, identical with those upon which, as shown by experience, the most rapid progress can be made. It was the first really powerful and comprehensive effort in modern times to bring religious thought upon a basis of life and expansion. H. P. B. started it, not with a body of dogmas, but with a wonderful nucleus for future thought and investigation. It was inevitable however that latent hereditary tendencies should assert themselves.

The advocates of the system of single and central power are fond of pointing to the rigid army system. Let them compare the results of the centrally ruled and destructive armies of war, with those attained by the spontaneously grouped and governed armies of peace.

We have heard much of "forces" let loose. So there are. They are real, and you will find them at miracle-working shrines, at Methodist camp meetings and at Theosophic "revival" meetings. They may at times be centered upon a living person, or even upon an inanimate object.

In this connection we have been warned against the operations of the "brain mind."

The "True Church" never had any use for the "brain mind."

We have had mysterious intimations that "the time has now come" for the descent of "Initiate Rulers," "Adept Kings," &c.

The time for these beings was in that "Golden Age," long past, in the childhood or kindergarten of humanity. We are in the "Iron Age" of manhood, when through self-government and in the sweat of our brows and through many errors we must earn the bread of knowledge. When, in some distant age, all men shall have approached, or reached, that stage which we now call adeptship, we may believe that the simple forms of government will be administered by those who will be chosen as worthy and well qualified, even in that exalted community.

Whatever we may think of these things, let us recognize the fact that there must be honest differences of opinion, and different lines of action. It is not necessary to attribute petty or evil motives, nor to lie awake o' nights imagining "plots" or the circumvention thereof.

G. E. Harter.—Yes, unqualifiedly. Without free-will, without the liberty to chose and to act, there can be no individuality; without individuality, no progress; without individuality, no re-incarnation. An automaton has no autonomy. It has no individuality. It has no responsibility. It is not an ENS. Without autonomy there can be no volition. Without volition no WILL. Without will, results of acts cannot react upon the actor, but upon the performer, the master who pulls the strings. Autonomy, individuality, Self-ness are necessary to progress, to continued individual existence. Without individuality, the purpose of reincarnation fails of accomplishment.

Edward Alden.—In this land and age autonomy is an absolute prerequisite to the practical growth of any society. An association of whatever kind that does not govern itself, cannot attract to it a solitary adherent from a self-respecting American public. An intelligence that will consent to submit to any authority other than a majority of its associates, stultifies itself, and is of little value either to itself or to others. Submission to exterior authority is so foreign to American habit of thought, that a Society espousing such a principle of government would not only fail to reach the ear of this people, but would surely repel all attention to or consideration for its other purposes from the general public. The T. S. seeks to im-

press upon the world a philosophy of life, that is startling to the preconceived ideas of this hemisphere, regarding the derivation and evolution of man; it believes that organization is a necessary adjunct to a successful promulgation of this philosophy; it would be suicidal to its purpose to require in its constitution submission to any authority whatsoever from those whom it seeks to attract to its ranks.

M. H. Phelps.—The fundamental error from which confusion of mind arises on this subject, is misconception of the function of the Theosophical Society. That function hitherto—whatever it may be in the future—has been principally *the training and discipline of its members*; not the enlightenment of the world. All occult processes are of the same nature. Their aim is the development of the few; because only the few are ready. Because also, particularly in this case, the continued vitality of the organization requires a nucleus, even though it be small, of relatively strong and self-reliant men.

Autonomous action is desirable in every stage of evolution; but in the present human stage, it is vital and essential. For now we have to do with the evolution of the *mind and will*. The physical body evolves automatically; but the mind can evolve only by the exercise of free choice.

In freedom of thought and action, in absence of dogma, the T. S. is unique among similar human institutions; and it is so in order to furnish the required free training ground for the development of the mind. The single tenet which it holds—Universal Brotherhood—is vitally opposed to the domination of any mind or will. It is merely a simple and brief expression of the spiritual identity of all creatures. This belief precludes the assertion of authority. It is the duty of every man who holds it to cast himself for guidance upon the one Spirit of which he is a part. No other soul can intervene, or transmit to him his light. Thus only can he grow. Universal Brotherhood means *freedom of souls*.

No human being is worth a rush unless he acts from his own center. The T. S. will be an effective instrument for the elevation of humanity only so far as it is made up of trained and disciplined units, acting harmoniously, *but independently*. The T. S. was intended to be governed by its *collective mind*; that each individual mind, brought often to the test of action, should grow. The same principles permeate the society as the human organism. If one organ overbalances the others—be it the heart or any other—the result is destruction alike to the organism and the other organs.

There is another consideration equally conclusive to any one familiar with the history and genius of the T. S. If the responsibility of all is to be carried by a single person, manifestly there is an end of personal tests of character; and we all should know that the history of the T. S. has been a history of such tests.

Under H. P. B. the crux was loyalty to a teacher; under W. Q. J., the application to practical affairs of the fundamental principle of Brotherhood; and in the present crisis the burning question is, is it sufficient *to be right*, though we have to face the Great Law alone? Or must we have, *at whatever sacrifice of principle and character*, the protecting wing of an "Avatar?" Have we the courage of our convictions, or are we cowards? Is there any one who understands this noble philosophy and believes it to be true, who can hesitate in his decision?

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will be gladly received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

CHELAS OR DISCIPLES.

What is a chela? What is the difference between a chela and a student? A chela and a lay-chela? Should we wish to be chelas? If so, why? If not, why not? How to become a chela? Can one be helped to become a chela, or must one do everything for oneself? Do the Masters make chelas? What degree of spiritual growth is necessary before one can be a chela? How should this be striven for? What are the requisites for chelaship as generally expressed? Why is something more than mere "goodness" necessary? What is this something? Chelaship attained by "rising to the plane of the Masters." What is the difference between conscious and unconscious chelaship? Is it possible to be a chela and live in the world? Is there an external form of initiation in connection with chelaship?

REFERENCES.

Letters that have helped me. Man: Fragments of Forgotten History. Light on the Path. Five Years of Theosophy. Articles in Path and Lucifer by H. P. B. and W. Q. J.

REINCARNATION.

The second fundamental proposition of *The Secret Doctrine*. Is it universal? Reincarnation as applied to the seven principles of man.

1. Physical Body: molecular reincarnation and the re-embodiment of the cell. This as a geometrical process.

2. Astral Body. Re-embodiment of atomic centers, sometimes called elementals. Occasional reincarnation of an old astral.

3. Life or Prana. Its re-embodiment under cyclic law. Compare mummification among ancient Egyptians. The centripetal force controlling all substances.

4. Man of Desire. Reappearance of desires and tendencies, which become habitual.

5. Mind. Reincarnation of soul, aspiration and the higher mental characteristics.

6 and 7. Spiritual soul and spirit. Its reincarnation during manifestation as the soul of the Universe. The Devachan of this Monad is the Pralaya of the Universe.

REFERENCES.

Secret Doctrine. Culture of Concentration, by W. Q. F. Law of Cycles, by W. Q. F.

WHAT THE THEOSOPHICAL SOCIETY HAS TO FEAR.

What are the chief influences opposed to the success of the T. S.? (a.) social opposition. (b.) spirit of the age. (c.) scientific opposition. (d.) newspapers. (e.) dogmatic religions. Are any of these to be feared? Why not?

The chief dangers are from within: (a.) dogmatism. (b.) superstition. (c.) narrow-mindedness of its own members. How are these dangers to be avoided? The value of autonomy as a safeguard. How dogmatism would destroy the society as shown by church history. The duty of each member of the society in this respect. Freedom of speech and toleration of each other's opinions as safe-guards. Wisdom of the founders of the society in foreseeing these dangers and providing the remedies.

REFERENCES.

Key to Theosophy. Conclusion, p.p. 304-305.

CHRISTIANITY.

Its foundation and early evolution. The purity of its origin. Its gradual decay owing to the ascendancy of the priests. How this influence worked for evil. The exoteric and esoteric explanations of Christianity. Its mystic side. Its indebtedness to Egypt and Greece for its Gnostic and philosophic basis. Rise of the Popes. Its spiritual degeneration and intellectual revival at the time of the reformation. Has the world benefited by Christianity? Its faults and its virtues. The legend of the Christ and its correspondence in man. Theosophic explanation of miracles. Of the parables. Does the ethics of the Sermon on the Mount correspond with the teachings of Theosophy?

REFERENCES.

Priest and People, by E. T. Hargrove. "Esoteric Basis of Christianity," by H. P. B. in Lucifer. Ocean of Theosophy, by W. Q. F.

THEOSOPHICAL NEWS AND WORK.

We regret to state that through some misapprehension we included the names of the Chelmsford and Louisville Branches in the list of the Branches remaining faithful to the organization published in the last FORUM.

LEGAL NEWS.

Members have already been sent a copy of the summons and complaint which has been served upon Mrs. Tingley and Mr. Neresheimer in the suit to recover the records, archives, and other property of the T. S. A.

The matter came before the Supreme Court of the State of New York, on the 15th of March when an injunction was obtained, as follows :

"It is ordered that Katherine A. Tingley and E. August Neresheimer, the above named defendants, their agents and servants be and they are hereby enjoined and restrained from disposing of or using or in any way interfering with the personal property described in the complaint of this action, or any part thereof, except to turn over the same to the said plaintiff, or to a receiver to be appointed by the Court in said action until the further order of the Court."

It was further ordered that the defendants show cause on the 23d of March why this injunction should not be made permanent.

The case came before Court on the 23rd but was postponed three days. On Saturday the 26th the case was heard, and affidavits were handed in. The Judge reserved his decision and at the date of going to press has not yet handed it down.

The most important facts brought out by the case are contained in the following "Memo. for Plaintiff" prepared by Mr. Spencer's attorneys after seeing the defense put up by Mrs. Tingley and Mr. Neresheimer. The whole paper is not given.

"The only ground on which the claim of the plaintiff could be resisted is that the proceedings of the Convention of Feb. 18th were regular. It is distinctly admitted in the defendant's answer as well as in the defendant's opposing affidavits that the entire proceedings of that convention were absolutely void in so far as the same purported to effect alterations in the constitution of the T. S. A. * * * * * It is not pretended that the defendants are acting under color of any right except that derived from an admittedly irregular and invalid act taken by the convention referred to. Whether the plaintiff is to be regarded as entitled to maintain the action as an officer of the T. S. A. or not is not of controlling importance. His membership in the Society entitles him to invoke the arm of the Court in preventing a misappropriation of any of the property of the Society. The papers show most distinctly that the defendant Neresheimer and three members of the Executive Committee not only openly aided and abetted the movement having for its object the destruction of the T. S. A. but have promoted in every way the attempted diversion or misappropriation of the property of that Society. It is submitted that the defendants cannot be heard to allege in one breath that they are entitled to retain their offices and that they have combined with others in effecting the abolition of those very offices. While admitting that the requisite notice of an intended alteration of the constitution was not given, they allege that the act of the convention was valid and that although the holding of the validity of the action in question would deprive them of their offices, they are still to be considered as officers of the Society. It is difficult to see by what process of reasoning the Court could be asked to hold that the defendant Neresheimer and his associates on the Executive Committee, Pierce, Patterson and Anderson, are to be regarded as not having absolutely vacated and abdicated their offices; they certainly left no stone unturned to deprive themselves of whatever office they may previously have held.

There is no denial by the defendant Neresheimer that he is controlled absolutely by the defendant Tingley. The statement that it is not true that he is so controlled "except as provided by the constitution of the said Universal Brotherhood" is not only no denial at all, but is a distinct admission of the charge; for on referring to the constitution "of the said Universal Brotherhood" it will be

noted that the most absolute submission to the will and direction of the said Tingley is obligatory on the said defendant. He could not deny the charge in view of his having pledged himself in the following terms :

' I pledge myself to support the present Outer Head (the defendant Katherine A. Tingley) and the one she may appoint as her successor, and in particular to obey without cavil or delay the orders of the Outer Head of this Lodge in all that concerns my relation with this work for Universal Brotherhood, * * to all of which I pledge my most sacred word of honor.' "

The denials of the defense cover about forty pages of print. A large portion is wholly irrelevant and is employed in an attempt to deny the plaintiff's contentions. Perhaps the most important thing in all the papers is the admission referred to above, to wit, that the proceedings at the Chicago convention were contrary to the provisions of the constitution. This one admission is of sufficient value to justify the cost of the legal proceedings, and more than justifies the position maintained.

It is of comparatively small moment whether the Court decides the injunction hearing in our favor, as this does not settle the case and is only a question of law. The main issue will be the trial before the jury which will occur as soon as the lawyers can have the case reached, and it is hardly conceivable that any American jury would give the property of T. S. A. into Mrs. Tingley's keeping after reading the Constitution of "Universal Brotherhood."

The following resolutions passed by the Indianapolis Branch of Indianapolis, Ind., are so admirable in form and context, that we print them in full although they have been already quite widely distributed.

Resolved : 1. That the Theosophical Society in America is, always has been, and always should be an autonomous, independent and self-governing organization.

Resolved : 2. That in the Society as in the nation, the source of all authority is in the membership, and the American principle of government of the people, by the people and for the people, should prevail. The rightful government of this Society has always been and should always remain a government of the members, by the members, and for the members.

Resolved : 3. That the membership of the Society having duly accepted and ordained as its organic law the constitution which was adopted at Boston in 1895, that instrument limits and bounds the powers of any convention composed of delegates elected pursuant to its provisions. That constitution prescribes the manner in which it may be amended or changed, and recognizes the absolute and unqualified right of all members to be fully informed of every such proposed change or amendment, and to be heard in relation thereto through their duly chosen delegates.

Resolved : 4. That the convention which met at Handel Hall, in Chicago, February 18, 1898, being composed of delegates chosen under and by virtue of that constitution, had no legal existence or power to act, except as such existence and power were derived therefrom. No notice having been given of any proposed change or amendment to the constitution, that convention had no power to make any. Any action taken by that convention, in violation of the constitution, is void and of no effect.

Resolved : 5. That as that convention existed as a legally organized body only by virtue of the constitution of the Society it had no power to destroy the Society, or to destroy or abrogate its constitution; nor had it the right or power

to transform the Society from an independent, autonomous organization into a mere literary adjunct to another organization.

And especially do we deny that it had the right or power to take from the members all right of self-government, and make them mere voiceless puppets.

The denial to delegates upon the floor of the convention, of all right to plead for its life, was in direct violation of the principles of tolerance and Universal Brotherhood professed by the Society.

Resolved : 6. That government by an absolute and autocratic ruler, who is made responsible to no authority, is incompatible with the spirit of the age. It is an anachronism, having no place in the closing years of the nineteenth century. It is a lapse toward barbarism. Its tendency would be to check the growing consciousness of individual responsibility, and to retard development, both spiritually and mentally.

Resolved : 7. That the action taken at Chicago, in attempting to destroy the Theosophical Society in America, being in violation of the constitution, and therefore void, the Society still exists, and we hereby renew our allegiance to it.

FOREIGN NEWS.

A LETTER FROM DR. HARTMANN.

THE FREEDOM OF THE THEOSOPHICAL SOCIETY.

AN EXPLANATION.

"In a great movement like this no one should expect to find his associates all congenial, instructive, prudent and courageous. One of the first proofs of self mastery is when one shows that he can be kind and forbearing and gentle with companions of the most dissimilar character and temperaments. One of the strongest signs of retrogression when one shows that he expects others to like what he likes and act as he acts."

Extract from the letter of a Master received at Adyar, Jan. 12, 1885.

I have never desired to meddle with the internal affairs in any Society, nor to pose as a "leader," and my voluntary and prompt resignation of the presidency of the T. S. in E. (Germany) after my discovery that the spirit of intolerance prevailed therein, goes to show that I am not wishing to occupy any official position; but on a certain occasion in Adyar which those, who were then present, will remember, I have solemnly promised to support the constitution of the T. S., in which it is said, that the T. S. as a whole is not bound to any creed, that it is a society of people, irrespective of religious belief and consequently free of all belief in any papal authority or clerical tyranny and that each member has to grant to every other member the same amount of tolerance, which he claims for himself. The freedom from dogma necessarily includes the freedom from enforced belief in the authority of any particular person, whose assertions have to be considered infallible; the freedom from spiritual tyranny and the exclusion of any dictator or autocrat in matters of faith.-- I have, as I said, never desired to meddle with society matters, but as my silence would probably be mistaken for consent I am bound to express my opinion in view of the great stroke of policy performed by Mrs. Katherine A. Tingley, of New York, by which she has formed a new church of her own, usurped dominion over the so called T. S. in A. and E. etc., and made herself Pope, King and dictator in one.

When at the time of the unfortunate trial of W. Q. Judge, I stood upon the side of Mr. Judge; it was not—as many supposed—that I wanted to prove him innocent of writing occult letters, for whether or not he wrote such letters, was none of my business and had nothing to do with the constitution of the T. S. The reason why I stood by his side is that this trial involved the question of belief in

Mahatmaship as a dogma of the T. S. It was equivalent to a trial for heresy. The constitution of the T. S. prescribes no belief in adept and occult letters, while this trial was equivalent to an official assertion, that the existence of adepts is a dogma of the T. S. For this reason I took sides with those who, as I thought, could keep the constitution of the T. S. free from dogmatic belief, irrespectively of what each one might personally believe himself.

I have lectured on this freedom from blind faith, while I was in America. I have tried to explain what the principle of tolerance means, and that while every one may individually believe what he pleases, it would be against the principle of freedom laid down in the constitution of the T. S., if we were to abandon the worship of *Tweedledee*, merely to put into his place *Tweedledum*. There were only few who understood what I meant by using this parable. There are a great many so foolish as to believe, when I say that the T. S. as a whole has no belief to enforce upon anybody, that I meant to imply that no member of the T. S. should be permitted to believe in any other authority but his own; in other words that he should doubt everybody and everything and only put faith in his own ignorance. This is very foolish.— The T. S. does not prescribe a creed or spiritual authority to anybody, nor does it prohibit anyone to believe in whatever authority he chooses to believe. The Roman Catholic members in the T. S. are free to recognize the pope in Rome as their infallible authority; the Jews in the T. S. are free to believe that the law of Moses is all that is required; the Buddhists are free to worship Buddha, the Turks to believe that Mahommed is the only prophet and so forth; and it would be entirely against the principle of tolerance as affirmed in the constitution of the T. S., if we were to deny to any member of the T. S. the right to join Mrs. Tingley's or any other church.

The adherents of Mrs. Tingley have the same right to worship a saint Judge, or the catholics to worship saint Peter. The followers of the Maharaja-sect in India have the undisputed right to drink the contents of the bathing-tub of their "gurus," who claim to be the direct descendants of Krishna; but to attempt to impose the faith in the authority of the person in which one believes himself, upon the whole T. S. is an attempt upon the very life of the T. S. and in direct antagonism to the constitution, which says that every member has to grant to every other member the same amount of authority, which he claims for himself.

There are very few people in the world, who have attained that amount of spiritual self knowledge, which constitutes a real *Theosophist*, and the vast majority of mankind have not yet awakened to a realization of what the word theosophy means. As long as a man has no real self-knowledge, he absolutely needs the knowledge of others for his support. For this reason churches with all their unavoidable consequences, as priestcraft, clericalism, and intolerance are a necessity of our times. Churches like other forms and organizations cannot be done away with, but must be outgrown. We therefore do not object to churches but we welcome them as guiding stars to a still higher light, and the more progressive and enlightened a church is, the more will it be welcome as a higher pathway to the realization of truth. If the new church of Mrs. Tingley is a better and more enlightened church than the already existing ones, we can only congratulate her on her success; but this is a matter, of which every individual must judge for himself and which can be decided only in the future; for "by their fruits ye shall know them." But if Mrs. Tingley fancies that the T. S. is to be incorporated as a part of her church—such an assertion is absurd and foolish and would go to show that she never knew, what the word "theosophy" means; for that which is free cannot be a part of that which is limited; Mrs. Tingley is herself an object in space, but she cannot put all space into her pocket.

As to the so-called T. S. in A. and E. having become absorbed in Mrs. Tingley's church—this does not interfere with the real T. S.—If that T. S. in A. and E. etc. had been ripe to grasp the true spirit of their own Constitution, they would have

maintained its freedom and left everyone who wanted to join Mrs. Tingley's church free to do so individually and on his own responsibility, but they would not have joined it officially as a whole. The fact that they bowed their necks under the subjugation of one person, only proves that they needed a ruler and that they were not free and not theosophists. Slaves must have a master; "only he who can be his own master needs to be nobody's servant" says Paracelsus. They have obtained what they deserved. Not the fact of their having chosen Mrs. Tingley as their leader—but the fact that they enforce that "leadership" and authority on pain of excommunication and ostracism upon everyone who does not submit to her "who must be obeyed," shows that they have become enemies of the fundamental principle of the Constitution of the T. S. and have therefore ceased to be members of it.

We will not enter upon an examination of the means which were taken by Mrs. Tingley and her associates to accomplish these results. The letters before us, privately written by Mr. B. . . . C. . . . S. C. . . . and others, in which orders are given as to how the public should be mystified and the members of the T. S. taken by surprise and in which every doubt about the Mahatmaship of Mrs. Tingley is put down as a deadly sin against the Holy Ghost, are a masterwork of jesuitism, but it is none of our business to trouble ourselves about the means which any church organism may use for obtaining power over the minds of the faithful and over their money; I only wish to state that the church of Mrs. Tingley never has been and is not now representing the real Theosophical Society, which has been established by H. P. Blavatsky, nor did the real W. Q. Judge ever resemble the caricature which the adherents of Mrs. Tingley have made of him and of which they have created an object of adulation and idolatry. If H. P. Blavatsky or Judge were living to-day they would immediately repudiate all connection with every new organization made for the purpose of obscuring and entangling the minds.—This is not said out of any spite or animosity against Mrs. Tingley or any other person. I have no animosity against any person and begrudge to Mrs. Tingley the power of her authority in her church no more than I begrudge the Pope in Rome his power in his congregation; but I can see no difference between the intolerance against all doubt of the Mahatmaship of Mrs. Tingley and that against the doubt of the infallibility of the Pope. In the old church, heretics were burnt alive; in the new church they will probably be burnt. At the present they are only excommunicated, while at the same time the shouts of tolerance arise.—Let us wish that in the future all this religious intolerance will be exercised in the name of Mrs. Tingley's church, but not in the name of the Theosophical Society and Universal Brotherhood, for Universal Brotherhood, and Universal Tyranny are two incompatible things.

I do not doubt the good faith of those fanatics who believe that they are in possession of the only saving power and who want to convert everybody to what to others at least is only an opinion; but theosophy is "the light which shines in all things which are luminous" and the T. S. permits every member to seek for that which is luminous in his own religious system. Without this freedom of opinion and tolerance the T. S. would not differ from any other narrow denomination, of which each one believes itself to be the only tabernacle of truth.

Signed,

HALLEIN, AUSTRIA, March, 1898.

DR. FRANZ HARTMANN.

The following Lodges and Centres have already notified their repudiation of the action of the recent Special Convention, and with members, centres and lodges, in England, who may decide to continue in the T. S. in Europe, constitute the Theosophical Society in Europe (Eng.)

Scarsborough,	124 Westborough,	Rowland Buxton.
Newcastle-on-Tyne,	106 Brighton Grove,	Jasper Fawcett.
Middlesboro,	28 Sussex Street,	G. J. Henderson.

Bow London, Millfield House, Grove Crescent Rd, Howard H. Birt.
Shatford, E.

H. P. B. London,	78 Wigmore Street, W.	Richard Trood.
Bath,	2 Paragon.	Miss. M. K. Sweet.
Carlisle,	9 Eden Terrace.	Ihd. Muse.
York,	18 Pavement.	Edward I. H. Snowden.
Gateshead,	56 Whitehall Road,	Samuel Smith.
Colchester,	"Riverside" St. Osyth,	A. S. Went.
South Shields,	Westoe Village,	Mrs. Binks.

CHISWICK, LONDON, ENGLAND,
March 21st, 1898.

England.—The following resolutions were moved by R. A. V. Morris, seconded by Mrs. Blumenthal, and adopted by a majority of eleven to one, at the regular meeting of the West Middlesex Branch of the Theosophical Society in Europe, held on Sunday, March 20, 1898:

Whereas : At the recent convention of the Theosophical Society in Europe, a majority of the delegates present attempted to abrogate the Constitution of the Theosophical Society in Europe by amalgamating illegally and without any notice given with an autocratic organization,

And, Whereas, The Constitution of this autocratic organization is opposed to the fundamental principles of Theosophy which, above all things, insist on freedom of thought and the moral responsibility of individuals,

And, Whereas, This autocratic organization by creating the dogma of "leadership" shuts out from its ranks all those who cannot accept that dogma, and is therefore a narrow and exclusive body,

Resolved, That the West Middlesex Branch of the Theosophical Society in Europe, do withdraw its approval of, given without full knowledge of the facts, and declares to be utterly null and void the action taken by the majority at convention,

Resolved: That the West Middlesex Branch of the Theosophical Society in Europe do uphold the Constitution and Spirit of the Theosophical Society in Europe, and continue to work for Theosophy on the lines of H. P. Blavatsky and W. Q. Judge,

Resolved: That these resolutions be printed and that copies be sent to all Branches and Members of the Theosophical Society in Europe, inviting their co-operation.

ELIZA A. JEVONS, *President*,
R. A. V. MORRIS, *Secretary*,
DOUGLAS A. DOUGHARTY, *Treasurer*.

Sweden and Norway.—Excellent news reaches us from Norway and Sweden. The T. S. in Norway is almost unanimously in favor of autonomy, standing loyally by the old principles and platform of the T. S. In Sweden there is a compact minority, at present, who occupy the same position, but we rely upon the good sense of the Swedes to ensure the minority becoming a majority as soon as the real facts become known to the members and as soon as the personal coloring which has been given the issue there ceases to obscure the vitally important principles in question. Mere abuse of E. T. Hargrove is no argument, and the Swedes are not the people to be moved by abuse of an absent brother.

REVIEW.

As announced in our last issue, we have received an old friend in a new dress—*The English Theosophist*, edited and published by W. A. Bulmer. It is now a pamphlet about the size of THE FORUM of sixteen pages, but bears all its old stamp of virile, trenchant style, and honest, fearless expression of opinion. We

who remember the valiant service rendered by this little magazine to the cause of Brotherhood and Freedom, in defending Mr. Judge, have reason to hold it in affectionate esteem, and most heartily wish it every success in its present endeavours in the same direction.

Dr. Keightley in "The Theosophical Society in Europe" very succinctly states what that body is and always should be, saying that though the external forms may change, "the fundamental principles upon which the Society is based can never be ignored," and those principles he enumerates as—"Brotherhood, Tolerance, Autonomy, Self-Government, Freedom of discussion, Freedom from dogma or creed of any kind, Freedom from authority." Quotations and references to the *Path, Key to Theosophy*, etc., are given in confirmation. Dr. Hartmann's letter to the Convention T. S. A. is printed, and there are several short articles all having more or less application to the recent disturbances. On the last page are answers to correspondents, and a list of the loyal Lodges and Centres in England received to date. The subscription price is not stated, nor is the full address of the Editor given, which is a pity, as there are many members who would wish to subscribe immediately.

SETTING THINGS TO RIGHTS.

The FORUM has considered the question of affording opportunity in its columns for the refutation of scandalous stories which have been given publicity at so-called "E. S." gatherings and through other media, affecting the reputation of certain well-known persons, some of whom have been prominent in the Theosophical movement for many years, and has been obliged to decide not to do so for the following reasons among others.

First. The FORUM is the official organ of the Theosophical Society in America published by the Society for free circulation amongst its members. Its objects are to present brief discussions of the broad general problems of life from a theosophic standpoint, and to furnish information on current events concerning the Society as a whole. Hence it may not be allowed to become the vehicle of any personalities whatever.

Second. Its entire space of a whole year's issue would not provide sufficient room to deal with a tenth part of the material involved.

Third. The honorable character of the persons thus slandered is too well established in the world at large to be seriously affected by falsehoods arising at the sources from which these emanate.

Fourth. Lies, like chickens have a well ordained habit of coming home to roost, and the witness box of a New York law court is a rare place for bringing facts to light.

Fifth. Men and women who can be influenced by stories silly and improbable enough to incite the contempt of a commonplace school girl or who can be turned from old friendships and confidence by one-sided representation when the accused parties are not allowed to be present, have no proper place in the T. S. A.—they should never have joined it, are well out of it, and should not be encouraged to rejoin it.

Karma, the great law, assisted, where necessary, by the statutes of the State will take care of those personal matters without the aid of the FORUM, which has other work to do; and only a short time will be required to make all right again. Day by day the real Theosophists who have been surprised or carried away by impulse into momentary desertion are returning to their Alma Mater and reaffirming their allegiance to Free Thought, Free Speech, and Free Action within the law.

PLEDGES.

It is becoming apparent that some people are having an uncomfortable tussle with conscience in the matter of certain pledges they have taken or think

they have taken, which is close to the same thing. Information comes to the Forum from various parts of the country of persons who express private disapproval of the recent Chicago Convention doings and a desire to remain with the old T. S. A. but who are withheld by the impression that they are pledged to the *personal* following of some alleged "Leader" or other. A pledge taken by a number of T. S. members between the years of 1889 and 1894 and which was recently made public re some New York law proceedings, by Mrs. Tingley the defendant in the suit, has in it a clause reading as follows:

"2. I pledge myself to support before the world the Theosophical movement, and in particular to answer and obey, without cavil or delay, all orders given me through the outer Heads of this School, in all that concerns my Theosophical duties and Esoteric work, *so far as I can do so without violating my positive obligations under the moral law and the laws of the land;* and I expressly agree that I may be expelled from the School and that the fact of such expulsion may be made known to its members, should I violate this pledge of obedience and secrecy." * [The italics are mine.]

Contrast the spirit of this with that of the third clause of a proposed pledge circulated for signatures since the Chicago Convention, which reads:

"3. I pledge myself to support the present Outer Head, and the one she may appoint as her successor, and in particular to obey, without cavil or delay, the orders of the Outer Head of this Lodge in all that concerns my relation with this work for Universal Brotherhood." [Italics mine.]

Referring to the clause last quoted, why or how any one should be willing to subscribe to it, must remain a mystery to simpler minds, since the Roman Catholic Church freely offers storage for consciences equally fireproof and at lower rates. People of such mental calibre can surely find no resting place in the body of the T. S. A., for its fundamentals are of about as opposite a character to the import of such a pledge as can well be imagined. Theosophy tolerates no mental slaves nor moral handmaidens and provides no "Leaders" whose word is law on any subject.

Our friends who are uncertain where they stand will have to settle the issue each for himself. Let those who believe they have bound themselves hand and foot to the service, right or wrong of a "Leader" and his or her self-appointed successors, continue to carry this "old man of the sea" upon their shoulders for the balance of their lives. Let others who realize that a so-called pledge falsely made to their Higher Self and never accepted by that Higher Self, if they really honestly and soulfully so believe, wrench off from their necks the slimy arms of the monster and breathe again the air of freedom, a little weakened maybe, yet still unruined.

A. H. S.

THE SUPPORT OF T. S. A.

I am pleased to report that already a few members have taken action upon the suggestions made in last number of Forum. The very first response came to me from the widow of W. Q. J. Let this example suffice to animate others. As we are now comparatively few, and our expenses just at this time unusually heavy, I ask that all those who intend contributing should make their intentions known at once, or as soon as possible. Payments need not be made at once. That can be adjusted to suit the convenience of subscribers. But it is very desirable that the Executive Committee should know what can be depended upon in this matter.

All communications on this subject should be addressed,

G. E. HARTER,
1607 North Main, Dayton, O.

* Even this clause dignified and reasonable as it is, was withdrawn by Mr. Judge after he became sole Outer Head of the E. S. in November, 1894.