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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

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

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

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

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## QUESTION 66.

*Will the FORUM please explain the difference between individuality and personality? It seems to me that they are not well understood. I know I do not understand their meaning. We are told that even at the last, when all is merged into One, the individual remains and will again emerge.*

*Marjorie Tyberg.*—The Self of the universe is the One which separates into the many separate selves. The object of the manifested universe is the attainment, by the many separate selves, of the consciousness of the Self. Differentiation takes place not only from, but *in* the One. All is one from the beginning, but the selves must *consciously* become one with the Eternal. There are many stages of development in this process of becoming. When, the lower stages having been passed, the universe has evolved to the point where there are individual centres of consciousness, we have the reïncarnating Ego. This is the individuality, the recorder of all the experience gained through the different personalities during successive incarnations.

The personality has to do with one incarnation, the individuality is the thread of consciousness which relates and unifies all

the incarnations of the Ego. The personality consists of the human elemental, made rational by the presence of the Lower Manas. The individuality is deathless, permanent; the personality is its temporary mask, abode and instrument, and may or may not add anything to the experience of the Ego in gaining self-consciousness.

When the hour strikes, when Pralaya comes, the many re-become the One, are merged into the One, but the Egos who have arrived at the stage of development where they can *consciously* reunite with the Eternal have gained Self-consciousness, and theirs is the conscious God-union, the goal of humanity, the Day "Be With Us" spoken of in the Stanzas from the Book of Dzyan. For them, as for all else in the Universe, nothing that has been gained will be lost, for when the period of Pralaya is over, and the dawn comes, each begins where he left off. It is as if the Devachanic period of the Self, or entity which synthesizes the many selves, in the same way that man synthesizes lower forms in himself, is over. Life proceeds on a higher and different scale of progression, and those Egos who have gained Self-consciousness can now work consciously with nature, are now conscious factors in the universe, and are, compared with what they have been, what the Hierarchies are to us at the present stage.

*Dr. E. B. Guild.*—The individuality is that ray of Universal Consciousness which by incarnating acquires *Self-consciousness* through experience. The personality is only the instrument through which the incarnating principle operates. Self-consciousness is thus evolved by means of the experiences made possible by the personalities used by the incarnating principle. Individuality *becomes* as self-consciousness is attained. When all *self-conscious* individualities have attained universal consciousness there must be homogeneity but not loss of individuality. Emergence from such homogeneity into differentiation must carry with it individuality. Thus does all tend *toward* the attainment of the supreme universal self-consciousness.

Now, the personality does not become individuality. It is only a means for the attainment of an end. When each personality has served its purpose, its essence (results of experience) having been extracted, the personality itself is discarded. The incarnating principle requiring, however, the attainment of self-consciousness on other lines, another personality is used for the accomplishment of that purpose. In the normal course of evolu-

tion the personality is subservient to the individuality and limited to the requirements of the incarnating principle.

Individuality is an attribute of the persisting Self, while personality is only its temporary environment.

QUESTION 67.

*What is individuality in its highest sense, and WHEN is it attained? Can we be conscious of having attained it here, and how? Some in our branch think we never attain it—that we are always conscious of our individuality.*

*Emily K. Mundy.*—Individuality is *self-consciousness*; perfected knowledge; that is, Manas, the Higher Ego, sends its ray down into matter, when it informs a personality under its aspect called Kama-Manas. After continued rebirths in which it gathers to itself experiences growing out of the vicissitudes of life through which it passes, until it has no further need of experience on this plane of being, it rises and is reunited to Higher Manas and through Buddhi the spiritual soul to Atma the Higher Self, realizing through self-consciousness its at-one-ment with the source of all Being.

It is a gradual unfolding of the mind in all directions, an expanding, so to speak, until having acquired complete knowledge it ascends to higher planes, having become conscious of its consciousness, the consciousness of "I am I." It does not seem to me, if the above be true, that one can always have been conscious of individuality, because the law of evolution teaches a gradual development, and if experience is the object of manifestation, and all experience is necessary to perfect knowledge, I can but think that until that point in the upward progress is reached there can be no true individuality. It seems as if the idea was confused with the personality, for Kama Manas has one phase of individuality growing out of its relation to the Higher Ego, and this we define as character in a person; but the true individuality is on an entirely different plane, and is in reality the union with one's Higher Self and can only be attained when experience on this plane of being is no longer necessary.

I do think it possible for a person to reach this at-one-ment even here, and now, if he turns his whole attention to overcoming the desires and attractions of sensuous existence. It is possible to be "in the world" performing its duties and yet "not of the world," and possible to perform that which we have to do "unmindful of the event;" "for the man who doeth that which he hath to do,

without attachment to the result, obtaineth the Supreme." (*Bhagavad Gita*, chapter iii.)

By gaining conquest over the physical senses we can become conscious on other planes of life, thus acquiring knowledge beyond what our physical consciousness is able to bestow. But not until one is fully developed and has a true sense of his unity with all that is can he realize true Individuality.

*Joseph H. Fussell.*—This is one of the most difficult questions that presents itself to everyone who would know the mysteries of his own being, and although a complete solution may not be attainable in our present state of development, and even if attainable could not be expressed in words, still we may be able to obtain a partial answer.

The word *individual* is derived from the Latin *individuus*, not to be divided, and may be taken as referring to an *indivisible unit of life*, possessing, as such a unit, continuous and permanent existence. In order that the soul may gain all experience, it must be an individual in this sense, and every soul or unit-life in the whole of nature is also in this sense an individual.

Every man is a unit-life, or soul, which has passed through all the stages of existence prior to the human stage, and which will in the future pass through all those stages that still lie beyond. Each soul, each unit-life, has to pass through all the stages of development from the lowest to the highest, and for this to be possible each soul must have been *individual* from the dawn of time and must remain individual until its entrance into Nirvana, when it becomes once again "one with the All." It is even said that the "thread of radiance, which is imperishable and dissolves only in Nirvana, reëmerges from it in its integrity on the day when the Great Law calls all things back into action." (*S. D.*, ii, 80.)

Using the word *individuality* in the above sense we do not have to attain it, but are always and forever individual. But there is another sense in which the word is used in Theosophical literature, *e.g.*, the third fundamental teaching of the *Secret Doctrine* speaks of the soul having to *acquire* individuality, although it also defines the soul as a spark of the Universal Oversoul. This relation of man, the unit, to the Supreme, the All, the One, is beautifully expressed in the Catechism given in the *Secret Doctrine*, i, 120:

"Lift thy head, O Lanoo; dost thou see one or countless lights above thee, burning in the dark midnight sky?"

"I sense one flame, O Gurudeva, I see countless undetached sparks shining in it."

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?’

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying “*THY SOUL AND MY SOUL.*””

In my opinion this extract gives us the solution of the problem. But what is meant by acquiring individuality? This, I think,—to attain to the conscious realization of what is above stated so that it is no longer a philosophical speculation or conception but a consciously realized fact, that the light which shines inside thee and me is in no wise different from the light that shines in our Brother-men, that we are *undetached* sparks in the one and *undivided* Flame. The attainment of individuality in its highest sense is the attainment of impersonality, the becoming one with God and Nature, the attainment of the Supreme.

There is but one INDIVISIBLE, and that is the ONE, the ALL, and in that sense there is but one Individuality. The individuality of each of us lies in our relation to, in fact our being, that One. “That Thou Art.”

QUESTION 68.

*The idea is prevalent that Theosophy is antagonistic to all churches and members; also to believers in spiritualism and mediums. How can we present Theosophy so that this error may be corrected?*

*A. H. Spencer.*—This is one of those sensible questions of which quite a few get into the FORUM from time to time and I am rather glad to have been asked to discuss it.

Theosophy though hoary with age comes to most people in the character of a fresh discovery and they, being accustomed to divide Religion up into sects, very naturally at first sight mistake it for another addition to the already voluminous array of *isms* under one or another of which pious people gather. When a new rooster appears in the barn yard all the rest of the chickens are apt to regard him as an intruder and to suspect him of designs on their feed-trough, in which respect there is considerable similarity between the human kingdom and that of the hens. This horror however like most bogies disappears as acquaintance progresses.

The Theosophical Society at its debates and in its literature doubtless affords to investigating minds more satisfactory philosoph-

ical nutriment and greater ethical and psychic information than can be obtained at the usual church service or from conversation with a pastor of the standard type, and in that direction might seem to threaten the prestige of the local Church and its present-day priest or parson, who is often narrow enough to think he should have a monopoly of the profession of soul-culture, and whose jealousy being aroused perhaps warns his flock that it is better to remain ignorant than to obtain knowledge from an un-sanctified source. All preachers however are not subject to this reflection—be it understood—for within their body are to be found many very wise and just men; while the people themselves are rapidly coming to perceive the fallacy of such an attitude and are showing a disposition to crack the shell of Religion as presented by the churches and see if they cannot get at a bit of the kernel. Instead of sitting lazily on the step they are beginning to knock at the door and demand that it shall be opened, and Theosophy answering that knock takes the stranger by the hand and conducts him through the chambers within.

Then again to use another illustration. Theosophy is like a sort of intellectual X ray, so to speak, which when turned upon one of the familiar religions such as Christianity, Buddhism, Mohammedanism, Judaism, etc., lights up and discloses its interior, and thus instead of the mere skin, often toughened and disfigured by exposure and careless handling, we can observe its very bones and inner constitution, and so we begin to find ourselves in the company of roots and causes and fundamental principles, and these rather than external effects, practices and conventionalities henceforth claim our interest and attention.

Theosophy does not oppose or cry down churches or church-membership, as should appear from the fact that many Theosophists continue to retain their membership in the congregations to which they have previously belonged; on the contrary it aims to help people to understand and correctly apply that form of religion to which their temperament or convenience naturally inclines them. It seeks to uncover and explain to the followers of each religion the salient points of its doctrines and to enable these to be made of practical value in this and other lives. Moreover the greatness of such characters as Jesus, Buddha, and the like grows and never lessens as they are studied in the light of Theosophy, and indeed it might be fairly said that a perfect Christian would be a perfect Theosophist.

As to Spiritualism, Theosophy while condemning some of the practices of its sittings and séance-rooms willingly concedes the

truth of many of its discoveries and promulgations which go to prove the existence of entities on other planes than the physical. But its votaries have run amuck and they have had no leaders truly scientific and studied in Theosophy. Had they been possessed of such guidance, Spiritualists might have been the great agents of the age in placing mankind many degrees higher on the mental and psychical planes, but as it is they seem to lack the philosophy to enable them to coördinate their facts and sidetrack their fancies. This Theosophy could teach them if they would but listen.

With regard to mediums there is no doubt that these exist in great number both male and female, and under the wing of Theosophy these people can be scientifically and safely trained to the greatest usefulness as channels of consciousness between this and other planes of being, without putting in peril their own egoism or individuality which under the systems permitted by spiritualism it is greatly to be feared is often irretrievably lost. This Theosophy deploras as a terrible misfortune to the victim and a grave wrong by the abettors. It needs but slight observation to show that the average medium is a loose-jointed organism which however correct for a while soon degenerates into a mere pillar of negativeness, the playground of every astral wind that blows, who may be thankful if death comes to his release before insanity takes him in its clutch.

*H. A. Freeman.*—By showing that Theosophy opposes nothing which tends to elevate, instruct or otherwise help forward humanity. Whenever a church teaching does this (*i.e.*, helps humanity) it is in accord with Theosophy. Where it does not, it is opposed by Theosophy and we need not feel any hesitation in saying so. Error always finds adherents, but Truth ultimately will prevail, and its champions should be fearless. Theosophy opposes sectarianism because its mission is to unify humanity. Sectarianism is separation and defeats the purpose of religion which is to bind and unite.

Theosophy does not oppose Spiritualism. Many Spiritualists belong to the Society. But it opposes any effort to stay the progress of a passing soul and has no sympathy with the professional medium who selfishly endeavors to do so for personal gain.

The best way to present Theosophy is to show that it is the untarnished foundation of every faith and that all differences and variations in religion are the work of men and not of God. The-

osophy is built on love and not on fear, as are most of the later teachings, and thus Theosophy should be acceptable to every human heart.

*William Main.*—Theosophy is opposed to indolence and egotism, to reliance upon special formulas, ceremonies, channels or personalities; in short, to a drift in human nature which shows itself in both the Theosophical Society and the Churches; more strongly in the latter, because they are older.

In endeavoring to present to another mind that which appears to your own to be the truth, it is a mistake to begin with points of difference. Look beneath the surface of words; find as many elements of concordance in your ideas and aims as you can. Standing on this common ground, bring the truth to your own mind as clearly as you possibly can; just as a marksman fixes his eyes on the target. Forget yourself and state what you see in the simplest language. Your homely words and awkward sentences will convey more than the most polished and self-conscious rhetoric. They will sink deeper into the heart of the listener than will seem possible, at the time, to either of you.

Hear all that he has to say, and don't tread on the heels of his last word. Look at things from his standpoint. The time will not be lost, for you will learn much, and he will be irresistibly compelled to look at them from yours. Avoid mere controversy, and do not think of your apparent opponent as an adversary, but as one whose experiences have been different from yours and who has been compelled to seek truth through somewhat different channels. Offer him some more desirable expression of truth, and, when he once fairly considers it, he will inevitably drop the old, just as a child will of its own accord drop an old plaything for a more desirable one, but would bitterly resist an attempt to snatch away the old.

How easy it is to say all these things! how hard to practise them! I think with shame of my own shortcomings.

What solid chunks of wisdom there are in some of the old fables! Do you remember the bet between the Sun and the Wind, as to which one would succeed in getting the Traveller's cloak from his back? The Wind tried first. He puffed and tugged with all his might from every direction. He even succeeded in getting the cloak half off for one moment; but, in the end, the Traveller had the cloak more tightly wrapped around him than before. Then the Sun sent out his genial beams, mildly at first, but afterward with increasing fervor. The Traveller's



desperate grip relaxed; then, he unfastened the collar and a button or two; next, the whole garment was worn as loosely as possible; but even then it was soon felt to be an intolerable burden and was cast aside altogether.

— We need not worry about the churches, nor as to the details of their regeneration. Men wear the old doctrinal garments more loosely every day, but they must themselves cast them aside. The wayside will be strewn with old clouts before many milestones are passed. The Sun of Truth will succeed where the Winds of Controversy fail.

## QUESTION 69.

*What is the difference between faith, belief, and knowledge? Can the question be answered from a Theosophic standpoint clearly to one not a Theosophist?*

*Katharine Hillard.*—Emerson says somewhere that “we know truth from opinion when we see it, as we know when we are awake that we *are* awake.” This absolute conviction is *belief*, in its most certain and highest phase, it is, in one word, certainty, and need not be confined to the results of positive evidence, which we may call *knowledge*. If a comparative anatomist discover the tooth of a megatherium, the size, shape, color, and weight of the tooth which he perceives through the senses of sight and touch would be his *knowledge*; and upon that knowledge, correlated with other similar facts, would be founded his *belief* that the whole animal belonged to such and such an order and species, and was a contemporary of other similar animals, while his *faith* would be that upon his *knowledge*, such a *belief* would be correctly founded. Knowledge would in this case correspond to the material, belief to the intellectual, and faith to the psychic plane.

## SUBJECTS FOR DISCUSSION

### FOR THE USE OF BRANCHES.

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



### THE NATURE AND POWERS OF MIND.

The mind is an instrument by means of which the soul acquires knowledge of self and its relations to nature; an instrument of analysis and comparison for the attainment of individuality. In its lower aspect this leads to the idea of separateness, but rightly used leads ultimately to the realization of unity. There is thus higher and lower mind. Compare the mind (*a*) to a screen usually colored by the desires and befouled by the passions through which the soul views the outer world; (*b*) to a mirror in which is reflected the inner light of the self. Hence to see clearly both the outer and the inner worlds, the mind must be cleansed and clarified and be brought under control. The mind is the theater of evolution. The possession of mind makes man a responsible being.

#### REFERENCES.

*Ocean of Theosophy*, chapter vii; *Key to Theosophy*, Section x; *Path*, vol. x, p. 174.



### WHAT THEOSOPHISTS BELIEVE.

The Theosophical Society, as a Society, has no beliefs save as those are expressed in its objects. It is a Society with a purpose, not with a creed. Theosophy is Divine Wisdom or Truth. To the extent that anyone follows Divine Wisdom or Truth, to that extent he is a Theosophist. A true Theosophist will have his own beliefs based not on authority, but on his own experience, reason and conviction. There are many Theosophists not members of the Theosophical Society. Most members of the T.S. believe in Karma, Reincarnation, Masters, etc., but belief in any of these is not necessary to membership in the Society, only assent to the First Object. The basis of the whole philosophy may be found in the three fundamental teachings of the *Secret Doctrine*.



### THE THREE QUALITIES OF NATURE.

One of the most ancient teachings. All nature appears under three aspects or qualities—*Satva*, *Rajas*, *Tamas*. Science gives these as matter, force, consciousness. They coexist everywhere, but one or other usually predominates. All the activity of nature is due to them. They are found in the threefold nature of man; physical nature, mental and passionate nature, spiritual nature. Every act partakes of the nature of one of the qualities. The qualities bind man to rebirth and must be overcome to escape it. By living in the lower nature man is subject to the qualities and to change. Only by realizing that he is the Self, one with the Supreme, can he rise above them.

#### REFERENCES.

*Bhagavad-Gītā*, xiii, xiv, xvii, xviii.

## THE OCCULT ARTS.

Distinction usually made between Occultism and the occult arts. Occultism is the science of life, the art of living, the science of the inner nature of man. The occult arts are connected with phenomena and with the personal nature. Astrology, alchemy, necromancy, palmistry, hypnotism are among the occult arts. All have some basis in fact, but the modern practitioners have lost sight of the underlying truths and follow them mostly for personal ends. No true occultist will ever use his powers for any personal advantage or for money. True occult science cannot be bought or sold. Danger of dabbling in these arts; they often lead astray from the truth, because of man's selfishness and desire for power. The true occultist must be impersonal. Faculties necessary for production of phenomena; will, imagination, confidence.

## REFERENCES.

*Path*, vol. viii, pp. 193, 233, 265, 207; *Studies in Occultism*, No. 1; *Lucifer*, vol. ii, pp. 150, 173; *Ocean of Theosophy*, chapters xvi and xvii.

## THEOSOPHICAL NEWS AND WORK.

CHICAGO THEOSOPHICAL HEADQUARTERS has moved to 153 Washington St., Room 9. Members of the T.S. passing through Chicago are asked to call.

BRO. JAMES M. PRYSE's hurried trip to the Pacific Coast was attended by the most important results. He endeared himself to the whole Coast, and left behind him the most earnest hopes for a speedy return visit and longer stay.

WE REGRET to have to chronicle the death of Albert Hart, president of Eureka Branch, Sacramento, Calif. Mr. Hart was one of the oldest members of Eureka Branch, and we cannot but regret the loss of one of our staunch workers.

AURORA BRANCH, Oakland, Calif., reports the following lectures given in April: 12th, "Our Other Selves," Mrs. M. Thirds; 19th, "Theosophy in Daily Life," Evan Williams; 26th, "Theosophy and Social Questions," Mrs. J. D. Hassfurther.

SAN FRANCISCO T.S. Lectures given in April were as follows: 5th, "Ghosts," Dr. Allen Griffiths; 12th, "Between Two Lives," Dr. Anne J. Patterson; 18th, "Karma—the Will of God," Dr. J. A. Anderson; 27th, "Is Life Worth Living?" Col. E. T. Blackmer.

MR. H. A. GIBSON, one of the delegates from Los Angeles to the Convention, has been making a visit to Pittsburg and has been doing good work in the branches in the neighborhood. The Pittsburg Branch hopes soon to move into new quarters, and arrangements will be made to keep these open daily for enquirers.

WHITE LOTUS DAY was observed in San Francisco by a union meeting of the San Francisco, Oakland, and Alameda members. The meeting was well attended, and the city press gave good reports. Two addresses were given by Dr. J. A. Anderson and Mrs. S. A. Harris, largely devoted to eulogies of the lives, work, and characters of H.P.B. and W.Q.J.; and upon

the significance of the Theosophical movement, and the objects of the Theosophical Society. Dr. W. W. Gamble also spoke and readings from the *Bhagavad-Gita* and *Light of Asia* were given by Mrs. M. M. Thirds and Dr. Allen Griffiths. Musical selections were given by other members.

THE MASCHMEDT FARM will be open as usual this summer for the reception of guests. It is greatly hoped that work will be done for Theosophy in both Saratoga and Luzerne as these are good centres and easily accessible from the Farm. For particulars address Mrs. H. Maschmedt, Corinth, Saratoga Co., N.Y.

DR. ALLEN GRIFFITHS has now entered upon his fifth year as Pacific Coast Lecturer and is at present in Southern California, where he will probably remain for several months. His permanent address is: 867 Cedar St. Alameda, Calif., but until July 15th his address will be: care Theosophical Headquarters, 431 ½ South Spring Street, Los Angeles, California.

LYNN BRANCH, T.S.A. The meetings in April were as follows: 6th, lecture by G. D. Ayers, of Boston, on "Theosophy, the Greatest Movement of the Age"; 13th, paper by N. A. Bean on "What Can I Do to Help the T.S.?" 20th, lecture by Miss Leoline Leonard on "Can the Future be Foretold?" No meeting was held on April 27th, as many of the members were in New York on that day at the Convention.

VARUNA T.S. (Bridgeport, Conn.) congratulates itself on the great interest that has been incited by the monthly lectures held in the branch parlors. The "lecture evening" in March was so stormy that few if any were expected; but over thirty came and listened to an address given by Mr. Joseph H. Fussell on "After Death States." Many questions were asked, and the lecture was well reported in the Bridgeport papers.

IN pursuance of a suggestion from Mr. Harding, an invitation was sent to the Fort Wayne Branch to furnish speakers for Kendallville, Ind. Judge Edward O'Rourke and Mr. Henry Cohen responded and gave parlor talks, Feb. 1st, Feb. 29th and March 14th, at the residence of Mrs. L. B. Hill, the attendance averaging twenty-five persons. As a result of these meetings quite a number have begun to read Theosophy.

HARTFORD T.S. Two lectures given in Hartford in January, 1896, led to a series of weekly meetings, and these resulted on the 10th of March in an organization under the name of the Hartford Theosophical Society, with Mr. Witham, of Berlin, Conn., as president, Mr. Cyprian J. Mulligan, vice-president, and Frances Ellen Burr as secretary and treasurer. Meetings are held every Tuesday evening, when papers are read and *The Ocean of Theosophy* discussed.

H.P.B. BRANCH, New York, held a W.Q.J. memorial meeting on April 5th. E. T. Hargrove and Charles M. Stabler were among the speakers. Mr. Stabler is a Quaker, and although not a member of the T.S. was a great admirer of W. Q. Judge and of his work. E. T. Hargrove has recently become a member of the H.P.B. Branch, and we are very glad to have his help at the meetings. On April 19th he gave his first lecture as a member of the branch. (*Communicated.*)

THEOSOPHISCHE GESELLSCHAFT GERMANIA was founded at the T.S. Headquarters, 144 Madison Avenue, New York, Friday evening, April 10th, 1896.

It started with a membership of ten persons. Ferdinand Gengenbach was elected President, Miss Mary Wasbutzky Secretary, and Ernst Douté-Haury, Treasurer. Regular meetings are held every Friday at 8:15 p. m. in the Library, 144 Madison Avenue, and every Sunday afternoon a class (in German) is held in connection with the Lotus Circle.

NASHVILLE BRANCH T.S.A. has held regular weekly meetings since it was organized by Bro. Claude F. Wright one year ago, the membership having risen to fourteen. Public meetings are held every Sunday evening at Odd Fellows' Hall, short lectures on Brotherhood, Reincarnation, Karma, etc., being read and discussed. Much interest is manifested and many questions are asked by visitors present. Every Thursday evening a study class is held for members only, the "Seven Principles of Man" being at present the subject of discussion, and three meetings are devoted to each principle to allow ample scope for all possible questions to be answered. The branch had a visit about a month ago from Bro. Burcham Harding, who delivered a public lecture on "Human Perfectibility," besides giving a very helpful talk to members on branch work and the best methods of study and instruction. (*Communicated.*)

A NUMBER of members from different Spanish-American countries has lately arrived in New York City; and just before the Convention Mr. John M. Pryse called them to Headquarters, introduced them to one another, and formed a branch, called *El Sendero* (The Path). It starts with eight charter-members, and others have promised to join. Señor Charles L. Simon, formerly of the Caracas, Venezuela, Branch, is president, and Señor Emanuel Román, from Cuba, is secretary. At the first regular meeting a resolution was passed (which will appear in the Convention Report), expressing a desire to work in conjunction with loyal Spanish-speaking members in all parts of the world, for the Theosophical propagandizing of Latin America especially. An article about Theosophy and the Convention has been sent to all the leading Spanish papers of the world, and other projects are being attempted by the branch. All in America who know Spanish and all unattached members in Spanish-speaking countries are requested to become honorary members of *El Sendero*, which will act as a centre for a combined movement.

CINCINNATI T.S. during March presented the following essays for public discussion: 3d, "Death and After," by Dr. W. T. Partridge; 10th, "The Influence of the Zodiac on the Religions of the World," by Dr. Thos. M. Stewart; 17th, "The Path, Knowledge and Devotion," by Miss Josephine L. Struve; 24th, "The Evolution of Man—Spiritual, Mental, and Physical," by Mrs. E. Burdick and Miss Patti Thorndick; 31st, "Darwinism and Theosophy," by Mrs. Anna L. Onken. The meetings are uniformly well attended, and the discussions, mainly questions by the audience and answers by the essayists or the president, show that people are inquiring with a willingness to be quite just in their estimate of the philosophy promulgated by the Theosophical Society. On the last Friday evening in each month occurs the regular business meeting of the members of the Cincinnati T.S. The meetings are informal, and ways and means as well as general Theosophical topics are brought forward for discussion. On March 27, 1896, the meeting following the death of William Q. Judge, there was a large attendance, a special call having been sent out. The president of the branch, Dr. J. D. Buck, spoke of Mr. Judge's life and his work in the Society. Mrs. J. D. Buck read from *The Path* two articles written by Mr. Judge after the death of H.P.B. From the June, 1891,

*Path* the article "A Lion-Hearted Colleague Passes"; and from the December, 1892, *Path* the articles "Prophecies by H.B.B." were read. While regretting the departure of our friend, the members of the Cincinnati Branch simply make this an opportunity to do more and better work as the best method of revering the memory of William Quan Judge.

FORT WAYNE BRANCH T.S.A. meets every Thursday evening. The subjects for discussion for the month of April were: "The Seven Principles," "The Masters," "Brotherhood" and "Astral Bodies." One evening in the month a social is given; the rooms are made attractive with flowers, no refreshments. The members and their friends pass the evening in conversation on various Theosophical subjects. On April 17th a number of postal cards were mailed to the members and other persons who were known to be interested, which read as follows: "The Lotus Circle of Fort Wayne T.S. will meet at the rooms of the Society at 3:30 p.m., Sunday, April 19th. This is an unsectarian Sunday-school, and it needs your cordial help." In response to this notice twelve adults and six children were present. The president of the branch, Dr. A. P. Buchman, made a short address. A superintendent was then elected, and the children formed into a class. The adults were then requested to adjourn to another room, thus leaving the children and superintendent in a room by themselves; this was done for the purpose of relieving the children from any embarrassment which they might feel in the presence of so many older persons. This was the first attempt to form a Lotus Circle for the little ones, and the venture has proved very successful.

#### CENTRAL STATES COMMITTEE'S REPORT.

The general reports from the Branches in this territory show a steady forward movement. Most of them were personally represented at the Convention of which mention will be found in the Report of Proceedings.

A special meeting of the Central States Committee was held April 28th. The history of its organization and various branches of propaganda was given by Mr. Harding and Mrs. Pratt, after which the various territorial workers and those interested in Committee and Branch work spoke in the following order: Mr. A. A. Purman, Fort Wayne, Ind.; Dr. N. B. Acheson, Youngstown, Ohio; Miss B. Wakefield, Sioux City, Iowa; Mrs. A. McDermid, Fontenelle, Iowa; Miss E. F. Gates, Chicago, Ill.; Mrs. M. F. Lang, Toledo, Ohio; Miss A. M. Stabler, New York City; Mr. W. E. Ostrander, Denver, Colo.; Mr. G. D. Ayers, Boston, Mass.; Mr. A. Clark, Los Angeles, Calif.; Mr. A. E. S. Smythe, Toronto, Canada; Mr. H. A. Gibson, Los Angeles, Calif.; Mr. F. J. Brown, Toronto, Canada.

There were many others who could have added much to the interest of this meeting, but it had already been in session three hours. Each of the speakers gave out some new thought, suggestion or bit of experience in methods; the practical value of this exchange of ideas can hardly be estimated. The members of the C.S.C. will be interested to know that the New England Committee and the Southern States Committee will cooperate with us on several lines, notably in the Bureau for the Exchange of Lectures and papers from which we have benefited so greatly. We all felt the value of being able to meet together and discuss matters pertaining to the work. It has given us new energy and new enthusiasm to go ever forward. (*Communicated.*)

## SOUTHERN COMMITTEE'S REPORT.

At the request of the late president, W. Q. Judge, W. T. Hanson, of the Macon T.S., Ga., and J. A. Jowett, of the Nashville T.S., Tenn., consented to act as the nucleus for a Southern Committee for Theosophical Work. Under the supervision of this committee Bro. Burcham Harding has delivered lectures at Louisville, Ky.; Nashville, Chattanooga, and Memphis, Tenn.; Atlanta, Augusta, Savannah, Macon, and Columbus, Ga.; Jacksonville, Fla.; and Hot Springs, Ark. As the result of these lectures there has been a great increase of activity, and new branches were formed at Louisville, Atlanta, Savannah, and Jacksonville. Another is about to be started at Augusta. Nashville T.S. has about doubled its membership since the visit of Mr. E. T. Hargrove. It holds regular meetings every Sunday at the Odd Fellows' Hall, at which the public is invited to put questions. A class for study has recently been added to the activities. Macon T.S. is actively pushing Theosophy; its membership is about 45, and constantly increasing. The branch room will accommodate 200 persons, and the meetings and classes are well attended. Memphis T.S. has had to contend with opposition from one of the newspapers, but that has now ceased. It holds regular meetings, and is adding a Lotus Circle to its programme. Hot Springs T.S. promises to advance with new life. Its branch work has been organized and made more attractive to the public. A large number of pamphlets has been distributed, and a list of libraries and reading rooms in the South is being prepared with a view of furnishing them Theosophical literature. Also a list of newspapers and their editors is being collected. The Committee will welcome any aid in getting these data from members-at-large and southern branches, and will be glad to forward pamphlets to any persons likely to be interested. All communications should be addressed to the "Theosophical Society," Macon, Ga., where suggestions will be gladly received.

## CONVENTION PICTURE.

The photograph of the delegates to the Convention in New York has proved to be the best one ever made. Over 350 delegates and visitors were present, and every one of the faces stands out clearly. The size of the actual photograph is  $18\frac{1}{2} \times 12\frac{1}{2}$ . The price, exclusive of express charges, is \$1.75 per copy. Address President T.S.A., 144 Madison Ave., New York, N.Y.

## INVITATION.

The following letter has already been sent to the Presidents of Branches and at the request of those signing it is inserted in the FORUM in order that it may reach members-at-large.

NEW YORK, May 22, 1896.

DEAR BROTHER:—You will already have heard of the Crusade which will be made this year to Europe and other parts of the world. This will be the greatest effort yet made by the T.S. to spread abroad in the world a knowledge of Theosophy and to awaken the masses to a realization of Brotherhood.

The effects of this Crusade will be far reaching. The human race is crying aloud for help, for peace, for light, and the Crusaders will bear a message of peace and power that will gladden the hearts of many. It is fitting and right that the members of the T.S. in A. should bid good speed to our comrades about to set out on the Crusade and to send them forth bearing our greetings and love to our comrades in other lands and to all those whose

hearts are longing for the message which Theosophy alone can give. We therefore invite all who possibly can come, to come to New York and be present at the great public meeting which will be held in the Madison Square Garden Concert Hall on Friday evening, June 12th, at 8 o'clock, and to see our friends off on the Ocean Steamboat on Saturday morning. A reception will be held on Friday afternoon. All are most cordially invited and it is hoped that every one who can do so will attend.

Fraternally yours,

E. A. NERESHEIMER.  
A. H. SPENCER.  
J. H. FUSSELL.

#### SUPPORT OF THE T.S.A.

Editor FORUM:—I wish space in FORUM to remind all loyal F.T.S. that the work of the Society cannot be carried on without money. It is all well enough to talk and to think about the power of thought, but in this material age something more tangible is necessary if we are to make any impression upon the systems of religion and science already solidly entrenched behind bulwarks erected by money and selfishness. I wish to thank everyone of our members who has pledged himself to the support of the T.S. through our little fund, and has loyally and faithfully kept that pledge. To others who have failed to fulfil their promises, I have nothing to say except that no one is expected to keep the weeds out of a larger patch of ground than he can work over. Everyone must be his own judge of his ability. We are each of us responsible for ourselves to Ourselves. To those who have not yet united their efforts with us, I have to say that unity of endeavor is the magical secret of success along any line, and this is manifested more fully in T.S. work than any other, to just the extent that T.S. work is by far the most important of the present age. We never know what real progress is until we begin to help push.

I shall be pleased to hear from any member who is not fully conversant with our Fund, and invite correspondence.

Fraternally

G. E. HARTER.

51 HUFFMAN AVE., DAYTON, OHIO,  
APRIL 3, 1896.

#### NOTICE.

Secretaries of Branches and all members throughout the country are requested to address all official correspondence relative to T.S.A., and to make all checks, drafts, and money orders for fees, dues, donations, subscriptions to *O. D. Papers* and FORUM, only, payable to E. T. Hargrove, 144 Madison Avenue, New York, N. Y. All orders for books and magazines should be sent direct to Theosophical Publishing Co., and not be mixed up with the business of the T.S.A.



NEW SERIES : VOL. 2, NO. 2—JUNE, 1896.

# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

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

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

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

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## QUESTION 70.

*Granted that there at one time existed a true science of astrology and skilled interpreters of the same, would the horoscope of a given individual show what his Karma has made him liable to expect, modified, however, by Karma generated in this present life and unexpended Karma of previous lives? Or would it indicate what could not possibly be changed or evaded?*

*J. H. C.*—It may be reasonably assumed that a horoscope cast by a skilled interpreter of a true science of astrology would indicate probabilities, at least. But this by no means implies an inevitable necessity overruling all things. It is a common blunder to suppose that astrology pretends to foretell with exactitude the petty affairs concerning a personality. Planetary influences affect mundane conditions of being, and the Ego returning to corporeal life is entered upon such a series of those conditions as his Karma prescribes.

The new personality may be likened to a cast-away sailor thrown upon a strange coast. Before him lie arid wastes of sand; jungles full of ferocious beasts and venomous serpents; well-watered, fruitful and shady plains; treacherous pestilential swamps; tribes who would give him kindly welcome and others who would eat him. Those are conditions existing without any especial reference to him and he, having come to them, must go through. He may do so with intelligent courageous

caution and escape all harm, if he deserves to do so ; or he may blunder like a fool into his first peril and make it fatal. If he could see his way, far in advance, he might be able to guard himself against many dangers, and that is what astrology may enable the pilgrim through life to do,—giving him knowledge of what awaits him. It only fails of doing so with precision as its interpreter lacks knowledge of its laws.

A few great certainties in it we already possess, but accretions of established facts are necessarily slow when each demands thousands of observations, by many successive generations of students, for its demonstration and indubitable verification. Certain laws of birth seem to be clearly established and some planetary aspects never fail of bringing death. But the path between those points needs to be explored, for centuries perhaps, before prudent astrologers will make positive affirmations upon it. And the more they learn, the less will they see of fatalism in its application to individual careers.

*A. B. G.*—The question, as stated, is somewhat confusing, from the insertion of the clause “and unexpended Karma of previous lives.” This latter is implied in the general term “Karma,” used in the body of the question ; so assuming that the first phrase terminates at the word “life,” I will try to give an answer.

A horoscope always indicates liabilities, as proved by millions of experiments ; and also develops the fact that some antecedent system of causation is responsible for the geometrical symbols that signify the expected event. Why macrocosmic forces, or bodies, should determine the actions and accidents of the microcosm—man—has never been explained in our day and generation and probably never will be until the “true science,” and “skilled interpreters” reappear.

All efforts at the present time to define particular events are lamentably mixed with failure ; only now and then succeeding, by what may be called a fortuitous combination of the mind of the astrologer and the mind of the thing astrologized.

I do not mean to disparage the belief in the force of the symbols, as understood, for there is much evidence to show that, apparently, the events pre-signified cannot be changed or evaded. But the most elaborate calculations fail of verification in particular instances ; as, observe, the frantic efforts of the astrological-almanac prophets to indicate the time of the death of Queen Victoria during the last six years. May it not be that some dark planet, like that suppose to accompany Algol, the “Winking-Demon,” *occults* the physical event and the mind of the astrologer at the same time ? Or that the soul, which Plato claimed has an arithmetical, as the body has a geometrical, beginning, demonstrates now and then that all the forces of the ambient belong to it, and that no

system confined to a Zodiac  $16^\circ$  in width, can determine its limitations either in or out of the body.

The ancients believed that the revolution of the physical world is attended by a like revolution in the world of intellect ; and therefore if the *Demiurgus* geometrizes in constructing the universe, as Pythagoras, Plato and Philo Judæus taught, then is it not reasonable to suppose that it is the synchronous manifestation of the forces of the mathematical soul and the geometrical body that enables any predictions to apply before the fact ? If the dodecahedron is as Plato taught, the figure employed by the *Demiurgus*, then the force of the last statement will be plain, for the surfaces of the dodecahedron cover the entire fields of force—12 in number—and translate their influences into physical facts or manifestation. The perfect astrologer must have the key to read the signs of the entire heavens and not be confined to a potential space of  $8^\circ$  on either side of the Ecliptic.

H. P. B. . . says (*Isis Unveiled*, I, 259) that “ Astrology is a science as infallible as astronomy itself, with the condition, however, that its interpreters must be equally infallible ; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit.”

It is the spiritual side of nature that complicates the answer to our question, for no present system of horoscopy gives any rules to determine the tensile strength of the body as developed by an educated spiritual will ; and therefore we cannot tell how much resistance to evil forces any given body will present without utter collapse. That a change contrary to the indications of one's horoscope is possible is evidenced to all students of occult philosophy by the *concentration* of Karma, which may happen in certain cases.

“Accidental Karma” as described by Krishna in the *Bhagavad Gita*, is often indicated in a natal figure, and from that there does not seem to be any escape. What changes or evasions we make must come from the rapport of *number* with *form* ; an eluding, as it were, of the fierce material forces by a partial withdrawing from the field of their greatest activity.

*E. C. Reynolds.*—I should say that a thorough knowledge of astrology would enable an individual to determine, by study of his nativity, what his Karma has made him liable to expect, subject to modification only by the use of whatever free-will he may possess. His present life is the resultant of all his past lives, and his nativity foreshadows for him what

that resultant is to be, and indicates what Karma, generated in past lives, is to be expended in this one. The Karma acquired in his present life, being mainly the result of past Karma, would not affect the result, and we have left, as the only modifying agent, whatever Karma may be generated in this life by the free will, developed to a greater or less extent, in each individual.

The following simile may serve to make a little clearer the relation between the forecast and the actual outcome. Suppose a man equipped with only a small and inefficient paddle, to be placed in a boat which is floated on a broad and swiftly flowing river. So swift is the current that at best he can make no progress directly against it. If however, he will persistently strive in one direction, he can, in the course of time, alter his position very perceptibly from that which he would have occupied had he simply allowed himself to drift. On the river of life, our free-will is our only paddle, and so feebly, and with so little judgment do most people use it, that it is generally sufficient to know the direction and velocity of the current, to predict the position of the voyager after the lapse of any given time.

The astrologer, Lilly, when about to marry, studied the nativity of his intended wife, in connection with his own, and discovered that the marriage would be very unhappy and disastrous in every way. Nevertheless he married her, and after a year of domestic infelicity, brought about a separation that cost him \$5,000. Had he not married her, it would not have proved that his foreknowledge allowed him to alter his life to any serious extent, but only that his nativity gave him a certain amount of foresight, and along with it a somewhat different life than he would have had without it.

Therefore, if the indications of any event to come are clear and unmistakable, it is generally safe to predict that the event will happen, and to count on the individual concerned using his free-will with so little effect, that he will not alter the result appreciably, either in time of occurrence, or intensity, even though he knows of the prediction.

*C. W. Denicke.*—Yes, the horoscope of a given individual will show to what his Karma has made him liable, but the word “modified” in this connection should be properly understood. When we “modify” Karma we do not thereby escape it. For instance, if a horoscope showed a great deal of evil Mars in it, the individual could modify it by using his will power, that is by setting in motion other currents that are stronger than that of Mars. But, by so doing, he has only “modified” certain effects of Mars, for which, nevertheless, he will have suffered in another manner by the effort required to generate the opposite current.

It is also true that the horoscope of certain individuals will indicate

what cannot possibly be changed or evaded. Take a person who has but very little will power (which will also be indicated in the horoscope) ; how can he change the currents in which he exists? An astrologer may inform him that he is to suffer, or that he will be under certain influences, at just such and such a time, and caution him about doing certain things while these conditions prevail. Yet the chances are that when that particular time comes the individual will rush in and fulfill the law.

It depends entirely upon the individual as to whether or not he can generate Karma in this life to "modify" that of the past.

*J. H. Fussell.*—The time spoken of in the question is certainly not the present time, for the world in general at least. For the true science of astrology no longer exists nor are there any skilled interpreters thereof—available to the public. But taking it for granted that these once existed, what then? What could they tell us? If the causes are known, the effects are known also, for the one is the measure of the other. The true science of astrology consists in, or has as one of its provinces, the reading or deciphering of causes.

If the causes that bring back an ego to incarnation be known, then the conditions of that incarnation will be known also. And these conditions through which we have to pass and the contending forces which we have to meet cannot be changed. Still if we grant man even a measure of free-will the final result cannot be foretold. The conditions may be perfectly known but how man will act within those conditions is not and cannot be perfectly known.

Take the illustration of the proposition known in physics as the polygon of forces. Every force acting in a particle of matter has its due effect whether it acts alone or in conjunction with any number of other forces. But the introduction of a new force will change the resultant force either in magnitude or direction, or both. Such a new force is being continually applied in man's life and is his measure of free-will, hence the resultant of his life and character is or may be continually changing.

A true astrology would be able to tell all the forces acting save this one of free-will, and so all the conditions and circumstances of life could be known beforehand, but the relation of man himself to these could not be known though they might be inferred. Modern astrology, which is almost entirely empirical and the philosophical basis of which is lost, can at its best only *guess* at a few of the forces operating and has no certain knowledge thereof. Hence its prognostications are rarely verified and often mislead.

The causes which have been once set up cannot be evaded or changed. They must all be worked out to their due effect. But how they *affect* man is a matter depending on his free-will.

*E. T. Hargrove.*—A complete answer to this question will be found in the *Secret Doctrine*, vol i, pp. 638-639 (*old edition*).

QUESTION 34—(*continued*).

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

*Henry D. Bridle.*—The paper by Dr. Coryn which is quoted above appears to me to be a very valuable one, and taken as a whole I feel quite sure it would lead to the same point as that desired in the answer (FORUM, page 102), in which is quoted from the Voice of the Silence, "Kill in thyself all memory of past experiences."

To my mind this is the same as the injunction to Lot's wife, "Look not back." We are not to look back with longing; we are not to regret. I am quite sure in my own mind that Dr. Coryn never meant that we should indulge in "the orthodox way of going over and over our past experiences and bewailing them" (page 103).

He tells us expressly that we should learn to realize that *we are not* the body, and the recalling of past events, and actions, and thoughts, of which he speaks, is the action of a judge toward the defendant. Having to some extent at least identified our thinking self with the Higher Self, we can, from that standpoint, calmly read the indictments, pass judgment and firmly will that the convict (our lower self) shall or shall not do certain things. This is very different from the attitude of bewailing.

The same book quoted in support of the reply on page 103 also contains these words:

"From the loss of memory (is produced) loss of discrimination, and from loss of discrimination loss of all!" (*Bhagavad Gita*, page 19.)

QUESTION 66—(*continued*).

*Will the FORUM please explain the difference between individuality and personality? It seems to me that they are not well understood. I know I do not understand their meaning. We are told that even at the last when all is merged into One, the individual remains and will again emerge.*

*Mary E Swasey.*—The difference between individuality and personality is, to state it broadly, that the individuality reincarnates, while the personality does not. The individuality remains in Devachan be-

tween two earth lives, the personality disintegrates and disappears after the death of the body. There is one individuality which is developed through, perhaps, countless personalities.

Taking man from the septenary point of view, the individuality would be represented primarily by his three highest principles. Buddhi and the Higher Manas with their overshadowing Atma.

The individuality must change more or less during a lifetime, not the higher Triad itself, of course, but its manasic expression which makes the character and that which might be strictly defined as the lower manas: this character or expressed individuality may change, go up or down during the varying experiences of its earth life, according as it conquers or submits to its lower tendencies and follows or rejects its higher aspirations.

At death the purest and best of these tendencies and aspirations become attached to the reincarnating Ego and follow it to Devachan, where they first form a basis for the blissful dreams of that place, or state; and afterwards, as they become assimilated by the Ego, become an integral part of it and help to build up the further developed individuality. It is this which returns to earth to become associated with a new personality from which and through which it is to learn new and still more valuable lessons.

From the septenary standpoint the personality would consist of the lower quaternary which is usually described as being composed of the kamic, the astral, the vital, and the physical bodies. Of course, in defining the difference between the individuality and the personality, the physical body must be taken into account, as it is the outermost expression of the personality.

It is easy to see how this personality disintegrates at death, as already stated; its component parts being reabsorbed by the elements from which they sprang at birth. This process has been so often described that I need not repeat it here.

From what has been said the conclusion is plain, I think: The individuality is that which acts, the personality is the instrument through and by means of which the individuality acts on the lower planes. The personality need not necessarily be ignoble or despicable, it is only so if we make it so, while the power lies within us to make of it a most noble instrument for the use of our higher nature if we only will.

In explanation of that part of the question, which is a quotation from the Secret Doctrine, my interpretation of it is that if an individual progresses through the restricting bonds of matter until he reaches a stage of development which entitles him to become merged in the One consciously, instead of sinking back into it unconsciously at Pralaya, he thereby attains to a development which will necessitate or

command, at the beginning of the next Manvantara, a reincarnation on a much higher plane, as a great Adept or Mahatma, instead of being forced to pass again through the experiences of this plane.

#### QUESTION 71.

*When we are working for Theosophy or Truth, must all those who have talent become lecturers in order to be considered workers?*

*H. A. Freeman.*—It is of small importance to be *considered* a worker. The main thing is to *be* a worker. Lecturing is one of the most effective ways of teaching and it is of course a pity to neglect an opportunity when one has ability to interest a gathering of people. But much good work can be done in other ways.

A known Theosophist living a pure and upright life presents a useful object lesson. To inculcate unselfishness and right thought by being a living example is valuable work and hard work too for most of us. We may not get credit for much effort but Karma will not overlook us.

If we are well-to-do we can buy and distribute Theosophical literature. If poor we can be cheerful, equable and uncomplaining so that others may see that the contemplation of great Truths makes our petty troubles appear too trifling to fret us.

And in either case we can learn all we are able to assimilate so that we may help forward any inquiring fellow being.

#### QUESTION 72.

*The Mahatmas are said to have attained "selflessness." I have heard it said that this attainment was impossible so long as one desired anything—even the advancement of humanity—or while one was working for spiritual perfection. Will the FORUM kindly explain?*

*G. F. Mohn.*—If we adhere too closely to words or to the letter of an expressed idea, or to an absolute sense of it (if this be possible), we can readily become entangled and doubting. Not even a great Master can reach the absoluteness of anything, therefore not *absolute* "selflessness." Still from a human point of view he can become selfless.

To long or desire anything for the good of humanity, is not necessarily selfish, for it depends entirely upon the motive behind it. "Desire" is necessary in the accomplishment of even a good thing, and this may be totally unselfish. The Gods desired to create, not for self, but as agents of the Law, for the good of the universe. Therefore, if the motive be pure, and self be left out of the question, there can be no selfishness.

When a Master works for the good of humanity, he necessarily



works for himself also, for he is included in humanity ; but in his motives, which prompt him to do such noble work, he leaves himself entirely out of the question and may therefore be considered to be wholly selfless.

*W. A. Stevens.*—*In Letters that have Helped Me*, p. 38, W. Q. Judge wrote: “No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only an extension of previous beliefs.” Mere argument is a useless method of work—for regarding any proposition about which persons do not agree there are always these two sides—the body of facts substantiating it—and the opinions of people regarding it. The logical thinker admits “facts” and investigates opinions—so to point out facts and investigate opinions is all any of us can do. Like everything else in nature Kama or Desire has its two aspects, and in this case the two poles of the one principle represent the highest and the lowest phases of action.

It is the lower aspect of Kama, the passions and desires as manifested on this plane, that is most frequently spoken of, but we should not forget that “Behind Will Stands Desire.” The *S. D.* II., p. 176, says “He (Kama) was the *first movement* that stirred the ONE. \* \* \* ‘Desire first arose in It.’ \* \* \* ‘Kama was born first. Him, neither gods nor fathers (Pitara) nor men have equaled,’” and much more to this effect. So when two students discuss “Kama” and one talks of the physical selfish aspect and the other refers to the Selfless eternal Desire they naturally become involved in contradictions, for “the Self of Matter and the SELF of spirit can never meet.” (*Voice of the Silence*, p. 13).

*Light on the Path*, p. 27, says “to have conquered desire is to have learned how to use and control the self,” and rules 13, 14, 15, p. 6, of the same book, when read in connection with rule 16 clear the whole subject. A study of *The Ocean of Theosophy*, p. 46, will give valuable assistance in understanding this subject. Pure Desire is a godlike attribute as absolutely Selfless as the falling of the rain and we should cultivate it in every possible way, for through it alone can we obtain perfect Unity which is the Law.

## SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

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### THE SOUL.

The real man. Man does not possess a soul but is a soul. The soul is the real individual, the real I, or unit life linked on the one hand to the Infinite and Universal Spirit, and on the other to conditioned existence. All souls are fundamentally one with the Oversoul as an undetached spark is one with the Flame. The soul passes through all phases of existence, mineral, vegetable, animal and human, and gains experience on all planes. It becomes self-conscious only in the human stage of development. Theosophical literature speaks of three aspects of soul : animal, human, divine ; but these are really not three souls but one soul in different aspects, functioning on different planes and through different vestures. The soul enters into earth life to gain experience through incarnation and then passes at death into devachan. The effort that should be made is to realize that the real " I " is not the physical body, astral body, passions and desires, nor yet the mind, but the soul, and that the soul, in its essential nature, is divine and one with the Supreme.

#### REFERENCES.

*Ocean of Theosophy*, chapter vii ; *Key to Theosophy*, Sections vi and vii. *Secret Doctrine*, Vol. 1, page 17.

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### UNIVERSAL LAW.

The Universe itself and every being and atom in it is subject to law, from the highest god down to the smallest infusoria. The law of cause and effect, action and reaction, rules in the life of the universe and of the world as in the life of man. All progress is cyclic, the law of periodicity, of ebb and flow, day and night, obtains everywhere. Just as man incarnates, appearing again and again in physical life, so invisible nature is continually being re-embodied or manifested. All manifested nature passes through the stages of birth, growth, and death. Universal law is the corollary of the fundamental teaching of the unity of all things. Man can only apparently, but not really, shut himself off from the rest of nature. The whole of nature works together towards one common goal, and man having mind and the power of choice can work with or against nature, but cannot get outside the realm of nature's law which works towards harmony and equilibrium.

#### REFERENCES.

*Ocean of Theosophy*, chapters ii and xiv ; *Modern Theosophy*, page 27 ; *Secret Doctrine*, vol. i, page 17.

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### THE WORLD'S TEACHERS.

Every age and race has had its teachers, messengers from the great Lodge. Every race has its traditions of divine teachers, incarnations of Deity. All have taught the same fundamental truths though employing different methods to suit the needs of the time. Zoroaster, Krishna, Buddha, Jesus, Lao-Tze, all taught the same ethics, but their teachings have become obscured by dogma and ritual. The work of H. P. B. and the T. S. was and is to break down the crust of dogmatism and bring to light again the inner truths which are the same in all religions.

#### REFERENCE.

*Ocean of Theosophy*, chapter i.

## PLANETARY CHAINS.

The earth and all the planets are septenary. Each is composed of seven globes, spheres or states of matter. These interpenetrate and are in "co-adunition," but are not consubstantial or of the same substance. The seven globes are on four planes. The earth as we know it is the fourth globe on the lowest plane. Man has different senses, modes of perception, states of consciousness for each plane. All the planets which he can perceive by the physical sense of sight must be fourth globe planets corresponding to fourth globe earth. We cannot see the other globes of our own or any other chain; Mars, Mercury, Venus, etc., are the fourth globes of their respective chains. The life wave on any planet passes seven times around the entire chain of globes. One complete passage from the first to the seventh being called a Round. There are thus seven Rounds. Our present Round is the fourth. The life wave does not pass to a new chain until the seven Rounds are completed.

## REFERENCES.

*Modern Theosophy*, chapter iii ; *Secret Doctrine*, vol. i, pages 161-200.

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 THEOSOPHICAL NEWS AND WORK.

CALIFORNIA. San Francisco T. S. reports the following lectures for May: the 3d, "The Test of Gratitude," by Mrs. Mercie M. Thirds; the 10th, "Life and Death," by Dr. W. W. Gamble; the 17th, "Karma and Reincarnation," by Dr. Allen Griffiths; the 24th, "Theosophy and Social Questions," by Mrs. J. D. Hassfurter; the 31st, "Karma—the Will of God," by Dr. J. A. Anderson.

The *San Francisco Call*, one of the three leading dailies in San Francisco, has recently solicited and printed a number of articles upon "Criminals," "Have Animals Souls?" and "Theosophy and Women," by Dr. Allen Griffiths. In the issue containing "Have Animals Souls?" a number of other articles appeared on the same subject written by three of the leading professors of the University of California and Stanford University.

Aurora T. S. (Oakland) had lectures in May: the 3d, "Hypnotism, Mediums, and Adepts," by Mrs. S. A. Harris; the 10th, "Theosophy and Christianity," by Edward G. Merwin; the 17th, "The Astral World," by Dr. Anne J. Patterson; the 24th, "Life and Death," by Dr. W. W. Gamble.

COLORADO. Denver T. S. reports an ever increasing number of visitors at the Branch meetings, the room being full at the last meeting. Two of the members have begun work in the jail and the Florence Crittendon Home. The newspapers are publishing weekly, quarter and half columns on theosophical subjects. The Branch has now 36 members.

CHICAGO. Mr. M. H. Phelps of New York recently paid a visit to Chicago and addressed the Wachtmeister Branch, Sunday morning, May 24th, speaking again in the evening at the close of the regular meeting.

INDIANA. Judge E. O'Rourke of Fort Wayne recently visited Indianapolis and gave a talk before the Branch. He has also given several parlor talks in Kendallville, Ind., and helped to form a centre there. It is hoped that a Branch will soon be formed at the latter place. On invitation of the "Fortnightly Club" in Decatur, Ind., Judge O'Rourke paid them a visit and made an address on Theosophy. All present were much interested.

PENNSYLVANIA. William Q. Judge T. S. of California, enjoyed a visit from Mr. H. A. Gibson of Los Angeles, Calif., on May 17th. Mr. Gibson spoke in the morning in Odd Fellows' Hall to an audience of 52, and met inquirers and members in the afternoon.

NEW YORK. Claude Falls Wright has been elected President of the Aryan T. S. to fill the vacancy caused by the death of W. Q. Judge.

Since the Convention all the T. S. meetings in New York and Brooklyn have been well attended, and many questions asked by outsiders, showing a constantly increasing interest in Theosophy by the general public.

MASSACHUSETTS. There has been a decided increase in the attendance of T. S. meetings in Boston and vicinity during the past month. A great interest especially is felt in the proposed Crusade.

Cambridge T. S. held, on May 31st, its last meeting in the large hall which it has occupied for the past fifteen months. The President spoke on that occasion afternoon and evening to an enthusiastic and crowded audience. The giving up of this hall does not mean a relapse into *pralaya* for the Cambridge branch but is in accordance with a carefully considered new policy.

Cambridge is a loosely populated town scattered over considerable area and comprising many suburbs. The C. T. S. proposes, instead of maintaining one large lecture hall to establish as many different centres as possible, four to start with, and to hire large halls from time to time in the various districts for courses of from three to seven lectures. The Branch hopes in this way to spread a knowledge of Theosophy through the entire town, and to do greater work in the future.

Lynn T. S. has held its usual meetings during May. On the 4th, N. A. Bean read a paper on "The Convention of 1896"; on the 11th, Abbott B. Clark of Los Angeles delivered a lecture in the W. C. T. U. Hall, on "Heaven and Hell"; on the 17th, N. A. Bean read a paper entitled "Thoughts Theosophical" and on the 25th, N. A. Bean lectured on the "T. S. Movement," and afterwards answered questions. The Branch has decided to hold its meetings for the future in the W. C. T. U. Hall.

MAINE. Portland T. S., which for the past year has been inactive, has been revived and has now a very bright future before it. Miss M. L. Guild, of Cambridge T. S., paid a visit to Portland May 11th, and hired a room with a seating capacity of 100 for one week. She delivered a lecture each afternoon, repeating the same lecture in the evening, besides meeting informally with inquirers in the morning. An unusual amount of interest was shown, and fully one-half of those who attended in the afternoon came again in the evening to hear the same lecture repeated. By request, an extra lecture was given Sunday morning on "Theosophy and Christianity," and in the afternoon of the same day a short sketch on "Mme. Blavatsky and the T. S." Two of the leading papers gave a column or more each day and have made arrangements for a series of weekly articles on Theosophy.

At the end of Miss Guild's stay, a business meeting was held and the old Portland T. S. was reorganized and enlarged by the entrance of several new members. Mr. Edwin A. Rogers, a member-at-large, joined the Branch and was made President, and Miss Joyce Lee, who left the Cambridge T. S., and moved to Portland to help the Branch there, was elected Vice President and Secretary. Provisions are being made to hire a convenient room for the holding of regular meetings.

NEW BRANCHES have been formed at Bluffton, Ind., Baltimore, Md., East Providence, R. I. (Massasoit T. S.), and Worcester, Mass.

#### INCREASE IN MEMBERSHIP, T. S. A.

There has been a phenomenal increase in the number of applications for membership during the past two months. Comparing these months with the corresponding months of 1894 and 1895, the increase in April was in the ratio of 2 5-8:1 and in May of 3 1-7:1.

## LETTER OF DENIAL.

The following letter appeared in the New York papers on May 30th, 1896.

TO THE EDITOR OF ———*Sir*: A fantastic and vulgar report concerning the reincarnation of the late William Q. Judge has been circulated in the columns of the daily press by certain persons posing as "prominent Theosophists," but who are not members of the Theosophical Society in America. It is asserted by these individuals that the members of our society are looking for the immediate reincarnation of Mr. Judge, with additional statements equally foolish and colored with repulsive coarseness. This report having been originated and circulated solely by enemies of the society, we, the undersigned, as representing almost the entire body of Theosophists throughout the United States, hereby make this emphatic public denial of the truth of all such rumors. No member of the society known to us has originated this absurd story, and no such expectations are entertained by any prominent Theosophist or by any member who is a real student of the solemn mysteries of life and death. We are, yours faithfully,

E. T. HARGROVE,

E. AUG. NERESHEIMER,

CLAUDE FALLS WRIGHT,

ALEXANDER H. SPENCER,

J. H. FUSSELL,

H. T. PATTERSON,

JAMES M. PRYSE,

KATHERINE A. TINGLEY.

## LOTUS CIRCLE WORK.

NEW YORK LOTUS CIRCLE. The teachers of the Aryan Lotus Circle held a meeting Sunday, May 10th, and reorganized for the following year, the L. C. closing June 1st. Work will be begun again October 1st with nine classes, as follows: I, children from two to seven years of age; II, boys and girls from seven to thirteen; III, girls from thirteen to seventeen; IV, boys from thirteen to seventeen; V, young ladies preparing to become teachers; VI, adults for study of general Theosophy; VII, Germans under a German F. T. S.; VIII, Spaniards under a Spanish F. T. S.; IX, Bible study for adults.

FORT WAYNE T. S. started a Lotus Circle April 19th with six children, and at their second meeting sixteen children were present.

THE SALT LAKE T. S. has a good Lotus Circle. Regarding it the Secretary writes:

"We devote a few minutes to natural philosophy, taking up such subjects as solids, liquids and gases, and each child has a blank book into which he writes what he learns each Sunday on this subject. We then call for slips for our Lotus Circle Scrap-Book. Each child is expected to write out and present some little verse or line with his or her name and the date. It may be either original or quoted, but is meant to bring out some Theosophical idea. These are handed to the Secretary who pastes them in a Scrap-book which is always open to inspection.

"We have a black-board with white and colored chalks and take up a few minutes with symbols, having some child draw whatever symbol is under discussion. Our first lesson in symbols consisted of the triangle and the rainbow, and the three primary colors.

"We began with six members, and now have seventeen."

NARADA T. S. of Tacoma, Wash., reports, "we have one of the largest Lotus Circles on the Coast, a membership of about forty, of which nearly thirty are children, and they are interested and attend regularly.

AN F. T. S. is preparing a play based upon "The Lotus Flower," and when completed it will be printed for the use of all the Lotus Circles in the T. S.

SAN FRANCISCO, Macon, Sioux City, Cambridge, Boston, New York (2), Brooklyn, and Seattle now have Lotus Circles successfully established.

## THE CRUSADE.

## AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who with an unswerving fidelity, have fought against great odds and kept together—a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah and H. P. B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H. P. B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited, are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reawaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to termination of the crusade; but immediate contributions are requested.

Remittances should be made to E. A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N. Y.

H. T. PATTERSON,	} Committee.
E. A. NERESHEIMER,	
C. A. GRISCOM, JR.,	

## FURTHER DETAILS.

The members of the Crusade, as at present arranged, are Mr. E. T. Hargrove, Mrs. K. A. Tingley, Mr. and Mrs. C. F. Wright, Mr. H. T. Patterson, and Mr. F. M. Pierce.

The Crusaders will leave New York on June 13, 1896, on the American Line S. S. *Paris*, and will visit London, Liverpool, Manchester, Leeds, Bradford, Birmingham, Bristol, Edinburgh and Glasgow. The Crusaders will attend the Annual Convention of the Theosophical Society in Europe to be held in Dublin on August 2d and 3d, and from there go to important centres in Holland, France, Germany, Austria, Switzerland, Italy and Greece. Malta will be visited and a stay of some weeks will be made in Egypt. Visits to India, Australia, China and Japan will conclude the tour, and the Crusaders expect to arrive in San Francisco in March, 1897.

## AS MEMBERS SEE IT.

The following extracts from letters addressed to the Treasurer, and all containing contributions—whether small or large—for the Crusade, testify to the uniformly great interest

which is being taken by our members in this important undertaking. It should also be noticed that the individual expressions contained in the several letters reveal not only a hearty enthusiasm, but also a partial realization at least of the far-reaching effect that this work will secure.

—Enclosed find — I am only too glad of the opportunity to help in the only way open to me. It gives me a very deep and quiet joy to be able to help on.

—It is only the widow's mite, but my love and my strong hearty wishes will ever follow my brothers and sisters in this great work. I can do so little, but hope the day will come when I shall be able to do more. I will sacrifice all that is my own.

—I enclose a check of \$10, as my first mite towards helping the Crusade. I do not now know just how much I can give, but it will be all I possibly can, I assure you. I feel it a great privilege to be allowed to work in unison with those who go out to do this great work.

—I herewith respond to the appeal for aid in the cause of the Crusade to the best of my ability. I wish the undertaking the success it deserves, and, as the Christians say: "May the Lord God Almighty" watch over the Crusaders, guiding and instructing them aright in their journeyings.

—I should judge that grand results might be brought about thereby. We shall hope for the greatest success. I enclose \$25 towards the expense. I wish I could make it many times that.

—It has occurred to me that it might be possible to dispose of a diamond pin which I own and raise something in that way. If it would bring enough to really help the Crusaders ever so little, I should feel willing to part with it.

—The Crusade has my best wishes, my most cordial endorsement and my strongest will for its complete success.

—It is the first of a series of donations we hope to make from time to time as we can afford it.

—I regret exceedingly my inability to give more. I am heartily in sympathy with the Crusade, and hope that the objects for which it was organized may be fully accomplished.

—We have felt the mounting wave of enthusiasm and desire to follow loyally those sent to lead us.

—But even one drop in the ocean of theosophy, helps towards the wave which will sweep over the world, and bear our ships safely into the harbor of liberation.

—Enclosed you will find \$5 more, which please add to our "starter." This is outside of our monthly subscriptions. With every thought bent to the success of the Crusade.

—Pledge \$25, October 3d, and \$25, January 3, 1897. I send concentrated thought joined to a consecrated will for that victory of truth—that triumph of justice—which is sure to follow our Crusade. Nor night nor day shall stop or stay those valiant ones piloted by H. P. B.

—Saying that we are gratified at the move forward of our grand and noble work does not in any way express how we all feel.

I am grateful that you have made it possible for a poor member in these hard times to put in his mite.

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—Enclosed please find a small mite for the Crusade. It is all I possess. As time goes on I will send similar small sums—necessarily small—for I have no income of any kind.

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—I foresee great glory for the faithful in the near future. Glory be to him who can consciously live in the interest of this great movement.

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—Enclosed you will find \$120 in aid of the Crusade from my wife and myself. This is a glorious time to live in when there is such work to be done; it is a great honor to be able to help even to this extent. This new work will prove a mighty binding power to us rank and file members; the man who backs down now will be a queer fish.

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—Those of us who are out of bondage feel that it is good to be free, and want to give liberty to others.

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—Let us rejoice that there are a few who are competent and willing to take charge of the great work required at this time. It is the work of the whole T. S., all are interested and all can help. The smallest mite is necessary to its success as is the largest check. I enclose a small amount with the promise of more later.

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—Enclosed find N. Y. draft for \$10 for Crusade fund. Am sorry it is not more, for this movement has been a set thought of mine for many moons. I trust and know it will be a success, and perchance I may be able in the near future to do more.

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—May the Gods guide, lead and protect all those who go out on the Crusade; our thoughts will be with them often.

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—These are great times indeed. The events of the last two months are astounding, electrifying. The good judgment and indications of force and power have been marvelous.

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—The enclosed is a pittance to be sure, but it is all I can honestly spare out of this month's salary. The lack of money has been one of my "crosses," and I have wanted it for the cause here oh, so much, but we are going on, and that is everything.

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—I will do my very best to make this Crusade the greatest success of anything heard of in this age.

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#### NOTICE.

BUST OF WILLIAM Q. JUDGE. August Lindstrom, the noted Swedish sculptor who made the bust of William Q. Judge which was unveiled at the Convention, has now completed a number of casts of the bust. It was made from a mask of his face taken after death and has received favorable criticism of everyone who knew Mr. Judge. Each one is made by hand and satisfactory in every way. They may be ordered from August Lindstrom, 1267 Broadway, New York City, or from Theosophical Publishing Co., 144 Madison Avenue, New York City. The price is \$10.00 each in the United States. Those sending orders should state whether they wish them sent by freight or express.



NEW SERIES: VOL. 2. No. 3—JULY, 1896.

# THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

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

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

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

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## QUESTION 73.

*How can such a disaster as that which recently occurred at St. Louis be explained according to the law of Karma? Why should so many people suffer death at the same time? Is not much of the suffering undeserved?*

[A similar question to the above was asked in regard to the Johnstown disaster, and it has been thought well to reprint the answer which Mr. Judge then gave.—ED.]

*William Q. Judge.*—An imperfect view of Karma is held by many Theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises great difficulties in the presence of such a calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its larger sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created

thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are :—

That which we are experiencing ; that which we are making for the next life ; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation ? By means of the apparatus fit to carry it out into view and exhaust it ; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so-called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental, and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma ; and in such a case they will feel the effects as seen in the flood sweeping them away.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit ; others doubtless will suffer through their lives ; and still more may be benefited through the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.

*E. T. Hargrove.*—The law of Karma is the law of cause and effect and is universal in its application. The falling of an apple from a tree, the death of a king or of a beggar, the death of hundreds of people at once,—are all instances of the operation of Karma. When many hundreds of people are killed at the same time and place it attracts the attention of unthinking people who might not otherwise realize that death was a fact in nature. Yet thousands of people die every moment throughout the world. Their deaths are not due to chance, nor are the deaths of those who are killed within a narrow radius owing to some climatic or other upheaval of nature. Why should so many people *not* suffer death at the same time ? There is nothing more extraordinary in that than in their dying at the same time in different places. Locality does not trouble the angel of death.

But there is individual Karma, and the Karma of cities and of nations. The disaster which befell St. Louis must have been the result of that city's Karma ; and the fact that many of its inhabitants and several visitors suffered in consequence must have been due to their individual Karma. But, it may be objected, think of small children being killed in this way ; what of that ? There is really nothing more terrible in that than for small children to be killed in some street accident. It is less terrible than seeing them die of bronchitis, croup or similar ailments. And it is all Karma.

“Is not much of the suffering undeserved ?” Yes, if you judge from the present life only, but if you take into consideration the great sweep of the soul's pilgrimage through matter, and its many lives on earth, then nothing is “undeserved.” The phrase, “unmerited suffering,” used by Mme. Blavatsky in *The Key to Theosophy*, has been misunderstood by some students. That phrase should not be isolated from her many other statements on the subject ; nor should common sense be abandoned in connection with the matter. “If it may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence ; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own ; this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his *post-mortem* existence.” (H. P. Blavatsky, *Studies in Occultism*, No. vi, p. 345.) This explains the meaning of “unmerited suffering,” and also shows that if a sufficiently wide view be taken in the light of reincarnation, perfect justice does rule the world.

*J. W. L. Keightley.*—An answer to the first part of this question may be found in *Echoes of the Orient*, page 19, where it says :

“They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes that take place in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are by and through man ; the great upheavals of continents, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it, or present or absent. . . .”

It appears that these changes are brought about through disturbance of the astral light and the equilibrium of its forces, caused by the thoughts and deeds of mankind. It should not be forgotten that places, like persons, have their Karma. Also localities which were once the scenes of great disturbance have pictures of such disasters indelibly im-

pressed in their surrounding atmosphere ; and, under given conditions, force is attracted into these astral picture forms, which have then a deadly force and power to assist in the reproduction of such events. In regard to the undeserved suffering, speaking in the strictest sense it would appear that suffering is rarely undeserved. Karma being but the reaction of some cause set in motion by ourselves or others with whom we were or are connected, it must appear that we have some previous part or lot in all that befalls us. It has been said by Madame Blavatsky that there is a sense in which one may have unmerited suffering, and that this has compensation more than ample in Devachan. Possibly this refers to a given personality in the life chain. If we look at the entire life cycle of an Ego, and not at some one of the series of earth lives, then it would not seem that the term unmerited could be used. In the entire life cycle the harmonious adjustment of cause and effect must be complete. Also each person has a share in the national, civic and local Karma of his part of the world through the laws of attraction and repulsion, or action and reaction, in the astral medium.

*Burcham Harding.*—The inquirer seems to doubt whether Karma is an immutable law, and also to question the justice of retribution for evil deeds. Human nature, tempered by 19th century training, readily accepts the rewards and benefits of life, but kicks against its sufferings and troubles, but the same inflexible law which brings the one also brings the other. The working of the law does not vary because the number of victims is increased. The St. Louis and all great disasters stir the emotions deeply, but must nevertheless be the working out of past causes, otherwise chance and chaos rule in the world, and not law.

The orthodox Christian method is to ascribe disasters to the "will of God," and to inculcate faith in his mercy and goodness. If this be the will of an omnipotent deity, such disasters seem cruel and undeserved.

The only reasonable explanation is that of Theosophy, that we fashion our own lives, and that no disaster could happen to us except as the result of our own individual or collective actions in the past.

*Dr. J. D. Buck.*—Karma means *action*, and is said to be a *universal* law. If universal then it pervades every plane of matter and underlies all action whether of atom, molecule, or mass, in inorganic no less than organic aggregations. Karma determines action in the rocks, in floods or tides, and in air, ether and Akasa. Karma is called the "law of adjustment" by which equilibrium is maintained. It determines that action shall not only be followed by reaction, but that while these are opposite they shall also be equal. The explanation of Newton's first law is therefore to be found in Karma. All sentiment must therefore be laid aside in dealing with the law of Karma, and few can do this.

In the first place the cyclone is called a "disaster," but are its results necessarily disastrous? Is sudden death and in such a form really more disastrous than death by other means, say by epidemics of disease? Not necessarily so. Death by cyclone or accident of a number of people naturally shocks the observer, and excites sympathy. Yet sympathy is far more needed and less excited by long suffering and the slow progress of disease. Can it be supposed to alter the law, whether one person dies every hour in a day, or twenty and four die from the same, or from a different cause in an hour? Then the expression "suffer death" is used, when death under all circumstances is painless although the sickness or accident that leads to death may be very painful. As soon as death begins pain ceases, for pain is the struggle to repair, and to live.

Then the question is asked, "is not much of the suffering undeserved?" I answer as already pointed out that beyond the sentiment inspired there is not shown to be unusual suffering, and no more reason to inquire whether in this case it is undeserved than in any other. Take the case of a single individual killed in a cyclone, and the same reasoning applies to every case. The individual may thus have been saved no end of suffering and sorrow in other directions by being thus removed, and that which we now call a disaster, a calamity, or "undeserved Karma" may be seen to be the greatest blessing. Let us suppose further that we can look into the future and also see what must have resulted if the calamity had been averted. Seeing the beneficence and protection of that which we before called a calamity, one who is asking the above question would then inquire "what has this individual done to be so favored, so protected, to have such undeserved good Karma?"

Is it not apparent that most persons postulate the law as universal and unvarying without understanding the meaning and application of the terms they use. They jump at conclusions and sum up the case from a small part only of the facts and circumstances involved, and then doubt or deny the law from their own incomplete results. Nothing in life taken by itself can be a disaster or a calamity. Pain, sorrow, sin, and even sudden death, are the gymnastics of the soul, and the stepping stones to higher things, as they are followed by their opposites, whose *seeds* they are, and so equilibrium is secured and a step taken towards a higher plane.

## QUESTION 69—(continued).

*What is the difference between faith, belief and knowledge? Can the question be answered from a Theosophic standpoint clearly to one not a Theosophist?*

*J. H. Fussell.*—To answer this question clearly, is it necessary to do so from a Theosophic standpoint? And yet if it is to be answered correctly and truly, it can be answered from no other standpoint. If only we speak true we speak Theosophy, and the Theosophic standpoint is the common-sense standpoint.

Perhaps the best thing to be done if we wish to know the difference so far as the ordinary use of the words is concerned, between faith, belief and knowledge is to consult a good dictionary, and it is not necessary to give here the meanings which any one may find in this way. We can go further, however, and consider these with reference to man's nature. What parts of man's nature have to do with faith, belief and knowledge? First of all in regard to knowledge.

Knowledge can be gained only by one's own experience. There is higher and lower knowledge. The lower knowledge is that of the lower or brain mind acquired by means of the senses and the powers of the mind. All scientific knowledge—as ordinarily understood—and everything that is a matter of outer experience, experiment or reason, in fact all knowledge of the phenomenal and external worlds, comes under this head. The higher knowledge is knowledge of the inner realms of being, of inner subjective experiences; such knowledge belongs to the soul and is attained through the higher mind.

In some respects faith and belief are complementary aspects of the higher and lower minds respectively, though faith really transcends the mind and has its source in the soul. Belief is of the nature of inference deduced from experience, testimony, or reason; it is allied to opinion and is often colored by sentiment and emotion. Belief implies a possibility of doubt which is altogether excluded from knowledge. Belief is an intellectual assent in regard to the truth of some proposition or alleged fact, and hence can be formulated.

On the other hand faith cannot be formulated, it is an inner trust, a certainty, not of the mind,—though the mind may be cognizant of it—but of the soul, and it bears with it a compelling power and an energy which can overcome all things. It was this power of the soul referred to by Jesus when he said: "If ye had faith as a grain of mustard seed."

Man may grow out of his beliefs, he may come to have no belief at all, but his faith is a part of his life. It is not reason nor belief that enables man to keep up his weary struggle in life; it is faith, the power of the soul, compelling man to go on living, not for enjoyment, not for happiness, but for the purposes and the perfecting of the soul.

Relating faith, belief and knowledge to the principles, I would put the matter as follows: Knowledge arises from the activity of Manas, in its lower aspect of Kama-Manas giving the lower brain knowledge, and in its higher aspect of Buddhi-Manas giving interior spiritual knowledge. Belief is also Manasic and, more often than not, Kama-Manasic because in it emotion and desire usually play such a large part. Faith has its source in Buddhi, it is one of the manifestations of Buddhi and is closely allied to intuition. But the sphere for the operation of faith is not Buddhi alone but also includes Manas. It is one of the links between Buddhi and Manas, and it is by means of faith that we may pass from the realm of Manas to that of Buddhi. There are some things beyond knowledge, beyond comprehension, deeper than and above Manas. The realm of knowledge is the manifested and relative worlds; knowledge can touch the fringe of the unmanifested and the undifferentiated but cannot penetrate thereinto, it stops at the threshold. To enter into the inner verities which lie beyond in the bosom of the Infinite, faith is needed,—the one power that can carry us over and beyond the threshold.

We can never *know* the Infinite, but we can *become* It, for we are It. "The Universe is a becoming," and so too the inner life is a becoming. We may believe that this is true, we may know in part that it is true, but it is faith, not knowledge nor belief, that takes us from one step to another, and that presses us onward to take possession of our birthright — the Infinite.

*E. B. Guild.*—Now Faith is "the substance of things hoped for, the evidence of things not seen."

Certainty does not belong to the personal plane, but is grounded in consciousness. Faith lies behind consciousness as it manifests in knowledge. Belief is the highest expression of intellection. Belief and Faith become coincident when the intellect *comprehends* truth.

We confuse ourselves as to faith by using the word when "confidence" or "belief" would more accurately express the idea. Confidence comes from a convincing of the mind, and belief from a synthesizing of the results of observation or a willing assent to a proposition presented. Belief is an attempt to formulate, and to translate into terms of the intellect, that faith which is the unexpressed knowledge of the soul.

The mind is erratic and accommodates itself to environment and personal desire, and so warps belief out of line with faith; and yet one seldom loses sight entirely of the *faith* behind his beliefs and will invariably advert to that faith as a justification for his conduct when his act is not in consonance with his expressed belief.

All the vast plane of intuition is beyond the horizon of the senses.

All of belief is of the personal plane. Hence if the mind is closed to intuition, belief is easily divorced from faith. The effort of the soul is always to bring belief into complete harmony with faith. The more closely one approaches the plane of intuition the more nearly does he attain this end.

Faith is never blind, it is the clear sight of the soul. Blindness is of the personality seeking to peer through the smoked glasses of intellectual belief or emotional desire. The foundations of faith are in the innermost recesses of the heart. *Within* is the touchstone which always shows the true color of pure gold.

There is tinder in every soul ready to leap into a flame of conscious truth when fired by the divine spark. In every human being is that which may know the truth.

Every human soul can vibrate in harmony with the Divine. The Divine Self is ever in harmony with the Soul of all things. Faith is the expression of that harmony.

Infinity's Centre is in the heart of the Soul's consciousness. That is "the substance of things hoped for, the evidence of things not seen."

## SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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



### THE PURPOSE OF LIFE.

We must consider life as a whole and also individual life. In nature as a whole we find order, harmony. In the lower kingdoms we also find order and harmony and the reign of law, but in the animal and human kingdoms disorder begins to creep in through passion and desire and through mind. This will eventually give place to a higher order, a truer harmony. As we rise from lower to higher stages of evolution, we find that the soul seeks ever to express itself more perfectly and appear in its own nature. "For the sake of the soul alone the Universe exists," says Patanjali. To understand then the purpose of life we must know something of the nature of the soul, that soul is not separate from soul but that all are undetached sparks in the one Flame. The purposes of individual life, such as acquirement of possessions, money, fame, and the striving after pleasure and gratification will all fail for they rest upon separateness and are contrary to the purpose of Universal Life. The first step toward a realization of the true purpose of life is to strive for Universal Brotherhood, and that ultimately will lead to union with the Supreme.



## SEPTENARY MAN.

Importance of self-knowledge. Man a copy of the Universe. All the forces in nature from the divine to the terrestrial are mirrored and have their counterparts in man. He is the epitome of all lower evolution and also has the potentiality of all the higher powers of nature. Hence knowledge of man means knowledge of the Universe. Man's nature is sevenfold: (1) Physical body built up of the "lives," the instrument through which he gains experience in and comes in contact with external physical nature. (2) Astral body, the body of form, seat of all sensations, plastic and extensible, spiritualistic and hypnotic phenomena may be understood by a knowledge of its nature and functions. (3) The life principle, pervading all things. (4) Desire and passion, the motive power in the lower man, leading man up or down, according as it is guided or uncontrolled. These four form the lower Quaternary. The Higher Triad consists of: (5) The mind, a dual principle; (a) lower mind, usually associated with Karma and making with the Quaternary the personal, lower man; (b) higher mind, the instrument of the soul for self-knowledge and knowledge of the inner life. (6) The soul, the real individual unit, a ray from the Universal Oversoul, its powers are intuition, conscience and spiritual discernment. (7) The Universal Spirit, the Higher Self.

## REFERENCES.

*Ocean of Theosophy*, chapters iv to vii; *Key to Theosophy*, section vi.

## THEOSOPHY AND THE POOR.

The truly poor are not those simply in financial stress, but those in ignorance and mental, moral and spiritual darkness. But Theosophy has a special mission to those usually called poor, who have not had advantages of education or that money can bring. The doctrines of Karma and Reincarnation can alone give an explanation of the inequalities and trials of life, and give hope for the future. From the standpoint of the soul poverty is not necessarily an evil, for opportunity is there given for the exercise of the noblest virtues, fortitude, sympathy, true brotherliness. There is more brotherliness and readiness to help among the poor than among the rich. The poor do not need our pity or condescension, but true brotherly sympathy and recognition of our common humanity, as man meeting man. The poorer classes are more open minded than the rich and have less regard for conventionality, they are more ready to accept the simple teachings of Theosophy. Members of the T. S. can do a great work by endeavoring themselves to understand the simple aspects of Theosophy in such a way as to present them clearly to the uncultured.

## REFERENCE.

*Key to Theosophy*, section xii.

## THE MYSTERIES.

All the ancient religions had their mysteries and initiatory rites. Herodotus, Plato, Proclus, Plotinus, Apuleius and many other ancient writers speak of the Egyptian and Grecian mysteries. The pyramids in Egypt and Central America were for the purposes of initiation and the symbols which are found all over the world show that the mysteries were enacted in all the old civilizations. The most noted mysteries, historically, were the Eleusinian and those at Samothrace. There were the lesser and the greater mysteries, the latter being for those who have previously been purified and tried in the former. The ancient mysteries were most sacred and pure and taught the nature and powers of the Soul

and the unfolding of the inner life. Before the candidate could be admitted to initiation he had first to be purified, and to learn to subdue his passions and his lower nature. In the later days of Greece and Rome the Greater Mysteries became lost to the world and the Lesser Mysteries became debased, but the true mysteries were never actually lost. The time has now come when they may again be brought before the world for those who will make themselves ready for them by self-purification and a life of work for humanity.

## REFERENCES.

*Isis Unveiled*, see Index, Mysteries, Samothrace; *The Eleusinian and Bacchic Mysteries*. (Taylor.)

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## THEOSOPHICAL NEWS AND WORK.

LYNN T. S., Mass. During June the usual weekly study meetings were held and three public lectures given: 8th, "The Law of Divine Compassion," by J. E. Clapp; 22d, "Jesus the Christ," by D. H. Martin; 30th, "Brotherhood," by G. D. Ayers.

SOMERVILLE T. S., Mass. Weekly meetings were held during June in Independent Hall, and on the 28th a special meeting, with music, readings and an address, which was largely attended. This closes the public activities of the Branch for the summer but it expects to recommence vigorous work early in the fall.

VARUNA T. S., Bridgeport, Conn. The monthly public lecture for May was given in the Science Auditorium by Miss E. M. Daniell, of New York City, on "The Scientific Basis of Universal Brotherhood." About 100 were present, although it was very late in the season. The results of our monthly lectures have been very good and a greater interest is being taken in Theosophy by the general public. Weekly discussions in June were on the following subjects: "Evolution," "The Development of Man," "Our Environment," "First Steps on the Path," and "Our Opportunities."

SYRACUSE T. S. will continue its meetings during the summer, holding on Sunday afternoons free public lectures, and on Wednesday evenings, discussion meetings. The Secret Doctrine Class meets Friday evenings, but plans have been changed somewhat in regard to this. Dr. Dower will give talks on the "Cell," illustrated with the microscope. The attendance has been good at all public meetings and new members are constantly joining, all of which is very encouraging.

BUFFALO T. S. Public meetings in June: 7th, Question day; 14th, Lecture on "Theosophy and Vicarious Atonement," by Victor Orth; 21st, "Theosophy in its Relation to Spiritualism," by C. Auguste Guebelle; 28th, "Theosophy and its Work in Buffalo," a review of the past twelve months and the present outlook, by Wm. A. Stevens.

BLAVATSKY T. S., Washington, D. C. At the annual election of officers held in June, the following were chosen: George M. Coffin, President; Robert L. Lerch, Vice-President; Eulalia M. Colcord, Secretary; Dr. Edmund Weston, Treasurer; Mary P. Trewitt, Librarian; Ada L. Townsend, Asst. Librarian.

KRISHNA T. S. of Philadelphia, reports eleven new members in three weeks.

NEW ORLEANS T. S. held its regular meetings in June: 6th, "Theosophy and Occultism," by Dr. C. J. Lopez; 13th, "Our Crusade," by Mrs. Cora Davis-Thompson and Dr. E. Brand. Mr. Carl Redwitz read "The Higher Self," an article from the *Path*; 20th, "The Theosophical Crusade and its Purpose," by Dr. C. J. Lopez; 27th, "The Pralaya of the Nations," by Mr. E. E. Nichol. All meetings have been well attended and the work has gained a new impetus in this district.

## CENTRAL STATES COMMITTEE REPORT.

DECORAH BRANCH (Iowa) has just been added to our list. They have felt the new impulse, the awakening force of the wave of activity which is sweeping over the country, and thought that under the new order of things, a new name would add to their capacity for work.

CLINTON BRANCH writes that they are having a full attendance at their meetings and are earnestly utilizing every opportunity that presents itself for the furtherance of the cause.

SIoux CITY BRANCH has found its audience growing so large that it has had to seek more commodious quarters, into which it will move in a short time. A new piano has been recently purchased and music will in future form an important part at meetings.

ST. PAUL BRANCH (Minn.) is active and making special efforts in individual propaganda as well as formulating ways and means to help the *Crusaders*.

RAPID CITY, (S. D.) This Branch is at the farthest edge of the C. S. C. Territory, and seldom receives visits from lecturers, but it keeps up its work and is growing steadily. A Theosophical column is maintained in one of the weekly newspapers. Music at the Branch meetings is reported as a new and attractive feature.

YOUNGSTOWN BRANCH (Ohio) has joined the C. S. C. About eighteen months ago in this stirring little city a system of distributing pamphlets and leaflets—chiefly through the mails—was adopted. A list was kept of all to whom this literature was sent, also of those interested by personal effort. Last March notice was sent them, and to the public generally, that Mr. Burcham Harding would deliver two lectures on the subject of Theosophy. This brought in audiences of about two hundred. After the first one Mr. Harding organized, and issued a three months' certificate for a "centre" with thirty-three members. Some dropped out but others came in and by the first of June they had between forty and fifty and applied for a Branch Charter with thirty-four members to start with. This is certainly a glorious result for the quiet but persistent efforts of a few faithful workers, and is an example worthy of imitation.

## CENTRES.

It would occupy too much space to give a detailed report of the Centres, Reading Clubs and Classes for the study of Theosophy which have been started in towns where there are no Branches, and in the larger cities where afternoon gatherings at private houses attract those who would not, or possibly could not, attend the evening lectures of a Branch. The value of this part of our propaganda work, the establishment of Centres from which will spread a knowledge of the true philosophy of life, can hardly be over-estimated. It is the nucleus and heart of future Branch organization.

During the last six months we have issued Certificates to eleven new Centres, and aided others who are working without any definite form of organization. Three of these have become Branches and another is ready to apply for a Charter.

From our Centres and Reading Clubs we have monthly reports of work, attendance and items of general interest. Most of them will continue their meetings during the summer months, but vary the program, substituting readings from lighter works and short addresses for the more serious study and writing of papers that were undertaken during the winter. Some of these Centres find it attractive to meet out under the trees, or to go for a day in the woods for their study, taking lunch, or to a tea on some one's lawn. In these and other ways people are being introduced to the philosophy of the Wisdom Religion without having to meet in hot rooms or attend the regular gatherings.

The centres of the C. S. C. in small towns all tend toward Branch organization as they develop and grow in numbers; while those in cities aim to increase the membership of the already established Branches.

H. A. GIBSON.—After attending the Truth Congress in Denver, June 1-3, and working with the Denver Branch, Mr. Gibson returned to Pittsburg in response to an invitation from there. He visited the Branch at Wilkinsburg, and lectured in Pittsburg on Sunday evening, June 21st, on "Helps and Hindrances to Spiritual Growth." On invitation of M. A. Oppermann, Mr. Gibson went to Ford City and lectured before a good audience on the "Nature and Scope of Theosophy." Many remained for discussion after the lecture. Mr. Oppermann has a class of seven in Ford City, who are studying the *Ocean of Theosophy*. Sunday evening, June 28th, Mr. Gibson gave an address at the opening of the new hall in Pittsburg on "That Which Man Seeks." The opening was a great success and the audience filled every seat. The hall is fifty-two feet long and fourteen wide and is centrally located on the second floor of an educational building—cor. 6th St. and Penn. Ave. July 2d Mr. Gibson lectured in Carnegie Hall, Allegheny, on "The Theosophical Basis of Ethics."

#### PACIFIC COAST ITEMS.

THE SOUTHERN CALIFORNIA SUB-COMMITTEE for Theosophical work has just completed its organization. The board of officers consists of: President, J. F. Turner, Los Angeles; Vice-President, Frank Neubauer, Los Angeles; Secretary, Paul S. Heffleman, Pasadena; Treasurer, Ethelbert Johnson, Los Angeles; Executive Board, J. F. Turner, F. Neubauer, E. Johnson, Dr. G. F. Mohn, H. B. Leader, Mrs. L. E. Giese, Los Angeles; Paul S. Heffleman, Pasadena; Miss Jessie Mayer, Riverside, and Abbott B. Clark, Lecturer and ex-officio member of the Board. This committee is, as indicated by its name, a sub-committee of the main T. S. organization on the coast, the Pacific Coast Theosophical Committee, of San Francisco, with which it will co-operate and to which it will report. Its principal work will be to carry on general T. S. work, form branches, supply speakers, and prepare for the coming of the Crusaders next spring.

LOS ANGELES has become one of the active T. S. centres on the Pacific Coast. The Committee for Southern California has taken a large building, 525 West 5th Street, for a general Theosophical Headquarters. In it are library, book and private rooms and "Blavatsky Hall" with a seating capacity of about four hundred. Public lectures are given every Sunday morning by Stanley Fitzpatrick, and Sunday evening by various members. A Lotus Circle is being formed by Stanley Fitzpatrick and Mrs. L. E. Geise.

DR. GRIFFITHS arrived in Los Angeles May 23d, and remained there 4 weeks, during which time he gave 7 lectures and held a General Question meeting. Large audiences attended all meetings and increased in size and interest toward the end. Lectures were given as follows:

Sunday, May 24th, morning, "Evolution"; evening, "Heredity." May 31st, morning, "Suicide"; evening, "Inoculation and Hypnotism." June 7th, morning, "Origin and Object of Theosophy"; evening, "The Mystery of Sex." June 14th, morning, "Sleep and Death"; evening, Quiz. June 1st he held a meeting in Pasadena and formed the Pasadena Branch T. S. A.; Paul S. Heffleman, Pres., Mrs. Lucy Dearborn, Sec'y. On June 9th, he lectured in that city upon "High Lights of Theosophy." The rest of the time was filled up by attendance upon Branch, Secret Doctrine, Training Class and private meetings. The Branch gave him a social reception evening of June 12, which was an enjoyable affair. Long and correct press reports were given of the lectures.

AURORA Branch, Oakland, gave the following lectures in June: 7th, "Life and Death," Dr. W. W. Gamble; 14th, "The Test of Gratitude," by Mrs. M. M. Thirds; 21st, "The Destiny of Man," by Amos J. Johnson; 28th, "The Scope and Purpose of Theosophy," by Edw. G. Merwin.

SAN FRANCISCO T. S. reports steady progress. A Theosophical Bible Class was started the first of July by Dr. W. W. Gamble, and the seven or eight other subsidiary classes keep up a fair attendance. T. B. Wilson of St. Louis Branch has located in San Francisco, and is aiding in Theosophic work. Sunday lectures in June were: 7th, "Is God Demonstrable in Nature?" by Dr. J. A. Anderson; 14th, "Karma and Fatalism," by Robert H. Gay; 21st, "Reasons for Belief in Reincarnation," by Dr. George Day-walt; 28th, "Alchemy and the Rosicrucians," by Amos J. Johnson.

Abbott B. Clark returned to Washington and Oregon in June, and after a few weeks went down to Los Angeles. He has been elected Lecturer for the Southern California Theosophical Committee.

NARADA T. S., Tacoma, Wash. The branch held very successful meetings during June, on the 12th having a special crusade meeting and on the 21st a lecture by Abbott B. Clark, which was largely attended. A visit of several days was paid to the branch by Mr. E. Williams, of San Francisco, who assisted considerably in the work.

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"THE THEOSOPHICAL NEWS, a weekly report of activities," has been started in Boston especially to give news of the progress of the Crusade to members, oftener and more at length than can be done in either *Theosophy* or the FORUM. A Theosophical weekly was a favorite project of H. P. B.'s and one which she spoke of often as being necessary to the welfare of the movement. We wish the new weekly every success. The subscription is \$1.00 per year, \$.50 for subscribers to New England Notes, to which this paper is successor. The following appeal for correspondents has been sent out: "We want correspondents, in all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the *News* as long as they continue to work with us." All subscriptions and communications are to be sent to *Theosophical News*, 24 Mt. Vernon Street, Boston, Mass.

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#### TO SECRETARIES OF BRANCHES.

Repeated requests come to Headquarters for the time and place of the meetings of the various branches. To give this information to all, the FORUM will publish a supplement to its August number which will give the name of each Branch, its city, the name of its Secretary, and the time and place of its meetings.

In order that this may be done, Branch secretaries are requested to send this information regarding their Branches to the Editor, FORUM, 144 Madison Avenue, New York City.

## CRUSADE NEWS.

The Theosophical Crusaders of America sailed from New York on June 13th, making an auspicious start on the *Paris*, amidst the farewells of a large number of friends assembled to see them off. After slightly rough weather on the first morning, the seas were smooth all the way over, the skies alternating from smiles to showers. The prevalent headwinds and other causes delayed arrival at Southampton until Sunday the 21st, a delay scarcely regretted from the point of view of the comfort of the passage and the admirable accommodations and attentions received by the Crusaders. The first two days on board were devoted to rest, after which meetings of some length were held daily for discussions and arrangement of plans of work, travel and all detail; letters were written to all parts of the world, arranging detail or giving information; a Crusade pamphlet was drawn up consisting of Questions likely to be asked by the working classes especially, and replies to these, couched in the simplest language, were given by the various members. Magazine and press articles were also written, and together with other matter, occupied the time of every member. On the evening of the fourth day out—Tuesday, the Aryan meeting day—a public meeting was held in the first cabin and was well attended, about all the passengers, some officers, and many of the ship's employés remaining until the close. Mr. Patterson was chairman, the speakers being Mr. Hargrove, Mr. Wright, Mrs. Wright and Mrs. Keightley. Questions were asked for, and were answered by Messrs. Hargrove and Wright. On Wednesday afternoon, June 17th, a second cabin meeting was held on the after part of the deck, in the open air. A number of first cabin passengers came over to attend this, and again the interest of the ship's employés was marked as an encouraging sign. Mr. Wright presided; Mr. Pierce, Mr. Patterson, Mrs. Tingley, Mr. Hargrove, Mrs. Wright and Mrs. Keightley speaking on various theosophical topics. Questions were then put and answered, including a number of written ones which had been received since the day before. On Thursday evening the most interesting event of the voyage occurred, the steerage meeting held below. Passengers from other parts of the ship again attended, together with deck hands, stokers and over ninety steerage passengers, crowded together under a single lamp, in half obscurity, the noises of the sea and wind roaring in through the barred openings of the sides, the audience on benches, tables, the floor, some holding on, as they stood on inverted pails, to the great pipes overhead. Face rose above face as in an amphitheatre, the fitful lights played strange tricks with the strong faces, and the earnest tones of the speakers rose powerfully above the uproar of the seas. The speakers were Mrs. Tingley, who spoke with great force and had a deep effect, Mr. Hargrove, who had an especial power; Mr. M. H. Phelps, Mrs. Wright, Mrs. Keightley, Messrs. Wright, Patterson and Pierce, the latter presiding. All the speakers were at their best, stimulated, it would seem, by the unusual intelligence of the questions asked, and an animated tripartite discussion between a red-hot sin-and-be-damned theologian on the one hand, and Mrs. Tingley and Mr. Hargrove on the other, was followed with deep attention, some of the crew endorsing Mr. Hargrove's plea that a sinning man should have yet other chances through Reincarnation by a loud "that's the right kind of religion." This meeting was looked upon by all as most auspicious for the future work among the poor. Two of the party were invited to call below again and did so. By this time Theosophy was being talked all over the ship, and one passenger, after a talk with Mrs. Tingley one morning, was next day seen in the smoking-room vigorously trying to convert a fellow-voyager to Theosophy.

Members of the Salvation Army were on board, with Brig.-General Booth, one of the General's sons, in charge, and perhaps the greatest testimony to the vigor of the Crusade speakers was paid by Brig.-General Booth, who said to a Crusader (who forbids the mention of his name): "I would like to convert you; you would make a good Colonel in our

Army." The commission was declined with thanks, but the Crusaders attended a Salvation Army meeting in the first cabin, and also a concert given by the passengers, Mr. Paterson presiding, for the benefit of the orphans of seamen. This was the last public event of the voyage, as noon next day saw all work closed down, and the Crusaders turned their thoughts to the opening work in Liverpool. On Sunday morning Southampton was reached, where Dr. Keightley was found waiting, with letters of greeting from comrades in England, Ireland and Holland. At the London railway station a number of fellow-members had assembled to welcome the Crusaders, and a stop of a few hours enabled them to hold a meeting there and to visit the Headquarters of the T. S. in Europe (England) at 77 Great Portland Street. The train to Liverpool was then taken, and on arriving at about 9 P. M. the crusaders were welcomed by Bros. Sandham and Dick, the latter from Ireland, with a party of four members and a packet of long and excellent press notices, showing the marked interest in Theosophy and the Crusade. Brother Sandham gave the following narrative, he went into a café for a cup of tea, and spoke to the manageress about the Brotherhood supper, to be given to the working people by the Crusaders, inviting his hearer to come and help with the supper. To his surprise, she at once asked if Mrs. Tingley would be present, and said she had read with much interest of that lady. In a country like England, where the press is conservative and the interviewing system is in embryo, the mere fact that the name of a theosophical leader should be known in the cafés, shows forcibly how theosophical news has at last permeated the air.

#### MEETINGS IN LIVERPOOL.

The first Crusade meeting in England was held in Liverpool on Monday evening, June 22d. The Liverpool and Southport newspapers all gave good accounts, as the following extract from one of them shows:

"The first public meeting in this country that was organized in connection with this Crusade was of a character that at once stamps the undertaking as one of a noble and philanthropic purpose. In a hall situated in the very heart of the city, over three hundred of the very poorest of the poor were gathered to partake of a free supper which was happily called a 'Brotherhood Supper.'" The paper further goes on to say that there were "none of those elements of disorder that one might naturally expect to be manifest. And one can only conclude that this was the effect of the worthy effort to treat these 'outcasts of society' and members of the 'submerged tenth' as brothers and sisters, and to welcome them as one's best friend is welcomed at one's own home."

After the supper the people all stayed and listened with the utmost interest and attention to the music and to short speeches made by the Crusaders. An English F. T. S. writes: "Mrs. Tingley spoke to the poor outcasts simply magnificently. . . . The great feature seems to be the impression that is being made on the minds of the poorer classes—quite touching in some instances, the seed is indeed being sown in their hearts and they feel the love and sympathy extended to them."

On Tuesday evening a public meeting was held in the Picton Lecture Hall (Liverpool) and the place was crowded to overflowing, there being present about fifteen hundred. During the meeting the address from the American children to those of other lands was read and a reply from the Liverpool Lotus Circle was handed to Mrs. Tingley by a little boy and a little girl. A "Union Jack" was also presented to the Crusaders by Herbert Crooke on behalf of the English Theosophists. During the meeting musical selections were played as at the Convention and Crusade meetings in New York.

As said in one of the letters received from an English member: "This is a world-making and world-shaping epoch. We had a splendid start in Liverpool, which we fairly captured. . . . The press here has quite altered in tone. I refer to Liverpool and Bradford, London has not yet come off, but we are working up to it."

## THE CRUSADE IN BRADFORD.

From Liverpool the party went to Bradford and here a very interesting thing happened. Immediately after arriving at the hotel, an old friend of H. P. B.'s came in and soon made acquaintance with the Crusaders. He is the Rev. W. Williams, a great linguist and scholar and was closely associated in certain work with H. P. B. He has decided to accompany the Crusaders and his aid will be most invaluable in Eastern countries as he speaks fluently Arabic, Pali, Sanskrit and other Eastern languages.

Heretofore there was no T. S. Lodge in Bradford but the Crusaders got up a "scratch" meeting of two hundred and organized a Branch.

The *Bradford Daily Argus* heads its account of the visit of the Crusaders to that city as follows:

## "THEOSOPHY ON THE WAR-PATH."

"Although the above heading may sound rather irreverent and flippancy to some theosophist ears there is no such intention in the mind of the modest *Argus* man. Theosophy is not a subject which one can approach in a trifling spirit, and the band of eight American theosophist-leaders who are paying a flying visit to Bradford in the course of a crusade which is to cover the greater part of the Eastern hemisphere, are too earnest and enthusiastic in their cause to be lightly regarded even by those who are not in either the inner or outer theosophic circles."

## IN LONDON.

One of the Crusaders writes from London: "Last evening we gave a brotherhood supper at Bow (London). It was a big success and the people 'caught on.' What is best of all is that the people who have held the citadel over here are being enormously helped and brightened up by the reinforcements from America. We have tried our old scheme of sending to newspaper men to interview us. Result—four have already been here and one is here now. We need all the advertising we can get for the London folks have taken Queen's Hall for us and it holds about three thousand. It looks now as though everything would go off with a hurrah."

And another writes: "In H. P. B. and Bow Lodges the force of THE LODGE was much felt while we were at the other places, all the members speaking and writing of it. At the brotherhood supper last night in the East End there was much enthusiasm, greater, once it was roused, than that in Liverpool. The usual program was followed. One interesting point was that about one-hundred homeless people who had slept in one of the free shelters the night before came to the supper in the evening and many of them came on to the platform to thank the Crusaders. The shelters only give one night's lodging to each, so that after one evening they were again on the streets. One woman said to me: 'We've never been treated like this before.' Brother Machell, an artist and F. T. S. lent a number of his paintings to decorate the room. The people all seemed to take the ideas and I think about one half of the audience, babies and all, streamed on to the platform to shake hands and thank the Crusaders."

In fact good news is coming in all the time, and it is astonishing to hear that wherever the Crusaders go they find that the forces have gone ahead of them, so that the places are ready to receive them and the people all seem stirred by the great psychic and spiritual force sent out by the Lodge. As is said in another letter: "The force is working here just as it did—and does—with you; only of course you know our nation, heavy and slow to move and not given to exhibit enthusiasm, whatever they may feel—and they do feel it deeply. . . . We are all rushing about hither and thither all the time in the manner now very familiar to you in America. Every spare moment filled with business more or less important. . . . Everything goes on more than well and it will not be long before we send news that may cause you to open your eyes, and you will keep on opening them wider and wider until we get back to America."



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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF  
THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. MARGROVE, President.

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

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

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## QUESTION 74.

*How far do the teachings of Theosophy agree with the modern scientific theory that physical evolution proceeds by means of the laws of natural selection and the survival of the fittest?*

*Jerome A. Anderson.*—The teachings of Theosophy (as I understand them) recognize the law of natural selection and the survival of the fittest as a minor factor during a portion of the cycle of evolution. It makes its appearance (apparently only) in the vegetable, attains its greatest activity in the animal, and disappears in the human, or will disappear as man enters fully his own proper kingdom. That natural selection is but a secondary law, is shown by the fact that it hopelessly breaks down in attempting to account for the first appearance of organic life out of the so-called inorganic, and before it could possibly come into play as a factor. Form is an outward expression of an inner function; a material yielding to a spiritual, intelligent idea. The postulate that all the wilderness of form has arisen out of "blind force taking the direction of the least resistance," is, logically, too absurd to merit refutation, were it not so largely believed in by the masses because of its supposed scientific endorsement. None but the grossest materialists subscribe to it however and the whole tendency of science is now, largely owing to Theosophical influences, in the opposite direction.

The original appearance of even the humblest cell-form is a greater

mystery than any subsequent modification, while both testify to the constant supervision of a guiding intelligence. All change of form is in response to an inner recognition of an outer need caused by changing environments. Useful or necessary variations always follow the need for them, and hence imply a conscious (not self-conscious) recognition of their necessity or utility. Function ever precedes form; and the mystery of a single mass of protoplasm performing the most complex functions, is, as I have pointed out (*Reincarnation*, pp. 24 and 35), greater than that different organs should be elaborated for each function.

Therefore, while Theosophy and science agree in recognizing in natural selection a law of nature, they differ in that one sees in it the play of a blind, and the other, of an intelligent force. Science recognizes in its action but the mechanical response of the animal to its environment, thus making the external and (so far as the entity is concerned) the blind force responsible for the modification of form. Theosophy locates the modifying force within the entity itself, declares that it originates in intelligence, and teaches that it is called into activity by the opposition of environing or external forces. With Theosophy, evolution is but another illustration of the "pairs of opposites" out of which the universe is constructed. Science, as in the case of the so called law of "gravity," recognizes but one-half its energies.

*T. E. Willson.*—Lamarck's theory of evolution, debated in the French Academy in the early thirties, had one missing link—the origin of species—which enabled Cuvier to knock it out, for the time, to Goethe's great wrath. This missing link Darwin supplied with his theory of natural selection, or "survival of the fittest in the struggle for existence," which was correct only under limited conditions and in special cases. It was not an universal. If it had only shown one species evolved and not created, it was enough to perfect Lamarck's evolutionary theory, opposition to which had been based on theological grounds that "God made the beast of the earth after his kind, and everything that creepeth upon earth after its kind." To overthrow this theory of a special creation by God of each species, it was only necessary to show one species evolved by natural selection, and that Darwin did. There might be many ways beside selection by which species originated—creation and selection were not the only ways possible; and even if they were, some species might come in one way and some in the other, and neither might be an universal. The attempts of the Darwinists to substitute selection as an "universal" is stoutly combatted by the evolutionists of to-day, and it must be remembered that the "Darwinian theory" is only one very small section, hardly more than a single paragraph, of the great evolutionary theory of Lamarck. It has been brought

into undue prominence because it was so long sought for as the missing link." Theosophy agrees broadly and in the main with Lamark, but it joins issue sharply with the "Descent of Man," and with all attempts of the ultra-Darwinists to make selection an universal. The foundation of Theosophy is the two-fold nature of man—the inner Self, the Spirit, the Individuality, clothed upon with the outer self, the physical body, the personality; but that nature is dual only in respect to itself, not because man as an animal belongs to the animal creation and is but one species of animal. The divine Monad which starts on its cycloidal round of involution and evolution remains divine through all its stages, and in all its manifestations from the time it leaves the shoreless ocean until the dewdrop slips into the shining sea. It is to-day but what it was (as a "species") countless ages ago on other planets evolved by forces from within, as the seed becomes a tree, by taking on the matter around it; but not affected on this planet as animals are by forces without. The pliocene man and the man of to-day are twin brothers. Theosophically, man is in this round a kingdom by himself, not a species. He is not descended from the ape, nor from any common ancestor of the ape—although he may have been, in ages past, "a stone, a plant, an animal," on some other planet, in previous planetary rounds, from which he was graduated as a man for this. Briefly then, the answer is, "only so far as it relates to the three lower kingdoms, and in them only in part and conditionally—physically. Neither generally for Nature, nor specifically for any of Nature's kingdoms can it be accepted as a true universal, either by Theosophy or science. It is a part only of the truth. Theosophy teaches three separate lines of evolution, inextricably interwoven and interblended at every point, the Spiritual, Intellectual, and Physical which are really but one. Science has eyes and ears only for the physical. Each has its own laws but is in harmonic union with the others. Each is but one but one of the notes which together form the great chord.

QUESTION 75.

*In the Voice of the Silence we read, "When frightened at the sight of the hot tears of pain; when, deafened by the cries of distress, thy Soul withdraws like the shy turtle within the carapace of Selfhood, learn, O Disciple, of her Silent God thy soul is an unworthy shrine." What is the exact meaning of this, and what should be the attitude of the disciple towards the sufferings of humanity?*

*Bandusia Wakefield.*—This passage may well refer to surrounding one's self with a wall of selfishness through fear and dislike of suffering, and to a selfish avoidance of any contact with or knowledge of the sufferings of others lest one's own enjoyment of comfortable and pleasant

surroundings should be disturbed,—such disturbance arising not simply because the sights and sounds of pain and distress are themselves unpleasant, but because they would tend to waken in the heart a voice that would be a troublesome guest in the midst of purely selfish enjoyment. When dislike of such a prospect or fear that suffering may come through giving aid, causes the lower self, the personal soul, to shut itself more securely within a shell of selfishness, it is indeed an unworthy shrine of the Silent God within, which is all Compassion.

In regard to the attitude of the disciple towards the sufferings of humanity the *Voice of the Silence* says :

“ Let thy Soul lend its ear to every cry of pain like as the lotus bears its heart to drink the morning sun.

“ Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer’s eye.

“ But let each burning tear drop on thy heart and there remain ; nor ever brush it off until the pain that caused it is removed.

“ Inaction in a deed of mercy becomes an action in a deadly sin.

“ Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow without a teacher, hope, or consolation, and—let him hear the Law.”

Compassion is the key-note of the *Voice of the Silence*. There is no question whatever but that the disciple should do all in his power to help suffering humanity out of darkness into light, out of pain into peace. While “ the bread that feeds the shadow ” gives but temporary relief, it is not to be ignored. Its sympathetic bestowal where needed prepares both giver and receiver for the better giving and receiving of that more enduring gift, the “ bread of Wisdom.”

The disciple is not to spend his time grieving over unavoidable suffering, neither is he to be indifferent to suffering which he may relieve. Simply to apply palliatives to pain will not do away with the causes that produce it, and the disciple should endeavor not only to relieve present distress, but to give that light which will enable the sufferer to bear with patience what must be borne and to cease to make causes of future suffering. While not neglecting needed temporary aid, he should help people to realize the fact of Universal Brotherhood and to understand their own nature and destiny and the laws under which they fulfill the purpose of their being, and he will thus put them in the way of rising superior to their sufferings, and of becoming helpers to others. By thus working he will aid in removing the causes of pain, give permanent help to humanity, and make the world brighter and happier.

*J. C. Keightley.*—The meaning appears to be well given by the con-

text. If the Soul is so immersed in material conditions that it wraps itself up in egoism and fancied isolation at the sight of pain—whether pain of another or its own—then the personal Soul is an unworthy shrine because it does not hear the calm voice of the god within. The feeling of compassion should be the attitude. That compassion should extend to the personal self. We require to have patience and trust from ourselves and with ourselves, just as much as others require them from us. By “compassion,” self-pity is not meant, but that deep and quiet understanding which is in harmony with the law. True compassion does not swerve our course nor deter us from our duty. A surgeon continues his work in spite of the pain he inflicts.

*Emily S. Bouton.*—The “carapace of selfhood” represents, I think, the personal or lower self of man. Shocked and disturbed by sight and sound of suffering, selfishness causes it to withdraw itself from their presence. Such action as this renders the soul thus shrouded an “unworthy shrine,” indeed, for the “Silent God” which is the Higher Self.

What should be our attitude toward the sufferings of humanity? There can be but one rightful one—that of helpfulness. “Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning dew,” says the *Voice of the Silence*; and elsewhere, “Inaction in a deed of mercy becomes an action in a deadly sin.” These tell the whole story.

To the individual we should give help, so far as lies in our power, in whatever way it is needed. Yet, recognizing the suffering as Karmic, when the “cries of distress” are stilled, the effort should be to show the sufferer that this pain, patiently and courageously borne, will bring an added strength of character to endure, not only for the present life, but to be carried over for use in future lives.

Towards the sufferings of humanity as a whole, the same attitude of helpfulness should be maintained. Into it, however, the sentiment of horror and dismay produced by a knowledge of widespread misery should not enter, for, we are told, everything has been “provided for.” Yet this provision does not free the disciple from responsibility. With “unfaltering heart” he must work as a faithful, though humble, helper of our Elder Brothers, to clear away the mists of ignorance and error, so that the shining face of the sun of truth may, at last, be visible to all humanity. And then, and then only, will there be surcease of suffering and sorrow.

*G. D. Ayers.*—The difficulty in answering this question is to know what other possible meaning can there be except what appears upon the face of the question. After describing a certain stage of development

shown in the preceding verses, the "Voice" goes on as follows: "And then to the inner ear will speak the voice of the silence and say"—then follow a number of statements including that which is stated in the question. The statement under consideration does not necessarily imply that it is only at this stage that the soul becomes "frightened at the sight of the hot tears of pain," "deafened by the cries of distress" or "withdraws like a shy turtle within the carapace of selfhood"; although one can readily understand that when a certain degree of outer sensitiveness appears in the life of the aspirant, indicated in the verses preceding, the tendency to this sort of thing might temporarily increase.

We have seen that before the period alluded to in the life of the disciple "the harmony within must be obtained and fleshly eyes be rendered blind to all allusions," also that "the image (man) has to become as deaf to roarings as to whisperings, to cries of bellowing elephants as to the silvery buzzing of the golden firefly." In other words, the soul has acquired the capacity to withdraw itself entirely from things of the outer life and to look upon them as so many shows. Nothing would be more natural, at that time, than for the soul of the aspirant who is not filled with compassion, to withdraw like "a shy turtle within the carapace of selfhood," or more natural than for it, when not withdrawing, having acquired this degree of sensitiveness, to be overcome by the sight of pain and distress. It has learned to love the inner harmony; and the outer inharmony might readily tend to distraction. However, to be distracted, on the one hand, is to lose one's poise; to withdraw from the world, on the other hand, is to become enshrined in selfish purity. The soul has to learn the great lesson of compassion and dispassion and to know that the highest expression of them both is one and the same thing. We should be thoroughly alive to the sufferings of humanity; but if we are overcome by the knowledge of it, we shall be as unable to help the "great orphan" as the physician, who is unduly sensitive to the pain of the sick room, is helpless to relieve his patients.

The passage involved in the question points to an equipoise which we all should strive to attain. Having acquired that equipoise, the soul becomes stronger and then goes on to meet other temptations which are placed in the Path and to learn not, in any way, to become ensnared by the delusion called "Great Heresy."

QUESTION 72—(continued).

*The Mahatmas are said to have attained "selflessness." I have heard it said that this attainment was impossible so long as one desired anything—even the advancement of humanity—or while one was working for spiritual perfection. Will the FORUM kindly explain?*

*Dr. J. D. Buck.*—This question touches the problem of what has

been called the "higher carelessness." The Mahatma is not without motive, not by any means a bundle of dry sticks. The carelessness referred to is indifference to the *results of actions*. The idea that one cannot work for humanity without selfish motive *after* one has "crossed the ocean of embodied existence" is absurd, for one has nothing to gain but comes then under the impulse of Divine Compassion, becomes *Christos* or *Buddha*, "Alaya's Self." Yoga (Raja) is "Equal-mindedness": "skill in the performance of actions." Personal motives being removed one attains clear vision—therefore skill in actions and indifference as to results, because he knows that the best possible will be attained; and whatever pain or sorrow results to others it will be transient and in the long run altogether beneficent, and necessary to open the channels of the higher consciousness.

*J. H. Fussell.*—This question seems to turn on the meaning of the term "selflessness" and the relation of desire thereto. In Theosophical literature a distinction is usually made between this term and unselfishness. This distinction appears to be as follows: unselfishness implies the possibility of selfishness, in other words the self still exists but is not permitted to rule. Selflessness on the other hand implies the eradication of the self, and therefore the possibility of acting for the sake of the self no longer exists because the self no longer exists. The self referred to is, of course, the lower, personal self.

The question therefore seems to resolve itself into this: is it possible to eradicate the self, and if so does desire still remain? To eradicate the self must mean to become one with Nature, to become impersonal, and we must grant the possibility of this if we uphold the doctrine of the perfectibility of man, and the essential oneness of man with Nature. Now, does desire exist in Nature? If we can answer this question in the affirmative, the whole matter becomes clear. It is said that all the forces of Nature may be found in man and hence conversely no force exists in man which does not also exist in Nature. It may be perverted in man but nevertheless there must be its counterpart in Nature as a whole.

What is desire? In one aspect we may, I think, look upon it as the propelling force towards action which lies back of all action and all manifestation. This is true of cosmic as well as of human action and hence so long as a man remains in manifested Nature so long must he continue subject to desire. But as he progresses, as he overcomes the heresy of separateness and becomes one with Nature, so his desire ceases to be personal selfish desire and becomes transformed into universal desire; this is accomplished as the lower self is eradicated and gives place to the higher. The desire of Nature is towards progress on all lines. This must include the advancement of humanity and it must be evident that

the desire for this is not contrary to the desire of Nature in its universal aspect. To work for spiritual perfection means most surely working for all and for the perfection of all.

In the *Key to Theosophy* H. P. B. says : " It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, or suffer the effects of sin, alone. In reality there is no such thing as ' Separateness ' ; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive. "

Spirituality is the opposite pole of personality and ultimately is identical with selflessness. Spirituality is impossible if the motive be selfish. To work for the spiritual perfection of one's self—apart from others—is a contradiction in terms.

In conclusion I do not think that the desire for the good of humanity and the desire for spiritual perfection are at variance with the attainment of selflessness, but that on the contrary they go hand in hand with such attainment.

*J. Hiram.*—In the *Bhagavad Gita* is written, *But he (the wise man), knowing that the qualities act only in the qualities and that the Self is distinct from them, is not attached in action.* (Chap. IV.)

Selflessness does not consist in destroying or annihilating all the character and individuality that we have, but in not identifying our sense of self with these, our *mayavic* existence. Selflessness means realizing not only that the " I " is not the body or desires, but that it is not even the mind or the soul, or any individual principle. The real " I " is the one Self, the real " I " of all creatures, the Supreme Being.

It is impossible to fully realize or actually experience this real Self-consciousness, at the same time that we are engaged in any action. To enter into this all-consciousness is called *Samadhi*, the highest trance ; to give one's self up to it, is *Nirvana*, the end of all existence. But we can, no matter how deeply we are engaged in action, know this great truth and mystery intellectually or through faith and, constantly keeping it in mind, perform all our actions accordingly. Brotherhood is the first fruits of this knowledge ; selflessness, or the absence of any personal sense of self, is its synonym.

To understand selflessness is manifestly only possible in one way, by attaining selflessness. Still it may be possible perhaps to suggest something of an answer to our question. In the writer's opinion there are two great spiritual forces playing up and down the " stairway of the seven worlds," which may be said to correspond to the centripetal and centrifugal forces of the material universe, and upon the balance of



which depends all conditional existence. One of these is the Self seeking to indraw, to free itself, from all matter or form. The other is the Self seeking to express itself, to make itself felt in all beings, high and low alike,—it is the light trying to pierce through the darkness and to illuminate even its blackest places.

The first of these forces we feel in ourselves, in proportion as we attain selflessness, as a desire for liberation and human perfection inasmuch as liberation can only come through perfection. It is not selfish, for in the first place it is the expression in us of an universal spiritual force and in the second, H. P. B. tells us (*Key to Theosophy*, p. 203), that just as man cannot sin alone but thereby drags down all humanity, so he cannot rise alone and without lifting “the whole body of which he is an integral part.” We are likewise told in *Light on the Path* not only that the man who gains spiritual perfection lifts all humanity, but that he becomes the link between man and more advanced spiritual beings. We need never be afraid of desiring or striving for spiritual perfection, but we may and should be careful to “never, never desire anything, except to offer it up on the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart.”

The expression in us, of the second of these forces, the desire to bring mankind to light and self-knowledge hardly needs any defense. “Compassion is no attribute, it is the law of laws,” says the *Voice of the Silence*. And, if we turn to the *Bhagavad Gita* we find: *The Supreme Spirit is the act of offering, the sacrificer, and that which is sacrificed.* Let us ask ourselves the answer: is it right for us and our duty, as incarnations of the Supreme Being, to desire to help our fellow men and to desire help for them, or is it not?

The whole question depends upon the understanding of selflessness. Let us make the simple effort that is required to reach selflessness, that is to set aside our false and artificial identification of the “I” with our “personality” or “spirituality” or any other of our sheaths or coverings and seek within for our real Self. Once Self-consciousness is attained, we shall have no difficulty in answering this or any other question.

## SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

### MAN'S PLACE IN THE UNIVERSE.

The universe in Theosophy is used to mean Nature as we can see and know it, our solar system. Man a little universe, a copy of the great universe. His nature is composed of the same principles as that of the universe. The centres of force and action in man correspond to similar centres in the universe, the latter being the prototypes of the former. Each man likewise stands to certain germ-cells or "lives" in his own body as does the universe to man.

Man stands at the middle point of evolution. "Every being either has been, is, or will be man." All the forces of nature are focussed in man and are or may be equilibrated in him. Man is represented by the zodiacal sign *libra*, the balance point in nature. Man the balance between spirit and matter. He has a duty both to beings above him and to the kingdoms below him. Man stands as the link between the higher spiritual forces and the lower forces that work in matter and as he rises or falls the whole of nature rises or falls with him.

#### REFERENCES.

*Secret Doctrine*, I, 274-279; *Ocean of Theosophy*, chapter xv.

### PRACTICAL THEOSOPHY.

Properly speaking, all Theosophy is practical. Theosophy which is not practical is not Theosophy. All Theosophy relates to life and the basic ideas of Brotherhood, Karma and Reincarnation are such as can be applied in all the details of life. The continuance and progress of the T. S. depend on its members making Theosophy a reality in their lives. This must be done in the personal life as well as in relation to others. There must be then self-purification and the constant endeavor to follow the highest ideals. "The way to final freedom is within thyself ; the way begins and ends outside of self." The performance of duty is the first step in practical Theosophy. Right thought, right word, right deed, sum up the whole matter.

#### REFERENCES.

*Bhagavad Gita*, chapters i-iv ; *Key to Theosophy*, section xii.

### DUALITY IN NATURE.

The manifested world is pervaded by duality. The very idea of manifestation and differentiation includes that of duality. The Absolute includes All, is One, but in manifestation we have the opposing or rather complementary ideas of spirit and matter, subject and object. The "pairs of opposites," heat and cold, light and dark, bitter and sweet, positive and negative, active and passive, arise out of one aspect of this duality. The alternations between day and night, life and death, and all cyclic changes are examples of duality. Equal-mindedness and freedom from the "pairs of opposites" is called Yoga, or Union. True progress can be made only so far as we realize this Union with the Supreme and that our inmost nature is unaffected by the duality we see everywhere around us. "That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the root and container of these, that thou art."

#### REFERENCES.

*Secret Doctrine*, I, 15 ; *Modern Theosophy*, pp. 28-36.

## HEAVEN AND HELL.

Not fixed places but states or conditions of the mind and soul. "The kingdom of heaven is within you." This must mean that we can realize heaven here. Many ancient writers called this earth hell, and it is only in earth-life and those states closely connected with it—called Kama Loka—that we can be in hell. The after-death states are temporary and not eternal. Soon after death the soul becomes freed from the body and passes into Kama Loka, the region of desires; here another process of disintegration takes place and the soul is freed from all the lower passions and desires and passes into Devachan,—the home of the gods. Kama Loka and Devachan may be compared to hell and heaven, but whatever the soul experiences in those states depends upon the life lived on earth, and after a time the soul returns again to earth-life and again experiences heaven or hell according to what it has done in the past.

## REFERENCES.

*Key to Theosophy*, section ix; *Ocean of Theosophy*, chapters xii, xiii.

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 THEOSOPHICAL NEWS AND WORK.

WHITE LOTUS T. S. 282 E. Houston St., New York. On Monday, July 20, an entertainment was given, the program including musical numbers, recitations, and a very few addresses on Theosophy. The evening was very warm but the hall was well filled and the evening enjoyed by all. Dr. Walton, Mr. J. H. Fussell and Mrs. Laura E. Buckingham were the prime movers in the entertainment and well earned the success which their efforts achieved.

The Branch held its regular monthly brotherhood supper on Tuesday, August 4th. The subject discussed was the "Needs of Humanity." This supper was attended by an unusually large number of the people of the neighborhood and its results were very encouraging.

MRS. M. A. MASCHMEDT gave three lectures on Theosophy in the ball room of the Grand Union Hotel, Saratoga, on the afternoons of July 21, 22 and 23. The subjects were, "What is Theosophy?" "Reincarnation and Karma," and "Is Theosophy Practical?" The audiences were small, but very attentive, and at the close of the last lecture a class for study was formed. It will meet once a week, and the details of the work are now under consideration. Mrs. Maschmedt will deliver a course of lectures at Palmer's Falls, the first one to be given on the evening of July 30.

MANASA T. S., Toledo, Ohio, is continuing its meetings through the summer. The attendance thus far has been good. The following subjects were discussed in July: "Escape or Achievement," "Study and Work," "The Great Crusade," "The World Soul," "The Law of Cause and Effect," "Religion in Religions."

FORT WAYNE BRANCH has enrolled eight new members during the months of July and August. The subjects for discussion for the month of August are: "What Survives Death," by Dr. D. P. Whery; "The Wages of Sin is Death," by Miss Lukens and Henry Cohen; "Karma," by Miss L. P. Sanders and Herbert Law. One evening during the month is to be devoted to a social.

The Lotus Circle, which numbers some fifteen children, are taking a vacation until September owing to the extreme warm weather.

LOYALTY BRANCH, Chicago, reports well attended meetings through the warm weather, and a gain in membership.

Lectures given in July were: 5th, "The Lost Mysteries of Antiquity," by Ea F. Gates; 12th, "Initiations of the Lost Mysteries," by Eva F. Gates; 19th, "Theosophy in America," by Mr. A. M. Smith; 26th, Question meeting.

Two Brotherhood Meetings have been held at Hull House, the largest social settlement in America, and more are to follow.

DANA T. S. (Sioux City, Iowa) has moved into larger quarters, and now occupies rooms 511 and 512, United Bank Building. The meetings are well attended and great interest is being manifested.

Several reports have been received from Theosophists who have held meeting at hotels or summer resorts where they have gone for their summer vacations. The meetings have invariably aroused considerable interest and been kindly received. The plan is one that can safely be recommended.

A number of entertainments have been given for the benefit of the Crusade in different parts. On Saturday, July 18th., a "Purple Pot-Pourri" was given at Boston at the T. S. Headquarters, and on August 1st, a lawn party at Mr. Louis F. Wade's farm at Reading, Mass., both of which were very successful, and have turned over considerable funds to the Crusade. A "Purple Social and Fair" was held at Pittsburgh, Saturday, August 1st, and also met with decided success.

#### CENTRAL STATES REPORT.

COLUMBUS T. S. sends a favorable report of their Sunday Meetings. We wish it were possible for all our branches to keep up their Sunday lectures.

LAKE CITY T. S. (Minn.) has joined the C. S. C. The first report from them shows a good program carried into effect last month. They are making special efforts to help on the Crusade fund.

LINCOLN T. S. (Neb.) writes a very encouraging letter. Their material prospects are much brighter, and this means that they can work more effectively for the Cause. Their meetings are being held regularly and have a fair attendance.

They have begun a weekly reading of the *Theosophical News* articles giving accounts of the movements of the Crusade and find it an interesting addition to their branch program.

LOYALTY T. S. (Chicago) reports, "We have had an unusually full month. Brother Stern appeared among us and inspired us with a desire to work still harder than we had been, so we joined him in his efforts to establish a series of brotherhood meetings, to be given under the auspices of the local branches."

MINNEAPOLIS BRANCH has maintained its usual work during the warm months, adjourning none of its meetings.

ARJUNA BRANCH has survived the several visitations that St. Louis has recently entertained, and as they write, "is flourishing."

#### PACIFIC COAST ITEMS.

SAN FRANCISCO reports a Theosophical boom for July both in the matter of interest and in attendance. During the month the branch meeting, Sunday lecture and auxiliary classes had a total average weekly attendance of 325, as against a like average during June of 200, thus showing a gain in attendance of over 50 per cent. The Branch is now endeavoring to find new locations both for headquarters and Sunday lecture, in order to accommodate the welcome increase. During the month the Branch took for study "Astral Entities," "Thought," "Memory," and "Mediumship." Sunday lectures were as follows: July 5th, "The Theosophical Crusade and the Mahatmas," Abbott B. Clark; 12th, "The Three Qualities—Sattwa, Rajas and Tamas," E. B. Rambo; 19th, "Dangers That Beset Us," Mrs. M. M. Thirds; 26th, "Reincarnation," Dr. Allen

Griffiths. By recent arrangement the lectures are supplied with instrumental music by Miss Winant.

Julius Oetl lectured at San Quentin Prison July 12th on "Karma and Reincarnation," to the usual large and attentive crowd.

AURORA BRANCH, Oakland, gave the following lectures: "July 5th, "Theosophy and Occultism," Mrs. S. A. Harris; 12th, "Alchemy and the Rosicrucians," A. J. Johnson; 19th, "Evolution of the Soul," Dr. J. A. Anderson; 26th, "The World We Live in," L. T. Merwin. Aurora Branch is contemplating a change of location of its headquarters.

A Crusade meeting was held in San Francisco, August 2d, to raise funds in aid of the great work.

### LOTUS CIRCLE.

BOSTON T. S. has started a Lotus Circle in the North End among the poor and it promises to do good work.

WHITE LOTUS T. S., Houston St., New York, started a Lotus Circle on June 14th, with thirty-five children.

TACOMA LOTUS CIRCLE closed in July for the summer with an ice-cream festival for the benefit of the Circle library. Nearly eight dollars was cleared for this purpose.

THE LOTUS CIRCLE COMMITTEE suggest that other Lotus Circles give entertainments such as this, and turn over the proceeds to the Crusade fund.

MRS. TINGLEY in a letter to one of the L. C. Committee wishes to be remembered to the children and says that the children in London and Liverpool were delighted with the address from the children over the water and that they are going to send back a reply.

The Crusaders are doing a great work among children abroad, and Lotus Circles have been formed in nearly every place where they have been and held meetings.

### CORRESPONDENCE CLASS.

In October, 1893, a Correspondence Class was started to enable members to pursue their studies in Theosophy more systematically, and to gain a more exact understanding of the philosophy in its application to daily life. This Class was a favorite project of Mr. William Q. Judge, and he was desirous that members in all parts, especially those who are isolated, should join it, that the growth of the Theosophical Society should be not only in numbers, but should be rooted in knowledge. The work of the Class has been greatly interfered with during the past year by the immense amount of work required in other directions from the few who could render it. But now arrangements have been made for again carrying on the Class with all its old-time vigor and efficiency, and it is earnestly hoped that the old members will take up the work again, and that new members, who have not yet had the privilege of the help which this Class gives, will take an early opportunity of writing and applying for membership to

SECRETARY CORRESPONDENCE CLASS,

*144 Madison Avenue, New York City.*

It is to be distinctly understood that the Theosophical Society in America is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class. The Society is not in any way bound thereby, nor are any views or opinions held therein to be deemed as authoritative or as being the views or opinions of the Society. The class is simply a medium through which individual help and assistance may be given to newer and younger students by those who are older and more experienced.

## THE CRUSADE.

"Great things are being done in England, and Ireland promises even better. If America will keep just steady till our return, we will shake the country when we get there. For forces are out and go on growing in immensity. Each town adds its own force to the sum total and so the thing swells.

"Meanwhile it works wonders for each man, according to his desire, for preservation or destruction."

These words from a Crusader's letter well describe the Crusade and its work. Attacking stronghold after stronghold of the larger cities of England, Scotland, and Ireland, the Crusaders have everywhere met with victory and success, and scattered Theosophy broadcast over the nations. This is indeed a great hour for Theosophy, and a great opportunity for us as well as for the other side, and happy are we who are able to help in the great work with our money and with our thoughts and good wishes. Let us each day see to it that we do "all that we can and all we are able to do," for we may be sure that if we do "all that can possibly be required" we shall soon bring about that common aim for which the Crusade and all of us are working—universal Brotherhood.

After leaving London the Crusaders visited Bristol where a meeting was held July 8th. New members were taken into the T. S., and new work inaugurated. From Bristol they went to Southport, not far from Liverpool, where similar work was accomplished, with equal success.

Middlesboro was reached July 12th. Here there were found to be but few members, and but scant preparations for meetings. The Crusade changed the entire outlook however, and left behind many new members enrolled. It was said that if the Crusaders had stayed a week, the entire town would have been *Theosophist*.

July 13th and 14th the Crusade spent eighteen hours in South Shields, meeting with increasing success and encouragement. In fact the Crusade seemed to gain more force and to accomplish greater results in each place that it visited. A public meeting was held in Halifax July 14th and on the 15th the Crusade reached Glasgow.

## THEOSOPHICAL SOCIETY IN SCOTLAND.

A public meeting was held in Glasgow on July 15th and afterwards a branch with a membership of eighteen was formed, and the Theosophical Society in Scotland.

Two days were spent in Edinburgh where meetings were held and a branch formed. At the public meeting in Edinburgh the Crusaders met with their first difficulty in the way of answering questions. There were some old Scotchmen who wished to argue with the Crusaders, but as that did not promise to be profitable, the questions were cut short, whereupon some little confusion occurred and the meeting was adjourned. It did not prevent the Crusaders, however, from dispersing through the hall and answering questions and conversing with many who stayed for that purpose.

July 19th. The Crusade again returned to Glasgow and held a second large public meeting. There were again some amusing occurrences when questions were asked and one old minister wished to be given the platform in order to confute all that the Crusaders had said. He was naturally refused and left the hall with vehement mutterings.

The T. S. in Scotland may be said to have been well started, and the branches both in Edinburgh and Glasgow give excellent promise.

HURRAH IRELAND! MORE POWER TO YE!

The Crusade arrived at Dublin, that famous and dearly loved city of all Theosophists, the birthplace of our Chief, July 22d. America, Ireland's other self, seemed to feel a deeper sense of happiness on that day—much as though some of us had gone home again and sent through the air the peace which follows the home coming.

As yet the definite movements of the Crusaders are not known except that the Con-

vention has been held, and a cable announces: E. T. Hargrove elected President of the Theosophical Society in Europe, and E. Aug. Nerisheimer, Vice-President.

We cannot do better than quote from a letter to the Aryan T. S., from our brother D. N. Dunlop, as to how Ireland feels about the coming work.

"Our dear Leader is wonderful and leads with skilled hand. The little bit of water cannot keep you from feeling the influence of the work that is going on at this important epoch. You 'sent off' with loving hearts this Crusade, and indeed made it possible, and the effect so far is your reward. Another indication, if one more is needed, what a little bit of sacrifice is capable of producing. . . .

"The point is to keep at it; keep sending out loving heart thoughts all the way round the world. . . .

"The 'ould Country' rocks a bit with things going on, and the currents between your land and this are growing stronger every day. . . .

"My impression is we do not realize half the significance of the whole matter of this Crusade; we are yet too much in it perhaps for that. . . .

"H. P. B. started, Rajah laid the foundation, and now building is being carried on, and rapidly. It is well, I tell you, to be a hewer of stones these days or to carry mortar or anything. So then draw us closer to you, as we do you to us, and let us peg at it till the consummation. The building will justify itself."

We shall get detailed news from the Crusade in Ireland later, but let us meanwhile respond to our Irish brothers' appeal for brotherhood, and so draw nearer to them, and to the real work of the Crusade, in the true Irish-American fashion.

#### PREPARATIONS IN GERMANY.

Already the portents of the coming Crusade are heard in Germany. On June 24th, the Berlin Branch of the Theosophical Society in Europe was formed with a membership of twenty-five. Mr. Paul Raatz, Dessauerstr. 15, Berlin S. W., was elected President; Mrs. D. Corvinus, Secretary, and Mr. C. Schwabe, Treasurer. The President in his inaugural address after giving a short sketch of the T. S. and its three objects, said:

"The keynote of the Theosophical movement is universal brotherhood, and we must keep this uppermost in our minds from now on. This is the keynote that the adept (Mrs. Tingley) will sound when she arrives in Germany."

According to later reports the forming of three other branches is in view, and so many inquiries about Theosophy are flowing in from all directions, that the President can hardly attend to them all. What mighty forces must be at work to bring about such a change in a country that was always considered too materialistic for Theosophy.

#### LETTER FROM AUSTRALIA.

"Your news is beyond all one could expect. It is prodigious, magnificent. . . .

"That they will all be here in a few months, is beyond words of description. The reestablishment of the Ancient Mysteries! The great school of learning! . . . What a day to live in. We may have tattered uniforms and smoke-grimed faces, but we can send up the mystic shout.

"Hail to the rising morn! The day of days, the birth of the golden western age. I greet you, heroes! warriors! kings!"

#### LETTERS FROM CRUSADERS.

"The stability of the Society in America, and the liberality of our members, made it possible for this Crusade to journey around the world and carry a message of unity and brotherhood from nation to nation. What then of our success so far? And does it appear that the sacrifice of members is likely to be repaid?

"My answer must be most emphatically in the affirmative. Everything goes to show that, as it were, the door was wide open and that it would have been folly to lose a chance that may only come once in many hundreds of years.

"England and Scotland—the most conservative of countries and in a way the most material—both showed that they were ready for this effort. . . .

"Before closing it is but right to say that a very large part of the success we have had is due to Mrs. Tingley's help. She has done a great work, has had an immense success, and has been received with open arms, so to speak, by such old and tried members as Mrs. Vera Johnston, H. P. B.'s niece, Dr. Herbert Coryn, as well as by members who had dropped out of the movement . . . but who have now come back into active membership.

"The convention meeting here should be a turning point in the history of Ireland. . . .

"All of this must react on America, not only now, but in the near future and especially on our return to the West Coast. This will not be because of us, but because of the hour and all that it contains. It is pregnant with power and with infinite possibilities. So I trust to you all to keep things strong, serene and harmonious in America—the land most beloved by us all. This done, the future will show that the efforts of many years will not be thrown away and that in this hour of reaping, America will be not only the first, but also the last to experience the blessings of the cycle that has commenced so hopefully."—*Letter to H. P. B. Branch from E. T. H.*

"The passage of the Crusaders has shown what a living Light and Power work through them. Our members are refreshed and their latent gifts of helpfulness uncovered and developed. New work is springing up and thus finds workers who have been aided to prepare themselves for what they have to do. The public and the press are more favorable and an impression has been made where it has been most desired—upon the workers and the poor of the world, from whom the best and most inspiring questions have come. All this meets the need of the hour."—*Letter from Mrs. Keightley.*

"It may interest you to know that everything we have done down to the minutest detail was laid out and planned ahead by Mrs. Tingley. On board-ship most of it was sketched, people described, who were our friends and who were our enemies, whom we should meet and where our best work would be done. One interesting thing may be told here. We were informed that a certain gentleman—in Bradford would be of aid to us, one of H. P. B.'s old friends. Neither Mr. Hargrove nor myself, who knew most of the old members, could think of the person referred to and I, who had known well H. P. B.'s friends did not remember any minister among them as described. But when we reached Bradford, the first person who greeted us—waiting at the hotel—was the very minister, well known as an old friend of the old lady's. . . .

"We are all full of the great force urging on the Crusade and we dream of nothing but success to our mission. Organized by our great leader, Mrs. Tingley, we know of nothing but absolute harmony and solidarity. Our watch words are 'work' and 'trust,' and we all feel wild to send back to you some of the great inspiration that moves us on. We feel your thoughts and the impetus sent to us, and we know well you are our other selves. We could do nothing without your devotion, so help us all constantly and hourly. Meditate on our work, remembering what the favorite book of the Rajah's—*The Gita*—says, 'The man of meditation is superior to the man of action.' By your aid thus given, you do to the full as much work as we. For all members of the T. S. in all parts of the world must realize that they are part of this Crusade to bring 'Truth, Light, and Liberation to discouraged humanity.' "—*Letter to Aryan T. S. from C. F. Wright.*

#### NOTICE.

The Constitution and By-Laws of the T. S. A. have just been reprinted with the changes ordered by last Convention. Two copies are sent free to each Branch. Additional copies may be had by sending five cents in stamps to

E. T. HARGROVE, Pres't, 144 Madison Avenue, New York, N. Y.



# SUPPLEMENT TO THE THEOSOPHICAL FORUM.

NEW SERIES: VOL. 2, No. 4.—AUGUST, 1896.

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The issue was promised last month of a supplement giving a list of Branches, the names and addresses of their Secretaries, and the time and place of their meetings. Secretaries were requested to furnish the information as to meetings, but all have not as yet complied with the request, and the list is therefore incomplete. A more complete list will probably be published in the course of a few months.

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AMRITA T. S., Lincoln, Neb. *Secretary*: William Schultz, 1819 K street.

ARJUNA T. S., St. Louis, Mo. *Secretary*: Benedict Loevy, 3200 Pine street.

ARYAN T. S., New York, N. Y. *Secretary*: Elliott B. Page, 144 Madison avenue.

Branch Meeting, Tuesday, 8.15 P. M.; Lotus Circle, Sunday, 3.30 P. M.; Lecture, Sunday, 8.15 P. M.; 144 Madison avenue.

ATLANTA T. S., Atlanta, Ga. *Secretary*: Robert N. Hughs, 303 Equitable Bldg.

ATMA T. S., New Haven, Conn. *Secretary*: M. S. Wadham, 209 Washington avenue, West Haven, Conn.

Meeting, Monday evening, 286 Dixwell avenue, cor. Henry street.

AURORA T. S., Oakland, Calif. *Secretary*: Edward G. Merwin, 586 Twentieth street.

Class for Students, Wednesday, 10 A. M.; Class for Beginners, Wednesday, 8 P. M.; Ethical Class, Sunday, 3 P. M.; at Branch Headquarters, Hamilton Hall, cor. 13th and Jefferson streets; Lecture, Sunday, 8 P. M., at Syndicate Hall, 561 Thirteenth street.

BALTIMORE T. S., Baltimore, Md. *Secretary*: William H. Harvey, 104 N. Gilmor street.

BEACON T. S., Boston, Mass. *President*: James F. Morton, Jr., 1 Lynde street place.

BEAVER T. S., Toronto, Canada. *Corresponding Secretary*: Albert E. S. Smythe, 157 Bay street.

Branch Meeting, Wednesday, 8 P. M.; Training Class, Thursday, 8 P. M.; Address and Discussion, Friday, 8 P. M.; *Secret Doctrine* Class, Sunday, 11 A. M.; Public Ad-

dress, Sunday, 7 P. M. ; Scripture Class, Sunday, 8 P. M. ; all at The Forum, 391 Yonge street. Also an Elementary Study Class, Tuesday, 8 P. M., at 76 Saultier street.

BELLINGHAM BAY T. S., Fairhaven, Wash. *Secretary* : Mrs. Anna La Rue Brooks, Box 166.

BLAVATSKY T. S., Washington, D. C. *Secretary* : Miss Eulalia M. Colcord, The Frederick.

Branch Meeting, Thursday, 8 P. M. ; Study Class, Sunday, 11 A. M. ; Lecture, Sunday, 8 P. M. ; at Wimodaughsis Building, 1328 I street, N. W.

BLUE MOUNTAIN T. S., Elgin, Oregon. *Secretary* : Julius C. Hug, Box 1.

BLUFFTON T. S., Bluffton, Ind. *Secretary* : Luzerne H. Cook.

BOSTON T. S., Boston, Mass. *Secretary* : Kirk W. Caldwell, 24 Mt. Vernon street.

BRISTOL T. S., Bristol, Conn. *Secretary* : Mrs. Esther M. Winslow.  
Meeting, Thursday evening at Mrs. Carrie E. Holley's, Summit street.

BROOKLYN T. S., Brooklyn, N. Y. *Secretary* : Miss Carro Bucklin, 464 Classon avenue.

Meeting, Thursday evening, 8.15, 464 Classon avenue.

BUFFALO T. S., Buffalo, N. Y. *Secretary* : Mrs. Mary A. D. Newton, 133 Court street.

BULWER LYTTON T. S., Rapid City, S. D. *Secretary* : Henry Behrens.  
Branch Meeting, Thursday, 8 P. M., at Room 10, Florman Block.

CAMBRIDGE T. S., Cambridge, Mass. *Secretary* : Mrs. Georgie E. Thompson, 14 Avon place, N. Cambridge, Mass.

Meeting, Wednesday, 8 P. M., 16 Ash street.

CENTRO TEOSOFICO DE VENEZUELA, Carácas, Venezuela. *Secretary* : Daniel Atnio Zepez, Este 10, Num. 57.

CINCINNATI T. S., Cincinnati, Ohio. *Secretary* : Dr. Thomas M. Stewart, 704 Elm street.

Meetings : Tuesday, Thursday, and Sunday, 8 P. M., Lincoln Inn Court Building, Main street, between 5th and 6th streets.

CLINTON T. S., Clinton, Iowa. *Secretary* : Charles E. Freeman, 225 Fifth avenue.

COLUMBUS T. S., Columbus, Ohio. *Secretary* : Benjamin Talbot, Jr., 640 Franklin avenue.

CORINTHIAN T. S., Corinth, N. Y. *Secretary* : Mrs. Mamie A. Maschmedt, Maschmedt farm.

DANA T. S., Sioux City, Iowa. *Secretary* : Miss Bandusia Wakefield, 805 Ninth street.

Meetings : Friday, 8 P. M. ; Sunday, 11 A. M. ; in Rooms 511 and 512, United Bank Building, cor. 5th and Jackson streets.

DAYTON T. S., Dayton, Ohio. *Secretary*: Albert Mendenhall, 635 W. 3d street, W. S.

DECORAH T. S., Decorah, Iowa. *Secretary*: Mrs Ida M. Kendrick, West Maine street.

DENVER T. S., Denver, Colo. *Secretary*: William E. Ostrander, Box 402.  
Branch Meeting, Wednesday, 8.15 P. M.; Lotus Circle and Bible Class, Sunday, 4 P. M.; at Rooms 31, 32, and 33 Masonic Temple.

DEVA T. S., Detroit, Mich. *Secretary*: Frederick E. Barrows, 488 Boulevard street.

Study Class Wednesday, 8 P. M.; branch meeting, Saturday, 8 P. M.; 8 Wetherell street, second floor.

DHARMA T. S., Cleveland, Ohio. *Secretary*: Mrs. Erma E. Gates, 746 Republic street.

EASTHAMPTON T. S., Easthampton, Mass. *Secretary*: Mrs. H. K. Richmond Green.

EL SENDERO T. S., New York, N. Y. *Secretary*: Miss Virginia H. Fernandez, 213 E. 120th street.

Meeting (conducted in Spanish), Saturday, 8.15, 144 Madison avenue.

ENGLEWOOD T. S., Englewood, Ill., *Secretary*: Miss Mary E. Braun, 6404 Yale avenue.

EUREKA T. S., Sacramento, Calif. *Secretary*: Dr. John S. Cook, 922 Ninth street.

EXCELSIOR T. S., San José, Calif. *Secretary*: Miss Lizzie S. Morgan, 351 N. 3d street.

FIRST T. S. OF JAMESTOWN, Jamestown, N. Y. *Secretary*: Oliver F. Chase, 433 E. 4th street.

FORT WAYNE, Fort Wayne, Ind. *Secretary*: Aurora C. Keel, 22 W. Berry street.

GERMANIA T. S., New York, N. Y. *Secretary*: Miss Mathilde Wasbutsky, 433 E. 14th street.

Meetings (conducted in German): Friday, 8.15 P. M.; German Class in Lotus Circle, Sunday, 3.30 P. M.; 144 Madison avenue.

GILROY T. S., Gilroy, Calif. *Secretary*: Mrs. Lola E. Forsyth.

GRAND RAPIDS T. S., Grand Rapids, Mich. *Secretary*: Mrs. Emily M. Sones, 152 Clancy street.

HACKENSACK T. S., Hackensack, N. J. *Secretary*: Newman E. Travis, 3 Passaic street.

HARTFORD T. S., Hartford, Conn. *Secretary*: Miss Frances E. Burr, 788 Main street.

HARTINGTON T. S., Hartington, Neb. *Secretary*: Miss Jennie G. Hopkins.  
Meeting, Saturday, 8 P. M., at home of Mrs. Mary B. Van Velsor.

HOT SPRINGS T. S., Hot Springs, Ark. *Secretary*: Mrs. Orient S. Bearce, 411  
Park avenue.

Meeting, Friday, 8 P. M., at 202 Reserve avenue.

H. P. B. T. S., New York, N. Y. *Secretary*: Miss Jo Brand, 103 E. 90th street.

Branch Meeting, Friday, 8.15 P. M.; Lecture, Sunday, 8:15 P. M.; 142 W. 125th  
street.

INDIANAPOLIS T. S., Indianapolis, Ind. *Secretary*: Dr. William P. Adkinson,  
113½ E. Washington street.

JACKSONVILLE T. S., Jacksonville, Fla. *Secretary*: Herbert S. Biscoe, 326  
Victoria street.

KALAYANA T. S., New Britain, Conn. *Secretary*: Mrs. Elizabeth A. Atkinson,  
65 Lincoln street.

Meetings: Wednesday, 8 P. M.; Sunday, 4 P. M.; Room 14, 242 Main street.

KANSAS CITY T. S., Kansas City, Mo. *Secretary*: George C. Warren, P. O.  
Drawer M.

Meeting, Wednesday evening.

KESHAVA T. S., Riverside, Calif. *Secretary*: Miss Jessie Mayer, 268 Central  
avenue.

KRISHNA T. S., Philadelphia, Pa. *Secretary*: Henry T. Shaw, 524 Pearl street,  
Camden, N. J.

Public Meeting, second Tuesday of each month, 8 P. M., at Room 1, 1321 Arch  
street; Study Class, every other Tuesday, 8 P. M., at 526 S. 2d street.

KSHANTI T. S., Victoria, B. C. *Secretary*: W. Harold Berridge, 212 View  
street.

Branch Meeting, Wednesday, 8 P. M.; Lecture, Sunday, 8.15 P. M., 28 Broad street.

LAKE CITY T. S., Lake City, Minn. *Secretary*: Roy Underwood.

Meetings, semi-monthly, Wednesday, 7.30 P. M., at the home of Joseph M. Under-  
wood.

LOS ANGELES T. S., Los Angeles, Calif. *Secretary*: Harry B. Leader, 525 W.  
5th street.

Headquarters, 525 W. 5th street.

LOUISVILLE T. S., Louisville, Ky. *Secretary*: Jack I. Brent, 335 Fourth  
avenue.

Meeting, Tuesday evening, 632 Third avenue.

LOWELL T. S., Lowell, Mass. *President*: Herbert A. Richardson, Box 373.

Meeting, Wednesday evening, 228 Worthen street.

LOYALTY T. S., Chicago, Ill. *Secretary*: Miss Eva F. Gates, Room 9, 153 Washington street.

Branch Meeting, Thursday, 8.15 P. M.; Lecture, Sunday, 8 P. M.; at Headquarters, Room 9, 153 Washington street. Reading Room open daily from 11 A. M. to 4 P. M.

LYNN T. S., Lynn, Mass. *Secretary*: George W. Horne, 1 Tremont street.

MACON T. S., Macon, Ga. *Secretary*: Walter T. Hanson, Bibb Mfg. Co.

Study Class, Tuesday, 8 P. M.; Branch Meeting, Thursday, 8 P. M.; Training Class, Sunday, 11 A. M.; Public Meeting, Sunday, 8 P. M.; at Georgia Hall, 418 Second street.

MALDEN T. S., Malden, Mass. *Secretary*: Mrs. Emily R. Goodwin, 562 Main street.

MANASA T. S., Toledo, Ohio. *Secretary*: Mrs. Ada M. Bell, 1909 Collingwood avenue.

Meetings: Tuesday and Sunday, 407 Chamber of Commerce, cor. Summit and Madison streets.

MASSASOIT T. S., East Providence, R. I. *Secretary*: James W. Lawson, Box 210.

MEMPHIS T. S., Memphis, Tenn. *Secretary*: Clarence G. Stowe, 282 Front street.

Meeting, Thursday, 8 P. M., 223 Second street.

MERIDEN T. S., Meriden, Conn. *Secretary*: Mrs. Mary J. Rogers, 82 Akron street.

MILWAUKEE T. S., Milwaukee, Wis. *Secretary*: Miss Isabel Hayden, care Dr. O. E. Severance, 421 Milwaukee street.

Branch Meeting, Friday, 8 P. M. Lecture, Sunday, 3.30 P. M.; Room 28, Hatchway Building, cor. Broadway and Mason street.

MINNEAPOLIS T. S., Minneapolis, Minn. *Secretary*: Mrs. Ida F. Greely, 615 Ninth avenue, S. E.

Meetings: Study class, Tuesday, 8 P. M.; Lecture, Sunday, 3 P. M., 265 Syndicate Arcade.

NASHVILLE T. S., Nashville, Tenn. *Corresponding Secretary*: John B. Longman, 311 N. High street.

NARADA T. S., Tacoma, Wash. *Secretary*: Rasmus H. Lund, 606 National Bank of Commerce Building.

Branch Meeting, Thursday, 8 P. M.; Beginners' Class, Friday, 7.30 P. M.; Lotus Circle, Sunday, 4 P. M.; Lecture, Sunday, 8 P. M.; 1004 Tacoma avenue.

NEWARK T. S., Newark, N. J. *President*: Gustav J. T. Kluge, 570 Hunterdon avenue.

Meeting, Monday, 8 P. M. Room 4, 729 Broad street.

NEW ORLEANS T. S., New Orleans, La. *Secretary*: James T. Thompson, 226 S. Clairborne street.

Meetings: cor. Bourbon and Canal streets.

OLYMPIA T. S., Olympia, Wash. *Secretary*: Mrs. Amelia R. Shimmons, 509 Quince street.

Meeting, Thursday, 7.30 P. M.; Sunday, 7 P. M.

ORIENT T. S., Brooklyn, N. Y. *Secretary*: William E. Morgan, 309 Hewes street.

PASADENA T. S., Pasadena, Calif. *Secretary*: Mrs. Lucy J. Dearborn, 41 Terrace Drive.

Branch Meeting, Thursday evening; Public Meeting, Sunday evening, 10 E. Colorado street.

PITTSBURG T. S., Pittsburg, Pa. *Secretary*: Edward Scott, 3474 Ligonier street.

POINT LOMA T. S., San Diego, Calif. *Secretary*: Dr. Thomas Docking, 164 Boston avenue.

PORTLAND T. S., Portland, Maine. *Secretary*: Miss Joyce Lee, 65 Free street.

Meetings: Tuesday and Sunday, 7.45 P. M., 65 Free street.

PROMETHEUS T. S., Portland, Oregon. *Secretary*: Major Edward A. Weed, cor. Russell and Flint streets.

Branch Meeting, Tuesday, 7.30 P. M.; Lecture, Sunday, 8 P. M.; 228 Sixth street.

PROVIDENCE T. S., Providence, R. I. *Secretary*: Charles H. Hopkins, 221 Indiana avenue.

Study Class, Friday, 8 P. M.; Public Meeting, 7.30 P. M.; Room 9, 128 N. Main street.

REDDING T. S., Redding, Calif. *President*: Mrs. Lydia M. Bostwick.

ROXBURY T. S., Roxbury, Conn. *Secretary*: Mrs. Bertha Sythes, 202 Warren street.

SALT LAKE T. S., Salt Lake City, Utah. *Secretary*: Miss Mittie McMinn, 521 S. W. Temple street.

SAN DIEGO T. S., San Diego, Calif. *Secretary*: Miss Marion McConaughy, Cor. 3d and Elm streets.

Meetings: Wednesday and Sunday evenings.

SANDUSKY T. S., Sandusky, Ohio. *Secretary*: Miss Flora B. Chaney, 427 Hancock street.

Meeting, Wednesday, 7 P. M.; 228 Wayne street.

SAN FRANCISCO T. S., San Francisco, Calif. *Secretary*: Amos J. Johnson, 540 Hayes street.

Branch Meeting, Tuesday evening; Class for Beginners, Friday, 8 P. M.; Children's

Sewing Class, Saturday, 2 P. M. ; Bible Class, Sunday, 10 A. M. ; Lotus Circle, Sunday, 11 A. M. ; Secret Doctrine Class, Sunday, 1 P. M. ; Ethical Class, Sunday, 2.15 P. M. ; all at Headquarters, 530 Golden Gate avenue ; also Public Lecture, Sunday, 8 P. M., at Golden Gate Hall, 625 Sutter street.

SANTA CRUZ T. S., Santa Cruz, Calif. *Secretary*: Mrs. Lizzie A. Russell, Box 346.

Meetings: Wednesday, 7.30 P. M. ; Sunday, 7.30 P. M.

SANTA ROSA T. S., Santa Rosa, Calif. *Secretary*: Charles D. Hudoff.

SEATTLE T. S., Seattle, Wash. *Secretary*: John H. Wilson, 1123 Main street,

SEVENTY-TIMES-SEVEN T. S., Sacramento, Calif. *Secretary*: Alfred Spinks, 601 I street.

SIRIUS T. S., North Yamhill, Oregon. *Secretary*: Miss Barbara Hauswirth.

SOMERVILLE T. S., Somerville, Mass. *Secretary*: Charles H. Olin, 53 Prescott street.

Meetings: Friday, 8 P. M. ; Sunday, 7.30 P. M. ; 95 Hudson street.

SOQUEL T. S., Soquel, Calif. *Secretary*: Mrs. William R. Wilson, 513 Jones street, San Francisco, Calif.

SPOKANE T. S., Spokane, Wash. *Secretary*: Miss Amata A. Dunning, 603 E. Sharpe avenue.

STOCKTON T. S., Stockton, Calif. *Secretary*: Mrs. Elmira F. West, 28 W. Park street.

SYRACUSE T. S., Syracuse, N. Y. *Secretary*: Mrs. Emily K. Mundy, 701 Warren street.

Branch Meeting, Wednesday, 8 P. M. ; Study Class, Friday, 8 P. M. ; Lecture, Sunday evening ; all at 128 Barnstable Block.

TATHAGATA T. S., San Ardo, Calif. *Secretary*: Roy Grimes.

TRIANGLE T. S., Alameda, Calif. *Secretary*: Mrs. Clara E. Story, 2328 Clement avenue.

UNITY T. S., St. Paul, Minn. *Secretary*: Miss Leila E. Thayer, 257 Selby avenue.

Meetings, Wednesday and Sunday, 8.15 P.M. in Room 247, Endicott Building, Fourth street.

UPASIKA T. S., Brooklyn, N. Y. *Secretary*: Miss Laurita T. Hooper, 494 Third street.

VARUNA T. S., Bridgeport, Conn. *Secretary*: Mrs. Isabel H. Butler, 345 Broad street.

Branch Meeting, Thursday evening.

VEDANTA T. S., Omaha, Neb. *Secretary*: Lucien B. Copeland, 318 S. 26th street.

WACHTMEISTER T. S., Chicago, Ill. *Secretary*: Miss Augusta M. Hallbom, 1705 Briar place.

Meeting, Sunday, 10.30 A.M., Room 9, 153 Washington street.

WALLINGFORD T. S., Wallingford, Conn. *Secretary*: Dr. O. E. Powers.

WESTERLY T. S., Westerly, R. I. *Secretary*: Addison A. Scholfield, 30 Main street.

Meetings, Tuesday and Thursday, at 8 P.M.

WHATCOM T. S., New Whatcom, Wash. *Secretary*: John H. Thomas, 183 Walnut street.

WHITE LOTUS T. S., New York, N. Y. *Secretary*: Joseph Klein, 507 E. 88th street.

Branch Meeting, Friday, 8.15, 282 E. Houston street; Brotherhood supper, first Tuesday of each month.

WILKINSBURG T. S., Wilkinsburg, Pa. *Secretary*: Mrs. Ida M. Holbrook, 407 Swissvale avenue.

WILLIAM Q. JUDGE T. S., California, Pa. *Secretary*: John J. Fitzpatrick.

WORCESTER T. S., Worcester, Mass. *Secretary*: Miss Mabel B. Jennison, 23 Cutler street.

Meeting, Thursday, 8 P.M., 23 Cutler street.

YONKERS T. S., Yonkers, N. Y. *Secretary*: Miss Elizabeth Towers, 10½ N. Broadway.

Meetings, Wednesday, 8 P.M., at home of Mrs. Towers; Sunday, 3 P.M., Grant Building, 20 Warburton avenue.

YOUNGSTOWN, T. S., Youngstown, Ohio. *Secretary*: Mrs. Mathilda Wilson, 240 Summit avenue.



NEW SERIES: VOL. 2, No. 5—SEPTEMBER, 1896.

# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF  
THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

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

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

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

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## SECOND ANNUAL CONVENTION T. S. E.

Another great Convention, just like the New York Convention of April 26, enthusiastic and harmonious. Such was the Convention of the T. S. E., held in Dublin August 2d and 3d. About two hundred delegates and visitors were present from England, Scotland, Ireland, Holland, Sweden and America.

America was well represented by the Crusaders and also by the special delegates: E. A. Neresheimer, Dr. A. Walton, J. H. Fussell, Fred Neresheimer, Dr. L. F. Wood and Mrs. Wood. Sweden also sent special delegates: Dr. E. Bogren, T. Hedlund, Mrs. Hedlund, W. Harnquist and Mrs. Harnquist.

The convention opened with music, and the usual business routine was gone through very successfully, D. N. Dunlop, President of the T. S. E. (Ireland) making a most excellent chairman. In his opening address he expressed the hope that the proceedings of the Convention would make closer the bonds of union between the various Theosophical societies in the world which, although autonomous as regards government, had yet the same object and were working for the same cause.

Dr. H. Coryn then moved a resolution of welcome to the Crusaders and to the foreign delegates.

The resolution was carried with acclamation and the Crusaders and foreign delegates were invited to the platform.

E. T. Hargrove, President of the T. S. A., was called upon to address the Convention on behalf of the Crusaders. C. F. Wright also spoke of the work of the Crusade.

E. A. Neresheimer was next called upon and spoke of the unity existing between the T. S. A. and T. S. E.

Dr. E. Bogren read a letter of greeting from Sweden.

Mme. de Neufville, delegate from Holland, read a letter of greeting from the members in that country.

Mr. Dowell brought greetings from the newly formed T. S. E. (Scotland).

Letters from Berlin and from Dr. Hartmann were then read.

The constitution of the T. S. E., which had been adopted provisionally, was next considered and with a few amendments adopted. One of the amendments read as follows :

The office of Corresponding Secretary, formerly held by H. B. P., shall be revived in Mrs. Katharine A. Tingley, who shall hold it for life.

The reading of this was greeted with a storm of applause. A resolution referring to the late President of the T. S. E., William Q. Judge, was adopted, all standing.

Then came a very important resolution, as follows :

WHEREAS, the Theosophical Movement the world over, though represented by many autonomous bodies known as Theosophical Societies, is yet one in its aims and objects, and a unit in its endeavor to form a real nucleus of Universal Brotherhood, and

WHEREAS, it is our belief that opportunity should be afforded for the closer union of the said Societies in order that ideas may be exchanged among the various bodies for facilitating and broadening our experience in methods of work, therefore be it

*Resolved*, that we, the members of the Theosophical Society in Europe in Convention assembled in Dublin, hereby invite the other Societies throughout the world to cooperate with us in the formation of a body of International Representatives, to be composed of members of each Society.

*Resolved*, that in order that this body may be formed without further delay we hereby nominate the following persons as International Representatives :

AMERICA.—Dr. Buck, Dr. Walton, F. M. Pierce, C. Thurston, Dr. Torrey, Dr. Anderson, Mme. Peterson, Mr. Lang, Mr. Uppermann, C. F. Wright.

AUSTRALIA.—T. W. Willans.

BELGIUM.—Mrs. McKinstry.

CANADA.—A. E. S. Smythe.

ENGLAND.—S. G. P. Coryn, Dr. Keightley, Dr. Scanlan, Dr. Coryn.

GERMANY.—Paul Raatz.

HOLLAND.—Mme. de Neufville, Van der Zeyde.

INDIA.—C. Johnston.

IRELAND.—F. J. Dick, G. W. Russell.

NEW ZEALAND.—Rev. S. J. Neill.

NORWAY.—Mr. Alme.

RUSSIA.—Mrs. Johnston.

SCOTLAND.—Mr. Dowell, Mr. Neilson.

SWEDEN.—Dr. Zander, Dr. Bogren.

This resolution was received with the greatest enthusiasm and carried by acclamation. Several speeches in support of the resolution were made by representatives present from different countries.

Next in order was the election of officers. E. T. Hargrove was elected President and E. A. Neresheimer, Vice-President. Each of them had to undergo the ordeal of being carried around the room on the shoulders of enthusiastic delegates. Herbert Crooke, one of the most devoted workers in England, was elected Deputy Vice-President.

At the meeting of the Convention on Monday, August 3d, Dr. A. Keightley moved the following resolutions:

WHEREAS, it is of importance that a full and true record should be kept of the history of the Theosophical Societies originated by Mme. H. P. Blavatsky and consolidated by William Q. Judge, therefore be it

*Resolved*, that a Recording Secretary be appointed to carry out this work for and on behalf of the T. S. in Europe.

WHEREAS, Brother Claude Falls Wright, by reason of his long services to the Theosophical movement in Ireland, England, and America; his close association as private secretary to Mme. H. P. Blavatsky and Wm. Q. Judge, and the undoubted ability which he has displayed in every department of work which he has undertaken, is well fitted to carry out the duties of Recording Secretary, therefore be it

*Resolved*, that we, the Theosophical Society in Europe in Convention assembled, do hereby appoint him to that position.

The resolutions were carried unanimously with great applause.

A very interesting feature at the close of the Convention was the calling of all the Presidents of Branches to the platform.

In every respect the Convention was a grand success, and the unity and harmony shown throughout as well as the closer ties made between Theosophists throughout the world are sign posts which he who runs may read.

J. H. FUSSELL.

## QUESTIONS AND ANSWERS.

### QUESTION 74—(continued).

*How far do the teachings of Theosophy agree with the modern scientific theory that physical evolution proceeds by means of the laws of natural selection and the survival of the fittest?*

*W. Main.*—It is admitted by all students that evolution has taken place; but the question is: how?

The theory referred to in the question assumes “spontaneous” or accidental variations and the “survival of the fittest” of these. This is called “natural selection”; for conditions of climate, food, etc., have the effect of weeding out variations, which are unsuitable to these conditions; just as a gardener, or stock raiser, kills out unsuitable varie-

ties. According to this theory evolution is due to blind and mechanical factors.

According to the older theory of Lamarck, the organism is changed through its efforts to adapt itself to circumstances: for instance, giraffes gradually acquired long necks by stretching them to reach high foliage. According to Darwin, the short-necked varieties got less to eat and died out. According to the theological theory, a man-like God, having created trees of a certain height, planned and built animals to match. The doctrine that means have been consciously adapted to certain ends is termed "teleology."

The difficulties of the mechanical theory of "natural selection" are becoming more apparent. Many of them were frankly admitted by Darwin himself. Theosophy has admitted the *partial* truth of this theory, but assigns to it a very subordinate place. (*Secret Doctrine*, Vol. II, p. 734.)

A neo-Lamarckian school, as it has been termed, has sprung up, and now includes some of the most learned and philosophic of modern biologists. It is a tentative approach to the occult teaching. Lamarck did not recognize the fact that an organism, which, when once formed, can modify itself but slightly, may yet impress upon its reproductive cells tendencies which, working from the start, will cause greater modifications in the offspring, in the direction required. These would not be "spontaneous" or accidental. Hunting dogs taken to high table lands, produce puppies with increased lung capacity, as a rule, not as an exception or accident. Extra furry offspring are born to animals transferred to colder climates. "Natural selection" does not account for this.

Here we are led to the occult. A "generation" is a cycle of life. A matured organism impresses on an invisible plane of existence ("astral," if you please), not only that which it is, but that which it strives to become; the invisible descends again into matter and is reëmbodied, the same and yet another. Here again a complex problem is encountered. There is a race unit, a "monad" relatively to the differentiated individuals, and this is dipped into, like a reservoir, as the life cycle is turned on the invisible arc. Weissmann, Cope and other intellectual athletes are struggling with this question, and daily approaching an occult explanation.

Theosophy does not stop short. The life of a planet, with its so-called "inhabitants," is a psychic unit, and in the cosmic protoplasm, the germinal matter, the primordial fire mist, there is the "promise and potency of every form of life" in a deeper sense than that conceived by Tyndall when he wrote this oft quoted phrase in his Belfast address. The ancient theosophic idea of evolution, the "egg of Brahm," the successive "emanations" of the Neo-Platonists, (stages of the cosmic embryo) involved the continuity of life from cycle to cycle, the projection of that

which *has* been, and that which *would* be, into that which *is* and *will* be, and the influence of parent sphere upon daughter sphere.

*E. B. Guild.*—The law of natural selection is a phrase coined to epitomize a series of observations of instances of apparent physical improvement in racial types. The tendency of all races and varieties seems to be to conform to a type which is in turn best adapted to its environment by conforming to conditions. Species are simply efforts to so conform on special lines. They are individual efforts. The convergence of special lines of development in one individual furnishes the type of racial development. The hypothesis is that this is brought about by the instinctive choosing of mates by individuals whose characteristics most nearly conform to the types. This is “natural selection.” The preponderance of evidence seems to be on the side of the correctness of the hypothesis.

The necessary corollary of natural selection is the rule that the individuals best adapted to any given environment will survive those less suited to the same surroundings. Types best able to resist adverse conditions will survive while others will succumb and perish. What is true of the individual and the type is true also of the race. This is the “survival of the fittest.”

The whole hypothesis is a deduction from observations or rather a series of observations of results. Back of these results must lie the cause. Here philosophy anticipates science. The cause—the why—continually eludes the mechanical methods which science chooses as its means of investigation. Abandoning mechanical methods because of their incompetency philosophy transfers the whole matter to the plane of consciousness. It predicates the essential unity of the cosmos as an expression of consciousness. Force is an expression of consciousness. Heterogeneity is specialization of consciousness. Evolution is an unfolding—an expansion—a perfecting of the means of the expression of consciousness to itself. Each manifested thing thus becomes an item in the great series whose sum is SELF-CONSCIOUSNESS.

Improvement is the attaining of the ability to rise above and become superior to conditions. Thus improvement produces new conditions. The cause produces an effect which itself becomes a cause of effects. “natural selection” is then the expression of consciousness under the law of its own prefacing. “survival of the fittest” is the self fulfilment of the same law.

The mechanical methods of investigation, observation, analysis and deduction are only crude means for the verification of consciousness upon the plane of intellection.

The teachings of Theosophy do not antagonize the scientific theory

that evolution proceeds by means of "natural selection" and "survival of the fittest," but expand the idea and by their explanation of the *cause* of evolution and the lines of its progress give a satisfactory solution of the problems it presents.

QUESTION 76.

*Is it correct to speak of good and bad Karma?*

*J. C. S.*—Karma, meaning the action of law, cannot of itself be either good or bad any more than the action of any other law. We speak of good and bad Karma as we speak of the rising and setting of the sun. In the latter case every one knows that it is only used as a figure of speech and that we do not mean it to be taken literally, but few have considered that the phrase in the question is equally untrue. No primary law can be good or bad and the action of the same law cannot be said to be either one or the other. Who would ever think of saying good or bad gravity. Of itself it can be neither. It depends entirely upon our relation to it and the attitude we place ourselves in towards it. As long as we are active upon the planes where gravity operates, we shall be subject to its action. If we place ourselves in a position, where the operation of the law will injure us, it is not because the law is bad, but because of either our carelessness or our lack of knowledge. This is true of all other laws, which of course includes the law of Karma. That "knowledge is power" is a truism in this as well as in all ways. He who has knowledge of law can place himself beyond the action of that law. He who has a knowledge of the law of Karma can equally well place himself beyond the influence of that law.

*J. Hiram.*—Good and bad are merely relative terms, and relatively we may apply them to Karma if we know what we mean and remember that they are but a figure of speech. Fortunate and unfortunate would be perhaps better words, but would be open to the same misunderstanding.

The aim of a Theosophist is of course soul-growth, or spiritual-progress, and the opportunity and ability to help along and upwards the human race. Looking at Karma from this standpoint, that which helps toward these ends,—be it abject poverty or intense suffering, birth amid wretched surroundings or close association with low and degraded people,—is good or fortunate Karma for any particular soul. In other words we may if we like call that Karma good which brings us the best opportunities for work and progress.

Still we must remember that at times throughout the cycles we need rest and repose and that then a life of quiet and ease may be the most fortunate thing that could happen to us. Again an opportunity for work which comes to us when we are not prepared, if such a thing is possible,

or a demand for work requiring greater strength than we possess,—opportunities which we are not able to take advantage of,—may certainly be called unfortunate, if nothing worse.

Karma is called a *conscious* law, though not in the sense we use *conscious* (*Key to Theosophy*, p. 209). If so, I see no harm in calling that which brings us the opportunity at the right time, good Karma.

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## SUBJECTS FOR DISCUSSION.

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 be gladly received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—  
EDITOR.

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### THE TRINITY.

The Trinity in varying forms is found in all the great religions of the world; Brahma, Vishnu, Siva,—Creator, Preserver, Destroyer (or, Regenerator); Isis, Osiris, Horus; the Christian Trinity; Atma, Buddhi, Manas; Body, Soul, Spirit; Sat, Chit, Ananda,—Being, Consciousness, Bliss; Matter, Force, Consciousness. There are three aspects in nature, from which all things may be studied. Subject, object, and that which relates subject to object; the actor, the action, and the thing acted upon. Relate these trinities to the three qualities in Nature and to the three lines of evolution in man.

#### REFERENCES.

*O. D. Paper*, No. 18, July, 1894; *Secret Doctrine*, I, 14-16 (n. ed. 42-44).

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### THE ASTRAL BODY.

Within the physical, external world is a world of finer matter called Astral. This is the world of psychic vision, clairvoyance, dream experiences, etc. Man has an inner astral body made of matter from this world, and this body is the vehicle for the above-named experiences. In it are the real seats of sensation, not in the physical body.

The astral body is a loose term. There are several astral bodies, such as the Linga Sarira, Kama Rupa, Mayavi Rupa. The Linga Sarira or model body is the principle of form. Every material form is built up on a Linga Sarira, animals, plants, crystals. The Linga Sarira may be extended from the physical body, but cannot wholly leave it. At death the Linga Sarira disintegrates step by step with the physical body. The Kama Rupa is the astral shell which is built up by the passions and desires, and according to the strength of these does it last after death. The Mayavi Rupa is an astral body formed by the power of the mind and imagination; it is a thought body and may be projected to great distances and made visible. The Linga Sarira is the vehicle for Prana, and through it Prana acts in the physical body.

#### REFERENCES.

*Culture of Concentration*, and *Astral Intoxication*, by W. Q. Judge, printed in *The Path*, Vols. ii. and iii., and also as pamphlets; *Ocean of Theosophy*, chapters v., vi.; "Astral Bodies and Astral Voyagings" (Anderson), *The Path*, viii., pp. 137, 161.

## THE SECOND OBJECT OF THE T. S.

All the religions of the world have had a common origin ; this can be demonstrated by a study of the sacred books of the world. Much has been done in this direction by the translation of the Sacred Books of the East, but only in Theosophy is given the synthetic key to the study of religions. One of the strongest arguments for brotherhood and toleration arises from this study. It is not necessary to be an Oriental scholar, one may study the translations. The most ancient scriptures of both East and West (the Popul Vuh) show the great advance which the ancients had made in philosophy and the science of the soul and also in their knowledge of science. In ancient times religion, philosophy and science were not divorced as now. It is the aim of Theosophy to show the connection between all three.

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 THE REAL AND THE UNREAL.

Everything around us is subject to change and is transitory. Nearly all the things that we pursue in life are impermanent and unlasting. Hence none of these can be the Real, for that which is real is enduring and unchangeable. We live in a world of manifestation and relativity and so long as we are tied down to this world our life will partake of the unreal. Yet back of all manifestation must be the Real. In our ultimate nature we are the Real, unchangeable and enduring. We can never *possess* the Real but can *become* and *are* it. All nature tends through evolution towards a more perfect expression of and vehicle for the Real. Discuss the value of possessions, wealth, fame, honor, and the expressions of the soul, love, sympathy, kindness. The real is not to be found in anything external but only within, and in the ideal.

## REFERENCES.

*O. D. Papers*, Nos. 19 and 25; *Ocean of Theosophy*, pp. 60, 61; *The Path*, vol. viii, p. 117 "Tea Table Talk."

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 THEOSOPHICAL NEWS AND WORK.

SYRACUSE T. S. (New York) has held very successful meetings during July and August with an increase of attendance of 50 per cent over the four previous months. This has greatly stimulated the members and they hope to push the work vigorously in the fall when those who have been away for summer outings shall have returned. Sunday lectures were given on the subjects of "Occultism in the Bible," "The Relation of Science to Theosophy," "The Thinking Principle in Man." A special meeting was held July 27th at which the following addresses were made: "The Theosophical Movement," by Miss Irene Earl; "Plato's Philosophy," by Mrs. Frances J. Myers; "Jacob Boehme, Cagliostro and Mesmer," by Mrs. Meir and Mr. Doyle; "Short Sketch of H. P. B." by Mrs. E. K. Mundy; Summary by Dr. Wm. H. Dower. The room was filled, and many were eager to ask questions.

CORINTH T. S. A dramatic entertainment was given by the visitors (F. T. S.) at the Maschmedt farm, at Palmer, N. Y., on the evenings of August 13th and 20th, and was much appreciated and enjoyed both times by a large audience. The proceeds were given to the fund for the Crusade.

BUFFALO T. S. has kept up all its meetings, except the training class, during the summer. The attendance at the public meetings has been as large as during the previous months and at the classes have been even better attended. A class for enquirers is held Tuesday evenings and a Secret Doctrine Class on Thursday evenings. The Branch has lost two devoted workers, Mr. and Mrs. Griffith, who have gone to live at Geneva, N. Y., but the result will probably be a new Branch at that place. They have already begun sowing seed and have started a study class.



LYNN T. S. (Mass.) reports for August two branch meetings and three public lectures as follows; 3d, "The Mystics," by George W. Horne; 17th "Theosophy and Christianity," by Elizabeth M. Gibbons of Boston; 31st, "Duty," by Nathan A. Bean. The attendance at the lectures was much larger than usual.

NEW ENGLAND LEAGUE THEOSOPHICAL WORKERS. An interesting meeting of the N. E. League was held at Boston, September 3d. Mrs. Hobson of the Lowell Branch gave an able lecture upon "The Vestures of the Theosophical Movement," portraying various aspects the movement had taken on at different times and showing how each was peculiarly adapted to the exigencies of the period. Much interesting work was reported, Miss Ivers stated the amount of literature which had been distributed free by the "Theosophical Bell Ringers," and Mr. Ayers spoke of the good work they were doing in Malden and of open-air talks which were there being given. Miss Gibbons reported that the work of the North-End Lotus Circle was prospering and that the Jewish rabbis and Roman Catholic clergy had examined the teachings which were being given and found nothing objectionable in them. Some children of Jewish parentage at first objected to the tau cross in the seal of the society as being contrary to their faith, but when its real significance was explained their confidence was regained. Mr. Schoolcraft said that a suitable hall had been secured for the continuation of the "Brotherhood Suppers" and that the work among the poor, suppers, lectures, and friendly talks, would be kept up as before. Mr. Clapp announced that subscriptions were being taken to secure a centrally located hall for regular Sunday evening lectures, the idea being to unite all N. E. forces in one attempt to reach the public. Mr. Hobson reported that Lowell Branch had taken a suitable room to be kept open during the week for enquirers. Splendid work has been done this summer in the way of open-air talks that have been given by earnest students on the Boston Common; very good results have been shown.

PITTSBURG T. S. The Society's rooms have been kept open all summer and many enquirers have visited them. Public lectures were resumed Sept. 6th. The first one being given by Mr. W. C. Temple on "Theosophy."

NEW ORLEANS T. S. has secured new quarters at the Hicks Building, third floor, cor. Baronne and Union streets, which will be opened in October. The reading room will be kept open all day, and the lecture night changed from Saturday to Sunday. The lectures in August were: 1st, "Spiritual Phenomena," by Dr. Meyer and Dr. C. J. Lopez; 8th, "Reincarnation," by Mr. Brand, Mr. Nichol and Captain Abbott; 15th, "Study in Biology," by Mr. Edward Mitchell; 22d, "Purpose of Life," by Mrs. E. D. Pelton and Mr. Nichol.

#### CENTRAL STATES COMMITTEE REPORT.

COLUMBUS T. S. has decided to try holding its meetings Sunday evening, believing that it can attract a larger audience at that time. A Lotus Circle is its next new line of action.

CLINTON T. S. recently presented Theosophy at the annual meeting of Spiritualists at Pleasant Park.

DECORAH T. S. has had its regular meetings during the month with the average attendance.

DANA T. S. is moving along with its usual energy.

DEVA T. S. has suffered because of the recent protracted heat, but is now having a splendid attendance and interesting meetings.

INDIANAPOLIS T. S. adjourned in July to reassemble early in September, when it expects to again enter into active work.

LOYALTY T. S. is attending quietly to its several lines of work and growing numerically.

LINCOLN T. S. (Neb.) wants some of the working spirits to visit them.

MILWAUKEE T. S. is "doing" all the programme, it is now preparing a Purple Pot Pourri.

MINNEAPOLIS T. S. has changed its Sunday meetings from morning to afternoon and has larger audiences.

ST. LOUIS T. S. is waiting for cooler weather, but meanwhile meeting, studying and planning for fall work.

UNITY T. S. thought it had adjourned for the summer, but seems to be holding meetings and at work just the same.

YOUNGSTOWN T. S. had an inquirer's meeting recently at which questions were kept up for three hours and were answered by Dr. Acheson "satisfactorily and promptly," according to the newspaper report.

#### PACIFIC COAST ITEMS.


SAN DIEGO T. S. has lately received five new members, all men, and reports increased interest and attendance at all meetings.

PASADENA T. S. holds regular Branch and public Sunday meetings during the summer season and attendance constantly increases. Members from Los Angeles T. S. lecture at the Pasadena Sunday meetings twice each month. Two members have recently joined and others express their intention of doing so. Brother Lester of the Aryan T. S. passed the summer in Pasadena and greatly assisted in the work, and the members were sorry to lose him upon his return to N. Y. Pasadena Branch is very much in earnest and success attends its work. One member writes: "However secluded one's life may be, I believe that if he is truly desirous of helping others, plenty of work of just the kind he can do will come to hand, and no life however lowly need be commonplace when every act may be a sacrifice to the Supreme."

PORTLAND T. S. has a good plan to reach people, which is this: A personal letter is written and addressed to some one who might be induced to attend T. S. meetings. A T. S. leaflet is enclosed and also a card announcing lectures and meetings held at T. S. Headquarters, and containing information as to the Free Library and Reading Room. This personal letter written in ink carries more weight as an appeal than a copy printed or typewritten communication and usually succeeds in causing the attendance of the person so addressed. Another good scheme of this same branch is the circulating of cards at public meetings immediately after the lecture, upon which is printed these words:

#### QUESTION CARD.

You are invited to write Questions upon the subject of the lecture, or upon any subject, which will be answered from a Theosophical standpoint.

 Hand the card to the usher.

The cards are collected by the ushers and handed to the presiding officer who calls upon members present to answer questions written upon them.

ALAMEDA T. S., Julius Oettl, Pres., reports more favorable prospects. For a long time Brother Oettl had much the same experience as W. Q. Judge, who alone attended, opened, wrote up the minutes, directed the proceedings and closed the meetings of Aryan Branch at a time when for something like a year no one else attended. Mr. Judge at

last succeeded, as we all know, and Brother Oettl now has an attendance at his branch meetings of from 8 to 14.

Several members-at-large at Petaluma are working for, and may soon have, a branch at that place. Dunsmuir also may soon have a branch.

SANTA CRUZ T. S., Mrs. L. A. Russell, secretary, has held regular branch and Sunday meetings during the summer and increase of attendance of new people is reported.

SEVENTY-TIMES-SEVEN T. S., at Sacramento, Calif., holds all meetings open to the public and confines itself to the A, B, C of Theosophy, which is according to the oft repeated advice of W. Q. J., and invariably results in the branches so conducted becoming large and influential factors in the spreading of Theosophy in their respective communities.

DR. J. A. ANDERSON is preparing a work on "Karma," which will soon be completed and issued. The readers of Dr. Anderson's two previous works, "Septenary Man," and "Reincarnation," will be glad to get his new book.

THE OAKLAND T. S. Sunday meetings have grown in attendance to such an extent that a larger hall has had to be secured. The new hall was opened Sunday, Aug. 2, when Dr. Griffiths lectured to a good audience on "Sleep and Death." Mrs. S. A. Harris presided, and music was a feature of the proceedings.

Dr. Griffiths spoke on "Reincarnation" in San Francisco, July 26, and in San Quentin prison, Aug. 9. As usual the prison chapel was crowded by about 600.

SAN JOSÉ T. S. gives good reports of progress. The Branch now has its own headquarters and hall for meetings. A regular winter course of lectures is contemplated.

SEATTLE T. S. No. 1. meets for study at 612 3d Avenue, on Thursday evening at 8 P. M. and holds a public meeting at the same place on Sunday evening.

SAN FRANCISCO T. S. reports another remarkable gain for August; the attendance being 1950 at all meetings (not including the 5th Sunday), as against 1300 for July and 800 for June. This is partly due to the fact that two of the Sunday lectures were specially advertised, but aside from this there is a net gain. The force from the Crusade is reacting upon us and it is to this source that credit is due for the great strides made in the last two months. Lectures given during the month were: Aug. 2d, a special Crusade meeting, addressed by Dr. Jerome A. Anderson, on "The Purpose of the Crusade," E. P. Jones, on "The Message of Theosophy," and Mrs. Mercie M. Thirds, on "Brotherhood." A collection resulted in \$86.50 for the Crusade. Aug. 9th, Dr. Anderson, "Suicide"; 16th, Harry B. Monges, "The Enemy of Man"; 23d, Rev. W. E. Copeland, "The Mystic Meaning of King Solomon's Temple"; 30th, Thos. B. Wilson, "The Criminal in Society, or the Man Overboard."

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## THE CRUSADE.

### CRUSADING IN SCANDINAVIA.

While the main body of the Crusade pursues its journey around the world, occasional units are now and again sent out in other directions. Such an instance occurred when Miss Hargrove and myself were sent to carry the message of Hope, Fraternity and Good Will into Scandinavia. The Scandinavian Section, though not yet affiliated in form with the T. S. in America, still has a very strong fraternal feeling therewith, so far as the great majority of its members are concerned, and the evidence of this fact was hearty and complete. The unparalleled summer heat and the shortness of time before the Convention of the T. S. in Europe at Dublin, only allowed of visits to four principal cities, and almost every one, without exception, who met the Crusaders, had traveled some distance to do so.

often at great sacrifice and expense. The general feeling was voiced pathetically by one burly farmer, who had visited America and knew a little English, quaintly evinced in his calling the Crusaders "you fellows." When thanked for coming so far to see us, this good and loyal brother slowly said: "It is nothing to what you fellows have done; thousands and thousands of miles! I always did think something big would some day to us come, but not so big as what you fellows has brought." All minds turned like this one with love and faith to America, and we literally found places and people already prepared, often filled with the very ideas the Crusade is now setting forth to the world. Everywhere we were met by deputations and flowers, and the same cordial tokens brightened each departure. At Stockholm we were met by that true friend to all Theosophists, Dr. Zander, General Secretary to the Scandinavian Section, to whose assiduous work the Section owes so much, were it only for his translations of the literature of the T. S., *Letters That Have Helped Me* being the latest publication in the Swedish language; but this is only one phase of our Brother's activity. Visitors were received and questions answered; private meetings were also held at the headquarters, so tasteful and commodious in their arrangements, a meeting of the various T. S. Lodges was held and addresses given on "Devotion," "Work" and "Fraternity." The various details of American work, the Crusade and the S. R. L. M. A., were eagerly received and were reported in the Press, the columns of the latter being first opened to us through a repudiation of the Crusade from London, which enabled us to give a fuller statement of the true facts than would otherwise have had insertion there. The attention which Miss Hargrove's address on "True Fraternity" received showed with what gratification the Heart Doctrine of the Crusaders is being everywhere absorbed, literally, by minds athirst for the spirit that maketh alive; it did more; it testified to the successful help now being given by members new to public speaking who are coming forward to speak with simplicity and fervor of that which they feel in their lives: if these examples are widely followed we shall all come more in touch with one another.

At Stockholm it was decided that Dr. Eric Bogren of Helsingborg, should come to the Convention at Dublin as an unofficial delegate, bearer of a beautiful letter of greeting from Dr. Zander and a number of Scandinavian members, as well as a flag of the Scandinavian Union to present to the Crusaders. Brother Tonnes Algren, President of the Orion Lodge, sent a letter and telegram of greeting to the Convention and a silken banner of Sweden to the Crusaders. Dr. Zander sent an ample contribution to the Crusade; Brother Sjostedt of Christiania a Norwegian flag: other financial contributions were not wanting. Brother Harnqvist of Hernosand and Mrs. Harnqvist also decided to come to the Convention, as did Brother Hedlund of Gothenburg and Mrs. Hedlund. The importance of such testimonies of fraternal interest cannot be over-estimated, since it strengthens existing ties and knits hearts together in new ones. At Christiania almost the entire Branch met us with flowers and welcomes, a little child at their head. Vice-President Ericksen had already arranged for a public T. S. meeting, and a typical Norwegian supper afterward to the Crusaders and all members. These devoted workers even wished to defray our Norwegian expenses, but the expense of the whole trip had already been contributed by another European member. Here as elsewhere many members spoke English, but each speaker had also an interpreter; in some places the addresses were taken down in shorthand for branch and press use. Nearly five hundred notices of the S. R. L. M. A., pamphlets and Crusade leaflets were distributed throughout the tour. At Gothenburg we were the guests of Mr. and Mrs. Hedlund; press-work was done and private meetings held. At Helsingborg, opposite the famous castle of Elsinore, the home of Dr. and Mrs. Bogren was opened to us; here also inquirers were received and a public T. S. meeting held as well as a private meeting. Brother Jetterberg of Gothenburg sent a Norwegian flag to the Crusaders. Brother Gyllenberg of Malmö arranged to publish all news from the Crusade in the official journal there. The greatest cordiality prevailed; one or two small instances to the con-

trary were incited from abroad rather than spontaneous and were merged in the great tide of peace and good will. In the long northern twilights we were entertained by a number of members in lovely gardens, amid music and bright waters, or we sailed upon the fjords so translucent to their depths, fringed with purple hills. Perhaps not the least Crusade work was done thus, in the interchange of ideas upon practical Theosophy and work. I have now met some thousands of Theosophists since joining the Crusade in America, and I have seen two great Conventions as well; at these absolute unanimity prevailed, and everywhere, even in the case of isolated members, whether upon main views or in detail, I have found entire unity and harmony; every F. T. S. seen by me in the past four months has spoken with the same accents, the accents of the heart. Scores of letters from over all the seas strike the same key-note. It is a latter day miracle more convincing than any phenomena. In the day of that "new hope, which is now," a diviner light has descended to harmonize our beloved Society, to render it more largely, more instantly helpful to the world. How happy are all who have some small share in this great work for man!

JULIA W. L. KEIGHTLEY.

#### THE CRUSADE IN IRELAND.

In the last issue of the FORUM our record of the Crusade had brought us to the arrival of the Crusaders in Ireland. Dublin was made the headquarters, and from there visits were made to Bray and Limerick. At Bray, a sea-side resort not far from Dublin, two open-air meetings were held on July 26th and 31st. At one of these, after a talk on Reincarnation, an Irishman asked, with an accent that cannot be indicated in writing, "Can ye tell me, sorr? When I come back, will I be born a paycock, or a monkey, or maybe a woman?"

Limerick was visited on July 29th by Mrs. C. F. Wright and Brothers Wright, Patterson and Pierce. A large meeting was held at which the chair was taken by a local Theosophist, Mr. Gibson. At one stage of the proceedings he had to eject a noisy commentator who persisted in taking the floor and interrupting. The meeting was a great success.

On the 31st, in the afternoon, a drawing-room talk was given at 3 Upper Ely Place by Brothers Hargrove and Patterson, and on the evening of the same day E. A. Neresheimer, J. H. Fussell, Dr. A. Walton and Fred Neresheimer arrived from America to be present at the Convention of the T. S. E. Dr. L. F. Wood and Mrs. Wood arrived on the next day.

#### BROTHERHOOD SUPPER.

On Saturday evening, August 1st, about four hundred men and women, several news-boys and young girls who had been found begging on the streets sat down to an unlimited supply of tea and cake at the Brotherhood Supper. Some of the ladies in distributing the tickets for the supper met with considerable difficulty in some parts of the city. Many of the women who had evidently been told about Theosophy by priests refused to even touch a ticket and said the devil was in it. The supper was a huge success and the songs and speeches by the Crusaders and others were much appreciated and listened to with great attention. Mrs. Wright spoke particularly to the women, but the men were just as interested. It was interesting to watch the effect of Mrs. Tingley's speech. She spoke right from the heart and touched the hearts of all present. One old Irishwoman was heard to say "She's like the Mother of God."

Just before closing the meeting, Mr. Wright, who acted as chairman, called for an Irish song to be given by one of the guests. After some little time a man was found in the audience who was willing to sing and it turned out that he had a very good voice. He sang two songs, the second one with a chorus, which was heartily joined in by all present.

One could not help feeling that the barriers of separateness had been to some extent broken down and that there existed a true bond of brotherhood between all present which needed only to be called upon to assert itself.

An account of the Convention will be found elsewhere in the FORUM. Several other small meetings were held in Dublin during the next few days. Lotus Circle work was discussed and a committee appointed, with Miss Hargrove at its head, to carry on this important branch of Theosophical work.

The regular meeting of the Dublin Lodge was held on Wednesday, August 4th, and was attended by many of the Delegates and the Crusaders. The most interesting feature of this meeting was the reading of a paper by the Rev. W. Williams, of Bradford, England, on the Kabbala. Mr. Williams, as has already been stated, is to join the Crusaders in Egypt and to accompany them during the remainder of the tour. He has been a deep student of the Kabbala and of the ancient Mysteries for many years, and he told one of the members of the party that H. P. B., in the old days, told him to keep up his study of these subjects but that he did not understand the reason for it until now. He has great ability in explaining these difficult and abstruse subjects clearly and concisely and we look forward with pleasure to seeing him in America when the Crusaders return.

#### THE CAMP AT KILLARNEY.

F. M. Pierce and Herbert Croke left Dublin on Wednesday for Killarney in order to prepare the camp. The rest of the party left on Thursday morning arriving in Killarney in the middle of the afternoon. Soon after reaching the camp a heavy rain storm kept us all in the tents for about forty minutes and then we sallied out for a walk in the woods on the mountain side. Most of the party went barefoot, two of them to their great sorrow, for in making a detour to get back to the camp they got off the footpath into the midst of brambles and barbed wire fences.

On getting back to the camp we all felt the great peacefulness and the absolute stillness of the place, it was as if nature had stood still and a great benediction had fallen upon us all. We went very quietly to bed and the night was a wonderful night for all. In a little while the most marvellous and musical voices were heard all around the camp, it seemed as though the whole place were alive. We learned afterward that the site of the camp was called Fairy Mound and two evenings later when we were all sitting round the camp fire and Brother Neresheimer was singing with that wonderful voice of his, accompanying himself on a guitar, all around were seen little fairies coming closer and closer. This is a little fairy tale but then, you know, the Irish believe in the fairies, and some Theosophists too.

On Friday a party of eleven set out to find the stone which was to form part of the corner stone for the School R. L. M. A. This was to be of a certain size previously determined on and triangular in shape so that with three other stones to be obtained from Scotland, Egypt and New York State, it would make a square, the side of which was to be two feet six inches, and thickness one foot. The party was conveyed on two jaunting cars and a small flat cart on which to carry home the stone. The small cart which had a very big jolt led the way—directions having been given as to this by Mrs. Tingley. On this were our two artist friends, R. Machell, G. W. Russell, known as Æ, and myself. Next came a car with Mrs. Tingley, F. M. Pierce, E. A. Neresheimer and Dr. Walton. On the other car were Mrs. Wright, Miss Hargrove and Mrs. Binks and Mrs. Raphael, two of the English Delegates to the Convention.

We were all on the lookout for suitable stones and many were pointed out as we drove along the beautiful mountain road. At last we got tired of conjecturing about stones as mile after mile was passed. Meantime, however, Mrs. Tingley had made a little pencil sketch on the back of an envelope and when we were about eight miles from camp she called a halt and we began at once turning over stones and pointing out what seemed

likely to suit. We went a few yards further to a little brook in the bed of which were several large stones and then Mrs. Tingley went back to the original stopping place and pointing to a stone told us to dig it out. Only a part of what proved to be the base of the stone could be seen and for aught we could tell the stone might be any shape and ten feet long or longer. It proved however to be entirely suitable, triangular in shape and when trimmed would be of the required dimensions. The little sketch which Mrs. Tingley made was also found to show the exact spot and surroundings, although she had never before visited the spot.

Before returning to the camp we climbed higher up the hill, leaving the road and from there we beheld a most beautiful sight. Stretching out before us was a valley extending for fifteen or twenty miles between two ranges of hills showing the lakes, with the lower lake in the distance. Our artist friends made sketches while we sat in silence and enjoyed the view and the peace which all felt and which called to our minds the days of Ireland's ancient magic when the mystic fires still burned upon her round towers, symbols of the never dying fires of the soul. Some of us thought of that story of old time told by Bryan Kinnavan in the *Path* under the title of *A Curious Tale* that perhaps it was here that the scene of the story was laid and here again perhaps in the not distant future those fires will again be lighted and shine out to the world.

On the next day, Saturday, another visit was made to the same place and a cairn was built to mark the spot from which the stone was taken. Many visitors came to the camp on Sunday, and little groups were soon formed around one or other of the Crusaders and listened with much interest to their explanations of Theosophy. Before leaving camp we learned that the mountains at the foot of which we camped were called the *Purple Mountains*, and here I must insert a little letter of greeting which Mrs. Tingley wrote at the camp to all the American members :

FAIRY MOUND, LAKES OF KILLARNEY,  
PURPLE MOUNTAIN CAMP,

Aug. 10th, 1896.

DEAR HEARTS :

The Crusaders join with me in sending loving thoughts and good wishes to all the friends in America.

Forever and ever yours.

(Signed) KATHARINE A. TINGLEY.

On Monday the 10th the camp was broken up and we left for London, arriving there the next day. Brother Dick stayed behind to see after the removal of the tents and to take the stone back to Dublin with him.

A farewell E. S. T. meeting was held in London on the evening of August 12th, and on Thursday the 13th, the Crusaders accompanied by Miss Hargrove, Dr. Walton, Dr. Wood and Mrs. Wood left for Paris.

J. H. FUSSELL.

#### ON THE CONTINENT.

Mme. Petersen, one of our old Boston friends, met the party in Paris and was very helpful to them as an interpreter. Three small meetings were held in the Hotel St. Petersburg where the Crusaders stayed. At the first meeting a reporter from one of the principal papers was present, who, as he said later, had come with the intention of "showing up" Theosophy, but he became so interested in what was said that he wrote a column and a half which was decidedly favorable to Theosophy and to the Crusade. A very successful and large public meeting was held in the Hotel Continental on August 20th. The Crusaders themselves distributed programmes in the hotels, principal stores, on the boulevards and at street corners. Several French people were present at the meeting and Mme. Petersen acted as interpreter. The speeches were translated sentence by sentence and this made them very deliberate but the interest of the audience never flagged. On

the 21st the Theosophical Society in Europe (France) was established. The President is a Frenchman and there were at the start five other members. Mme. Petersen will remain in Paris during the winter and will be a great help to the new Branch.

Good news of the visit to the Crusaders has been received from Holland where Mme. de Neufville has done such splendid work. The Crusaders then went to Berlin, and on August 27th a telegram was received in New York :—"New Society in Sweden formed here to night." This refers to the Swedish members joining the T. S. E. so that now there is a Society of the T. S. E. (Sweden).

Another telegram was received on the 30th :—"Large Society formed in Germany. Hartmann President."

There are already four branches of the new T. S. E. (Germany) and this is very largely the result of the quiet work of Brother T. R. Prater of the New York Headquarters, and of Brother Paul Raatz of Berlin.

#### CRUSADE ITINERARY.

Following is a list of the places the Crusaders will visit and the dates of arrival during next month : Vienna, Sept. 9th ; Venice, 12th ; Rome, 17th ; Naples, 21st ; Reggio, Messina, Catania, Syracuse, 24th ; Malta, 25th ; Syracuse, 29th ; Catania, 30th ; Messina, Oct. 1st ; Reggio, 1st ; Metaponto, 2d ; Brindisi, 2d ; Patras, 4th ; Athens, 4th ; Alexandria, 11th ; Cairo, 13th ; Ismailia, 21st. They will then leave Ismailia on the 22d and arrive in Bombay Nov. 2d.

#### SOME RESULTS ACHIEVED.

It would be impossible to say what the results of the Crusade will be or even to adequately describe what has already been achieved. But now that the Crusaders have left England we are able to look at their work there and to view it as a whole. One thing is evident to all, that there has been a great awakening in all the Branches in England, Scotland and Ireland. Here in America we have been unable to appreciate the difficulties which beset the T. S. in England and the opposition which had to be met on every side. Never for a moment did the workers in England give in, but it seemed a work almost without hope—so different from what it has always been in America.

The visit of the Crusaders has brought about a wonderful change, their visits have brought hope and light and renewed energy and courage. A transformation has taken place and the whole future is bright.

One of the most interesting things to note is the peculiar ability and wisdom with which the Crusaders seem endowed in getting hold of persons in each place who are specially fitted to carry on the work after they have left. The propaganda work and the visiting of Branches in England and Scotland have been left in the charge of Brother Herbert Crooke, one of the most devoted workers in England.

#### AMERICAN DELEGATES EN VOYAGE.

Many conversations on Theosophy were held on board ship by the American delegates, Brothers Neresheimer, Fussell, Walton and Fred Neresheimer and much interest aroused among the passengers. On the *St Paul* on the voyage out a lecture was given by Brother Fussell to about 150. There were several ministers present and a lively discussion followed. On the return voyage on the *Paris* another lecture was given by Brother Fussell to about 60 passengers.

S. R. L. M. A.

Some interesting information was given in Dublin in regard to the new School, viz., that before the Crusaders return to America, the site of the School is to be purchased and a temporary tower erected, on which will be a revolving light.



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# THE THEOSOPHICAL FORUM

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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.

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## QUESTION 77.

*In Esoteric Buddhism, page 273, it is said: "Thus a crippled frame may be bestowed on a spirit whose Karma has by no means earned that penalty, and so with a great variety of accidents." My understanding of Karma is that it is an immutable law, and that there can no more be an effect without a cause than a cause without its exact effects. If this is so, where is there room for chance or accident?*

*W. T. Hanson.*—Karma is not simply cause and effect, and is not the only factor determining action. From the very reason that man is man, although he may be influenced in the present by unexhausted momentum produced by his actions in the past, there is in him the power to set in motion in each present moment a cause that has never previously been in operation. Therefore a man may do a thing to which he is not forced by karma. He is then, in himself, the adequate cause of the immediately ensuing effect which when complete constitutes an act that becomes the cause of future results. It is by an act of this nature, that "a crippled frame may be bestowed on a spirit whose karma has by no means earned that penalty," but whose karma does not demand that such shall not occur. It simply is not a matter of karma at all, but is an act that, in one sense, becomes a first cause behind which is the eternal man alone, as the "causeless cause."

If a crippled frame is bestowed as here indicated, the spirit itself bestows it. This is plain cause and effect, and in no way admits the possibility of accident, in the ordinary and superficial sense of the term, which, however, is a fairly good word to connote those circumstances that are not karmic effects, in so far as the individual is concerned, but the cause of the experience of which, while unperceived by the personal self-consciousness, is nevertheless, in the spirit itself. This is why "accidents" are in the long run to be accounted as good luck. They are means for the development of potentialities that would otherwise have remained latent, and thus the ultimate purpose of growth.

It should not be overlooked that the statement quoted from "Esoteric Buddhism" is made as an exception to the general rule, and consequently does not directly concern the vast majority of humanity whose present actions and conditions are determined almost entirely by karma produced in the past, and who do not now possess sufficient free will to bring about, irrespective of their karma, so radical a thing as the taking of a crippled frame; or any of those larger events, personally considered, to which is ordinarily given the name of accident.

Neither does the statement from "Esoteric Buddhism" controvert Karma as Universal Law. As something pertaining to the individual, karma is not universal, having been generated by free will and a personal motive. The Law of Karma is universal, is eternally there, but does not affect the individual except the individual act as such and infringe it.

"Man Know Thyself," is a wise injunction for one to follow who desires to deal with such questions as the above, and even a little step toward success will be found to be of much service.

*T. Y. Stevens.*—Many of our difficulties in understanding Theosophical books and writings lie in the fact that we do not get at the correct or exact meaning of words. This mistake is often made with regard to the words "chance" and "accident."

In the *Standard Dictionary* these words are defined as "anything that happens, an occurrence, event; especially anything occurring unexpectedly or without known or assignable cause; without any one's direct intentions."

It may be true that there is no *known* cause, generally speaking, of course, why an Ego assumes a crippled vehicle, nor is it "done with any one's direct intention," but nevertheless this does not mean that no cause exists, but merely that we do not know it.

"Karma is immutable law," but it manifests itself in many and diverse ways—it operates on all planes, mental, psychical and physical. The case quoted in the above question shows one of the intricacies of the law and it can be viewed and explained from several standpoints.

That which the Ego needs and desires for its development decides what shall be the physical condition—the environment in each succeeding life, and therefore led and controlled by law,—it chooses such a body as is best suited to give it that development and the needed experience. In this light then it is not a “penalty” to be born a cripple—but rather an advantage—from the spiritual point of view—if thereby gentleness and patience, cheerfulness in suffering, and sweetness of temper are acquired, as such are frequently the characteristics of those who are physically deformed.

Another point to be considered is that of the Karma of the parents of such an one. The child may be happy and contented with no suffering attached to it, due to its deprivations, whereas the father or mother or both, suffer most keenly, thinking their child deprived of much that makes life desirable, and in this way they are perhaps reaping the results of their Karma, and are learning the lessons of gentleness, patience and fortitude with this example before them.

The Law of Karma works on silently and immutably, fulfilling the destiny of each one according to that one’s needs, and carries on all the threads in the pattern of Life, and weaves them into an harmonious and beautiful whole.

*E. T. Hargrove.*—Karma is of course immutable and universal. Do not lose sight of the fact that there are many kinds of Karma and one kind may counterbalance another. The term Karma includes that brought upon us by the age, the nation, the family and so on. I may not as an individual merit a certain penalty, but it may accrue to me from national or from family Karma. Of course my presence there is also Karmic, and is governed by a wider sweep of law. Also I am recompensed as an individual, in life or in Devachan for such so-called unmerited (personally) Karma.

No Karma can be unmerited. What is needed is to take a sufficiently wide view, looking over many lives and not only at one. The personality, forgetting the previous lives in which some Karma accrued, has a sense of injustice which is not based on fact. Though the present personality did not set those causes in motion, the real man within did so.

*Robert Crosbie.*—On reading the context of the above quoted paragraph from Esoteric Buddhism, there does not appear to be any intention of taking any position outside of the law of cause and effect. Mr. Sinnett is speaking of exceptions to the general rule previously stated by him.

The following Aphorism on Karma (*The Path*, March, 1893) covers the exception. Aphorism 28—“No man but a sage or true seer can judge another’s Karma. Hence while each receives his deserts, appear-

ances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego, and result in strength, fortitude and sympathy."

Aphorism No. 3, says: "Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it acts incessantly." In considering Karma, we have to take into account that every atom is subject to the general law governing the whole body to which it belongs: this brings us at once upon the wider track of the Karmic law. The aggregate of individual Karma becomes National Karma, and the sum total of National Karma, that of the world. It is upon this broad line of *Human Interdependence* that the law of Karma finds its legitimate and equitable issue. It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action.

We have also to bear in mind the three lines of evolution, the physical, intellectual and spiritual, each with its laws and all subject to Karma (readjustment); also the three fields of the operation of Karma: (a) the body and its circumstances, (b) the mind and intellect, (c) the psychic planes.

All Karma is not past Karma; we are setting up fresh causes continually along those lines and in those fields of operation, affecting others for good or evil, with or without design on our part. We may by neglect of duty (for there are sins of omission as well as those of commission) engender a tendency in an ego that may express itself in any of a variety of injurious ways upon us, without design on the part of either: such injury might easily come under the definition of "accident," *i. e.*, "the happening of an event without the design of the agent." Karma is an unerring and undeviating tendency in the Universe to restore equilibrium, and it acts incessantly.

#### QUESTION 78.

*Is not man comparatively safe from all evil outward influences by the simple desire for good alone?*

*H. A. Freeman.*—Yes; "comparatively." That is, he is safer than he would be if he desired evil.

But that is not saying that simply wishing will protect him from evil influences or temptations. A passive willingness to be good is too often the result only of there being no outward evil influence to upset that negative condition and engender activity in the other direction. Whenever evil promptings succeed in setting up evil desire, the desire for good is in some degree neutralized of course, and then the "comparative" safety vanishes.

Security results from the development of power and elevation above the danger level.

Passivity will not develop that necessary power and can elevate nothing. Activity is the only producer of Karmic results. The goodness that is content with only desire for good is about as commendable as was the patriotism of the late Artemus Ward who was heroically willing to sacrifice all his wife's relations for his country's cause.

To be good is to progress. Whatever retards progress is evil. Passive goodness results in slow progress if it results at all, and slow progress just escapes being no progress—or evil. Therefore, to be safe, climb; to be safer, climb higher, and then—keep on climbing.

*J. H. Fussell.*—To give an answer to the question as it stands is not difficult, and if it be a question merely of “comparative safety” the answer must certainly be yes. But there is something back of the question which also needs to be answered, and this has to do with the nature of desire. Desire is the root of all action and no action can take place either in the individual life or in nature that does not originate in desire. If this be true it will be evident that the simple desire for good, if continued, must at last have its effect in act, so that from this extended view of the question we must also give the same affirmative answer.

QUESTION 79.

*It is frequently stated that “man was at one time a purely spiritual being, who, gradually sinking deeper and deeper into matter, became more and more material, and finally reached the state in which we now are.” If man was at any time a spiritual being, of what avail is it to work for higher development and spirituality, if we are liable, after having attained the highest, to sink back again into matter, and have the work to do all over again?*

*J. Hiram.*—I think the answer to this question can be found within our own life if we look at the common experiences of every day. Our life is a series of climbing up bright mountains and heights and down and through dark valleys. The periods vary with the individual, but if we observe we shall find that certain periods of the week, month, or year are periods of clearness, of high, noble and unselfish thought, while other periods bring inability to see clearly, to recognize or perform our duty, or to live apart from the personality and its selfish desires.

It is the understanding of this process which is continually going on, not during one cycle only, but through cycle within cycle, which alone enables us to explain life, either our own, another's, or that of the universe. It is this which gives us the key to unlock nature's deepest mys-

teries, and which shows us what true progress is, and how it may be effected.

When once we realize this ebb and flow, we cease to identify our true growth, either with the upward cycle or the downward cycle, but we learn by experience that in the upward cycle we must concentrate all our efforts and gain as much as possible, and that when the downward course comes it is as useless to try for growth as it is to try to raise a garden in winter,—we have simply to hold on as firmly as possible and not let ourselves slide down any farther or faster than we can help, and then when the next period for upbuilding comes, we shall be ready to put in all our efforts where they will best count. True progress lies neither in the upward course nor the downward, but in the total experience gained and the total advance effected in cycle after cycle.

Through the understanding of this we come gradually to see the meaning of the statement in the *Bhagavad Gita*. “The qualities act only in the qualities.” We are neither the beings we seem at our best, nor what we seem at our worst. Each of us is the great SELF, which, incarnated in—what is, compared with the light we show—a mighty individuality, is seeking experience and self-knowledge, although now it may be chained to low and material forms.

*J. H. Fussell.*—The question of the original purity of man and his so-called fall is a very difficult one and yet every one who is at all observant of his own nature must at times have realized that there is a pure holy spot within each one and that through this spot he contacts the land of the gods and is essentially divine. To account for this we have the opposite theories (*a*) that this divinity within man is his essential nature and the root of his being, or (*b*) that it is the result of evolution.

Its *manifestation* may be the outcome of evolution but I do not think we can say that the divinity itself is this. No stream can rise higher than its source and no evolution can transcend that which is evolving. In other words the expression or manifestation of anything cannot be greater than the thing itself. Evolution is simply the unlocking and manifestation of powers which already exist potentially in the soul. In no other way can we account for growth and progress save through this inherent power and potentiality.

Then we come to the questions if man be essentially divine and pure, how came he to manifest himself otherwise; and if we again rise to the heights of divinity, do we have to sink back again into materiality? If so, as the questioner says, what avail is all our effort? It may not be possible to give a complete answer to these questions but we may be able to find at least a partial answer. We find cyclic law ruling throughout nature and we have the views held by the ancients that

“Brahm” the Evolver, outbreathes and manifests himself as the Universe, then he inbreathes again and indraws all his powers and the manifested universe passes away. Now if we admit that all souls are identical with the Universal Oversoul, and that all souls are undetached sparks in the One Flame, then this inbreathing and outbreathing of Brahm is really the inbreathing and outbreathing of the Soul considered as one with Brahm and also of the individual soul. In fact we may say that it is the own-nature of the soul to put forth its powers and periodically to indraw them and this goes on again and again according to cyclic law. When therefore we, the soul, have attained to freedom from material life, when we have once more found the inner light and have withdrawn our powers from the outer world, when, in other words, we shall have risen to the highest point of the cycle then we shall begin once more to put forth our powers and to express ourselves in manifestation. We ask what is the good of it all? as well ask why is there anything anyhow? Why when we have indrawn our power and passed into the realms of sleep at the close of day do we need to wake up again for a new day? We know it is for new duties, new activities, further progress. Is this not also true of the greater sweep of life? And to the ultimate question we may answer: “The Universe exists for the soul’s experience,” and it is we ourselves who have planned and woven this wonderful network of manifestation about us. Still further, we may say that as each day marks a step forward in experience so each manvantara means another step higher on the ladder. We do not return as we went out, but richer, nobler, higher.

It is not well to be always speculating on these questions which are really beyond us all. Let us turn to facts as we know them and which concern us in our life to-day. We are able to trace a long evolution in the past, through the lower kingdoms up to man. We have been ascending gradually the ladder of life step by step. We know some of the steps we have climbed, we can see that there are steps ahead. Let us therefore climb and gain the wider vision and the deeper knowledge which await us. Perhaps then we shall know more of the soul and its powers and shall not need to ask this question.

## SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

### THE STUDY OF THEOSOPHY.

This means really the study of life, for Theosophy is the Science of Life. Theosophy can never be fully understood by a theoretical or intellectual study. It is necessary to live it and bring it into actual experience. The study of books is good, but is one of the least parts of real study. The deeper study of Theosophy cannot be entered upon without preliminary training. The powers of observation and concentration must be cultivated and the lower nature be brought into complete subjection. Unless this is done it is impossible for the light of the Soul to illumine the problems of life. The little details of life should be noticed, for it is these which give the clue to the meaning of life. So far as intellectual study is concerned, the student should first of all endeavor to get a clear grasp of the fundamental principles. True study may be carried on continuously in the school of experience. All can study in this way.

### THE SENSES.

The senses are the avenues through which the mind comes into contact with external nature. The true seats of sensation and sense organs are in the astral body. The physical organs of sense are merely transmitters. The senses are related to the elements, ether, fire, air, water, earth. The complete man will have seven senses, the sixth and seventh being, according to the S. D., mind and understanding. Each of our bodies on the different planes of the earth chain has its own sense organs. We know that we use different sense organs, from the physical, for instance, in dreaming we see and hear, etc., but do not use the physical organs. The senses are necessary for gaining experience on this plane, but need to be controlled before any progress can be made spiritually.

#### REFERENCES.

*Secret Doctrine*, ii., 107 (new ed.); *Bhagavad Gita*, chapters ii. and iii.; *Voice of the Silence*, part I.

### THE DUAL MIND.

What is the Mind? The instrument of the soul for the attainment of self-consciousness and knowledge of the soul's relations to Nature. The mind may act in two ways, outwardly, through the lower nature and the senses, or introspectively, seeking union with the source of all. In this sense the mind is dual, and we have the higher and the lower mind. To the higher mind belong intuition and pure cognition, to the lower mind the processes of intellectual reasoning. The lower mind is often enslaved by the desires and passions, instead of being used as an instrument by the soul for the control of the lower nature. All delusions have their origin in the mind. "The mind is the slayer of the real; let the disciple slay the slayer."

#### REFERENCE.

*Ocean of Theosophy*, chapter vii.

### THE FIRST OBJECT OF THE T. S.

This is a most important object of the Society. Why should it be to form a *nucleus* only? It is necessary first of all to have a *seed*, and if we can get a few who believe in and act according to Universal Brotherhood we shall have a seed which will grow and bear fruit throughout the world. Brotherhood exists as a fact in Nature, whether we rec-



ognize it or not. All men are interdependent and all acts and thoughts react on all mankind. We are brothers in our origin and in our development and destiny. But what is needed is that this fact should be recognized and that our actions should be in accord with it. In other words, that we should act in harmony with Nature, instead of being driven by Nature.

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## THEOSOPHICAL NEWS AND WORK.

H. P. B. Branch, 125th Street, New York, has held its regular meetings on Sunday and Friday except on August 21st, when the meeting was closed to enable the members to go to Brooklyn to assist the Brooklyn branches in an entertainment given for the benefit of the Crusade. Many members turned out and were kindly received by the Brooklyn Branch. Lectures were given by Mr. Harding, Mr. Conger, and Mr. Fussell to good audiences, on "Freedom," "The Crusade," and "Cycles." One Sunday devoted to "Questions Answered on Theosophy" called out many good questions from strangers. On August 28th Mr. Fussell gave an account of the Irish Convention and the Crusade, which was listened to with great interest. Friday evening, September 11th, the Branch held its Annual Meeting and reelected its old officers and executive committee for the coming year. The Branch shows an increase of 28 members during the year, now having a membership of 54. Great harmony and unity were shown at the Annual Meeting, and devotion to the cause.

THE KATHARINE A. TINGLEY BROTHERHOOD CLUB was opened on September 6th, at 607 East 14th Street, New York, with an attendance of about sixty, of which forty were children, and has thus far met with very great success. This centre was started at Mrs. Tingley's request, and one of its objects is to continue the class for instruction of the poor which was conducted by Mrs. Tingley in East 14th Street during the winter of 1893 and '94. The work is under the general direction of a committee composed of Mrs. E. C. Mayer, Miss E. P. Chapin and Mr. M. H. Phelps, and is under the immediate charge of Miss Chapin. The first work taken up was the organization of a Lotus Circle, which meets Sundays at 9 A. M. It is proposed to keep the rooms open day and evening for reading and conversation; to provide a library containing books and periodicals; to hold afternoon sewing classes; to have evening meetings with addresses; to give brotherhood suppers, and to render assistance in food, clothing and money, where urgently needed. Other projects are in contemplation. The Germania Branch has arranged to have the hall for its meetings on Friday evenings.

MACON T. S. is preparing to celebrate its third anniversary on November 21st, and hopes to have as many F. T. S. visitors as possible on that occasion. The Branch has elected officers as follows: Iverson L. Harris, President; Edmund D. Stow, Vice-President; Walter T. Hanson, Secretary; Ross White, Treasurer. Much work is being done and a vigorous campaign is mapped out for the coming winter.

CINCINNATI THEOSOPHICAL SOCIETY elected officers for the ensuing year as follows: Dr. J. D. Buck, President; Dr. W. A. R. Tenney, First Vice-President; Dr. Belle C. Buchanan, Second Vice-President; Dr. Thos. M. Stewart, Secretary and Treasurer; Executive Committee, Mr. Sam'l Pearce, Mr. J. A. Knapp, Mr. J. G. Baldwin, Mrs. H. I. Barnes, and Mrs. J. D. Buck. An interesting list of subjects for essays and public discussions has been arranged. On Sept. 22d, Dr. J. D. Buck will make an address on "The Present Aspect of the Theosophical Movement"; Sept. 29, Dr. Thos. M. Stewart on "Practical Occultism"; Oct. 6, Mr. J. A. Knapp on "Brotherhood"; Oct. 13, Mr. J. G. Baldwin on "The Symbolism of the Cross." The outlook is encouraging for good branch work and large public interest.

GENEVA, N. Y. A lecture was given September 24th in the Universalist Church by Mr. A. E. S. Smythe on "Theosophy and Christianity" and was received with close attention by about ninety people. A Study Class is to meet on Wednesday evenings at 7.30 in Linden Block, Room 12. This in addition to the regular Sunday meeting held at the house of Mr. and Mrs. Griffiths, 308 Washington Street.

WILKINSBURG T. S. was visited September 26th by Mr. Albert E. S. Smythe, of Toronto, who gave an hour's talk on "Brotherhood and the Crusade," at the home of the Vice-President, Mrs. Sage, and was afterwards kept busy for another hour answering questions. The Branch afterward had a re-union supper at the home of Mrs. E. E. Hare, the newly elected President. The Wilkinsburg T. S. has done good work during its first year, having more than doubled its membership, and now holds class and public meetings weekly.

JAMESTOWN, N. Y. Mr. Albert E. S. Smythe gave a lecture at American Hall on September 29th on "What is Theosophy?"

DENVER BRANCH is in a flourishing condition. The removal to the new rooms in the early summer has been justified by the large audiences that have filled them at nearly every meeting. New members are coming in all the time. The Lotus Circle, lately started, is a great success, there being an attendance of from twenty to thirty-five children and adults every Sunday afternoon.

PROMETHEUS T. S., Portland, Oregon, is flourishing. The meetings have increased in size and interest, the Tuesday evening discussions during the summer being attended by from 25 to 50 and the Sunday public lectures being attentively listened to by from 60 to 90, that number being increased to 125 at addresses of visiting lecturers. The *Secret Doctrine* Class is also well attended and proving of great help to the Branch.

## LEAGUE OF THEOSOPHICAL WORKERS.

### NOTICE.

*To everybody in the T. S. A., who reads newspapers and magazines:* You are invited to cooperate with this League in its work of keeping the scrap book for the Headquarters by forwarding all clippings of consequence relating to Theosophy. Especially is this requested of members living in the larger cities. In addition to use in the scrap book such contributions of clippings will be appreciated, as articles which appear in the daily press often emanate from the Theosophical Press Bureau, and it is desirable to know how many papers printed them.

THE SUPERINTENDENT LEAGUE OF THEOSOPHICAL WORKERS NO. 1,  
144 Madison Avenue, New York City.

## LOTUS CIRCLE.

The teacher's book and lesson leaflets for the Lotus Circles are now ready. The teacher's book consists of lessons for three months containing references and suggestions for presenting the subjects to the scholars. A plan for the organization of Lotus Circles is also given. The lesson leaflets for the children are separate, twelve in number, one for each Sunday. In ordering please state how many teacher's books are required, and for what number of children the lesson leaflets are needed. Lesson leaflets are accompanied with small cards with appropriate texts for each Sunday.

### ADDRESS

FROM THE CHILDREN OF THE LOTUS CIRCLE OF THE T. S. A. TO ALL CHILDREN WHOM  
THE CRUSADERS MAY MEET IN OTHER COUNTRIES.

The Crusaders are travelling around the world and trying to bring the knowledge of Theosophy to many people in many countries. This knowledge is as much for the chil-

dren as it is for the older folks. So we, the members of the Lotus Circle in America, wish them to carry our message of good-will and brotherhood to the Lotus Circles in Europe and to all children whom they may meet in every country they visit.

We greet you all, in every part of the world, as our sisters and brothers. For Theosophy teaches us that we have each of us lived many times on earth, so that we have had homes, with fathers, mothers, sisters and brothers, in every country, and that every nation has at some time been our nation, every language our language, and every land our native land. If we could remember these past lives we would see that all the people on the earth are really one great family and that there are really no "foreigners," no "strangers." We call other people strangers only because we have forgotten them; yet even the strangers we pass on the street may once have been our own sisters and brothers.

And this means, too, that we who are children now have been men and women in those past lives,—that we are really as old as the grown-up people, and that it is only our bodies that are young. And this is a great advantage we have over the older folks. For when we begin as children to learn what Theosophy teaches, our minds are freer from all wrong teaching, all beliefs that are not true and so we can more easily understand what life means. Why we are here on earth, and how we should live while we are here; how once we were gods in a divine world, and how we shall again become gods. It is to teach us these things that the Lotus Circles were formed; and to try to make people remember these truths is why the Crusaders are at work. For all people knew the truths of Theosophy in ages long ago, but now most people have forgotten them. And many grown people have all sorts of absurd beliefs, such as that we have never lived at all before we came to this earth, or rather that we never came here at all, but that God made us and put us here; and that when we die we go to heaven or hell,—to heaven if we believe as the grown-ups try to make us believe, or to hell if we refuse to believe the things they teach us. But many of these things taught us by the grown-ups are not true, because they do not know any more about it than the children do. We want to believe only what is true; and we want to be taught only by those older people who know the true things. In the Lotus Circles we are free to believe only what we know to be true; and we are never forced to believe anything else. When all people gain this freedom, when they learn to follow truth alone, and to live noble, pure, unselfish lives, they will again become like Gods, and all evil and unhappiness, ignorance and misery will vanish.

That is what we should all work for. So we ask you all to listen carefully to what our Crusaders have to tell you; and we send you our kindest greetings, and wish you to think of us always as your sisters and brothers in our big family which we call humanity.

#### FROM THE CHILDREN OF IRELAND TO THE LOTUS CIRCLE IN AMERICA.

*Dear Cousins of America:* Your letter was read out to us, and we like it very much and thank you for sending it.

It is only a short while back since our folk have joined in with the Theosophists, and that we children have our Lotus Circle Club, and so we are not as used to it as you are. But we shall just write you how it seems to us, and what we think of this new sort of grown-ups.

The jolliest part of it is that though they *would* all be counted entirely "grown up," they love all exactly the same things that we do, and are so clever they understand right off the things we talk of and see, and they know all about our Wonderland that other folk call "nonsense" and tell us the most splendid stories. Most are about the old Rishis—the "Shining People"—who long ages ago came to Ireland in their air-cars after that big land Atlantis (that used to join our country on to yours) sank down into the ocean.

The Rishis love this island and have stayed here ever since; in dream-time we see them moving in great glittering caves in our mountains and by beautiful streams—they

talk to us and say how it is things happen and show us their fire-world, or take us through the air to see what makes the star music and turns the worlds around. If only we could remember in the morning all we learned!—but part gets forgotten and we only half remember all the wonder and the brightness. Often the Rishis fight great cloud-land battles against evil things of night, and our people who love the Light are in that battle too. No one before ever told us about these air-chieftains and air-kings, and so we love to come to our Lotus Club and talk of all this inner world.

We know there are Shining People in America as well and that your Crusaders are bringing a message from them to all the world, and when we are big we are going to set out on a great Crusade ourselves; but first we must learn to fight by battling against the bad things in ourselves.

The Old Heroes of Ireland were watched over by these Shining Ones and fought in all their battles, and we want to grow up brave and good like they were and think only about helping others. We learn about Greek Heroes, too, and many others, because by thinking of those brighter days we can make our own lives and times more like that Golden Age. At our Lotus Club, too, we talk of many other things—of how the flowers and plants are minded and of all the crowd of working fairies, folk don't always notice—and we are told that by being cross and greedy and bad, we make a thick smoke around us so we cannot see things through it.

There are plenty more things we speak of, and besides our Hero Tales we have other books we love, such as Water Babies and the Wonder Light, and we have pictures and singing and music and verses to learn—and when we are tired of that we blow bubbles and play games.

Instead of names of flowers like you have we are called after precious stones—Ruby, Opal, Diamond, Sapphire, Amethyst and Emerald—and we are told many wonderful things about our jewel names. At home we are each making up a picture corner, and that is where we play our Lotus games and tell stories and read our books.

We were delighted to get your letter and to know you have Lotus Clubs, too, and we just think that this is a jolly time for children.

On behalf of the Children of Ireland we sign our names,

MARY JORDAN,  
EDITH HERMIA DUNLOP.

DUBLIN, August 2d, 1896.

## CORRESPONDENCE.

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

*Comrades,* The last year has been marked by a loss that has been shared in common by the Theosophical Societies in Europe and America and Australasia alike—the loss of our beloved President and friend, William Q. Judge. Further reference to this sad event in the history of the movement is not necessary, for it is our duty to look rather to the future than to the past. But a realization of our present prosperity cannot fail to remind us that we owe this in a very large measure to the unflinching energy, devotion and self-sacrifice of one who was so truly a friend of all creatures. He made strong the foundations. It is for us to erect the superstructure; it is for that purpose that you have assembled together in Convention. We send you this year more representatives from our Society than have ever before been present at a Convention of European Theosophists. We trust you will recognize this as an earnest expression of our deep interest in your work. It emphasizes a fact that should never be lost sight of between us: that the Theosophical Movement is greater than any organization or body, that it is world-wide and that the various self-governing Theosophical Societies in Europe, America, Australasia and elsewhere are parts

of one great brotherhood destined to be all-embracing. Our representatives will inform you personally of the wonderful increase in the growth and activity of the work in America during the past few months, which has found expression in a crusade around the world. The leader of this Crusade, Mrs. Katharine A. Tingley, and others of its members will tell you of its objects and of the work it has already so successfully accomplished. We can well trust these our many personal representatives to give you a more detailed account of the year's activity in America, and need only send you in conclusion our good wishes and our unwavering brotherly love.

Fraternally yours,

E. T. HARGROVE,

*President, and for the Executive Committee.*

THE THEOSOPHICAL SOCIETY IN EUROPE IN CONVENTION ASSEMBLED, TO  
THE PRESIDENT AND EXECUTIVE COMMITTEE OF THE THEOSOPHICAL  
SOCIETY IN AMERICA.

*Dear Brothers:* We feel that your letter of greeting voices more than the kindly feeling of your Society in America, that it has a significance beyond itself. We believe that you are the prophet forerunners of a new race, and through you comes to us, not merely the message of individual friendship and coöperation, but a force from that Spiritual life which is incarnating in the general life of the American people. It is, as you say, our duty to look to the future, and thinking of you as representing the Spirit of that new life we find in all your actions something symbolic of the mission of the America of the future to the rest of humanity. The presence of your Crusaders in our Convention, their inspiring influence in our Lodges, and their work in our cities has made us realize with joy the nature of the mighty working in your midst, that they are not, though starting in America, for America alone, for they ray out to all lands and all peoples. Yet while thinking this of your work and in responding to your greeting afar off we do not regard you as separate, for is not all effort of this nature but the revelation of the Self of Humanity to that same Self; and wherever truth is spoken, wherever love arises, it is not American or European but the one Life, the one Breath, chanting its eternal song through the hearts of men. We respond to your greeting as to a note of that song and send you our heartiest congratulations upon your work so successful in your own land.

Fraternally yours,

DUBLIN, 2d and 3d August, 1896.

D. N. DUNLOP,

*Chairman of the Convention.*

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## FOR THE SUPPORT OF THE CRUSADE.

In the interests of the Crusade Fund the following circular has been sent to every member of the T. S. A. and the affiliated Societies abroad:

### THE THEOSOPHICAL CRUSADE.

It is doubtful if the members of this Society even partially comprehend the serious and wonderful import of the mission now under way known as the Theosophical Crusade.

A small band of men and women, such as have undertaken this work, might seem to be lost amid the multitudes of the earth, did we not remember that Jesus and twelve disciples constituted at one time all that has since become the great Christian community, or that Columbus and three little ships' crews opened the gateway of the Western hemisphere to Europe.

Moreover, all who have happened to come into contact with that mysterious "Force" which moves with this little group of Crusaders, attest its astonishing effect upon all whom

it touches. To those who ask what is being done, let us answer that a torch of spiritual flame is being carried around the entire circumference of this planet, lighting fires of soul enlightenment point by point at selected places where stops are made, and establishing a circuit of magnetic force about the world from which must radiate that divine knowledge that shall make the approaching cycle indeed a golden age.

Think what these Crusaders will accomplish if backed by the *organized thoughts* and *concentrated support* of all the Theosophists in America, together with what shall be accumulated as their journey progresses.

Upon us members of the T. S. A. falls the sustenance of this grand purpose, and what a privilege it is and what a heritage to hand down to our children. Not less than \$30,000 is the estimated cost of this Crusade and we must furnish these funds. A few devoted men have pledged themselves and their fortunes that this great project *shall not be allowed to fail*, but this is not enough; it is the *helpful effect of numbers* that is needed, and we here propose a plan in which all can join, and earnestly beg your compliance.

Into the little box herewith accompanying put each morning, the first thing as you rise, some small coin, a penny or more, as you see fit, but do it *once each day*, not bulking it by the week or month. Think what it means—the *gift*, the *act*, and the *thought* of thousands of persons, concentrated once every day almost at the same moment on the furtherance of this great movement; it will *compel* success.

Then on the *13th day of each month* take out the contents of the box, and after adding to the little store as much more as you can or wish to give, mail it with your Godspeed to the Treasurer, Mr. E. A. Neresheimer, 20 Maiden Lane, New York City, marked "For the Crusade." Do it on the *13th of the month*.

In a year from now you may learn the importance and the value of your sacrifice.

Fraternally yours,

(Signed) E. A. NERESHEIMER, V. P., T. S. A.  
A. H. SPENCER, for Exec. Com., T. S. A.  
C. A. GRISCOM, JR., for Crusade Com., T. S. A.

144 Madison Avenue,  
New York, August 13th, 1896.

Accompanying the above circular is sent a square contribution box of violet cardboard, printed in purple ink. On the four sides are portraits, with the initials, of "H. P. B.," "W. Q. J.," "K. A. T.," and "E. T. H." On the bottom of the box, which is a folding one, is printed: "Open me on the 13th of the month," and on the top are the inscriptions: "Purple Pence," "A deed to crown each day" (immediately over the slot), and the slogan of the Crusade, "Truth, Light, Liberation, for discouraged humanity."

Any member who may not have received a box can have one upon application to S. F. Hecht, 144 Madison Ave., N. Y.

#### A LETTER IN REGARD TO THE ABOVE.

I beg most earnestly to invite the attention of my fellow-members of the Theosophical Society to the above circular and contribution box. The necessity for money to carry on the Crusade is manifest, and surely we must all respond. The prominent persons in the T. S. to whom the above plan has been submitted heartily endorse it, and those even who have already given in large sums and who would do so yet again if required have agreed to put up their daily morning offering with the rest of us, so as to add all possible help by the cumulative force of this regular repetition of the *thought*, the *act*, and the *gift*. It is especially hoped that the start off, *viz.*, the October 13th collection, will be a good big one. On that day the Crusaders will be doing a great work at the Pyramids in Egypt. Let us, if possible, also signalize this truly significant date. With fraternal regard,

NEW YORK, October 7th, 1896.

A. H. SPENCER.

## THE PROGRESS OF THE CRUSADE.

Since the issue of the September FORUM further details of the work in Holland and Germany have been received. At Amsterdam the Crusaders stopped at the Hotel Pays Bas, where every piece of furniture, carpets, table-linen, everything in fact was marked with the familiar initials "H. P. B." As usual several meetings were held. A large audience attended the public meeting on Sunday evening, Aug. 23d. The usual programme was gone through and all the speeches were listened to with great interest. When, however, the time came for presenting the Dutch Flag to the Crusaders one or two young men, evidently of strong anarchist opinions, insisted on speaking and tried to air their views on capital and labor, but they were soon silenced by the police. One of them came the following week, after the Crusaders had left, to the regular meeting of the Amsterdam Branch and apologized for having caused the disturbance. He said that he could not help thinking about what had been said at the meeting, and he wanted to know more about it. Besides the Dutch Flag, the Crusaders were presented with a symbolical flag of Egyptian design painted by one of the Dutch members, Brother Paul Hessing. Several new members have joined the Society, and some old members who heretofore had remained in the Adyar Society have now joined the T. S. in Europe (Holland). One of these was an old friend of H. P. B.'s, and is a woman of wide influence and a good speaker. She will be of great help to the Amsterdam Lodge. Here, as in Paris, the speeches of the Crusaders had to be translated, Mme. de Neufville giving valuable assistance as interpreter.

## ANOTHER STONE FOR THE S. R. L. M. A.

At sunrise on Monday morning the Crusaders and many of the Dutch members started out in seven carriages to search for a stone for part of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity. As is well known Holland is neither hilly nor rocky and the party drove for several miles but saw no stones save small pebbles. When about to cross a ferry however, Mr. Pierce happened to see a stone which was quite suitable and which was forthwith taken possession of and carried back in triumph. It is square in shape whereas the one from Ireland is triangular, but it appears to be the same kind and is of the same color as the Killarney stone.

On the morning of the 26th at 8.33 o'clock the party left for Berlin, almost all the members being at the station to see them off.

## IN GERMANY.

The T. S. in E. (Germany) had been formed immediately after the Convention in Dublin. There are at present four branches in Germany and Theosophy is now on a firm footing in that country. This is due in very great measure to the splendid work of Brother T. R. Prater who for some years has been diligently writing letters and sending pamphlets to all parts of Germany to try to arouse interest in Theosophy. Brother Paul Raatz of Berlin also did splendid work in getting together the little centre which has since increased and become the Berlin Branch.

Dr. Hartmann, so well known to all Theosophists through his writings, came to Berlin to meet the Crusaders. In a letter written to *Theosophy*, from which we give the following extract, he tells how he found the Crusaders. "Every one acquainted with my way of thinking knows that I heartily dislike all vain pretence, bombast and show, and certain rumors having reached me that the American Crusaders were in the habit of marching about the streets in procession with trumpets and flags, and doing all sorts of extravagant things, even surpassing those which I ridiculed in my 'Talking Image of Uru,' I had no desire to go to Berlin to participate in such a performance. Nevertheless on Sept. 26th an hour before the train started, the firm conviction that I would have to go-

to Berlin became settled in my mind, and after telegraphing to Mr. Z. in Berlin the time of my arrival, I left for that city.

"When I arrived in Berlin there was neither Mr. Z. nor any other person of my acquaintance, nor could I find any one I knew or any one who knew where the Crusaders were. Getting impatient, I made up my mind to return to Hallein and happening to be near the Potsdam R. R. station I stepped into the telegraph office to telegraph to Hallein so that no letters would be forwarded to me at Berlin. On coming out of the telegraph office I met Mr. Claude Falls Wright at the door, who to my astonishment told me that Mrs. Tingley had requested him just then to go to the Potsdam R. R. station without a moment's delay, although she did not give any particular reason for making such a request. This may have been a 'coincidence,' but I am more inclined to think that it was a result of Mrs. Tingley's being in possession of clairvoyant powers. At all events it was the means of giving me the great pleasure of meeting the Crusaders on which occasion all my evil anticipations were at once destroyed, because I have never met in my life more amiable and unpretentious people than the American Crusaders."

#### MEETINGS IN BERLIN.

A Branch meeting was held on the 27th August. On the next evening about two hundred attended a special invitation meeting. On the 29th in the large hall of the Vereinshaus a public meeting was held. The hall crowded, many people standing throughout the meeting. There were about four hundred present. Mrs. Tingley's speech was received with great applause. It is not customary to applaud in Germany but the people could not refrain from expressing their appreciation of her speech in this way.

The first annual meeting of the T. S. E. (Germany) was held on the afternoon of the 30th. The following officers were elected: President, Dr. Franz Hartmann; Vice-President, Theodore Reuss; Secretary, Dr. Nagle; Treasurer, Leopold Engle.

#### H. T. PATTERSON'S VISIT TO HAMBURG.

On the 30th while the Convention was being held in Berlin, H. T. Patterson paid a flying visit to Hamburg to the recently formed Branch in that city. He was there only a few hours but brought to the members some of the force and the light which accompany the Crusaders wherever they go.

#### IN SWITZERLAND.

Berlin was left on the 31st. A short visit was made to Heidelberg and Geneva was reached at 1 A. M. on Sept. 2d. There are two members in Geneva, H. D. Purucker, and C. Brünnich, but until the arrival of the Crusaders they had not known of one another but had been working independently. Now they are working together and we may look forward to good results from their united efforts. A parlor talk was given at Hotel Metropole and on the next day the Crusaders left for Interlaken. A crowded meeting was held here in the Ladies Parlor of the Hotel, the audience being composed almost entirely of tourists. On the 7th the party left for Hallein, Austria, the home of Dr. Hartmann, arriving there on the 9th. By the time this number of the FORUM is printed another stage of the tour will be completed and the Crusaders will have left Europe and be in Egypt to make a short stay there before going to India.

#### T. S. IN EUROPE (GREECE).

The following telegram has been received in New York:

"ATHENS, Oct. 1, 1896.

"Unprecedented meeting Greek Society hundred members."



NEW SERIES: VOL. 2, No. 7—NOVEMBER, 1896.

# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF  
THE THEOSOPHICAL SOCIETY IN AMERICA.

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

E. T. HARGROVE, President.

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

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

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

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## QUESTION 80.

*In Light on the Path is stated, "Before you can attain knowledge, you must have passed through all places, foul and clean alike"; and "seek it [the way] by testing all experience; by utilizing the senses." Is it not possible to gain knowledge without physical experience; is there not a danger that this statement be taken as an excuse for wrong doing and for the gratification of sensual appetites?*

*G. L. G.*—Surely it is possible to gain knowledge without *physical* experience. The physical is but the grossest form of the experience, and as has been well said, "we can live all out in the mind." We must feel the experience, for it is in the feeling that the experience truly consists. This question arises from our materialistic manner of looking at things, which must be entirely revolutionized for any proper understanding of such books as *Light on the Path*.

*J. C. Keightley.*—It is perfectly possible to gain knowledge without physical experience. The quotation is taken from a "Note" which was added by the writer and not by the real author: the writer has apparently obscured the meaning. In the whole series of earth-lives we have passed through all experience, whether in body or mind. We may mentally experience a condition if we observe it in another and draw the right

conclusion from it. Experience is really "tested" when its lessons are considered. Until we pass beyond the sense-life we may be said to utilize the senses if we study their effects and try to control their use. But no experience of the senses should be sought with a view to such study. This would be going apart from our duty, is also pernicious and degrading to the soul.

*James M. Pryse.*—Nothing can be more unfair than to take sentences from a book and, severing them completely from their context, read meanings into them which the writer never intended to convey. And it is dangerous to read such mystical works as *Light on the Path* as one would read Tupper's *Proverbial Philosophy*, or *Early Dew for Infant Minds*. *Light on the Path* treats of life from the standpoint of the soul; and from that standpoint the places occupied by most people are "foul"—even those esteemed "clean" in worldly sight. For each "heaven" the soul would enter, it must conquer the corresponding "hell." Do not think the place you now are in is wholly "clean"; farther on in your upward Path you may look back upon it with horror. Why are the senses evolved, if they are not to be utilized? How are you to distinguish the good experiences from the evil ones if you do not test both? If you *know* a place to be unclean, or an experience to be evil, it is because of the stored-up knowledge of the soul; and you sin against your soul if you ignore that knowledge and consciously do what your conscience—the soul's voice—tells you is wrong. And many are the phases of life which you now imagine to be pure, but which experience will teach you are vile. Your Higher Self is not a higher Mother Grundy; and, by its standard of morality, uncharitableness toward a fallen brother is as great a sin as to fall one's self. "If you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma." Such is the teaching of *Light on the Path*—and how can you pervert it into an excuse for sin? Read mystical books in a mystical way—or, leave them alone.

*Allen Griffiths.*—This question should be answered generally, No. I understand the words, "foul and clean," as relative terms. For instance; the Soul knows neither good nor evil, foul nor clean, as we regard such conditions. From our viewpoint of limited knowledge, we are very apt to consider those states as good or evil, foul or clean, which are unpleasant and involve suffering, or the reverse. We thus incorrectly estimate the value and usefulness of all experiences because con-

sciousness is centred in the lower brain, which, while intellectual, is yet swayed by likes and dislikes of a purely personal character.

But the soul views the *whole* scheme and process of its evolution, and plunges into all experiences which contain possibilities for its development. The Soul is the "Destiny that shapes our ends, rough hew them as we may." "We" means the lower and as yet animal nature, which is Kamic. The latter is symbolized by the prodigal son who leaves his father's house to journey into distant lands, and to return wiser only after bitter experience. We would hardly say the prodigal sought the experience, yet in a higher sense he did; nor that his experience was "evil," since "good" resulted ultimately.

I do not understand the phrase in the question, "Seek it [the way] by testing all experience, by utilizing the senses," to mean that one is to premeditatedly and persistently seek and rush into all places, foul and clean, alike. We must always discriminate. Does not the passage mean that the soul—the Destiny that shapes our ends in its career, life after life,—seeks those conditions and environments which afford it best opportunities for further growth; that every condition contains certain possibilities necessary to that end; that instead of seeking those conditions "foul or clean," or attempting escape from them, we should rather analyze those conditions in which we find ourselves and endeavor to discover and utilize the lesson contained in every experience. We do not have to seek conditions, Karma regulates that.

The phrase does not say, seek experiences, "foul and clean alike," but says, "seek *it* [the Way—Wisdom] by testing all experience," etc. We should neither love nor loathe any person, place, thing or condition. Both attitudes are extremes and produce the same results. Love attracts, directly, by the law of attraction; loathing attracts, indirectly, by the law of attraction by opposites. The sun shines alike on the just and on the unjust. The soul—the individual sun—leads the lower man during many earth lives into all experiences, and that sun shines *alike upon all conditions*. That is, what we call "good and evil," "clean and foul," are necessary factors in the soul's evolution. Nothing but our own ever comes to us, comes only at the right moment, serves its purpose, and only departs after the object is gained. We should not attempt to evade what comes, that would be futile, for turning from it in one aspect, we face it in another. W. Q. Judge once wrote that we should regard everything that comes to us, whether "good or evil," as the very thing we should most desire. Should we not, then, seek for the kernel concealed in every shell, rather than throw the shell away.

I cannot conceive the possibility of the soul learning except through its own experience, which may be upon the physical, psychic or spiritual planes. Only those who have suffered can sympathize; only those who

have known sorrow can help bear the burdens of others. Hence, actual experience at some time upon all planes, is indispensable to the soul, and sorrow is the one touch of nature that makes the whole world kin! From sorrow is born compassion—the Law of Laws—whose servitors are the Unseen Leaders, those Beings of Grandeur, our Elder Brothers.

QUESTION 81.

*In Dr. Anderson's "Reincarnation," chapter on "Post-mortem states of consciousness," page 127 lines 7 and 8 from bottom, I read "the astral body, the linga sharira, slowly fades out, returning to its source." Where and what is its source?*

*Jerome A. Anderson.*—The astral world. Just as the transient physical elements which make up man's physical body are drawn from, and return to, the physical world, so are the transient elements of his astral body (the Linga Sharira) drawn from, and return to, the astral world. The relation of man to the hierarchies of entities which constitute him "the microcosm of the macrocosm," is more fully discussed in my "Septenary Man."

*J. H. Fussell.*—"Its source" is that from which it is derived, and the astral body, being of the same nature as the astral world or plane, and the matter of which it is formed being the same as the matter of that plane, we say that the astral body is derived from the astral plane. It is not generally easy to understand the existence of another state of matter beyond the physical, but there is sufficient evidence that in certain conditions the physical world and all its forms disappear from the field of consciousness and man enters into another sphere in which there is also form and matter and time and space, although these are very different from the time and space with which we are ordinarily acquainted. We enter into the astral world in all our dreams, and investigation and observation of the dream state, if patiently carried on would reveal to us many of the conditions of that state.

We may, if we wish, however, push the question further, for in another sense the soul is the source of all its vestures,—the physical body, astral body, and those finer vestures of which we know but little. The soul builds for itself out of the matter on each plane of the universe a vesture and each of these vestures becomes the outer representation of the powers of the soul and indicates also the way in which these powers have been used.

In reply to "Where is its source?" the astral plane is everywhere and we do not have to go to another place in order to contact it. All that is necessary is that we should bring into action another and finer set of perceptions.

QUESTION 82.

*It has been stated that animals have no Karma. In that case how can their suffering be in accord with justice? What would be the karmic retribution upon those who inflict cruelty upon animals? Is it wrong to kill animals?*

*James M. Pryse.*—"It has been said"—where and by whom? Standard Theosophical writings assert that every being, and even every atom of matter has its Karma. Thus in *The Secret Doctrine* (Vol. I, p. 697, n. e.) the statement is made that "every creature is subject to Karma." Yet man, because capable of taking *conscious control of the forces of evolution*, has a different Karma from that of the instinct-guided animal. The latter is almost without individual responsibility; whereas man is responsible for all his deeds and thoughts in proportion to his knowledge of his own nature, of his relation to other beings, and of the workings of the moral law. Remember that Karma does not punish, does not reward. Its action is wholly impersonal; it refers each effect back to the centre whence it originated. He who inflicts cruelty upon another suffers the rebound of that cruelty; yet the effects he produces upon others are provided for in the Karma of those others, and in the completed cycle of events he injures no one save himself. And the mere external mishaps he brings upon himself by wrong-doing are as nothing compared with the effects upon his own character in thus making himself a centre of evil.

To kill animals wantonly is wholly wrong. To kill them under certain circumstances is an unavoidable necessity—as when wild animals infest a country and destroy crops upon which men are dependent for their subsistence; or when beasts of prey are encountered. Equally necessary is the slaughter of animals for human food, for the majority of men could not live on a vegetarian diet. Here, again, individual responsibility is proportional to man's knowledge, and to the requirements of his organism. Animals slain for food are sacrificed to a higher form of life. When man himself has risen above his own half-animal nature that sacrifice will be needless; but as at present constituted humanity would suffer by discarding the animal food which heredity and climatic conditions have made necessary in most countries.

*G. Hijo.*—I do not believe that animals have no Karma. Everything in the universe is under the sway of Karmic law. The play of this law, the character of its manifestation, will of course widely differ with its field of operation. The Karma of a plant must necessarily differ from that of an animal, and the Karma of an animal will differ from that

of a man. In the case of a plant karmic action is equivalent to the operation of evolutionary law. So to a great extent with an animal. Until we have the element of self-consciousness and free will, karmic action can hardly be differentiated from that propelling, directing, guiding impulse which we call the law of evolution. The question of personal responsibility and free-will changes this and in the human kingdom we have personal Karma of many kinds in addition to that which we share in common with the rest of creation.

Pain is the adjusting force in Nature, the restorer of harmony. It arises from the infraction of law or it is used by law to produce growth. In the human kingdom it is the best and kindest teacher. It is said that a comprehension of this truth is possible only to an advanced occultist and that to realize it one must have attained. It would seem, therefore, that in the case of an animal pain is the result of the effort of karmic law to produce equilibrium and growth. I do not see where the question of justice comes in.

Cruelty is one of the most repulsive of human vices and must certainly be heavily punished, and I know no one competent to tell what form this punishment would take.

It is certainly wrong to kill animals. Especially those with which nature seems to have most closely associated us and to a certain extent, as it were, put in our care. On the other hand we kill animalculæ by the million every time we drink or breathe. There must therefore be a mean of right conduct in this matter as in all else, and this mean it is the necessary province of each student to work out for himself. In this particular case I suggest the exercise of common sense as the faculty most likely to bring us to a right conclusion.

*Katharine Hillard.*—If we understand Karma as the sequence of conscious action, then I suppose it is true that animals can have no Karma. Not being moral agents in the true sense of the term, they can reap neither good nor evil from actions for which they are not responsible. But the laws of physical nature, acting entirely on the physical plane, must affect their physical well-being. If an animal is exposed in any way to a cause of pain, it will undoubtedly suffer, though in a far less degree than the more highly organized human being. A dog, for instance, will eat and maintain its cheerfulness, under an injury that would utterly prostrate a man. If such an injury were inflicted by a falling tree, for instance, there would be no question of justice in the matter. If the injury were inflicted by a responsible agent, a man or woman, consciously, and with intent to injure, most assuredly the law of Karma would bring about the proper punishment of that agent. But who shall say what that should be? No one can judge another's deed, for no one can under-

stand the intricate weaving of the web of circumstance, and separate the seeming little from the really great, and *vice versa*. Cruelty is always wrong, and always brings its retribution, but who can say how or when?

The *unnecessary* killing of animals of course is wrong, but while man continues to be a carnivorous animal he must be fed with meat. Thousands of animals are raised each year for this purpose. Throughout every kingdom of nature the higher feeds upon the lower, and until mankind has entered upon another round of evolution, there seems little hope that the human race will entirely dominate the animal part of its being, and free itself from the body of this death.

*Jerome A. Anderson.*—Karma seems to be that action of the Will of the Absolute which adjusts each cause to its effect. Any entity, therefore, which is capable of setting up causes must experience their effects. To set up causes which return to the same entity as effects, it must have evolved to the point where it is capable of choosing between two or more open courses. Most animals can evidently do this, although not in that sharp and definite way in which the reasoning, human animal does. Many animals, especially those most closely associated with man, are now developing patient or revengeful characters, and so on, through the causes they set up, life after life. Many of the cruel traits of man are perhaps a direct karmic inheritance from the days when he was only an animal (so far as his personality is concerned).

Only a Seer could say just what would be the karmic reward of those who are cruel to animals ; but the Divine Law cannot err, and we may be sure " they will have their reward."

It is wrong, unquestionably, to kill animals. It is doubtful if the plea of self-preservation, even, is a justifiable excuse, and when their lives are taken for *sport*, as uncounted thousands daily are in our civilized western nations, the Karma so generated must be dreadful. The question as to how far the evil propensities of animals may be due to evil human thought, is an interesting one also, and, indeed, the whole subject widens out until it becomes impossible to treat it in the space allowed by the FORUM.

QUESTION 83.

*Is the " Crusade " an official activity of the Theosophical Society in America ?*

*E. T. H.*—Certainly not. It is no more an " official activity " than any other enterprise entered into by members of the Society in connection with the work of promulgating Theosophy. Not a cent has been paid towards its expenses out of the Society's funds, and the officers of the Society who are taking part in the movement, do so in their private capacity as members. It cannot be too often repeated that the Theo-

sophical Society in America, officially speaking, has no views on philosophical, religious or scientific questions, except in regard to Brotherhood. Any member has a perfect right to disagree with the views of the Crusaders—if he knows them.

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## THEOSOPHICAL NEWS AND WORK.

### THE THEOSOPHICAL HOME CRUSADE.

This is a new activity outlined by Mrs. Tingley and started at her suggestion. Its object is to spread more widely the simple truths of Theosophy, especially among the poor. It is hoped that as many as possible of the branches will take up this work and that the members will organize as "Home Crusaders." The plan suggested for each branch is as follows: To hold special meetings in different districts in the city and neighborhood, going to neighboring towns if possible; to have these meetings as often as possible, and to advertise widely; to have from three to seven speakers and short addresses, about ten minutes, on practical Theosophy in plain English, relating it to daily life; to have music; to open the meetings with a statement of the objects of the T. S.; to announce time and place of regular meetings of the branch and invite inquirers.

The New York branches held their first Crusade Meeting in Tuxedo Hall, on Sunday morning, October 11th. Mr. A. H. Spencer presided and the program was as follows:

*Music by String Quartet.* 1. "Brotherhood," Mr. A. H. Spencer. 2. "The Needs of Humanity," Miss A. M. Stabler. 3. "Successive Lives on Earth," Mr. J. H. Fussell. *Music.* 4. "Theosophy and the Children," Mrs. E. C. Mayer. 5. "Compensation," Dr. E. D. Simpson. 6. "Closing Address," Mr. A. H. Spencer. *Music.*

The audience was not large, there being about 130 present, but a large proportion of these were strangers, many of whom remained after the adjournment to talk with the speakers and other members of the Society. Altogether the meeting was a great success, all the speeches were warmly applauded, and there was the same feeling of harmony and solidarity that characterized the April Convention and the first "Crusade" meetings.

### THEOSOPHY AMONG THE INDIANS.

Burcham Harding was requested to visit the Six Nations of the Iroquois Indians consisting of the Senecas, Onondagas, Oneidas, Tonawandas, Mohawks and Tuscaroras, whose reservations are found in northern New York and Pennsylvania, in order to carry to them the message of Theosophy. The chief reservation is at Cattaraugus, N. Y. Fortunately obtaining the companionship of one who had long been a lover of and beloved by the Indians, he was enabled at once to obtain a favorable reception and was requested to deliver an address upon Theosophy at the annual Temperance Convention held at Cattaraugus, October 7th. This meeting was attended by about seven hundred Indians presided over by the Chief of the Senecas including delegates from all the tribes and reservations of the Six Nations. Mr. Harding was the first speaker and was given the platform for the greater part of the evening. Following the usual method in Theosophy he impressed upon the Indians the importance of reviving and purifying their original religion, under the influence of which they had, in bygone ages, reached a civilization which probably exceeded in height that of the white man of to-day. He pointed out to them that the Indians always believed in the "Great Spirit," Boundless, Infinite, though manifested in every object in nature. They knew that each man is a "fire-carrier" and it was this knowledge which had in former times elevated their race. They knew that the law of the Great Spirit was just, fixed in its decrees, and immutable in its workings. They knew also that the world is filled with great forces and lesser ones, guided, controlled and ruled over by the Great Spirit. If the Indians desired once more to be great it must be accomplished by reviving these grand ideas in their own religion, for the Great Spirit had made them "red men" and given them the religion best suited to their condition.



BUFFALO T. S. had a visit from Mr. A. E. S. Smythe Sept. 27th and 28th, two lectures given on "What Theosophy Is" and "Theosophy and Temperance."

Mr. Harding and Mr. Stern inaugurated the Brotherhood suppers Oct. 5th. About 80 people were present and were served with a good supper held at a "temperance restaurant," where everything needed was supplied with the exception of meat and cake; these the women of the Branch furnished. The supper was a great success, and some of the people came to the public meeting held the same evening, and heard Mr. Harding's lecture on Reincarnation. The press gave very good accounts of the supper, and the result has been an increased attendance at all public meetings. Oct. 25 another supper was given in the same place, with excellent results.

Thursday, the 29th, a Purple Potpourri was held at the home of the President, W. A. Stevens, for the Crusade fund. The house was elaborately decorated with purple, and entertainment, etc., were furnished by some of the members. Refreshments were also served, and the evening passed very pleasantly and profitably, as \$40 was sent to Mr. Neresheimer as the result.

A Lotus Circle is to be started the 7th of November, in one of the poorest quarters of the city, where there are a great many children eager to come and where much good work can be done for the parents through the children.

A BAZAAR will be held in Boston Dec. 2, 3, 4, in which all the New England Branches are expected to participate. It is in the interest of the Crusade Fund, and the cooperation of all F. T. S. is earnestly invited.

THE SOUTHERN COMMITTEE FOR THEOSOPHICAL WORK has been organized and is now ready for systematic work. The committee is composed of the following: President, James A. Jowett, Nashville, Tenn.; Secretary, Iverson L. Harris, Macon, Ga.; Treasurer, Walter T. Hanson, Macon; Dr. C. J. Lopez, 828 Canal Street, New Orleans, La.; George H. Wilson, 176 4th Ave., Louisville, Ky.; Alfred B. Pitman, Room 444 Randolph Building, Memphis, Tenn.; Mrs. M. A. P. McCrary, Hot Springs, Ark.

MACON T. S. has now completed arrangements to carry on a local Crusade, following out the lines of the "Home Crusade" elsewhere. Our first meeting is to be on Sunday afternoon, Oct. 18th, in South Macon and the Sunday following we have a meeting in East Macon. For the present we propose to have these meetings weekly alternating between South and East Macon, and then we will go to other parts if we find it practicable. The Sunday evening public meetings at the Branch Hall will answer for the town proper. The Branch has just moved into new quarters, of which we feel very proud. We have a hall which seats about 200, with a reading room adjoining, located in Triangular Block in the very heart of the town. The building is new and we have fitted up the hall and reading room very well indeed. At the first public meeting in the new hall there was an increase of 50 per cent. in the audience above any that we have had hitherto. Counting the classes we are now having four meetings a week. We are proposing to start shortly two other classes, and when this is done we will have the hall and reading room open every night except Wednesday, and later we will try to manage that also.

THE DENVER BRANCH has passed the half hundred mark, and there is every prospect that another year will see a branch here of one hundred members. The attendance at all meetings is large, there being about 80 present at the meeting last week. The Bible class for adults Sunday afternoons, in connection with the Lotus Circle, is ably conducted by Dr. Albert F. Abbott, and is the means of interesting many people in Theosophy. The branch is about to institute crusade meetings, to be held in different parts of the city every Sunday evening, the first of the series to be at the branch rooms, next Sunday, October 25.

THE SALT LAKE BRANCH resumed its meetings after a summer vacation, on the 2d of September. The first meeting of the new year was held in the A. O. W. W. Hall, which has been hired for the coming months, the branch having outgrown its previous quarters. The hall is large and, at present, accommodates all who attend the meetings.

The Branch meeting is held on Wednesday evenings. The study of the *Secret Doctrine* is being continued. On Sunday evening a meeting is held especially for the public. The subjects treated are the simple, fundamental ideas of Theosophy and are couched in simple English.

These public meetings have so far met with success, the number of those in attendance increasing from about 50 at the first to 100 at the third lecture of the series. This last evening's attendance was the largest in the history of the branch exclusive of social entertainments and special lectures by members from abroad.

The last Wednesday of each month is to be devoted to a social gathering. This will sometimes have the single purpose of uniting the members of the branch more closely, while at other times the entertainment will be more or less elaborate and admission will be charged and the public generally invited.

The Lotus Circle will resume its Sunday sessions in the coming month.

Regular meetings are conducted every two weeks at the State Penitentiary. This study class has an attendance ranging from a dozen to fifty. This work is carried on principally by three of our members. In addition Theosophists occasionally preside at the afternoon services of the prison, which all the occupants attend.

A midsummer entertainment was given the prisoners, consisting of music, recitations, short talks, etc. One of the guards remarked that since the advent of Theosophy in the prison many of the prisoners showed a marked improvement in conduct and a new spirit of hopefulness and courage.

The library is slowly increasing and under the supervision of a new Library committee it is expected its usefulness will be extended. The principal and simpler works are constantly in circulation.

The society purposes in the near future to send members to several of the larger towns of the State with the object of forming centres or branches. There has been some interest already awakened in these places through correspondence, the loaning of books and private conversations.

#### PACIFIC COAST ITEMS.

DR. GRIFFITHS gave a course of four lectures in Theosophical Headquarters, 1004 Tacoma Ave., Tacoma, from Sept. 2d to Sept. 8th, closing with one of his popular Quiz meetings. The latter is a prominent feature of Dr. Griffiths' work. During the course of lectures an announcement is made that at its close an evening will be devoted to the answering of written questions upon any subject from the audience. The Quiz is as largely attended as the lectures and fully as instructive. There are always an abundance of questions, and usually an hour and a half is devoted to answering them. The Quiz brings audience and speaker in touch with each other, and is a valuable adjunct and fitting close of a course of lectures. Branch Secret Doctrine and other meetings were well attended, and one entire evening was devoted by the lecturer to the study and black board illustrations of the first of the Fundamental Propositions.

TACOMA BRANCH has one of the largest Lotus Circles on the coast which is conducted by Mrs. Nellie C. Sauvageoit, whose heart and soul are in that work, and as a result success crowns her efforts. A new and important factor of work has just been introduced by the branch, which is the formation of a class composed of branch members who perform public work at branch and Sunday public meetings, for the purpose of receiving instruction in elocution. A member who has taken a regular course of instruction in that department, kindly volunteered to take charge and instruct the class. Few people realize how defective are their speech, posture and general methods when on the platform, until opportunity arises to improve in these respects. A systematic course of training by a competent instructor effects vast improvement in a very short time, and thus better fits the workers to help and teach others. George Sheffield has been elected President, to fill the unexpired term made vacant by the resignation of Mrs. Belle Crosby, caused by illness.

SPOKANE (Wash.) was visited by the Pacific Coast lecturer and a course of lectures also given there, which was largely attended. The local press printed ten columns of interviews and reports of lectures. These papers circulate over an extensive territory, and a number of letters of inquiry as to Theosophy and the T. S. were received from different sections. Some 1500 assorted leaflets were distributed during the lectures. Spokane Branch is the youngest on the Pacific Coast, but promises well to become a prominent centre. Additions were made to its membership, and a systematic course of study was adopted by the branch. Brother E. O. Schwagerl had previously done efficient work by correspondence, and Brother Frank L. Crosby, of Tacoma Branch, was in Spokane during Dr. Griffith's lectures there, and assisted materially in producing the good results which followed. Prof. Edward Lockhart is president; and Dr. Baker, secretary. The branch meets Sunday evening in Mohawk Block, room 517.

A LECTURE was given in Ellensburg, Wash., Oct. 2d, to a fair audience. Local papers printed good reports, leaflets were distributed and a number of prominent people, including teachers and pupils in the state normal school, called on the lecturer at his hotel.

VICTORIA, B. C., was next visited by Dr. Griffiths. A course of five lectures was given in Theosophical Hall, 28 Broad Street, and the hall was crowded. A Quiz meeting closed the course. Victoria branch is well equipped for work. Its headquarters are large, well seated, and centrally situated. On its walls hang pictures of H. P. B., W. Q. J., and other leaders, and groups of various T. S. conventions. At the head of the hall and back of the rostrum is a large and artistically executed emblem of the society. This branch has one of the most complete Theosophical libraries. Branch and public Sunday meetings are maintained, at the latter of which original lectures or papers are given. The library is open every evening from 8 to 10 o'clock, and the books have a large circulation. Reports of Sunday lectures are written and handed in to the local papers, which accept and print them. But Victoria Branch does not spend all its time, money and work upon itself, for its members are large and constant contributors to funds and work outside its own centre. This, among others, is a reason of its stability, strength and success. Devotion to the spirit of Theosophy and loyalty to T. S. leaders and workers are characteristics of Kshanti branch.

SAN FRANCISCO T. S. has had a season of moving. On the 10th of September, Headquarters were removed to Room 11 Flood building. After remaining there a month another move was made into the Academy of Sciences building. In making the last change we consolidate our energies, as the Headquarters, Branch meeting and Sunday lectures and most of the auxiliary classes are now all in the same building. During September the following lectures were given: 6th, "The Other Side of Death," by Dr. W. W. Gamble; 13th, "The X Ray," by Rev. W. E. Copeland; 20th, "Who Is My Brother?" by Mrs. M. M. Thirds; 27th, "The Practical Man," by Jas. H. Griffes. Several members who spent the summer at various mountain resorts report many inquiries about Theosophy, and a general demand for information and literature.

The following lectures were given in October: 4th, "Reincarnation," by Dr. Anderson; 11th, "Theosophy for Business Men," by E. B. Rambo; 18th, "The Legend of the Holy Grail," by Mrs. M. M. Thirds; and 25th, "Loss of the Soul," by Evan Williams.

Mrs. J. D. Ellis has started a Lotus Circle in Petaluma and has a number of children in attendance. Dr. Ruth A. French has a class in Petaluma for study of Theosophy, which is attended by several ladies every Sunday.

Regular weekly meetings are still conducted in the Old Men's Home, S. F., by Dr. Gamble, Mrs. M. E. Fountain and others. Miss Alice Winant contributes musical features which are important accessories. These meetings are a success and weekly increase in attendance. At the first meetings attendants were not particular in their apparel, but now decided improvement in that regard is noticeable. This is an outward indication of an interior improvement.

Lectures have again been resumed on the water front in the Sailors' Union Hall, S. F. Mrs. Thirds lectured there at the opening. W. Q. J. once wrote: "Why not turn, like the Bible man, from all these people who won't heed, and go into the by-ways to those who will." Good results always follow efforts to reach the masses and the common people who, at least, are grateful for what is attempted in their behalf. Monthly T. S. lectures are continued in San Quentin Penitentiary.

AURORA BRANCH (Oakland) had lectures as follows in October: 4th, "Poverty and Riches," by Mrs. J. D. Hassfurter; 11th, "Man and His Bodies," by Mrs. S. A. Harris; 18th, "Sleep and Death," by Mr. E. G. Merwin; and 25th, "Reincarnation the Hope of Humanity," by Dr. J. A. Anderson.

PROMETHEUS T. S. is booming the Theosophical work in Portland, Oregon. The great wave of enthusiasm which started at the convention having thoroughly permeated our members. Our meetings have largely increased both in interest and size. The attendance at branch meetings being from 25-50, and at Sunday evening meetings from 60-90. When some speaker from abroad has been here the attendance has reached 125. The *Secret Doctrine* class on Friday evenings is proving of great benefit. Our members are looking forward for great and good things, and great advancement in our work for humanity when the Crusade shall reach our coast.

ALAMEDA BRANCH reports continued success. Lately public Sunday meetings were started with good attendance and prospects.

MRS. VERA S. BEANE is now in S. F. and engaged in different lines of work with the same enthusiasm known so well to many Pa. Co. F. T. S.

SEVENTY TIMES SEVEN and EUREKA BRANCHES, of Sacramento, are perfecting arrangements to secure a public Headquarters and Lecture Hall in common and to resume regular Sunday public meetings.

MRS. L. A. RUSSELL, of Santa Cruz Branch, reports exceptional activity there during the past few months. During the annual encampment of the State militia there, branch meetings, lectures and headquarters were visited by large numbers who eagerly inquired for information and received it.

#### MOVEMENTS OF ABBOTT CLARK.

On September 13th a lecture was given in the Unitarian Church, Santa Barbara, to a large audience. Subject: "Mahatmas and the Future of America." On the 15th a Quiz meeting was held in the parlors of the church and arrangements made for the starting of a permanent class for regular study. Montecito was then visited. On September 20th, 10.40 A.M., a lecture was given at Summerland, a Spiritualist settlement, on "The Difference Between Theosophy and Spiritualism," and in the evening on "Evidences of Reincarnation." Santa Barbara was again visited and on the 23d a class or centre of fourteen members was organized, to meet every Wednesday evening at the office of *El Barbareño*. On the 24th, Ventura was reached and in the evening a parlor meeting was held at the residence of Mr. and Mrs. Shepard. On the 25th a lecture was given in the Bryan Silver Club rooms on "Theosophy." On the 26th Santa Paula was visited and arrangement made for future meetings. At 9 P.M. Los Angeles Headquarters were reached, where a goodly company were assembled enjoying the first of a series of monthly conversaciones. On October 1st the Pasadena Branch was visited and on the 4th a lecture was given to a large audience on "Theosophy the Cure for Discontent in Society, Politics and Religion." On October 9th the same lecture was repeated in the City Hall at Santa Monica, and on the 11th in Blavatsky Hall, Los Angeles.

#### VISITATION OF BRANCHES.

Arrangements have been made for most of the Branches throughout the country to be visited by a lecturer from Headquarters during the next few months. Mr. James M. Pryse will leave New York November 6th and will visit Philadelphia, Baltimore, Washington, and then go South, visiting the Branches of the Southern States Committee. From there he will probably go to the Pacific Coast. Mr. Burcham Harding will leave November 9th for Chicago, making a short stay on his way out at Youngstown and Detroit. Mr. Harding will visit the Branches between the Mississippi and the Rocky Mountains. Mr. A. E. S. Smythe of Toronto, will begin a tour on November 16th, and will visit the Branches East of the Mississippi.

#### A SUGGESTION.

A travelling F. T. S. has called attention to the fact that in many cities where there are Branches of the T. S. A. no notice of them is to be found in the city directories, and a stranger visiting the city has no means of finding the address of the society. He therefore suggests that each Branch that has not yet done so should have a notice of their organization put in the local directory, giving the name of the Society, time and place of meeting, and address of the President and Secretary. He says that travelling men are becoming more and more interested in Theosophy, and, as they would be especially good advertisers, it is worth while to have the notice appear, if only for their benefit. It would also be well to have a notice in the newspaper and other almanacs wherever possible.

It is also suggested that any member having friends in other parts of the country who they think may possibly become interested in Theosophy should write to the nearest Branch requesting that information of the meetings and generally in regard to the Society be sent them.

## SUPPORT OF THE T. S. A.

Received from George E. Harter, Dayton, Ohio, the following sums, being totals of contributious sent to him for support of the T. S. A. July 7th, \$75.00; August 8th, \$50.00; September 9th, \$50.00; November 2d, \$60.00.—\$235.00

For account of T. S. in A.

E. AUG. NERESHEIMER,  
Treasurer.

## LOTUS CIRCLE.

THE KATHARINE A. TINGLEY Lotus Circle of East Fourteenth St., New York, gives promise of vigorous growth. It has a regular attendance of about 40 children. They recently sent 62 cents to the Crusade fund.

THE ARYAN LOTUS CIRCLE of New York met on October 11th to adopt for the first time, a plan for regular organization. Unity in the work is to be maintained. Officers are to be elected annually. Miss Elizabeth Whitney was elected Superintendent, and Mr. Joseph W. Ganson, Secretary, for the ensuing year.

THE TEACHER'S MANUAL, with the twelve lesson leaflets, make a Nature Series No. 1 to cover a period of three months. These are now ready and may be obtained from the Theosophical Publishing Company, 144 Madison Avenue, New York.

ON OCTOBER 18th a Lotus Circle of about twenty children, under direction of Miss Irene Earll, was started at Syracuse, N. Y.

THE OUTLOOK for Lotus Circle work at Los Angeles is said to be very bright. They have a membership of 25 children under Mrs. L. E. Giese, as Superintendent.

THE LOTUS CIRCLE at Cambridge, Mass., under direction of Mrs. C. H. Hitchcock, has an attendance of 36 children.

THE DENVER LOTUS CIRCLE (Mr. Ostrander, Supt.) is doing fine work. On October 13th five dollars saved by the children was sent to the Crusade Fund.

OHIO is "looking up." At Youngstown, October 4th, a Lotus Circle was organized; attendance, 20 children and 15 adults.

This was followed at Columbus, October 18th, by a Lotus Circle of 15 members. At Dennison there is a Lotus Circle of about 20 children.

## NOTICE.

In consequence of arrangements having been made for the FORUM to go to press earlier than has been customary heretofore it is requested that news of branch work and activities be sent to the editor not later than the last day of the month.

## SUPPORT OF THE CRUSADE.

## PURPLE PENCE.

The readers of the FORUM probably will be interested to hear something of the result of the first collection from the Purple-Pence boxes. About one-third of the members responded and although the sum of money received came far below the Crusade expense of the month, it was at least a considerable help. It must also be remembered that the boxes did not reach the members until about the middle of September, which allowed of only some two weeks' accumulations. Moreover it is evident that the full significance of this Crusade has by no means been understood by all of the T. S. members, and indeed only a comparative few have any idea that its success means not merely an public meeting is permitted to be held without permission from the police; affidavits have

*Erratum:* Bottom line p. 109 should be bottom line p. 110.

awakening of spiritual knowledge and a tremendous upward stride in our individual progress, but actually the establishment of a *bond of spiritual reciprocity among the nations* into which all nations are to be drawn, and which is for the salvation of humanity. There are deeper things going on than a missionary excursion and those who furnish the financial sinews of war are contributing to a greater campaign than is generally suspected. Every member of the T. S. must take a hand in this matter. None of us is so great as to be above his daily offering of coin and helpful thought, and certainly none so small that his sacrifice is not acceptable. Next month and every month hereafter should show a return from each member of our Society who has a real interest in Theosophy and a willingness to bear at least a little share of the burden.

Now a friendly bit of advice to those who are not accustomed to making remittances by mail :—

*a. Don't send coin.* It is troublesome to handle, costs heavy postage and is liable to get lost in transit. Send a check, postal order, express order, bank notes, or (if the amount is less than one dollar) stamps.

*b.* On the bottom of your letter sign your full name (including Mrs. or Miss) and add your address.

By complying with the above suggestions you will greatly facilitate the quick and safe handling of the large batch of mail which has to be opened and looked after by responsible persons who give up several nights each month to this work.

*c. Don't include in your Crusade-fund letter references to or inquiries about other matters.* Put these on a separate piece of paper, which can thus be turned over to the proper quarter for attention.

*d.* Receipts will not hereafter be sent out, because of the labor and postage required, except to those persons who enclose with their remittance an addressed stamped envelope with receipt made out by themselves, requiring only signature, or a postal card similarly prepared.

The letters received from many of last month's contributors were of the most gratifying nature, some indicating genuine sacrifice and all full of kind words and helpful thoughts, and it is a pity a few of them cannot be published here. Continue to send these letters; they are good for all concerned.

Lastly a word to our "well-to-do" members. Do not suppose for a moment that the Purple-Pence contributions are going to entirely cover the cost of the Crusade; far from it. This means enables the general membership to make itself felt and every one to become a supporter, but you are looked to for a bit of your bank balance as well, to fill out the inevitable deficiency. It is a good cause and will prove a profitable investment.

Sincerely yours,

A. H. SPENCER,

*for the Committee.*

NEW YORK, NOV. 1, 1896.

## CRUSADE NEWS.

In the last number of the FORUM we chronicled the arrival of the Crusaders at Hallein, the home of Dr. Franz Hartmann. No public meeting was held there but on the evening of September 10th, a few members and their friends were invited to witness the presentation of an address to Dr. Hartmann, signed by the Crusaders, thanking him for his long continued services to Theosophy. Dr. Kellner was present and a Turkish gentleman who is much interested in Theosophy.

### T. S. IN AUSTRIA.

Vienna was reached on the 11th, and steps were immediately taken to arrange for a public meeting. But this was soon found to be no simple matter. In the first place no

to be made out and sworn to that no mention will be made of religion or even brotherhood ; a police officer must be present at the meeting and be paid for his services. Everything was finally settled, and on the 13th in the large parlor of the hotel the meeting was held, about fifty attending. The police officer, in full uniform was present in the front row but did not find anything to object to in the addresses given by the Crusaders, indeed he was a very polite and amiable man and seemed to be much interested. The result of the meeting was the formation of the Theosophical Society in Austria with seventeen earnest and devoted members. Herr Last was elected President, Herr Lang, Vice-President, and Herr Max Taubert, Secretary.

## IN ITALY.

The next stopping place was Udine, a small town in Italy just beyond the Austrian frontier. Here a rest of two days was made at the home of the Countess di Brazza, an old friend of Mrs. Tingley.

Rome was reached on the 20th and a meeting held, at which were present people from Russia, South Africa, England and Italy, and speeches were made on Brotherhood, Toleration, Reincarnation and on the innate divinity of man, and the universality of truth. A short stay was made at Naples where trunks had been forwarded by sea from London, the Crusaders taking as little as possible with them through Europe. Many leaflets were distributed but no meeting was held here.

## IN GREECE.

On the 25th the Crusaders left for Brindisi and from there took the Austrian-Lloyd steamer to Patras in Greece. Patras was reached on the 27th and Athens on the evening of the same day. Not one of the Crusaders knew modern Greek nor did they know anyone in Greece. However the American Consul was called upon and the object of the Crusade was told to him. Strange to say the Consul some years ago had been made an honorary member of the Chicago Branch and was quite familiar with the tenets of Theosophy. He extended to the Crusaders a hearty welcome and gave them an introduction to the American Vice-Consul, Mr. Nicoleides, a Greek gentleman of high standing in Athens. Arrangements were soon made for holding a public meeting but before this was held it was learned that in the neighborhood was a camp of several hundred Armenian refugees.

The following account of the Crusaders' visit to these poor unfortunates was sent by Mrs. Wright to the *Theosophical News* :

" We had heard at Patras that a party of about 500 fugitive Armenians were encamped outside of Athens, living in great destitution. The Greek government gave them tents, but is not able to supply them with food. Soon after our arrival in Athens we were introduced to the Armenian patriot, Séropé A. Gurdjéan, who has been in America, and speaks admirable English. He supports the Armenians in Athens as best he can by going about among the Greeks and gaining their interest and help.

" Mrs. Tingley went out to visit the Armenians on Tuesday morning and found them in a pitiful state. They had almost no bedding at all, insufficient clothing, and barely enough food to live upon.

" We had intended to give them a Brotherhood supper ; but concluded that if the same money were put into blankets and underclothing, it would do them more real good. And here we found use for what we call *our* Crusade Fund.

" When the Crusade first started, Mrs. Tingley suggested that if each of us could make a little personal sacrifice, and each contribute a small amount each week out of our private incomes, we would soon have a little fund of our own which we would certainly find of use before the Crusade was over. Gladly we accepted the suggestion, one of the Crusaders was appointed treasurer on the spot, and, by the time we reached Athens, quite a little

fund had accumulated. So, when we saw the miseries of the Armenians, we gratefully blessed our Leader's forethought, which had been the means of raising this fund. With this sum and what would have been spent for the supper, we were able to supply a large pile of blankets and underclothing.

"We all drove out on Wednesday morning, September 30, to the hill upon which the Armenians were camped. There we held a little meeting. Mr. Hargrove and Mr. Wright spoke to them very briefly and simply upon the power of thought and the help they could give to themselves and their countrymen at home, by sending out forces of harmony and love. Mr. Gurdjéan acted as interpreter and the people responded in a most touching and simple hearted manner to the thoughts expressed, often shaking their heads sadly, and murmuring "Amen, Amen!" After the addresses the blankets and underclothing were distributed, and the gratitude and pleasure of those poor people brought tears into our eyes. They came up one by one and kissed Mrs. Tingley's hand, with the simple and reverent Eastern salute, and then dispersed among the tents while we returned to the city."

#### MEETING IN ATHENS.

On the same night the Crusaders held a public meeting in the "Hall of Parnassus," the largest hall in the city. The hall was packed, hundreds standing, and according to the police report over five hundred were turned away. On the next evening was formed the Theosophical Society in Greece with 106 members, Mr. Cavarly being elected President. H. T. Patterson writes of the Crusaders' visit to Athens: "To-day the whole city is talking Theosophy. The papers are full of it; everybody is friendly to it. . . . Once again Greece has lighted her torch, and, in the future, as it did in the past, illumination will pulsate through the skies from this land of the Gods."

#### ADDRESS FROM ARMENIAN REFUGEES.

Just before sailing from Piræus for Egypt the Armenian patriot Séropé A. Gurdjéan, presented to the Crusaders the following address:

ATHENS, Oct. 2d, 1896.

*To the Theosophical Crusaders of America:*

Mrs. Tingley, Leader of the Theosophical Movement:

I beg you to accept my thanks and that of my colleagues and of the hundreds whose hearts you have gladdened with your words of hope and inspiration of soul and deeds of charity.

With tears of gratitude our hearts are lifted in a prayer to heaven for the consolation and material aid rendered to our persecuted countrymen, the Armenian refugees who have found an asylum here in Athens.

That self-sacrificing love of humanity, soul-inspired sympathy with all men which marks every step in your travels bears the stamp more of the divine than of the human.

You are surely the *dawn* of that enlightening, ennobling, deifying light which is soon to burst upon the world with all its force and splendor, making each individual a god.

May heaven grant you success in your great work and may immortal glory be your reward.

Very truly and faithfully,

Your obedient servant,

(Signed) S. A. GURDJÉAN,

President Armenian Relief Society of Athens.

#### NEWS FROM EGYPT.

A Theosophical Society has been formed in Egypt.



NEW SERIES: VOL. 2, NO. 8—DECEMBER, 1896.

# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF  
THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

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

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

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

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## QUESTION 84.

*In A.B.G.'s answer to Question 70 occurs the following: " 'Accidental Karma,' as described by Krishna in the Bhagavad-Gita." Does this refer to the following in Chapter iv, "He is contented with whatever he receives fortuitously"? Is it correct to call this "accidental Karma"? Is there "accidental Karma"?*

*C. Thurston.*—Accidental Karma is a proper rendering of the idea related to the context of A.B.G.'s reply to the question before him. He apparently did not profess to be regarding Karma *per se*, which faultlessly equilibrates all discord upon the causative centre that created it. The present question seems to discount beforehand any attempt to establish the accidental as having any relation to the immutable; but until we have "solved the problems of the mysteries that encompass us in life, and lie before us in the future beyond the change that men call death," the unexpected, the fortuitous, the accidental will continue to discredit the forecasts of astrology—unless the horoscope be cast by one having the Deva Eye, "the eye for which there is no veil."

I should have preferred in A.B.G.'s case the phrase "Unforeseen Karma" which, however, still resolves the idea into the accidental and fortuitous as applied to relativity. To illustrate, our physical body is the outward expression of the Karmic adjustment of the sum total of our past bodies so far attained to objectively. This adjustment is an unstable equilibrium or balance that is constantly oscillating within a limited arc only—the limiting range of the Karma which that body is fitted to expend, *i.e.*, the Karma that is normal to it.

But the informing Ego can, and often does, increase the rapidity of the oscillation until the normal Karma is exhausted at an early stage of the body's life span, and then may occur that mysterious process of one inspiring soul retiring to give place to one greater, the advent of which precipitates upon that vehicle a Karma that originally had no relation to it. It becomes literally a scapegoat and suffers vicariously. Whatever the Sanskrit may offer, our tongue affords no phrase so completely expressive as "accidental" when describing the consequences to that body of such an invasion.

Furthermore the *Gita* dwells throughout, and not alone in the passage referred to, on the apparently fortuitous assemblage of the three qualities, and its entire motive is the ascension above that field,—the mother or feminine aspect that ceaselessly constructs but to destroy, in which the three qualities forever fortuitously clash.

To the direct question "is there Accidental Karma (*per se*)?" there can be but one answer, *i.e.*, The whole assemblage of things rests upon immutable causation.

*K. H.*—I do not know what A. B. G. means by "accidental Karma as described in the *Bhagavad-Gita*." In the first place, there can be no such thing as *accidental* Karma, for what is Karma but the law of the *unerring* sequence of cause and effect? That which seems to us an accident could often be explained as an inevitable consequence of something that we are too shortsighted or too ignorant to take into account. "He is contented with whatever he receives fortuitously," simply refers to the things that the wise man receives from others, without volition or action of his own. "Having met good or evil, he neither rejoiceth at the one nor is cast down by the other." (Chap. II.)

*J. H. Fussell.*—Not being a Sanskrit scholar I do not know whether the sentence as given is a correct rendering of the original but taking it as it stands it certainly seems in perfect harmony with the general tenor of the book. It occurs in the description of a wise man and the evident meaning is that such a man is free from attachment to results, is contented with that which he receives each moment, acts without expectation, is not solicitous of results, seeks nothing and nothing rejects, to whom gold and stone are the same. All these statements are really explanatory of the one under discussion or at least contain the same root idea. And in no sense could they be taken to refer to *accidental* Karma, using the word "accidental" in its commonly accepted sense. I do not think that accident or chance as ordinarily understood has any place in the Theosophical philosophy or indeed any existence at all. If used according to their original meaning these words refer to that which is not looked

for, or the cause of which may not be known, and in this sense the word "fortuitous" is in entire harmony with the above.

Accidental Karma is an unfortunate and misleading term unless the etymological meaning of the word "accident" be kept in mind. And using the word in its true sense, accident and Karma are not contradictory. An effect, happening, or event, not due to a cause, is unthinkable, but the cause may be unknown or separated from the effect by a long period of time, perhaps many lives. Hence if we use the term "accident" to cover such cases, the phrase "accidental Karma" is not incorrect, but owing to the popular idea of "accident" its use is liable to be misleading.

A. B. G.—The definition of the word "fortuitous," which is generally accepted, is "that which occurs by chance, as opposed to design." If the original Sanskrit term is translated correctly by the word "fortuitous," then the word "chance" should, and must be substituted to express the intended sense. Any labored discussion relative to an uncertain hypothesis will only result in confusion and may be productive of much misconception; and, therefore, until the original has been consulted by a competent authority, and his conclusion verified by collateral testimony, I am of the opinion that it is inexpedient to continue the discussion. I am aware that the above does not answer the question. "Is there accidental Karma?" but the form of the query relates that question to the quotation from Chap. iv. of the *Bhagavad Gita*, and cannot be dissociated from the idea of *fortuitous, chance or accident*, until stated without any such entanglement.

Charles Johnston.—The verse quoted from *Bhagavad Gita*, Ch. iv., which must be taken with the preceding verse, might be rendered more literally, as follows :

"Without selfish hopes, with imagination held in check, rid of every grasping desire, doing work with the body only, he incurs no evil ;

"Contented with whatever comes to him of its own free will, risen above two sidedness, free from envy, equal in success and unsuccess,—he, even performing works, is not bound." [Bh. G., iv., 21–22.]

This does not contain the idea suggested, of "accidental Karma." For the subject of Karma in the *Bhagavad Gita* see the *Metaphysical Magazine* for July and August, '96.

QUESTION 85.

*It has been said by many students that the effect of a knowledge of the doctrine of Karma in the Western World would be to make men realize that they are responsible beings and that all their acts and thoughts must meet with due effect. Now, except they be born Theosophists, I doubt this very much, unless they knew at the same time the doctrine of the Septenary*

*Constitution of Man, because the knowledge of this is alone capable of making men realize their individual relation to the All. I cannot see how the doctrines of Karma and even Reincarnation can give to the general public that courage and incentive to endeavor which are so necessary to enable them to keep up the battle of life. May we not point to the India of to-day as a result of the mere intellectual knowledge of Karma and Reincarnation?*

*J. H. Fussell.*—The knowledge of a doctrine may be very good in its way, but it amounts to very little if it is mere knowledge, a mere intellectual conception, and if it does not find its effect in actual life. And this applies just as much to the doctrine of the Septenary Constitution as to that of Karma and Reincarnation. But, to me, one of the most interesting and beautiful things in Theosophy is the interrelation between all the various theosophical doctrines. Theosophy is a harmonious whole and no jugglery or mental reservations are needed in order to see the mutual corroboration of theosophical doctrines.

To fully understand Karma involves also an understanding of Reincarnation, the Constitution of Man, Perfectibility of Man, Cycles, Man's relation to God and Nature; in a word to fully understand any one part it is necessary to understand the whole. But even a partial knowledge would not fail of its effect. And surely it is not unreasonable to suppose that a partial knowledge of Karma and Reincarnation, even if nothing be known of the Septenary Constitution of Man, would result in a sense of increased personal responsibility. Certainly its tendency would be in that direction. It will also be evident that a knowledge of the Septenary Nature of Man is not of itself "capable of making man realize his individual relation to the All"—to quote from the question.

We all have too great a tendency to label and particularize and to put some pet idea forward as if it were a patent medicine and a panacea for all ills. We need broader, larger views of life, to learn that the smallest and most insignificant things have their place and use and purpose and that not even the greatest being can stand alone and apart from the rest. This is true also of ideas; all true ideas and, we may say, all true doctrines are interrelated and interdependent and the explanation of life will not be found in any one but in all. Whether the India of to-day is the result of mere intellectual knowledge of Karma and Reincarnation or not I do not know, but I think a great many other causes have combined to bring India to the position which she now occupies.

Mere intellectual comprehension of anything avails little. The goal of life will never be reached by intellectual processes, but by living and becoming.

*T. Whitman.*—Fancy some oriental kingdom where there seemed to

be very poor laws and government and scarcely any police force or facilities for detecting crime and wrong. Suppose that the people said to themselves: "There is no government, the strong oppress and wrong the weak, and go unpunished, the thief steals and the hater murders and both remain uncaught." Would there be, think you, in that country—with the human nature we see about us,—any great stimulus to virtue? I think not.

Suppose, then, that the people suddenly discovered that instead of living in a state of anarchy, as they had thought, there was, in fact, the most complete and perfect system of law imaginable, but that its workings were carried on often in secret and by unknown agents, but absolutely justly and impartially. What would the effect be, think you? Doubtless the oppressor would cry out "this is monstrous, cruel," and the robber and murderer would say "This is outrageous, demoralizing." But for all that would not the conduct of men—considering again the human nature around us—change utterly. The bank clerk could no longer hope to escape if he sought to falsify the accounts, the adventurer could not hope to gain his ends by trickery, and the rich man could no more seek with impunity to get away with a farthing that belonged to a poor man than the poor man could hope to get dishonestly anything away from a rich man or any one else.

One may venture to assert that, crime, oppression, and wrong would practically disappear from any country in which the existence of such a perfect system of law and readjustment should be discovered. There might be a rebellion—if the lawless were strong enough—but otherwise people would settle down to the new condition, and forget that they were once strongly tempted to cheat or injure others or seek to get ahead in any way unfairly.

The difference in these two cases is as great as the difference between an undisciplined mob and an orderly army. Yet it is the difference between the—civilized so-called—world of to-day and the world of to-morrow which shall understand the law and workings of Karma.

The seven principles have, directly, nothing to do with it, any more than in the case of the country we have fancied, it would matter whether or not the people knew just how and by whom the law was administered or who was the king—so long as they realized that the law did exist and that it was just, impartial, and immutable.

QUESTION 86.

*How can there be such a thing as the death of the soul, or the second death when it is said in the Bhagavad Gita, "It is without birth and meeteth not death," and also, "Thou and I never were not nor all the princes of the Earth, nor shall we ever hereafter cease to be?"*

G. L. G.—This question arises from misunderstanding. In the two passages quoted from the *Gita*, it is the Higher Self, the *spirit* which is referred to. This truly never dies. But the death of the *soul* is another matter. The soul is not immortal *per se*, but gains its immortality through union with the spirit. When prolonged and unrelieved wickedness has made this union impossible, the bond between is permanently severed, and the soul gradually dies out, often incarnating many times, each time lower and lower and losing in force, while the bright, deathless Spirit begins over again its pilgrimage, commencing of necessity in the lower kingdoms.

J. H. Fussell.—If the quotation from the *Bhagavad Gita*, given above, refers to the soul in the same sense as this word is used in the first part of the question then manifestly the two statements are contradictory. But the word Soul is used with various meanings—at one time referring to the immortal, divine Ego and at another to the personal, mortal Ego. If the Higher Ego be immortal there can of course be no death of the soul in that sense. The following quotations are taken from what H.P.B. has written on this subject :

“The human soul, lower Manas, is the *only* and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the *personality*, miscalled *individuality* by the majority, is the sum of all its mental, physical, and spiritual characteristics, which, being impressed on the human soul, produces the *man*. Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the human soul merging again, in its essence, into its parent source, commingling with its divine Ego during life and reuniting itself entirely with it after the death of the physical man. Therefore, unless Kama Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its “I” as can be assimilated by the divine Ego, nothing of that “I” or personality can survive in the Eternal.” \* \* \*

“‘Soul’ refers indifferently to Buddhi-Manas and Kama-Manas. As to the term ‘second death,’ the qualification ‘second’ applies to several deaths which have to be undergone by the ‘principles’ during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have (1) the death of the Body ; (2) the death of the Animal Soul in Kama Loka ; (3) the death of the Astral, Linga Sarira, following that of the Body ; (4) the metaphysical death of the Higher Ego, the *immortal*, every time it ‘falls into matter,’ or incarnates in a new personality.”

By the death of the soul is meant the severance of the connection between the divine immortal Ego—Buddhi-Manas and the personal Ego

or soul—Kama-Manas during earth-life. When this happens, the personal soul Kama-Manas is doomed to annihilation. There is in such case nothing immortal there; if there were it could not have become separated from its divine parent, the immortal Ego—Buddhi-Manas. Another phrase that is used to describe this terrible calamity is “the loss of the Soul,” and it is a loss, both from the standpoint of the higher and from that of the lower. The divine Ego, in such case, loses an instrument through which it works on the physical plane and in which it reflects itself. The lower personal Ego losing all connection with the Higher, becomes like a rudderless vessel adrift on the stormy sea of human passions, doomed to perish. This terrible fate however can happen only when evil has been persistently followed and for its own sake and when there is no longer a single aspiration towards the higher nature.

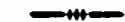
Now, in regard to the quotation from the *Bhagavad Gita*, I think that the “thou” and “I” refer to the divine immortal soul, the true Ego, concerning whom it is said in the Secret Doctrine: “The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.” \* \* \*

It will be seen therefore that the two statements are not contradictory, the confusion arising simply from the varied meanings attached to the word “soul.” In the *Key to Theosophy*, H. P. B. says: “Soul being a generic term, there are in men three aspects of soul: (1) the terrestrial or animal; (2) the human soul; and (3) the spiritual soul; these, strictly speaking, are one soul in its three aspects. Now, of the first aspect nothing remains after death; of the second, *nous* or Manas, only its divine essence, *if left unsoiled*, survives; while the third, in addition to being immortal, becomes *consciously* divine by the assimilation of the Higher Manas.”

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## SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.



### THEOSOPHY.

Meaning of the word; *theo* a Greek stem meaning divine or Godlike; *sophia* the Greek word for knowledge or wisdom. The compound of the two first used by the Neoplatonists, Ammonius Saccas, Plotinus and their school in Third Century A. D., but the underlying principle and meaning as old as time. The definition generally given of Theosophy in dictionaries: “Divine wisdom; godliness; a name given to those systems of philosophy which profess to attain a special insight into the divine nature by spiritual illumination, direct intuition, etc.” *Century Dictionary* adds “Theosophy starts with an assumed knowledge of God, directly obtained through spiritual intercommunication and proceeds therefrom to a study and explanation of phenomena.” Idea is that Man is fundamentally one with God and hence may know God and everything in the universe directly. This right in line with 3d Fundamental Proposition of the *Secret Doctrine*: The “identity of

all souls with the universal oversoul." H. P. B. elsewhere declares the first object of the Esoteric Sciences to be to *prove* that man is "identical in spiritual and physical essence with both the Absolute Principle and with God in Nature." Hence the name Theosophy well chosen by H. P. B. for its meaning, both by derivation and by common acceptance, contains the basic idea of the philosophy taught by H. P. B.

Theosophy is the synthesis of science, religion and philosophy. It is not a science or a religion but the root and essence of all sciences, all religions. It must therefore include all knowledge, all truth. The fundamental ideas set forth by H. P. B., the greatest modern exponent of Theosophy, are: (1) The absolute unity of all spiritual beings. (2) The universality of law. (3) Universal progress.

## REFERENCES.

*Dictionaries, Encyclopædias, Secret Doctrine, Isis Unveiled, etc.*

## SUCCESSIVE LIVES ON EARTH.

The belief universal in the past and widely spread to-day. This alone able to explain the meaning and purpose of life. Belief in the soul or immortality inconsistent and illogical unless we accept idea of return to earth. It alone explains (a) the inequality of birth and advantages of education and environment; (b) the possibility of justice in the above; (c) the diversity of character, impossible to account for on grounds of environment or heredity; (d) attachments, either by love or hatred; (e) the purpose and end of human experience, etc. The common objection that we do not remember, etc. Theosophical explanation of this, the higher, immortal Ego and the personality which fades out at death.

## REFERENCES.

*Walker's Reincarnation; Anderson's Reincarnation; Ocean of Theosophy, Chapters viii-x; Key to Theosophy, Sections viii and xi.*

## FAITH.

"The embodied Soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed." The "faith" of each one proceeds from the *sattva* quality, yet the faith may belong to anyone of the three qualities,—*Sattva, rajas* or *tamas*. (*Bhagavad Gita*, Chap. xvii.) Faith in his Master's power to teach and his own power to learn, *shradda*, is one of the "six qualifications" necessary for discipleship. "Faith is a great engine, an enormous driving power which can in fact accomplish all things. For it is the covenant between man's divine part and his lesser self. \* \* \* [It is] necessary in order to obtain intuitive knowledge." (*Light on the Path, Comments II.*) The distinction between faith and belief (see *Key*, Sec. xi, p. 193)." But those who seek \* \* \* full of faith \* \* \* are my most beloved—(Krishna in the *Bhagavad Gita*).

## REFERENCES.

*Bhagavad Gita, Chapters xii and xvii; Key to Theosophy, Section xi; Light on the Path, Comments II. Man, Chapter x; Letters that Have Helped Me.*

## THE NEEDS OF CHILDREN.

The future of our country and of the world depends upon the children of the present, and the responsibility of their proper education rests upon us. The need of proper ethical and religious instruction. The average Sunday school unfortunate place to send children, where are still taught dogmas discarded by intelligence and intuition alike, such as original sin, man as being something different and apart from God, his being saved by a formal "belief," his going to heaven or hell, and the like. Hence the need of Lotus Circles. The home the best place for a child's instruction. If America is the nursery for the coming race then we may expect great souls to incarnate here in the near future and should strive to make the conditions as advantageous as possible. A great work possible for the uplifting of humanity through the making of better conditions for children.

## REFERENCES.

"The Children of Theosophists." by James M. Pryse, in *Theosophy* for December, 1896; *Key to Theosophy, Section xiii, p. 235.*



## THEOSOPHICAL NEWS AND WORK.

ARYAN T. S. had as topics for discussion in November, "Devachan and Nirvana," "Intuition and Reason," "Heredity" and "Cycles." Mr. C. Johnston, who arrived from Ireland on the last day of October, gave an interesting lecture on November 15th on "Our Real Selves." Both the Sunday and Tuesday meetings are well attended and the discussions at the branch meetings are nearly always both interesting and of value.

THE H. P. B. BRANCH has had Sunday Lectures as follows: "Humanity in the Past, Present and Future," by Miss A. M. Stabler; "ReIncarnation," by Mr. J. W. Ganson; "The Personality and Individuality," by Miss Rose Winler; "The Rounds," by Miss K. Hillard; "The Adepts," by Mr. J. H. Fussell; "Theosophy and Human Needs," by Dr. E. B. Guild; "Karma and the Masters," by Dr. T. P. Hyatt; and "The Future of America," by Mr. J. H. Fussell. The audiences were interested and responsive. The Branch has been actively engaged in furthering the work of the Home Crusade, believing that its success depends largely upon the efforts of each member. A collection is taken up at the Sunday lectures to assist in carrying on the work of this Crusade. The Branch Committees have been reorganized and various activities have been undertaken.

VARUNA BRANCH (Bridgeport, Conn.) carried its meetings successfully through the summer season without the usual break during the heat of July and August. In September the President, Mrs. T. J. Wilkins, presented the subject of Theosophy at a "symposium" in Shelton, Conn., a large audience listening with close attention to her address. The branch has been doing hard work this fall and having excellent meetings.

ROXBURY T. S. has doubled its membership during the last month.

PORTLAND T. S. The work in Maine is progressing rapidly. One of our members reports encouraging work at Bangor, Augusta and Belfast, and Portland itself has been much aroused by a visit and lectures from Mr. George Ayers of Boston, who gave five lectures here November 15th-17th, in the branch hall. Most of the audiences were crowded and patiently sat nearly two hours, about half of the time being devoted to answering questions.

SYRACUSE T. S. served a Thanksgiving Brotherhood Dinner on the 26th, to about 125 people, the dinner consisting of soup, roast pork, potatoes, salad and pie. On the following night a Home Crusade meeting was held.

BLAVATSKY T. S., of Washington, D. C., has moved into winter quarters in the Lenman Building, 1425 New York Avenue, occupying commodious rooms, two in number, well-lighted and heated, where two lectures are given on Sunday at 11 in the morning and 8 in the evening, respectively, and the regular Branch meeting at 8 o'clock P.M. every Thursday, where the members read papers or make short addresses upon the topic of the evening, taken from the FORUM, after which questions are asked and answered. A new feature of the meetings is the introduction of music before the business of the evening. The audiences are larger this year than last and there is quite a wave of interest in Theosophical thought as evinced in a steady demand for leaflets.

The entertainment for the Crusade fund given by the Branch, October 29, 1896, proved very successful, quite a crowd attending and learning thereby what is meant by the "Theosophical Crusade." The program consisted of dramatic recitals, by a member of the Branch, assisted by a gentleman interested in Theosophy, vocal music, mandolin and banjo duets, and afterwards palmistry and fortune-telling, a table of fancy articles (the color purple predominating), candy table, pictures of our leaders, Theosophical badges, etc. The rooms were beautifully decorated with purple drapery, flags and pennons; palms and cut flowers added to the effect, which was most artistic, the gentlemen of the Branch doing the decorating under the brotherly (or rather sisterly) supervision of the executive committee, to whose cheerful labor and excellent taste the success of the entertainment was largely due. The returns so far amount to between fifty and sixty dollars.

PITTSBURG T. S. had lectures in November as follows: 1st, "The Higher Self and the Higher Ego," by Mr. M. A. Oppermann; 8th, "Suicide," by Miss K. Hartman; 15th, "Heredity," by Mrs. M. Seeley; 22d, "Christ and Theosophy," by Mrs. C. H. Beach; and 29th, "Reincarnation," by Mr. M. M. Jones.

WARREN T. S. (Penn.) holds meetings regularly Friday evenings and Sunday afternoons at 310 Third Street. Mr. Smythe gave two public lectures here Oct. 31st and Nov. 1st.

DAYTON T. S. The work in Dayton goes on steadily. One meeting a week was held throughout the hot months, these being always open to the public. Public lectures are now given by Brother G. E. Harter every Sunday evening to good audiences—sometimes overflowing our present limited seating capacity. An "S. D." class of seventeen members has been organized, which meets for study on Wednesday evenings. A Lotus Circle has also been started, under the earnest and capable leadership of Mrs. Eva Best. In addition to his work in the branch, President Harter gave weekly parlor talks in Dayton View during the summer. He has also found time to visit Middletown at frequent intervals and talk to a class there, with the result that a branch has recently been chartered in that city.

BLUFFTON T. S. is one of our small branches, but at the same time one of the most interested. Regular meetings have been held since September 21st, and the recent visit from Mr. Smythe, which the members greatly enjoyed, has had the effect of stirring up no little interest in the town.

BROTHERHOOD SETTLEMENT in Chicago. Mrs. A. B. Leonard and Mr. J. D. Leonard have rented the first floor in a house in Princeton Avenue. The front room was formerly a store and this has been fitted up as a meeting room. It will hold about 75 persons. The first meeting will be held on Saturday evening, November 21, and it will be a Brotherhood Supper. It is intended to have these suppers from time to time, and classes and meetings will be organized. The neighborhood abounds in children and a Lotus Circle and a boys' club will be formed. Mr. S. Stern, of New York, Col. L. R. Steward and other members of Chicago have been giving great help in starting this Brotherhood Settlement.

SAGA BRANCH is the only branch in the T. S. A. using the Scandinavian languages and working solely amongst our Scandinavian born population. We have a wide field here in Chicago, but as there are three millions of our country-people in the U. S. our work could be largely extended and propaganda be done in all parts of the country having a large Scandinavian population—the New England States, New York, the North-West and the Pacific Coast,—if branches and centres in different parts of the country would cooperate with us by announcing our "existence" to their members, and obtaining addresses of Scandinavian Societies, or persons, who would be willing to distribute pamphlets in Danish, Norwegian and Swedish in the Scandinavian districts or settlements. Any branch or any person willing to aid us in this manner will kindly address

CORRESPONDING SECRETARY, *Sågå Branch*,  
153 E. Washington St., Room 9, Chicago, Ill.

UNITY T. S. (St. Paul, Minn.) has moved into another room, 251 Endicott Building; it is twice as large as the old one and far pleasanter, but in the same building. Mrs. Stevens, the president, has given the branch the use of her Steinway grand piano, and the branch expects to enjoy good music this winter. For systematic study, the *Key to Theosophy* has been begun, and is proving of great value. The branch is looking forward with great expectations to the coming of the Crusaders, and doing everything possible to prepare for them. The other evening a house-warming and Crusade benefit was given with an attendance of about a hundred, the program including a Crusade speech, music and refreshments. A very nice amount was made in this way for the Crusade fund.

DANA T. S. (Sioux City, Iowa) held a Purple Fair on the 14th and 15th of October and realized \$85.00 for the Crusade fund.

#### PACIFIC COAST ITEMS.

NEVER BEFORE on the North Pacific Coast was there such genuine interest taken in Theosophy by so large a number. The present trip of the Pacific Coast Lecturer began in August last, and at all points his lectures have been attended by crowds. Press reports of lectures given have been long and more frequent than on previous trips.

BRITISH COLUMBIA is a part of the Pacific Coast, and its people also belong to the 6th Sub Race. National and Occult boundaries are not always identical and are not as regards the Pacific Coast. Indeed, as Theosophical teachings spread and the spirit of Theosophy prevails, all racial and national restrictions disappear, and the common bond of universal brotherhood asserts itself. Lectures given in Victoria were attended by greater numbers and more real interest was shown than upon any previous visit of the lecturer; a number of new members were also added to the branch. From Oct. 7th to 27th there were held almost every evening lectures, Quiz, Branch, Secret Doctrine or other meetings.

LECTURES were given in Nanaimo and Wellington, B. C., Oct. 29th and Nov. 1st, respectively. In the former city, other informal meetings were held and people ordered books for study. Theosophy was presented in these cities for the first time, and indications are that branches will soon be formed in them.

IN VANCOUVER, B. C., three lectures were given and a Quiz, all attended by crowds of the right kind of people. At the close of the course, many introduced themselves to the lecturer, expressed pleasure and profit derived, and gave cordial invitations to soon return. Bros. Thos. Parsons and B. A. Welbon have done and continue to do good work at that point. A Sunday 4 P.M. class has been organized which it is believed will soon resolve itself into an active branch. Long press reports were given of lectures, and the whole city waked up to the fact that Theosophy existed and had been sounded in Vancouver.

SPOKANE BRANCH (Wash.) is very active and earnest. A systematic course of study is pursued and members prepare short papers on the Seven Principles, which are fully discussed. Spokane is an important centre and fast becoming one of the most active. Although the youngest branch on the coast its meetings are attended by about 20 members and visitors and the number is constantly increasing. The branch has the right idea,—which is to study Theosophy with the object of fitting members to properly present it to others. Success is sure to follow. The branch especially invites visiting members or inquirers to call at Room 507, Mohawk Block. One of the members is always in attendance. Meetings are held in the same room every Sunday evening.

NARADA T. S., of Tacoma, Washington, is as ever doing active and good work in all Theosophical lines, and the interest and attention of the public is continually being aroused. The Sunday evening public lectures are well attended by interested audiences. The following lectures were given during the month of October: 4th, "Cycles," by R. H. Lund; 11th, "Different Religions of the World," by George Sheffield; 18th, "How a Theosophist Reasons," by Jesse L. Greenbaum; and 25th, a Quiz meeting on "The After-Death States." Six new members have lately been added to our society, making our membership thirty-four, which will be increased before the beginning of the new year.

SAN FRANCISCO T. S. keeps up its good attendance at meetings. Subjects for November at Sunday lectures were: 1st, "Death and Its States of Consciousness," Dr. J. A. Anderson; 8th, "The Necessity for Rebirth," Mercie M. Thirds; 15th, "Why are Men Brothers?" James H. Griffes; 22d, "The Fundamental Law of the Universe," Dr. W. W. Gamble; 29th, "Cyclic Law," Edw. G. Merwin. The branch will devote the second Tuesday of each month to the Crusade, the regular programme being laid aside in favor of seven speakers. On Nov. 10 the speakers were Mercie M. Thirds, E. B. Rambo, J. H. Griffes, E. P. Jones, H. B. Monges, Harry T. Sproul and Dr. J. A. Anderson. On that evening the audience was 50 per cent. larger than on preceding Tuesdays. The class for beginners, under the direction of Mrs. Annie T. Bush, is doing good work and attracts quite a number of inquirers. Anna Bryce and Clara A. Brockman have transformed the Lotus Circle into a Brotherhood Sunday school, and have distributed cards among the school children on the south side.

LOS ANGELES BRANCH HEADQUARTERS have been rendered very neat and attractive by a new coat of paint. The following lectures have been given in Blavatsky Hall: Oct. 18, 11 A. M., "Desire and Will," H. A. Gibson; 7.45 P. M., "Do the Dead Return and How?" A. E. Gibson; Oct. 25, 11 A. M., "The Pyramids," H. A. Gibson; 7.45 P. M. "Yoga: The Science of the Soul," H. B. Leader; Nov. 1, 11 A. M., "The Power of Thought," H. A. Gibson; 7.45, "Symposium on Brotherhood," by Mrs. L. F. Weiersmuller and Messrs. H. B. Leader, Geo. Leitch, Abbott Clark and H. A. and A. E. Gibson; Nov. 8, 11 A. M., "First Steps Upon the Path," H. A. Gibson; 7.45 P. M., "The Power Behind the Throne," Abbott B. Clark. Other lectures have been given at Summerland, Ventura, Santa Monica, Toluca, Pasadena and East Los Angeles by Abbott Clark; at Clearwater and East Los Angeles, by Mrs. L. E. Giese; Downey, by A. E. Gibson, and at Amalie Mines, by Dr. G. F. Mohn. Two "Theosophical Home Crusade" meetings have been held, one in East Los Angeles, addressed by A. E. Gibson, Dr. W. T. Partridge, Mrs. L. F. Weiersmuller, Mrs. Frances Nellis, H. A. Gibson, H. B. Leader and Abbott Clark, and one in Pasadena addressed by Paul Heffleman, Abbott B. Clark, Dr. G. F. Mohn, H. B. Leader and H. A. Gibson. Special effort has been made to reach the children through their school teachers by mailing leaflets to each of the 400 teachers in this city.

SACRAMENTO T. S. is the name by which the Seventy-times-Seven T. S. of Sacramento, Calif., will hereafter be known. At a meeting held November 5th the branch by unanimous vote decided to change its name as above, and on November 25th, with consent of the Executive Committee, the change was made.

#### THEOSOPHICAL HOME CRUSADE.

IN NEW YORK meetings were held, on Nov. 1st, in the Crystal Building, 35th Street, near 9th Avenue, and on Nov. 16th in the small hall in Cooper Union. Both meetings were successful, the latter especially so. The hall seating 150 was packed and a number of men remained standing throughout the meeting. Such an interest in Theosophy was evinced by the audience that arrangements have been made for a course of four lectures to be given by Mr. Fussell in the same hall during December.

CINCINNATI. Dr. J. D. Buck gave a course of three "Theosophical Crusade lectures" on "The Pedigree of the Devil, or the Personification of Evil," "What Are The Mahatmas," and "The Meaning of Universal Brotherhood." The lectures were given in College Hall, Nov. 15th, 22d, and 29th, and an admission of 25 cents was charged, or 50 cents for the course.

DENVER. A Home Crusade meeting was held at Woodman Hall, South Denver, Sunday, Nov. 1, seven speakers giving ten-minute addresses on Crusades, Theosophy Past and Present, Reincarnation, Karma, The Dynamic Power of Thought, and Ethics. The Denver Home Quintet gave a musical selection between each address. A fair audience, of entirely new people, gave close attention throughout, and all are much pleased with this new line of work and its probable results.

LOS ANGELES. A Theosophical Home Crusade meeting was held at Cambell's Hall, East Los Angeles, Thursday evening, October 29th, with the usual addresses upon Brotherhood and other Theosophical topics.

THE PACIFIC COAST THEOSOPHICAL COMMITTEE has appointed a committee consisting of Dr. W. W. Gamble, J. H. Griffes and Evan Williams to arrange for a Home Crusade in the small towns surrounding San Francisco. The general plan suggested is that the Crusade shall start about the first of the year and continue for nine weeks, or until the Crusaders arrive here from the Orient. It is proposed to send out two parties each week from among the members in San Francisco, Oakland and Alameda. Each party will consist of six speakers and four alternates. One band will take in about eleven towns on the San Francisco side of the bay, and another crowd will visit a similar number of places on the Oakland side. Special assaults will be made on the two university towns,—Berkeley and Palo Alto. The details have not been fully decided, and the next few weeks will be devoted to securing halls and advertising the project.

#### TOURS OF THEOSOPHICAL LECTURERS.

JAMES M. PRYSE arrived at Philadelphia, Nov. 6. Addressed Krishna Branch on 7th, and smaller group at Camden on 8th; arrived Baltimore, Nov. 9th, lectured to the branch and had private talks with members; arrived Washington, Nov. 12th, delivered two public lectures at the branch headquarters and one to branch members on methods of work; arrived at Augusta, Ga., Nov. 17th, lectured same evening on "Modern Theosophy"; on the 18th on "Missing Factors in Modern Life," and on the 19th on "Successive Lives on Earth," securing extended reports in local dailies; reached Macon, Ga., on the 20th, spoke at anniversary meeting on the evening of 21st on "Cycles," lectured Sunday, the 22d, at 3.30 P.M., at Academy of Music, to an audience of about 400, on "Philosophy, Science, and Religion," and in the evening at the branch rooms on "Reincarnation"; lectured on the 23d to a special meeting of the branch on "Theosophy and Occultism," and spoke at the regular branch meeting Nov. 26th; arrived at Atlanta, Nov. 27th, and gave three lectures on the 27th, 28th and 29th, in Phillips and Crews Halls. At all points found working members active and full of interest, and the outside public friendly to the movement.

BURCHAM HARDING lectured Nov. 8th to a crowded audience in the hall of the Providence (R. I.) branch. The meeting was opened and closed with vocal and instrumental music. Years of earnest devotion and singleness of purpose have brought their reward to this branch. They are justly proud of their elegant hall, and its tasteful decorations; and feel confidence in inviting the public to identify themselves with the movement.

Nov. 9th he left New York to visit branches in the West up to the "Great Divide;" the 10th Youngstown, O., was reached, and an address given upon the "Crusade"; two evenings devoted to class work; E. S. T. meetings were held and a public lecture was attended by about 300 persons. The 13th a free "Brotherhood Supper" to 75 persons at Delmonico's restaurant was a great success. This branch although recently organized numbers forty members, and is rapidly increasing. The enthusiasm and activity are great, and all are eagerly desirous of practical Theosophy. When more suitable and permanent quarters are secured, the earnest enthusiasm evolved, which has already enlisted the newspapers, promises to capture the town.

The 14th some of the Toledo, O., members met Mr. Harding at the depot, spending an hour or two discussing Crusade work and Brotherhood suppers.

ALBERT E. S. SMYTHE left Toronto on November 16th, for a tour in Ohio and Indiana. A meeting of the Buffalo E. S. T. was held on the same evening, and an initial impulse given to the journey. Leaving Buffalo at midnight Toledo was reached early next morning and work at once inaugurated. Toledo Branch is strong socially, and its members are able to use their local influence to good effect. The *Bee* publishes a column devoted to Theosophy weekly, and the other papers are favorably disposed. An interview was published in one, and the Branch meeting on Tuesday evening was crowded. One clergyman was present who has been in sympathy with the movement, and after the next evening's lecture he asked for a form of application for membership. Out of six subjects for addresses which have been submitted "Theosophy and Christianity" has been almost invariably chosen. The Unitarian Church in Toledo was placed at the disposal of the Society by Rev. Mr. Jennings, and was filled for the lecture. Two persons traveled thirty miles to attend. Four clergymen were present, one of whom preached the following Sunday on "The Sophistry of Theosophy," to which a reply was printed in the *Blade* on the 28th. An E. S. T. meeting was held Wednesday noon, 18th inst. Fort Wayne was reached on the 19th. A branch meeting was held, and an address given that evening in the branch rooms on the Crusade. The Fort Wayne Society is so well established and meets with so little opposition that opportunity is scarcely afforded for sufficient exercise of its muscles. A Home Crusade among the poor was suggested and the idea readily taken up. The plan seems to be well adapted for localities and branches where for various reasons Brotherhood Suppers are not always practicable.

On Friday, 20th inst., an E. S. T. meeting was held. Saturday, the 21st, Bluffton was reached at 9 A. M., and a meeting of the branch, but recently established, held at 9.30. A scratch meeting was called for 2 P. M., and quite a number of locally important people attended. Dr. and Mrs. Cook expect to find a good field for work in this flourishing town. At Indianapolis nothing of any moment was done. A more vigorous public policy in Indianapolis appears to be desirable. At Louisville, Ky., a little earnest band of students have laid the foundations for a strong centre. Not only are fervor and devotion, but also an intelligent appreciation of the philosophy to be found, and in this spirit much has been done. The Music Hall had been engaged for Monday and Tuesday, 23d and 24th, and audiences of about 150 and 175 were present. The papers were courteous and fair, and much interest was aroused. Louisville is a most promising point. At Cincinnati on Wednesday, 25th inst., a members' reception was held from two to four. There was a large attendance and general branch topics, the Crusade, and brotherhood suppers were discussed. Thursday evening at the branch rooms, in spite of the holiday, about 150 convened to listen to the address on "Theosophy and Christianity." It is almost bringing coals to Newcastle to carry Theosophy to Dr. Buck's headquarters, but many strangers were present who were new to the subject. At Dayton, the 27th, an E. S. T. meeting was held at 1 P. M. and a lecture given in the evening.

## LOTUS CIRCLE NEWS.

THE ARYAN LOTUS CIRCLE opens its meetings by a child sounding a triangle three times. Quiet piano music follows and then two songs. A child acts as Asst. Secretary and reads the minutes of the previous meeting. The Supt. gives a three or five minute talk in order to sound the keynote for the lesson, and more singing is then followed by the half-hour lesson. The sounding of the triangle brings this to a close and singing is followed by questions on the lesson and numerous illustrations. For example, "One Life in All" was made vivid by seven small children, holding each a little colored candle, which in turn, each lighted from a large white candle. Also the burning of iron filings and of lycopodium, gave brilliant exhibition of life, and the same life in things so apparently different and lifeless.

"How Things Grow" was illustrated by pictures and descriptions of plant and animal life, then each child was given a tiny thumb-pot in which each planted two beans, carrying the pot home, to see how they grew and to write a story about it. The last Sunday of the month, when possible, the lesson is chiefly illustrated by dialogue. Nov. 29 the subject being "Cyclic Manifestation" and it being our great Thanksgiving Season, the dialogue took the form of "The Way Thanksgiving Began." Represented by the up-to-date "Nineteenth Century Girl," who wants to know the "real truth" about it, and the "Pilgrim Maiden," Mary Chilton, who being the first to land from the ship, knows all about it. Music in varying moods accompanied the dialogue, which ended in a burst of enthusiasm from the Nineteenth Century girl, who is thrilled by the dramatic recital of the noble principles illustrated in the lives of our brave Pilgrim Fathers, and unfurling a flag above her head, she calls to "children all, we are the standard bearers of the future—upward and onward let us go, in the red of courage, the blue of hope and the white of our ideals,—constant and unswerving—to the attainment of the *final freedom* that lies within ourselves." The music changes to "My Country, 'Tis of Thee," which everyone joins in singing.

The manual is carefully followed in detail as to suggestions and illustrations and analogy to child's own experience is constantly brought out. The children practically do everything. When folk-lore is used, a child tells the stories and seeks for the Nature and Spirit meaning underneath. Each Sunday everything that is done, is kept in harmony in the keynote for the day—making one clear tone throughout.

THE BUFFALO LOTUS CIRCLE, Number One, with an average attendance of 45 children under Mr. Victor Orth as superintendent is doing excellent work. The children are deeply interested in the work of the circle and there is a strong staff of teachers, who do not wait to crowd all their work into the one hour on Sunday morning, but work faithfully for the cause on all seven days of the week.

THE HARGROVE LOTUS CIRCLE, Syracuse, N. Y. This Lotus Circle was started Oct. 13th, and at first met with discouraging results but later has met with decided success. The above name was chosen by a vote of all the children. There are at present besides the adults, thirteen children, many of whom are not allowed to attend churches. They seem to greatly appreciate the Circle.

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#### THE ORIENTAL DEPARTMENT.

The Editor of the Oriental Department announces a change, to inaugurate the fourth year of the present series. The translations and commentaries will no longer be exclusively scientific and philosophic in character, as heretofore; an effort will be made to illustrate the poetry and traditions of Ancient India, to show what they contain of greatest beauty, and highest interest for human life, while at the same time other aspects of literature will be touched on. For instance, it is proposed to include, in the January number, a series of examples of Indian humor, chosen from the most popular of Sanskrit story-books, and this series will be continued throughout the year. A move has already been made in the direction of more general interest, in the November number, which contains a translation of the Wedding of Damayanti, one of the heroines of ancient Indian song. It is interesting to note that, in the warrior race, the tradition for ages has been that the lady should choose her husband,—in sharp contrast with the marriages by astrology of the priestly caste.

With this great extension of subject, and much more general character, the Oriental Department should more than double the number of its subscribers; and we may predict that the promised illustrations of archaic wit will largely contribute to that end. The first of these will be the story of the pious tiger.

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#### NOTICE TO BRANCH SECRETARIES.

THE FORUM will publish in January a complete list of the branches of the T. S. in America, the time and place of their meetings and the name and address of their secretaries. Branch Secretaries will please send in this information in regard to their branches at once to

THE EDITOR, THEOSOPHICAL FORUM,  
144 Madison Avenue, New York City.

## THE CRUSADE.

### PURPLE PENCE REPORT.

The November collections from the Purple Pence boxes showed up about the same in number and amount as those of October.

The committee desire to thank most heartily all these friendly helpers not merely for their money but also for that tremendous propulsive force which grows out of the daily pounding of a thousand moral blows all directed at one object; in this case the uplifting of the human race.

This regular coin deposit each morning has become a sort of universal hand shake, so to speak, extending itself over this continent and stretching out into Europe and Asia. It is like the touching of a thousand electric buttons, each ringing a note of help and hope in the hearts of our far away Crusaders which resounding with the sweet tones of loyalty and love at the New York headquarters, is again repeated back through the FORUM to its thousand givers. And right here comes a thought! Do not after emptying your boxes on the 13th day of each month lay the coins aside to be used over again for convenience sake during the following month. *Get them into circulation* as widely and as quickly as possible. Every one is a talisman charged with the magnetism of sacrifice and good intent and whosoever hand they meet thereafter cannot fail in some degree to be affected. No explanation need go with this suggestion; the least amongst us sees its portent and knows its virtue. And now the thanks of the committee are due to last month's contributors for the generally neat and handy manner in which the remittances were forwarded. Nearly all of them came in the shape of checks or money orders, thus saving much time and labor in the handling at this end and ensuring both safety and accuracy. Even for small amounts it will be best to use Post Office orders in preference to bills, coin or stamps. As stated in last month's FORUM receipts will hereafter be sent only to those persons who enclose an addressed stamped envelope or (preferably) a self addressed postal card with a receipt already written out and requiring only the signature of the Treasurer. (This will save over twenty dollars a month to the fund.)

Let me add in closing a word to those members of the T. S. who have as yet not seen fit to join in these P. P. contributions. Do not be ashamed to take hold with us in this modest daily offering. If you could see the letters coming from all classes of people in the Society (and some out of it), high and lowly, rich and poor, showing what a bond of fellowship and element of strength this institution has developed into, you would surely feel impelled to lend a hand. If the entire membership of the T. S. would respond in the same proportionate monthly donations as those now coming in, almost the entire expense of the Crusade could thus be met, the expenditure an account of which up to present writing has reached the sum of nineteen thousand dollars.

Sincerely yours,

A. H. SPENCER,

*for the Committee.*

### PROGRESS OF THE CRUSADE.

The Crusaders left Piraeus, the port of Athens, on Sunday, October 4th, and reached Alexandria, Tuesday morning, the 6th, where they had their first glimpse, and received their first impressions of the East, with its manners and customs which seem indeed strange to a Westerner when for the first time he meets with them. Going on to Cairo the same day the Crusaders began at once to accomplish the work laid out for them there, and that they were kept busy we may judge from the fact that they saw scarcely anything of the ordinary sights of Cairo, save the Pyramids.

### THE WORK IN EGYPT.

A Theosophical Society in Egypt was founded with a prominent Egyptian official, near to the Khedive, as its president, and is said to have both an important work to do, and a splendid future before it. As regards other work which was done, Mr. Patterson says, in a letter to the *Theosophical News*:

"Furthermore, as was foretold last May, a connection has been made with a large and important body of students of mysticism, which has been in existence for many ages. This is the third connection of this kind. These ties are of the utmost moment. There always have been organizations, in different parts of the world, devoted to the investigation of the hidden life, searching for the very springs of existence. But never before has there been an effort to bring these different groups into rapport with one another over the whole world. This has not been done yet—and there should be no misunderstanding on this

point; but the first steps have been taken. In time, from amongst these and from amongst others, some will rise up who, understanding man and his needs, will become part of a body which is not a body, an organization which is not an organization. Bound by no rules or regulations, acting according to the divine order, pledged to obey the Eternal Voice, they will labor side by side, without rank or emblem, known only to one another as comrades, their beneficent influence unsuspected by most men, until all shall have joined the immortal ranks."

The visit to the Pyramids and the Sphinx with its ancient temple was one of the interesting events of the Crusaders' stay in Egypt. It is useless to attempt to describe the Pyramids to one who has not seen them. It is easy to imagine what the mere appearance of colossal pyramids would be, but it is difficult to describe the effect of them resting upon the borders of the desert, and silently watching under the cloudless Egyptian sky over the broad and fertile Nile valley. The most ancient monuments of man, and doubtless such as will outlive any later constructions that we now know of.

E. T. H., in *Theosophy*, says of the interior of the great pyramid *Kheops*: "It is significant that the thousands of tourists who annually visit this gigantic relic of antiquity have done nothing to diminish the mysterious solemnity of the interior, with its king's chamber, queen's chamber and subterranean crypt. The silence is indescribable; but it is not a dead silence, for the whole colossal structure palpitates with life and power.

"The Sphinx, hewn out of the natural rock, is not less wonderful. Neither its origin nor its purpose have ever been made public. The Temple of the Sphinx or of Chephren, as it is sometimes called, is also of profound interest. Built of enormous blocks of granite, lined with slabs of alabaster, in many cases twelve feet long and six feet wide, it stands as an imperishable memorial of Egypt's material prosperity and spiritual greatness, for it has lost none of its influence as a temple, in the true sense of that word. Altogether an extraordinary place, never to be forgotten. Of Egypt's ancient religion, which some day must surely be revived, this is no place to speak. Its symbolism contains some of the greatest truths of nature, only thinly veiled, and is of course a mine of wealth for every student of Theosophy."

#### ON TO INDIA.

The Crusaders left Cairo, October 11th, and after a night at Port Said embarked the following morning on S. S. "Singapore" for Bombay. They were several days ahead of their proposed itinerary, but Mr. Patterson, in the letter above quoted, gives an interesting account of part of their first day on the Red Sea, October 13th.

"Whilst meditating, according to their daily custom, after the trip to India was begun, the bearers of the message of 'Truth, Light, and Liberation' found that on this particular day they had formed a perfect triangle in Egypt, with its base-line running directly from themselves to the Great Pyramid. Although this meditation was on shipboard, it was in the midst of the desert, and was not far from the Pyramids. The wisdom of Mrs. Tingley's changing her plans was then evident. The oneness of thought, *on that day*, with the comrades in America, and the Force passing forward to the land ahead, was most perceptible, and it could be realized that, though far from home, there was no separation."

The whole of the voyage was very hot and externally uneventful. A public meeting was held in the first cabin and one in the second, but the Crusaders spent most of their time in writing letters and preparing for the "rush of work" to be done in India.

#### CRUSADE ITINERARY.

Following is the itinerary, giving the principal places which the Crusaders will visit and probable dates of arrival: Calcutta, Nov. 11th; Colombo, 27th; Adelaide, Dec. 15th; Hobart, Jan. 3d; Sydney, 26th; Hongkong, Feb. 25th; Yokohama, Mar. 6th.

#### T. S. IN INDIA.

A telegram from Benares announced that societies had been formed there and in four other places.



# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF  
THE THEOSOPHICAL SOCIETY IN AMERICA.

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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.

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## QUESTION 87.

*I have heard it said that the French Revolution destroyed our Society in the last century. Was this really the fact?*

*John M. Pryse.*—The statement referred to was made at the Convention in San Francisco, and was published in the *Pacific Theosophist* for May, 1894: "The Theosophical Society was founded in the last century. \* \* \* But the revolution of 1793 came and swept all away. And that is one reason why we now have such a terrible Karma to work out."

To many T. S. members this statement might seem plausible at first glance, but a little analysis will show how erroneous it is. The historical fact that the Society had ended in failure and disruption *before* 1793, the beginning of the revolution, is alone sufficient to annul the statement above-quoted.

But to look at the logic of it: A political disturbance is said to have put out of existence an occult body. The cause for failure is thus laid to something quite apart from the Society; nevertheless while reëstablishing the Society, or a similar one, at the present time there is a terrible Karma to be met with because of this thing *not* done by members in the last century! Strange law of cause and effect that punishes severely a Society at the present time for what a rabble quite apart from it did a century ago.

Let us not deceive ourselves. The only thing that destroyed all attempts in past centuries and that nearly disrupted the present move-

ment was—disloyalty among the members—disloyalty to their ideals and true leaders. The members previous to the year 1793 had repudiated their leaders and links with the Lodge, causing them to “fall into disrepute.” Was not the same done to a large extent in 1884, when H. P. B. was the “link,” and again in 1894, with W. Q. J. as our Lodge-connection? In these two crises, unlike in past centuries, the movement was saved by a number remaining staunch and loyal.

A Theosophical Society is at its core an esoteric institution. That means that it has an astral or spiritual existence. If it became that only in pretence, it were well that a French or other revolution placed it out of existence ere it developed into a vampire of priestcraft or magic other than white. But so long as it is esoterically alive, it has an inner existence and a living tie (a magnetic current) connecting it with the Great Lodge. Thus it is beyond, high above the reach of revolutionists—it exists upon a plane which weapons, fagots and sarcasm can never reach. If the members of the last century had held firm to their ideals and links with the Lodge they could have withstood not only the howling mob of France, but the combined powers of the world. Did not the Master at the time of the Coulomb accusations write to H. P. B.: “So long as there are three men worthy of our Lord’s blessing in the Theosophical Society it can never be destroyed.” And H. P. B.’s last message was: “Keep the link unbroken! Do not let my last incarnation be a failure.”

All of the above has a bearing in the future, otherwise it would not have been written. Will our present members learn and profit from the sad experience of the past? We are fortunate in now having another link with the Masters. If in the future accusations by disaffected members be made, evil rumors and psychical currents of suspicion be circulated, how many of our members will pay heed to them and desert their posts of duty?

The constitution and genius of the T. S. permits a member to believe as he chooses; and to those who do not accept the idea of Masters the above remarks can be of but little purport. They are addressed only to those who believe in such occult matters.

*J. Hiram.*—A hint as to what happened to the Theosophical movement of the last century is, I think, to be found in the “Word of Warning” which appeared in January *Theosophy* “. . . It is the automatic operation of this law that made it such a very serious thing for the T. S. to be started at all, as it was by no means certain that the forces for good in the world in this time of ‘Kali-Yug’ would be powerful enough to counteract the evil that would necessarily be roused by the foundation of the T. S. There was grave danger that the society might run away from its founders and get beyond their control.”

In other words what threatened the movement in this century is what actually happened to it in the last. For the reform which was undertaken in France was, as I understand it, not only begun under the auspices of the Theosophical movement of the time, but personally directed by the leaders of that movement, until the time that the "grave danger" threatening our society became the sad fate which engulfed last century's. And so not only the society itself went to pieces but its child, which, had the society succeeded, would have been a splendid reform, became instead a terrible revolution, a Frankenstein's monster, which destroyed almost the very traces of that which gave it birth.

H. P. B. somewhere says that the great benefactors and saviours of mankind and the great black magicians are often born in the same family at the same time. Possibly this was the case in the last century, or, as Mr. Neresheimer says, "If a force for good is liberated, it gives the powers of darkness the opportunity to expend an equal amount of energy in the opposite direction," and, the good failing to keep alive and act, the evil would naturally have a free course and sweep everything before it.

Instead of the "Revolution's destroying the society," I should rather say that the failure of the society (the failure, not of its leaders but of its members) was, if not the direct cause of the "Revolution," at least the downfall of that which alone could have coped with it, and either have greatly softened its character or altogether changed its course.

*Joseph H. Fussell.*—I do not think that the French Revolution destroyed the then existing Theosophical Society. It has been several times said that a special effort is made by the Masters to help humanity during the last quarter of every century. It is easy to trace the great forces for good which appear century after century but we cannot fail to notice also that the last quarter of each century is a time of crisis for humanity. What is the connection between the efforts of the Masters and these crises? The crisis which culminated in the French Revolution was inevitable, it was the result of innumerable causes which had long been working in Europe. The crisis impending in the World to-day—in almost every country—is also inevitable, it has been inevitable for many years past.

It is my opinion that *part* of the work of the Theosophical movement last century was to prepare Europe for the impending crisis, to bring about a condition of brotherhood that would enable Europe to pass through the crisis *without* revolution. That France did not escape revolution is simply evidence that the idea of brotherhood was not strong enough to enable it to withstand the disruptive forces of that period. But the failure of the T. S. last century did not cause the French Revolution; indeed I believe that but for the efforts made by the T. S. and

its leaders the revolution would have been even more terrible than it was. What is the relation of the Theosophical Society to-day to the present and impending crisis? It is just the same as in last century. The nations of the world, the whole of humanity as well as each individual, will have to face this crisis. The great work of the T. S. is to spread and make practical the idea of Brotherhood. If this be done it will not necessarily avert the crisis, but it will enable humanity, in the measure of its realization of Brotherhood, to pass through the crisis, to arise from it free, strong, ennobled.

H. P. B. in the *Glossary* says of St. Germain that he was "the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone." There may be causes which will bring revolution, whether at the end of this or next century we may not know, and the T. S. may be successful even in spite of revolution. If it is successful it will mean that Brotherhood will triumph over revolution. The failure of the T. S. in last century was due to no outside causes, but to the failure to realize that for which it was founded. And the success or failure of the T. S. in this century depends on the realization or otherwise of Brotherhood *by the members of the T. S.* and upon our loyalty to our Leaders. But we know it shall not fail, we have vowed it shall succeed.

#### QUESTION 88.

*In the November FORUM, in answer to one of the questions, on page 99, it is said that "we should neither love nor loathe any person, place, thing or condition." Now I can understand and accept the second part, but I should like to know how to overcome the love for certain individuals, friends or acquaintances, in whom their admirable qualities have drawn you to love them. Can one help it? And is it wrong when one has no selfish or personal desire in doing so?*

*Edward B. Rambo.*—From what plane of consciousness do we consider this question? If we are dwelling in the Supreme, if we are realizing we are the Supreme, there is neither love nor loathing, we "are as the angels in heaven;" we are however seldom thus exalted. We will find we are that Supreme manifesting in matter and therefore somewhere in the Qualities. We will also find we are not the Higher Ego but generally this lower personality and inextricably interwoven with other personalities when we consider our loves and hates. Without discussing what "love" or "hatred" may be, I think these conditions of mind, our attitude, towards persons, places, things and conditions are the perfect indication of our Karmic relations with those persons, etc., in past

lives, in the present and in a measure indicate what they shall be in future incarnations. We know they are from Karmic relations in the present life, why not in past lives and future ones? What Karmic ties may not the pure love of husband and wife, father, mother and children, brother and sister, companion, comrade, friend, stand for in the past and how great the combination that can be made! We are not brought together for but a moment in eternity. All Karmic obligations must be met and satisfied, then our loves are most sacred, indicating our highest duties and possibly our greatest indebtedness. Our hates as well may be blessings, if we realize that they bind us just as strongly and are to be transmuted into Compassion and a recognition of the same divinity in their cause.

“Can one help it?” No. “Is it wrong when one has no selfish or personal desire in doing so?” Not so long as we must live and act and strive for the regeneration of humanity, ourselves included.

*Cavé.*—It might perhaps have been better for the writer of the lines referred to in the question, to have given the answer, for I must take a radically different position, and make an emphatic protest against the doctrine enunciated which seems to me harmful in the extreme.

The man who succeeded in neither loving nor loathing “any person, place, thing, or condition,” would have killed in himself the very forces by whose help alone he could hope to succeed on any path save of black magic. The loathing for sin and evil, softened by profound compassion for the sinner, is a feeling essential to progress; and the love which impels to absolute self-forgetfulness, and constant desire for the happiness and elevation of all about us, individually and collectively, is the highest impelling force we have—the essence of which is the Highest, Itself.

Impersonality is not the cold abstraction so many take it for,—and acting on, numb the very faculties most needed for their inner and outer growth and work. No more fatal mistake could be made. They have sadly mis-read their *Light on the Path* and *Voice of the Silence*. Utterly forgetful of self and all personal advancement, careless of results, we must be filled with an intense desire that good should be accomplished. From love of the home circle the advancing occultist broadens into love of the whole world; from a loathing of sin and evil in his own heart, he learns to truly loath it without, and to give his life to relieving others from its thralldom.

All loving, unselfish thought expended, returns as inspiration,—inspiration to higher and better work, to a larger devotion, so that our “strong desire will strike like Vulcan upon other hearts in the world.” Oh! if we could only understand the need there is to-day for this forceful outgoing and outgiving in the world.

*Allen Griffiths.*—It is human nature to love those who love us, or whose “admirable qualities have drawn us to them.” It is also natural to dislike and avoid those who are disagreeable. When analyzed, both the like and dislike are determined to be rooted in a subtle form of selfishness. The former class affords us happiness, the latter unhappiness—hence, our likes and dislikes, which are a pure play of personality, and have nothing to do with the soul itself. Like the sun which shines alike upon the just and the unjust, the soul is Brother to all that lives, and realizes that all souls in all beings are, like itself, rays from the Central Sun, the Supreme. In this light, one will not think less of relatives and friends but think much of them, not alone because they afford happiness, but mostly because they are our other selves. This larger conception will gradually lead us not only not to hate or loathe any one, but will cause the true relation of soul to soul to manifest itself in our intercourse with all men. Thus, does it not become clear that we should not love friends less, but love from the higher motive; and also love all others more, from the same motive? I have somewhere read this: “Cherish kindly feelings toward all, even toward those disliked by you. Kindly Feelings are kindled by the help from within the Heart, which is obtained there when THAT is sought and consulted.” Will not this attitude inspire and cause to develop the same “admirable qualities” in all whom we contact? Ordinary likes and dislikes, emotions and feelings, are of the lower mind and from the head; Kindly Feelings which lead to “forgive your enemies” even “70 times 7,” belong to the higher Triad and proceed from the Heart, which is the seat of the spiritual consciousness. The fact that a given thing is “human nature,” is no reason it should be left so. Human nature is lower manasic and of the earth, earthy. While the home of the Triad is upon the heights toward which it ever aspires. Upon that impersonal plane “likes and dislikes,” and all other lower manasic limitations, vanish before the “Light that has never shone on land or sea.”

*R. H.*—The following quotations, from the *Occult World* (pages 151-153), being part of a letter from Master K. H., and from the *Voice of the Silence* (pages 28 and 52) seem to answer the above question.

“I hope that at least *you* will understand that we (or most of us) are far from being the heartless morally dried-up mummies some would fancy us to be. Mejnour is very well where he is—as an ideal character of a thrilling, in many respects truthful story. Yet, believe me, few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. \* \* \*

“While the facilities of observation secured to some of us by our condition certainly give a greater breadth of view, a more pronounced

and impartial, a more widely spread humaneness—for answering Addison, we might justly maintain that *it is* ‘the business of “magic” to humanize our natures with compassion’—for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race—yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be unsusceptible in various degrees to the higher pleasures, emotions and interests of the common run of humanity. Of course the greater the progress toward deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity as a whole. For it is humanity which is the great orphan, the only disinherited one upon earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. \* \* \*

“Yet I confess that I individually am not yet exempt from some of the terrestrial attachments. I am still attracted toward some men more than towards others, and philanthropy as preached by our great Patron—

‘————— the Savior of the world,  
The teacher of Nirvana and the Law’

has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized.”

“If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

“If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son ; to disavow thy father and call him ‘householder’ ; for man and beast all pity to renounce—tell them their tongue is false.

“Thus teach the Tirthikas, the unbelievers.”

\* \* \* \* \*

“Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

“So shalt thou be in full accord with all that lives ; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.”

## THEOSOPHICAL NEWS AND WORK.

THE BUFFALO LOTUS CIRCLE NO. 1 gave a Brotherhood supper and Christmas festival on Saturday evening, Dec. 26th. A large tree, beautifully decorated, stood at one end of the hall and the remainder was filled with long tables well supplied with good things, which quickly disappeared. The hall was crowded and many were turned away, but everyone present was well pleased and the children were more than happy with the gifts presented to them. During the supper soft music added to the effect and delighted all who were present.

LYNN BRANCH (Mass.) held in November three study meetings. Two public lectures were given: Nov. 9th by N. A. Beap, on "The Seven Principles of Man"; and 23d, by Mrs. M. H. Wade, of Reading, on "Make Way for Liberty."

THE SOMERVILLE T. S. holds regular class meetings on Friday evenings and occasional public lectures. Mrs. M. H. Wade gave an interesting lecture on Nov. 4th on "Make Way for Liberty." The musical features at meetings are being continued, and the members are working earnestly and harmoniously for the common cause.

MR. GEORGE D. AYERS, in pursuance of the propaganda by the *N. E. Committee for Theosophical Work*, has made a month's tour through the important cities of Maine. Starting Nov. 13th, he first visited Portland, where the meetings were large and enthusiastic. Good sized meetings were held at Lewiston, and a branch formed, a number of the members being old students of Theosophy.

In Brunswick the audiences were very small, but considerable work was done toward removing the prejudice that formerly existed against Theosophy. In Bath some good work was done, although a centre has not been established there as yet.

In Rockland a sufficient number of persons interested were gathered together to apply for a branch charter. Some of these had been students of Theosophy a long time, especially Brother Mather, who has been working for many years in Rockland almost alone. From Rockland Mr. Ayers visited Vinal Haven, an island a little way out from Rockland, where a centre for study and work was established under the charge of Brother McNamara of Rockland. In Bangor meetings were held in the rooms of the Young Men's Christian Association, and were large and very enthusiastic. A branch of eight members was formed and there are many others who will probably join soon.

In Belfast the meetings were well attended and great interest was shown. Under the leadership of Harvard W. Elwell, of Northport, a centre will probably soon be formed at Belfast. The Rev. Mr. Wells, the Universalist clergyman, in the vestry of whose church the lectures were given, is taking a great interest in Theosophy.

At Waterville Mr. Ayers was very signally aided by the efforts of the Rev. T. Jefferson Valentine, the Unitarian clergyman, who gave notice of the lectures in his church and urged his parishioners to attend them. Great interest was shown in Theosophy, and although a branch has not yet been formed, it is expected that the requisite number of signatures will soon be obtained. One of those who signed the application for a charter for the branch was Mr. Valentine, on whose urgent invitation Mr. Ayers remained in Waterville over Sunday and delivered the regular Sunday address from the pulpit of the Unitarian Church.

In Augusta the meetings were very largely attended and a centre has already been formed there. The State Librarian, Col. Carver, showed great interest in Theosophy and is one of those making up the centre. At all of these lectures, except in Brunswick, the lecturer was kept long after each talk answering the questions of eager inquirers.

The success of this tour was very largely due to the energetic and able efforts made by Miss Joyce Lee, secretary of the Portland T. S., who acted as advance agent for the lecturer and prepared notices for the newspapers, visited various persons before the lectures and enabled the lecture trip to be made in a much quicker time than would otherwise have been possible. Theosophy is certainly looking up in the State of Maine.

VARUNA T. S. (Bridgeport, Conn.) Our branch activities are steadily growing. Miss Emma Hall has formed an evening class for the study of Theosophy.

Mrs. Wilkins has met with good success with local papers. Three of the leading "Dailies" are taking articles given in series, which come out on stated days. Thirty-three have been printed this Fall and Winter and the demand continues.



In December, Mr. J. H. Fussell gave us a lecture on "Cycles." The week following our attendance was doubled. Vocal and instrumental music adds attractiveness to our weekly gatherings.

NEWARK T. S. (N. J.) commenced the year just past with six members, and though it has twice suffered by the resignation of members who were among the hardest workers, it seems now in better shape than ever before. The branch owes its existence to Mr. Patterson, who practically founded it and presided over its meetings until he left on the Crusade. Since then Mr. Gattell has taken his place and become a hard and faithful worker in our midst. The "Home Crusade Meeting" held here in December stirred things up considerably and the course of four lectures, now being given, is carrying the work further. Newark is a hard place to work in Theosophically, but the branch is progressing and slowly but surely putting its mark upon the town.

ARYAN T. S. A "watch night" meeting was held Dec. 31st. Coffee was served from 9 to 10.30 in the Headquarters room, and every one as he came in signed his name in the Visitor's Register after the following: "Those signing below are met together to watch the old year out and to greet the new year. They send out their greetings and good wishes to all Comrades throughout the world and to all Humanity." There were 93 signatures.

The meeting in Aryan Hall opened with music by a string quartet. Then "The Future of the Theosophical Society," from the *Key to Theosophy*, was read, and selections from the *Bhagavad-Gita* and *Letters That Have Helped Me*. After a short address by Mr. Fussell and a cello solo by Mr. Schenck, the last half hour of the old year and the first five minutes of the new were spent in meditation, the impressiveness of which could not be described. The meeting closed with the *Gayatri* and music.

THE CINCINNATI THEOSOPHICAL SOCIETY held its regular public meetings on Tuesday evenings as usual. Dec. 1, Mrs. Elizabeth Burdick read an essay on "The Prison of the Soul"; Dec. 8, "Hierarchies," by Mr. Samuel Pearce; Dec. 15, "Jacob Boehme, his Life and Philosophy," a translation from the German by the Misses Kronenberg; Dec. 29, "Karma," by Miss Sophia Benkenstein, and "Cycles," by Mrs. C. M. Andrews. Good audiences were the rule. The Secret Doctrine class meets every Sunday at 3 P. M. for study.

On Dec. 6, in College Hall, H. Dharmapala lectured under the auspices of the Cincinnati T. S. on "The Reconciliation of Buddhism and Christianity"; on Dec. 7, Dharmapala lectured on "The Religion of the Future." The proceeds of these lectures, at both of which were large audiences, were sent to the Crusade Fund.

On Christmas Day the Branch served dinner in the T. S. rooms to one hundred and seventy-five men, women and children. No discrimination of any kind was made. As long as any food remained to be used just so long did members work on the streets inviting any and all to come and eat. The members first invited worthy people, then the lodging houses and the tenement houses were reached and finally the hungry people on the streets were found. This is not the general rule as to running a Brotherhood Supper, but was adopted for that day specially.

NASHVILLE T. S. has branch meetings every Sunday evening, and a study-class Wednesday evening. The Branch numbers fifteen members and has prospects of an increase soon. The meetings are interesting and well attended and the outlook for the promulgation of Theosophy in this locality is quite encouraging.

THE NEW ORLEANS THEOSOPHICAL SOCIETY moved into their new rooms at 316 Baronne Street on October 1st last and with 35 members on the roll have taken up their work with more than former interest. Meetings are held every Tuesday evening at 8 o'clock for study by members and visitors, and on Sunday evenings at 8 o'clock a public lecture is given by one of the members. The Lotus Circle under Miss Helen Dunbar meets every Sunday morning at 10 o'clock.

A local Home Crusade has been organized with five sets of speakers, who will visit other organizations and deliver addresses in English, French and German. A circular letter is being prepared which will be distributed by the committee, in which is stated the object of the Crusade soon to visit our city, and the efforts of the local branch to pave the way for their advent by sharing with our fellow students the facts the Theosophists have been able to acquire.

The advance force of the Crusade is apparent among us and is evidenced by the awakened interest visitors at our meetings, and the public press, show in the movement.

Officers of the Branch are: President, Dr. C. J. Lopez; Vice President, Dr. H. A. Para; Treasurer, Karl Redwitz; Secretary, Southran R. Duval.

JAMES M. PRYSE.—Left Tampa, Fla., on December 12th by steamer to Mobile, and though Mobile was not on itinerary, had several hours to spare there waiting for the train to New Orleans, and so had the pleasure of meeting Bro. Carl Shulz, of Hot Springs Branch who is now staying in Mobile and who is an exceptionally energetic and earnest worker. Arrived at New Orleans the evening of the 14th in time to speak at the branch meeting on the regular subject on their syllabus, "The World's Teachers." LECTURED before the branch on the 15th on "Psychism and Occultism"; met the E. S. T. group at their meeting on the 16th, and gave a public lecture at Odd Fellows' Hall on "Ancient Religions and Modern Theosophy" on the 17th; the audience, though not large, was intelligent and appreciative, and the *Picayune* gave an extended report of the lecture. The branch at New Orleans is in good working order, its members comprising some regular veterans in T. S. work, and they are intellectual and well posted. Arrived at Nashville, Tenn., on the 19th, lecturing the same evening on "the Real Object of the T. S." On the 20th (Sunday) met the E. S. T. group in the forenoon, and had an informal social meeting with members in their hall in the afternoon, discussing general Theosophical topics; lectured in the evening on "The Destiny of America." Arrived at Memphis on morning of 22d. Spoke at a parlor meeting at Mrs. Selden's that afternoon, held E. S. T. meeting in the evening, and lectured at branch hall, the 23d, on "The Esotericism of Christianity."

GRAND RAPIDS (Mich). Brother Harding has awakened a lively interest in this city. He came to us Nov. 19, and his stay has been one round of lectures, and E. S. T. and branch meetings. A Brotherhood Supper was held, at which nearly a hundred hungry ones were fed. A study class has been formed, and arrangements are about complete for a Lotus Circle. After Brother Harding left we found that we were twenty, instead of five. Owing to pressure of business Mr. George B. Farley has resigned the office of President and Mr. E. G. Raymond has been elected to fill the vacancy.

#### LOTUS CIRCLE NEWS.

ARYAN LOTUS CIRCLE gave on Dec. 27th, a Christmas tree to the two East-side Circles of 14th and Houston streets. A hall on the East-side was hired and a large tree beautifully decorated. A most interesting program was arranged and successfully carried out, including a Santa Claus, children of one Circle dressed up to represent various nations inquiring what Christmas was all about and "Theosophy" appearing in their midst to explain it, children of another circle representing the alphabet, and saying in turn, a verse for each letter, and many other pretty features. About 250 children were present for all of whom there were candy bags, oranges, etc. The occasion was much enjoyed by all.

THE WHITE LOTUS CIRCLE, 282 Houston St., N. Y., met Jan. 3d, and organized for the year with the following officers: Mr. Fred Flint, Supt.; Miss Kalish, Assist. Supt.; Mr. Peter Flint, Sec. and Treas. A New Year's greeting was sent to the Aryan L. C. and a vote of thanks for their Christmas entertainment. The White Lotus Circle is entering a new era and promises to become a strong centre for good work.

NEW LOTUS CIRCLES have been started at New Britain, Conn., and at St. Louis, Mo.

#### CENTRAL STATES COMMITTEE REPORT.

DURING Nov. and Dec. the Youngstown Branch has had Mr. Harding and Mr. Albert E. S. Smythe with them to lecture and work. In addition to the lectures, a Brotherhood Supper, the formation of a Lotus Circle, and a Christmas Dinner to poor children were among the most notable activities during these two months. A large number have been added to the branch membership, and they write enthusiastically of the new workers they expect to develop to aid in carrying on the work for the cause of humanity.

THE ST. LOUIS BRANCH has gone into new quarters for their Sunday meetings and a new Lotus Circle recently formed. They say that before the Crusaders return they hope to have increased their numbers greatly. Their Brotherhood Supper was a complete success.

THE MONTHLY REPORTS from Nebraska, Lincoln and Hartington, show both branches to be in active preparation for new work when Mr. Harding reaches them.

DETROIT T. S. has taken in nineteen new members since the middle of November. They think that they have also taken a new lease of life under favorable conditions for helping Theosophy to get before the public.

## PACIFIC COAST ITEMS.

DR. GRIFFITHS reached Whatcom and Fair Haven, Washington, Nov. 9th, after a most successful tour of Vancouver Island and part of British Columbia. In Fair Haven, a lecture was given in T. S. Headquarters, Nov. 14th, and several branch and informal meetings were held. A local headquarters is maintained and regular meetings are held in that city.

Three lectures and two Quiz meetings were given in Whatcom. The weather was the coldest of the season, yet all meetings were largely attended. Here, also, branch and other meetings were held. Lectures were fully reported in the local press and many leaflets were distributed. The Fair Haven and Whatcom Branches had done good pioneer work, hence the public attendance and interest manifested at the lectures.

Nov. 19th to Dec. 7th was spent in Seattle, during which time five lectures and a Quiz were given. A heavy fall of wet snow, which greatly interfered with street car travel; did not prevent a large audience from attending Dr. Griffiths' first lecture of the course given there. Audiences increased with every lecture, and notwithstanding many extra seats were provided all were occupied as well as available standing room. A Quiz meeting closed the course of lectures. Ten columns of press reports were given by the city papers of these lectures, beside interviews and notices. Special provision had been made by the branch in the way of carpeting, furnishing, and otherwise improving headquarters, so that the large audiences were made very comfortable. On Thanksgiving night a reception was given the lecturer by the branch, which, beside being an enjoyable affair, was utilized by making short speeches and discussions as to T. S. work, public and private. Seattle Branch, beside its branch and Sunday meetings, has a training class and a class for beginners. On Tuesday night, Dec. 1st, a Crusade meeting was held in South Seattle presided over by Bro. F. I. Blodgett, when Dr. Griffiths gave a general lecture on Theosophy. The meeting was well attended, leaflets distributed, and quite a number later attended the course of lectures given in headquarters.

On his return trip Dr. Griffiths was delayed and spent twenty-four hours in Portland. A public lecture had been advertised, but owing to demoralization of railroads on account of storms, he failed to arrive on time. But other work was done, and while there and elsewhere urgent requests were made for his speedy return to the north coast, which it is hoped may be arranged.

EUREKA T. S. at its last monthly meeting chose the following officers to serve for the ensuing year: Mrs. Isabelle F. Mills, President; Mrs. H. A. Burnett, Vice-President; J. S. Cook, Secretary and Treasurer. We continued to make monthly visits to the Folsom State Prison. Some good work has been done there under very great opposition, but we feel confident that better times are coming, and that at the Prison, and here in Sacramento we shall very soon make better headway than we have for some time past. We visit the Prison every second Sunday in the month, riding in a vehicle of some kind drawn by horses a distance of 48 miles for the trip, quite a ride for an old man of 72 years, but I am glad I can do something for the cause of Truth. We hold Branch meetings every Monday evening free to all, at 922 9th Street, the same being the Theosophical Headquarters until we can do better, which I hope will be soon, we also have Sunday evening free meetings at the same place.

TRIANGLE T. S. (Alameda, Cal.) is actively engaged in earnest work. New names have been added to their membership roll, and a Lotus Circle is about to be organized.

SAN FRANCISCO T. S. gained several new members during December. Branch study for the month covered "The Planetary Chain," "Purpose of Life," "Septenary Man," and "Theosophy and the Past." On December 8 a Home Crusade meeting was held, addressed by seven speakers. Mrs. M. M. Thirds spoke on "The Warrior Within"; Evan Williams, "The Character of the Crusade"; Miss Anne Bryce, "The Crusaders' Special Message to Discouraged Humanity"; Dr. W. W. Gamble, "What the Crusade is Doing"; E. P. Jones, "Aids to Brotherhood"; Amos J. Johnson, "What the Crusade Has Accomplished"; Dr. J. A. Anderson, "The Necessity for the Crusade." Harry B. Monges has designed a banner for the branch, to be made of silk tapestry and containing numerous emblematic figures. Sunday lectures: Dec. 6, "Early Days of Christianity," Dr. J. A. Anderson; 13th, "Gods, Heroes and Men," Amos J. Johnson; 20th, "A New Hope," Mercie M. Thirds; 27th, "A Theosophical Idea of Duty," E. P. Jones.

Arrangements are progressing for the local Crusade which is to start in January on a tour of the towns bordering on San Francisco Bay.

## NEWS FROM HOLLAND.

Here work goes on beautifully, days and weeks are all too short, and work and new schemes of work are developing in several directions. Brother Van der Zeyde has now besides his own lodge in Zaandam, his E. S. T. group there of six members and two probationers. He is to give us once a month a lecture on speaking, elocution, etc., for all those who want help in that line. Brother Hessing will also give once a month a lecture on art, architecture, painting, etc., from a Theosophical standpoint, seeking for the hints given by *old arts and civilizations*. \* \* \*

Every Monday evening we have a meeting for visitors, where after a short address on the broad ideas of Theosophy all the old members take the leading of little groups and answer questions. It is informal and friendly and we have lots of visitors, and those who come several times nearly always end by joining us.

Wednesdays are devoted to members only for *binding work* and for the special study of Theosophy; they learn on Wednesdays what they *give out* on Mondays.

We have visitors the whole week, of course, but Saturday afternoon brings us nearly always Jews; some are very interesting people and have joined us. \* \* \*

## LETTER FROM SWEDEN.

(Dated Stockholm, Nov. 22, 1896.)

Please find enclosed a draft for 48 dollars, being the first month's contribution from the small Crusade-boxes of the T. S. in Europe (Sweden).

The history of this society is the following: On August 23, forty-two Swedish members sent to Col. Olcott their resignation of membership of the Scandinavian Section T. S. in order to form a branch of the T. S. in Europe.

This branch was formed in Berlin under the auspices of the Crusaders on August 27th. The charter, issued the same day by Mr. Hargrove, contained the name of twelve Swedish members, eleven of whom had met the Crusade at Dublin or Berlin, and Mrs. Katherine A. Tingley had also her name put in the charter as the thirteenth.

On Sept. 13th, the first meeting of the T. S. in Europe (Sweden) was held in Stockholm, at which it was stated that 121 members in all had joined this Society.

This day the society has Lodges in Stockholm, Helsingborg, Göteborg, Kalmar, Wenersborg, Upsala, Örebro and Hernösand and the total of its members amounts to 168.

Fraternally yours,

G. ZANDER.

## NOTICE.

So many Branch secretaries have failed to send in the information asked for in the last FORUM that it will be impossible to issue a supplement this month, as promised, giving a list of the branches and their meetings and the names and addresses of their secretaries. Will the secretaries who have not already done so kindly send in this information to the editor before January 20th.

## THE CRUSADE.

## PURPLE PENCE REPORT.

The advent of Christmas tempting us to the expenditure of our savings for presents and merry making and the approach of the year's end bringing its accustomed influx of bills and dues of various sorts, had the natural effect of somewhat contracting the Purple Pence receipts in December, but an unusual number of letters were sent explaining the situation and assuring a fuller response next month.

Had we not become familiar of late with strange happenings and the accomplishment of apparently impossible results, it might be astonishing that the P. P. collection should have become in so short a time one of the most important of the Theosophical activities. But such is true and these monthly collections must now be relied on to furnish the financial means of completing the Crusade, which at present writing is just halfway on its journey around the world, and which but for the Purple Pence would stand in danger of being stranded and its members left in a far off land to struggle home as best they could, for the resources of those who carried the burden of expense thus far have been about exhausted.

Often has been shown how easy it is to carry out a great undertaking when a large number of people lend a hand, and let me again remind you that the greatness of *this* undertaking is not and cannot be over-appreciated. The Crusade of 1896 is to make possible the School of the Greater Mysteries in 1897. It is by means of this Crusade that the SOUL WISDOM of the whole world shall be focussed in America. America! the place from which it first went forth and to which after the completion of its *cyclic* journey it shall return, to begin another round heightened and increased, born again with enlarged glory, inspired by renewed contact with its native soil.

My friends, we are approaching the climax of our labors; we are entering upon the "home stretch," that last quarter which tries the endurance and is the real test of man or beast. Let us not weaken now, but, with determination more defined, with courage undisturbed, tranquil in heart and steady of hand, let each stand by all to the end of the race. *Send something to this centre once a month.* If you are really so poor that not even a penny a day can be spared, at least keep the little box in sight and each morning put your offering of thought upon it and the thing it stands for and if nothing more, write a letter saying that you would help if you could.

A. H. SPENCER.

#### THE CRUSADE IN INDIA.

The following letter is from Mrs. Cleather, dated Bombay, Oct. 31. :

"Here we are at last in the mystic East, though as yet only on the fringes of this great Indian empire. We had a beautiful passage from Aden, the heat being tempered by occasional breezes, but as a rule the sea was like glass.

"You will see by the newspaper extracts which I have sent that we have been hard at work since our arrival. Our first meeting, though well attended, was not nearly so large as it would have been had there been time to properly advertise it,—for we only learned on what day we could hire the Town-Hall on the afternoon of the day before. Everything went off very well, however, and quite a number of natives remained behind to talk with the Crusaders.

"On Tuesday last we spent one of the most interesting afternoons which I have 'ever put in.' We chartered Cook and Sons' little steam launch, and went off to see the famous caves of Elephanta. The island was quite an hour's run across the bay, the day was a perfectly beautiful one and when we got to Elephanta we were all tuned up to the right pitch. It is an ideal spot, and strongly recalled to our minds Eleusis. Nevertheless it was utterly different in character, yet something in the situation, a broad plateau overlooking the bay, something in the feel of the place, took us back to that mystic and wonderful Eleusis; and we were not far wrong, for there used to be just such mysteries enacted at Elephanta as at Eleusis, before it assumed its present character; and before the place had been hewn out into the marvellous sculptures which are now there it had been in the possession of certain mystics, and was altogether rougher than at present,—that is, not so elaborately carved but still just the same in form, hewn out of the solid rock and very grand and impressive in character.

"The time came when these original occupiers had to leave that place, but they left certain traces which those who should one day come after would be able to recognize. These traces were found. One of them was an extraordinary stone which caught our eye the moment we arrived, a piece of rock about a foot square with signs written all over it—characters so ancient that, as the custodian of the caves told us, none of the Orientalists had been able to decipher them; some said one thing and some another, but no one could discover the language. Our Leader said that that stone had been purposely placed there by the original custodians of the caves, as a guide to those who might make pilgrimages from Egypt and elsewhere, as they did, to that place. The stone was found a little below the caves and in those ancient days entrance to them was concealed by brushwood and undergrowth, and the stone was placed there as a guide to those who were seeking the caves, and was inscribed in a secret cypher readable only by the initiated. Hence the puzzle of the orientalist.

"In the copy of Mrs. Tingley's speech which I enclose [printed in January *Theosophy*] you will see that she asserts that Egyptian civilization was older than Indian, and coëxisted with the ancient American civilization. This may seem to be contradicted by certain statements in the Secret Doctrine, but Mrs. Tingley said that H. P. B. had her own reasons for not giving out what she now states; she had to keep back much at the time she wrote. If however we will watch and carefully compare things we shall see that there is no real contradiction. She says that real knowledge has died out in India, and that what is left of the ancient forms and customs are but pointers which show that there once existed a real knowledge and civilization brought to the land *from the West*. What has to

be done for the Indians is to help them to understand their ancient scriptures and to get on to the right lines of thought, feeling and conduct, lines which they have lost. This will not be done by flattering their national pride and bolstering up their self-conceit.

"It is almost pathetic to see how some of the older members come to Mrs. Tingley. One in particular who knew H. P. B. and Judge and who came and offered to do any thing that lay in his power for her.

"She was very much affected on hearing the news of Lady Malcolm's death when we got our mail last night; though she was not unprepared, for on the very day on which Lady Malcolm died she told us that she felt very sad and anxious about her (four of us distinctly recall what she said), and that she had seen her with anxious and strained expression on her face as if she wanted to tell her something. Mrs. Tingley's comment on it was 'She is either dead or else has projected herself very strongly.' We made a note of it at the time as we all felt that something must be wrong, and one or two of us sat down on that very day and wrote to Lady Malcolm. This little incident is only one out of many wonderful things that I could tell you had I the time. Her intimate knowledge of all who are in any way connected with the movement always strikes us as wonderful. I mean knowledge of their present states of consciousness. She was talking to me on board ship one evening of Lady Malcolm, curiously enough, and of her enormous devotion to the Cause; and she said that she showed so much of the true spirit in that she looked not so much to outward appearances, or for words or signs or notice to be taken of her, but understood on the inside and knew that all the real work was done in silence and darkness. She had learned not to judge by appearances, by the 'outer man' or woman.

"And then Mrs. Tingley went on to say that this was expected of all the older workers. Failure on these points could be overlooked and excused in the younger workers and those who had but lately joined the movement, but that what astonished and pained her more than anything was the failure of some few of the older members—more particularly those who had known H. P. B. and been in any way under her—to respond to this inner call of the soul; and that they should persist in taking up an attitude which would be reprehensible even in a beginner. She spoke most emphatically and even solemnly, and I feel somehow that I should be lacking in my duty if I did not pass this on."

In addition to the public meeting spoken of in Mrs. Cleather's letter two others were held in Bombay, and a T. S. in India was formed "on the lines originally laid down by Madame Blavatsky; at which there was naturally great rejoicing among the Crusaders."

On the morning of Tuesday, Nov. 3d, the Crusaders drove out to see the famous "Towers of Silence," escorted by a Parsee priest, and on the afternoon of the same day departed for Jeypore, where they arrived at 5 A. M. on Thursday.

#### AT JEYPORE.

E. T. H. says of this place in the "Screen of Time" in *Theosophy*: "Jeypore is an independent state in Rajputana. The city of Jeypore is very ancient. It is situated in a hilly district. On a hill on the outskirts of the town there is a large fort, garrisoned by Munas, aboriginal hill-men. No one is allowed to enter it on any pretext. Provisions are taken in once in two years only. The main streets of the city are crowded with Rajputs, and with Mohammedans, Jains and the four castes of Hindus. The Rajputs are a magnificent race, even in appearance; tall, powerful, dignified. The Maharajah is one of them, and is said to be most good to his people, generous, the supporter of several hospitals, schools, museums and similar institutions. He has already given the Crusaders the use of his elephants in case they wish to visit the neighboring city of Amber. It would seem that some good work may be done, and possibly some useful experiences gained, in this old city of the Rajputs." Mrs. Cleather, in a letter to the *Theosophical News*, also gives a little account of the work done in Jeypore. After speaking of it as a "very extraordinary and mystic place," she writes: "Here we could not give any lectures or hold meetings, as there are not twenty English-speaking natives in the place, but Mrs. Tingley had a special work to do here—inside work—and indeed we all had most wonderful evidence, of an occult nature, of the real meaning and source of our great Leader's work."

#### CRUSADE WORK IN DELHI.

Leaving Jeypore (or Jayapura, which means the city of victory) "very reluctantly" the Crusaders next visited Delhi, where splendid work was accomplished. Arriving on the 8th, a meeting was held in the Town Hall on the next day, Monday, and another on the following Thursday.

Mrs. Wright says, in a letter to the *Theosophical News*: "No sooner had we struck Delhi, and held a short preliminary public meeting to explain our position and objects, than the greatest interest sprang up among all classes. As usual, the strong sympathetic feeling expressed by our Leader, Mrs. Tingley, went straight to the hearts of the natives, and a new conception of Theosophy seemed to arise. For the next two days they simply flocked to our hotel,—Brahmins, Hindus, Mohammedans, Jains and Parsis; so that it was difficult for us to get away, even for meals. Then came the large public meeting in the Town Hall. It was crowded with natives, and the greatest enthusiasm prevailed. The speeches, which were all interpreted into the native dialect, were greeted with the most cordial appreciation.

"Mrs. Tingley had not intended to speak. When the meeting had been adjourned, not a soul moved; the audience sat as if spell-bound, and several called for remarks from Mrs. Tingley. So she spoke briefly, thanking them for their courteous reception of herself and her party, expressing her deep interest in the welfare of the Indian people, and her hope and belief that Theosophy would be able to be of some practical help to raise the people out of their unhappiness. She was enthusiastically applauded, and again the audience refused to budge.

"We were much pleased as also puzzled at this persistence; but it was explained when one of the most influential and richest natives of Delhi stepped forward and made a little speech. He thanked Mrs. Tingley with much emotion for her kindly feeling and her desire to help his people, and expressed on behalf of the people of Delhi their gratitude for the trouble in coming so far. Then he placed about her neck a garland of flowers, and a golden colored chain with a pendant symbolical of the sun, fringed with silver rays and marked with seven points.

"It was a very pretty ceremony and touched us all, and impressed us with the sense of what splendid material must exist among these people where they are so grateful for a little real sympathy of the heart. It is sad to think how much might have been accomplished in India all these years. And it is also good to remember how much can be done now to retrieve the failures of the past."

On Friday the 13th—the Crusade's lucky day—a society was formed in Delhi with a Hindu as President and a Mohammedan as Vice-President—an unusual combination in India, where the feud between the two religions is often the cause of riots. A great work will indeed be accomplished if the Hindus and the Mohammedans all over India can be brought together to work for a common cause—universal brotherhood—as they have been brought together in the Delhi Branch.

#### A TRIP TO LUDHIANA.

While working in Delhi for the School R. L. M. A., Mr. Pierce met Mr. Guyba Kirshan, of Ludhiana, in the Punjab. The latter became so interested in the work of the Crusade that he begged Mrs. Tingley to go to Ludhiana, offering to entertain her and provide a hall. Lack of time made it impossible for all to go, but Mr. Wright and Mr. Patterson were sent, and the following account, taken from a letter, gives some of their experiences. It is dated Nov. 14th, 1896.

"We arrived here O. K. and are safely ensconced in the Dak Bungalow. Nothing to complain of in particular, except dust. The cobra that sleep in the chimney just beside the bed, the man here assures us does not come down at this season of the year unless a fire is lighted—but we have to be careful about cigars; and the tiger that shoved its head in at the door last night is *not* a man-eater (so the man said) but we should put Patterson's trunks against the door in future so as not to be needlessly disturbed. So you see we're quite comfortable, and if it were not for the five or six wasps' nests in the rafters, would be having a 'real good time.'

"We reached here about 11 o'clock and then immediately drove off—in a gorgeous pink and yellow painted crate on wheels, that broke down five times on the way—to make discoveries about halls, etc. The cabman took us to visit missionaries and missions of all kinds before we finally got on to the current of the Town Hall. \* \* \* We finally reached the manager of the Hall—Mr. H. A. Rose—who said he would be quite willing to let us have the Hall if the Vice-President would permit. The V. P. turned out to be Rai B. K. Laheri and later came the permission sent to our bungalow followed shortly after by Laheri himself. We had a long talk with him and he offered his *compound* for a lecture from us, to which of course we agreed—on Monday evening, 6 o'clock. He is going to bring out all the people."

A telegram later announced that a branch of forty-three members had been organized with Mr. Kirshan as President.

## A BRANCH AT LUCKNOW.

The Crusaders reached Lucknow on the 16th, and met with increased success. E. T. Hargrove in a letter dated at Lucknow, Nov. 18th, says :

“A Society formed in Lucknow this afternoon at the conclusion of the most enthusiastic public meeting yet held—57 members and so great a crush to sign applications that many are coming in the morning to add their names. Another public meeting to-morrow and more members then.”

## GENERAL RESULTS.

The condition of things in India seemed anything but hopeful upon the arrival of the Crusaders. The “Indian Section” T. S. founded by H. P. B., was found to have degenerated into a mere Hindu sect with practically but two active branches, and even they were simply meeting for discussion and to hear papers, and were doing no active propaganda. In fact, it was found that the society in India had proved an entire failure ever since H. P. B. gave over the direct supervision of it into other hands, and also that, with the exception of H. P. B., every prominent worker who has so far taken a hand in the Indian Society, has fallen under local influences, and become identified with some sect. This has had the effect of strengthening the hand of orthodoxy and, increasing, if anything, the existing caste and sect enmity which is the root of all India’s degradation and suffering. Towards giving the people of India what they most need, “inspiration to work practically for humanity as a whole,” and toward bringing together the warring sects, almost nothing has been done. Moreover the leaders of the existing society did everything in their power to hinder the work of the Crusade, and even attacked it, and its leader, in the newspapers before its arrival. This did not in the end interfere with the Crusade’s work, in fact it rather helped it, but all this goes to show how sadly the previous T. S. work done in India has gone to pieces, and how great was the need for the present Crusade.

How India has responded to the present call to brotherhood, and how great a harmonizing influence the Crusade has exercised, in bringing together different creeds and sects and uniting them under a common cause, may be seen from the accounts given above. Everywhere the Crusaders met with the warmest reception and from all sides poured in invitations and offers of halls and entertainment from nearly every town of importance in India. But the work there this time is only preliminary and only a part of the great work now being done in establishing centres, and lines of force, around the globe, and so the Crusade could not stop to take advantage of the great opportunities which were presented. Mrs. Tingley gave assurances, however, that she would if possible return next year with a large number of students and at least carry further the great work begun this year, and she wishes the T. S. in America and in all other countries to join in helping India to lift its head once more and to revive its ancient spirituality which for so long has lain dormant.

## A SPEEDY RETURN.

Dec. 30th. Cable received from Melbourne, Australia, states that the Crusaders will reach San Francisco on February 11th, having decided to omit China and Japan from their tour.

## STONE FOR S. R. L. M. A.

The stone selected at Killarney has come to America. It is triangular shape, 2' 6" at base and measures 1' 3" to apex, rough dressed all over but one side which is smooth and inscribed with the initials: K. A. T. E. A. N. J. H. F. A. W. F. M. P. This stone when first found was pronounced by the stone cutters in Ireland to be of such hard material that it could not possibly be dressed; persevering brethren in Dublin however have overcome this difficulty and the stone is to hand at last, destined to form one of the triangles, four of which will constitute the corner stone of the S. R. L. M. A., a stone from Holland, from Sweden—the latter most beautifully dressed and inscribed,—also one from Paris, and one from Greece, have all come to hand.

The land for the school will be bought during this month and a temporary building erected, also the foundation prepared so as to be ready by the time of the return of the Crusaders, for the dedication ceremonies, and the laying of the corner stone.



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# THE THEOSOPHICAL FORUM

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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.

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## QUESTION 88—(Continued).

*In the November FORUM, in answer to one of the questions, on page 99, it is said that "we should neither love nor loathe any person, place, thing or condition." Now I can understand and accept the second part, but I should like to know how to overcome the love for certain individuals, friends or acquaintances, in whom their admirable qualities have drawn you to love them. Can one help it? And is it wrong when one has no selfish or personal desire in doing so?*

*W. T. Hanson.*—"Read mystical books in a mystical way—or leave them alone" is pretty sound advice and the principle involved should be applied to all attempts at explaining propositions of a mystical nature.

Of course it is not wrong but very good and very proper to love one's friends and acquaintances unselfishly and without personal desire; and of course it is impossible to help loving them when their admirable qualities have drawn one to do so. The contrary opinion is either evidence of actual insanity or a strong tendency in that direction, or else, it indicates a point of view radically different from that ordinarily taken.

Ordinary loves in ordinary life are quite right and useful and, so long as they appeal to one as high and satisfactory ideals, the effort to suppress and overcome them would be not only unwise but futile. In their growth, fruition and realization lies the way to that which is beyond—if there be anything beyond. Is there? At least, many hints of the sledge hammer variety seem to signify as much, and these, if followed up even a little, appear to be verified by logic that is logic, to say nothing of per-

sonal testimony. Perhaps our friend in the November FORUM, from whom is quoted the statement out of which has arisen the present question, is speaking from the standpoint of one who is endeavoring to reach out into that something beyond. If so, his point of view must be considered, otherwise misunderstanding and confusion are certain to result.

He evidently is not considering the merely right and wrong. It does not seem with him to be a matter of morality at all, but of simple fact. The love for certain individuals and not others, in the very nature of the thing itself, contains an element of selfishness and personal desire. He whose conscious life is bound in such love, however irresistibly he be moved to it by qualities, admirable or otherwise, lives in the finite and not in the infinite. This view can not be measured by the moral code, but it most assuredly accords no license to indulge in vice.

How to overcome finite love? If it be all-satisfying—and each in himself and for himself alone, can say whether it is so or not—live it out, and as its course is run the lesson will be learned. This is a question of *life* and not merely of reading or study, except in so far as reading or study are a method and means in life, and go to help make it up.

*A.*—We love in others what we love in ourselves. We loathe in others what we loathe in ourselves. You know this, don't you?

Love people as much as you can I say, and do not trouble so much as to whether you do or don't. Be more natural about it and it will come easier to see the best way.

We need in the T. S. to have more natural warmth toward others than we have, more of the warmth which takes in gradually more and more people. We are not dealing with Adepts yet but with humanity below them, and are simply the instruments to be used by those Adepts in work with this present humanity. It's time we got a little more in line with humanity as it *is*, not as it is going to be, for the future humanity will attend to itself if we attend to the present as we find it; in doing this we will carve the way for the future.

If we are not to love then we might as well stop working. Particular persons and humanity at large need a bit more love it seems to me than they are getting. Love the good in yourself, and let others love you also if they want to, for you are a part of humanity and need to learn the good in yourself and also need a touch of love from others I expect.

Let your love for special persons so elevate your idea of love that you can as time goes on add more of the world to your circle of those you love, and in time you will neither loathe nor love overmuch any special persons or conditions, for you will have become those persons and conditions and will have become one with nature and one with the whole of humanity.

*Eleanor B. H. Coryell.*—In an understanding of love itself and its relation to the individual, lies an answer to this question which has been puzzling the human race since it became consciously differentiated. What is the basis of love itself but the seeking for affinity and harmony and unity? This is a high, spiritual, potent force undefiled which is the substratum even of the Soul's ceaseless effort towards reunion with the Absolute. Clearly, to eliminate this basis is to shatter the Soul.

The problem then does not touch this highest instinct of love striving towards unity; nor can it touch the instinct in its next lower manifestation, the love of all things—high or low, within or without—which are beautiful, ennobling and soul-lifting. There is a third love which is self-sacrifice; it leads along the highest path, and again does not fall within the problem.

Then we come to love which is often intermixed with all the higher three like an alloy. This love separates for itself certain beings or things and draws them inward to itself to make them its own property against all the world. Here the problem clearly takes hold. Not thus can the soul rightfully love anything in the universe. Here begins the growth of self which chokes the three higher fires of love and turns downward into the path of destruction. Below this are two other forms of love; one psychic and utterly debasing, the other instinctual. These two should not be called love; they need each a name to mark the total absence in them of the divine love.

By this bald analysis, we find love drawing us toward the highest development possible to a human being;—we find another force or tendency bearing the same name, which debases a human being beneath the rank of animal and may finally so drag him inward that his divine right to exist ceases.

The problem has thus partly answered itself. The question of how to deal with downward, separating, selfish tendencies is not an easy one. The greatest difficulty that we nearly all find is, that this contaminating alloy is interblended with the purest gold of the heart. To separate them gives intense pain and, if too brutally attempted, may destroy the gold itself. Better than this is the slowly refining process of larger love, broader sympathies, a more tender and intimate understanding of all fellow-men. Enlarge your circle; love more, not less; *but love not for yourself.*

QUESTION 89.

*“Forgive, O Lord, as the friend forgives the friend, \* \* \* as the lover the beloved.”—Bhagavad Gita, chap. xi. How does this harmonize with the law of Karma?*

*J. Hiram.*—Many people confound the law of Karma with their own

preconceived ideas which are often little above fatalism. Karma is not to be dismissed as something we may grasp in a moment and then leave to go on to more difficult subjects. There may be more difficult subjects but they are for those who *understand* Karma and not for us who do not; for the moment we have mastered "Karma" we shall have risen above it and so be able to work—as do the Masters and as is directed in the *Bhagavad Gita*—as free agents above the law.

Let us not then fancy that when we have called Karma, cause and effect, or the law which restores equilibrium, we have thereby arrived at a complete understanding of it. And, if some question or fact arises that seems contradictory to *our idea* of Karma, let us not be too sure that it is not *our idea* which is at fault, and not the fact or Karma.

For my part I see nothing contrary to Karma in a man's wronging his friend or anyone (consciously or not) and then asking pardon or apologizing for his fault. Is this not in a way, by itself, a restoration of the equilibrium which was destroyed or endangered by the doing of the wrong?

The conception of Karma based upon "an eye for an eye," etc., seems to me not only mechanical but base. Who cares, if he wrongs a friend, what consequences he suffers or does not suffer, so long as the friend forgives him and the friendship remains pure and unbroken, and, if the friendship is interfered with by any action, what possible amount of Karmic "punishment" is going to make up for that?

To look upon Karma as simply the balancer of this physical act against that or that which brings you ten cents unexpectedly because you generously gave five to a beggar, is to be as the miser who values life after the number of gold-pieces in his hoard. Better not know the law of Karma, I say, than so abuse it. For just as the true man, who understands life and lives to benefit others, cares nought for gold-pieces save to use them judiciously when he needs them and to give them to others when they need them, so he does not bother his head about this or that "Karmic effect" but with an ever growing and swelling love for Humanity gives his life (which includes every thought and act) for the uplifting of his fellow-men.

C. J.—It is probable that the sense of the original has suffered some wrong, through the efforts of translators to render in stately style what is really a very amusing passage. The situation is this: Arjuna suddenly discovers that he has been treating the Absolute with extreme familiarity, and apologizes as follows:

"If I have said anything rashly, thinking you were my companion,—as 'ho! Krishna! ho! son of Yadu; ho! companion,' really not knowing how great you were,—in frolic or sport, or to raise a laugh,

making sport of you, when we were out walking, or resting, or sitting together, or feasting, — be so good as to forgive me, as a father forgives his son, or a companion his companion, or a friend his friend. I am delighted to see what was never seen before, but my Manas is overcome with fear.”

It is difficult to see what this handsome apology has to do with Karma, since all personal dealings with the Absolute are not under the Law, but under grace (Read *Romans viii*).

QUESTION 90.

*Can a knowledge of Reincarnation be said to be of any practical use?*

L. G.—The question is crudely phrased. For “said” read “shown,” and for “use” “benefit,” and add words to indicate if the possessor of the knowledge or the human race be meant as the beneficiary, and it assumes a meaning.

Mere knowledge may be as bald and barren as the head that contains it. All depends on its utilization. If the knowledge be so employed as to enforce on the mind possessing or receiving it a compelling conviction of its verity, or if it be imparted to others with like power and effect, its results may reach to the four corners of the world, or serve to remodel the owner.

Modern religions teach utter dependence on higher and extraneous powers. We are all miserable sinners, and without hope save through unearned mercy and intercession. A discouraging conviction truly, tending towards surcease of endeavor to regulate what is beyond us.

Suppose now, to an earnest and sincere soul, worn with struggle against the inevitable, comes a knowledge of reincarnation with all that it implies: the independence of action; the responsibility of self; the freedom to create one's own future; the right to form, guide, and control one's own destiny. It should be as invigorating as a breath of strong fresh air to a weary invalid, and as stimulating as the odor of brine from the ocean thrusting itself into a vapid atmosphere.

Courage, hope, self-confidence, determination, are aroused and vitalized. The man is no longer a weak dependent, tearfully imploring mercy, and seeking another who shall bear his burdens, but a living responsible being with a future before him in which to redeem the errors of his past, work out his own salvation, earn his own redemption, and attain his own immortality.

So viewed, reincarnation cannot hastily be denied its real and practical aspects and value; but again all depends on the use to which the knowledge of it is put.

*Marjorie M. Tyberg.*—Knowledge to be of any practical use must be such as can be used in situations that occur in actual life, and as will in-

fluence the person possessing it in his conduct in the various relations that make up the everyday life of man.

Now there are not only relations between human beings to be considered, man has also a relation to the other kingdoms of Nature and to the Universe in which he finds himself and these. Man can not be said to be practical unless he has an intelligent understanding of all these relations, an understanding of the law underlying their existence which gives him a basis for his conduct in life. This a knowledge of reincarnation is pre-eminently fitted to give him. A man who knows that he is an incarnation of the great Over-soul, and in his highest aspect one with it, has pretty satisfactorily solved his relation to the Universe, and when he knows also that everything in Nature tends to become man, and realizes that he is elder brother to the kingdoms below, and younger brother to those above him in the scale of evolution, his relation to the other kingdoms of Nature is evident. When, moreover, a man knows that the conditions in which he finds himself are exactly what he, in former lives by his aversions and preferences, his conduct in various relations, has made for himself, he has a very practical basis for wise action. He will much more fully realize himself as a conscious, responsible individual possessing full freedom under the law in all relations, and the power to destroy the bonds of unwisdom,—“the bonds of selfishness and sensuality” as Shankara calls them.

It is true that many persons live almost all their lives, overwhelmed by the conditions in which they find themselves. The knowledge that man is a reincarnating Ego, sharing potentially the creative power that brought the Kosmos into a state of activity, and striving through many successive lives to reach the goal of the perfect human nature, divests many of these people of their paralysis of mistaken inaction, and makes of many a one a fully responsible being determined to do his duty fearlessly in every circumstance his Karma brings to him. To me, then, a knowledge of reincarnation is of most practical use, in accounting for conditions and situations that arise in the lives of all, and constantly reminding man of his responsibility, for no further steps can be taken toward the divine consciousness while man has not done his whole duty as *Man*.

#### QUESTION 86—(Continued).

*How can there be such a thing as the death of the soul, or the second death, when the Bhagavad Gita says “It is without birth and meeteth not death,” and again “I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be.”*

*J. W. L. Keightley.*—In the passage quoted, it is Krishna, or the Higher Self who speaks of himself (itself) as immortal, as is seen by the

use of the pronoun "I." The word "Soul" is also used, but this is due to the poverty of our English language. It is that principle which some writers call the human soul, or lower Manas, the "shadow of the divine Ego which separates from it to inform the personality" which "dies," and not that Ego, the spiritual Soul. The personal nature can only become immortal as it reaches up to and is permeated by, or fuses itself with the diviner nature, the triad. When the Soul, the spiritual triad, is connected with a personality it casts a reflected light upon that personality; this light derives an aroma, a coloring so to say, from the moral nature of that personality. If this reflected light or energy breaks away from the parent Soul and becomes allied to the lower Quaternary and morally defiled, the result is an entity complete on this plane only; it reincarnates while the force of the reflected energy lasts, but in lower and lower human forms, brute-like in nature, until it is finally separated or divided up in the storehouse of cosmic principles, and "dies" as an individuality.

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## 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.

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### A THEOSOPHIST.

According to Dictionaries and common acceptance a Theosophist is one who believes that man is essentially one with God, or himself God, and hence may know God or acquire Divine Wisdom, *Theosophy*, directly by means of interior or spiritual illumination or discernment. The believer in the accepted theologies of the day believes God to be some thing or person outside of or apart from man and that man can not know God except as he reads and accepts the teachings of some special man, as Jesus or Mohammed.

H. P. B. says (*Studies in Occultism*, Vol. I) that "Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist." In *Lucifer*, (Vol. I, No. 3) we find a negative definition which H. P. B. says was given by those who gave the society its first rule—to practice and carry out universal Brotherhood—as follows: "He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own—is no Theosophist."

Considering the above we may understand the hesitancy of many members to accept the title "Theosophist," preferring to call themselves simply "F. T. S."

The duties of a Theosophist are implied in these definitions. He should never listen

to slander against any person whatever. He should never say any evil thing about any one, though it is his duty to point out social evils, and to fight against cant, hypocrisy, and injustice in every shape. The reason for the above.

The difference between a Theosophist and an Occultist (See *Studies in Occultism*, No. I. and *Key to Theosophy*, Sec. II., "The Difference between Theosophy and Occultism"). The very essence of a Theosophist is devotion to duty and the cause of humanity and love not only for his comrades and his own nation but for the whole human race.

## REFERENCES.

*Key to Theosophy*, Sec. II, "What the T. S. is not" and "Theosophists and F. T. S."; Sec. IV, "On Self-Improvement"; Sec. XII; and conclusion. *Lucifer*, Vol. III, "The Meaning of a Pledge," p. 63; "Is Denunciation a Duty," p. 265. *Gospel of Matthew*, Chapters V, VII, X.

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**KARMA.**

"My brothers! each man's life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrows and woes,  
The bygone right breeds bliss \* \* \*  
This is the doctrine of Karma."

Karma, the law of compensation, or readjustment governing our environment and our character. A beneficent law from which no spot or being in the universe is exempt. It conflicts with theological idea of a dark and inscrutable "Providence," yet is plainly taught by both Christ and Paul. It also denies "chance" and "fatalism" as governing the universe.

Karma may be looked at as of three kinds (See *Ocean*, pages 93-95), and may act on any of the three planes of our nature (*Ocean*, page 95). We may also distinguish between the Karma of the individual, the family, the nation, and the race. None of these may be escaped by the individual,—yet the call of the teachers of old: "Come ye out and be ye separate." (See *Ocean*, pages 95-96.)

How does Karma act? (See "The Moral Law of Compensation" in *Theosophy* for Oct. 1896.) A complete knowledge of the practical workings of Karma one of the secrets of Adeptship. All our past Karma must be worked out sooner or later, faster or slower. Hence the sooner and faster it comes (if we are able to stand it) the better. Karma not to be either dreaded or longed for but received with an "equal mind which neither likes nor dislikes" (*Gita*). "The wise man rises superior to destiny, [Karma] he greets it as a friend" (*Book of Items*).

## REFERENCES.

*Ocean of Theosophy*, Chap. xi; *Theosophy*, Vol. xi, pp. 199-202; *Bhagavad Gita*; *Key to Theosophy*, Sec. viii, "The Reward and Punishment of the Ego," and Sec. xi, "What is Karma."

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**LOVE.**

All great religions teach love as the basis of all ethics and all true living. There are various kinds of love, and in discussion we must define or confusion will arise. We may thus distinguish between Passional, emotional, intellectual, and spiritual love; also between the love confined to the circle of one's family or friends and that which extends to all one's nation (patriotism), to all humanity, and to all nature including every creature and being.

Self-love the opposite pole of true love which is self forgetful. Love of others often based on self-love, hence Christ said: "If ye love them which love you merely, what do ye more than others." What is the relation of love to the "Three Qualities?" Love necessary if we are to enter upon the path or make any true progress. "Hardness of heart belongs to the selfish man, the egotist, to whom the gate is forever closed. Indifference belongs to the fool and the false philosopher." (*Light on the Path*, Comments I.) The path of love not followed by ceasing to love one's friends but increasing one's love for them and raising it to a spiritual quality, thus will it extend beyond and reach all humanity. The connection between love and compassion, (*i. e.*, we may have pity for another without love, but compassion includes a boundless love). The teaching of the *Voice of the Silence*: "Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right and fitness of all things, the law of Love eternal.

"The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE."



## REFERENCES.

*Theosophy* for July, 1896.—Articles, "The Three Qualities," by Hartman (pp. 111-112); and "Kindness—Black Magic!" by Vera Johnston (pp. 118-120). *Forum Question 88 and answers* (pp. 131-135, and 145-147). *1st Cor.* Chap. xiii.

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### THE THREE VESTURES.

Three bodies or vestures are referred to in many different teachings. St. Paul wrote of *soma sarkikon*, the body of flesh or desire, *soma psychikon*, the psychic body or "inner man," and *soma pneumatikon*, the spiritual or "breath" body. In old Hindoo teachings we read of the physical, the emotional and the causal bodies. The relation of these bodies to the seven principles. A knowledge of them most important.

The physical body all know of, yet scientific knowledge regarding it very incomplete. In this category the physical body includes the astral or *linga sharira* of the "seven principles."

The psychic or emotional body the link between the other two often called the "mirror" body or self, as it may reflect either the spiritual from above or the material from below. By thinking of one's self as identical with the body, or as having the shape of the physical body, also by anger, passion, etc., one corrupts the psychic body, or enmeshes it in the physical. Before one can rise to higher planes, this link or psychic body must be separated from the physical, "fibre by fibre" and purified (see "Culture of Concentration"); or, the lower or false psychic form (lunar body) must be destroyed, and the higher or "permanent" inner form built up. When this is accomplished man can unite with his God within or Higher Self and bring its light down into his own life and into the lives of his fellow men. Immortality also is thus gained in the sense that a man thereafter carries his consciousness from life to life and incarnates at will. The causal or spiritual body, a flame or breath rather than a body or form. This, the "Father in Heaven" of each one, sometimes spoken of as a "Pillar of Light." The Causal Self knows everything save its own inseparableness from and unity with the Supreme and to gain this knowledge it incarnates (see "The Awakening to Reality").

## REFERENCES.

*Oriental Department Paper* No. 21, "The Awakening to Reality," pp. 109-110. *The Sermon on the Mount*, trans. by Aretas, notes and text, pp. 15 and 20-23. *The Path*: III., 116, and IV. 29, "The Culture of Concentration", II., 206, "Astral Intoxication" (these two are published as pamphlets in the "envelope series"). *Five Years of Theosophy*, "The Elixir of Life." *The Voice of the Silence*.

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## THEOSOPHICAL NEWS AND WORK.

THE BAZAAR in aid of the Crusade fund held in Blue Lodge Room, Masonic Temple, Boston, during the first week in December, was most successful, especially in the great—and continued—interest aroused in Theosophy through the distribution of circulars, pamphlets and books. The net result in money, including the supplementary sale later, was \$800.

MANASA T. S. of Toledo held its first meeting Jan. 5th, at the new Headquarters, Room 309 Chamber of Commerce. Besides the public invitation given through the press about 200 invitations were sent out by members. Consequently the room was filled to overflowing.

The program carried out was as follows: 1st. A short address of welcome by the President, who also explained the purpose of Branch meetings, and invited the coöperation of all who desired to aid in bringing Truth, Light, and Liberation to discouraged humanity.

Following this address was an excellent piano solo by Mrs. H. E. Breckenridge, after which came the principal address of the evening by Mrs. A. E. Lang, subject, "Extension of Previous Belief," giving some of the main principles of Theosophy in a clear and logical manner, well adapted to the thinking minds of persons unacquainted with Theosophy.

Short addresses followed upon "Unity" and "The Object of Life," by Mr. Daily and Mr. Bothwell; both speaking clearly and to the point. After these a member read "The Mystic's Christmas," by Whittier, and the program closed with a vocal selection by Mr. H. E. Breckenridge.

After a short selection from the "Voice" (Mrs. Wheeler) the President invited all to remain for an hour of social converse. The majority responded to the invitation. Thus was an opportunity taken advantage of by many to ask questions, and the hour was a profitable one to all.

One member decorated the room with palms for the occasion, presenting one at the close to the Branch. Another sent a mahogany chair for the presiding officer, and many members contributed an extra amount to the "Crusade box."

H. P. B. T. S. of New York, closed the old year with a month of special activity. The Sunday night lectures during the month were: A. L. Conger, Jr., "Theosophy in the New Testament"; J. Ganson, "Cycles"; J. H. Fussell, "Successive Lives on Earth"; John M. Pryse, "The Coming Race of America." The work of the Bell Ringers Committee has begun to result in increased attendance at Branch meetings. A new feature of propaganda work has been introduced in the form of Saturday Evening Social Teas, held for the purpose of entertaining strangers with tea, crackers, and theosophical conversation. A large and inviting sign is placed on the curb in front of the building to attract the attention of the crowds who pass the door. On the evening of December 26th a Christmas Festival, including gifts, a tree and Santa Claus, was given at the Branch room to a number of poor children in the neighborhood.

ALBERT E. S. SMYTHE lectured in the Ladies' Parlor of the Genesee Hotel in Buffalo on Wednesday evening, January 20th, on "Theosophy and Occultism." About 50 were present. Next evening at Tonawanda in Kent's Hall over a hundred persons, all men and boys, except one lady member from Buffalo, assembled to hear an address on "Theosophy and Brotherhood." Shortly after the address began, the boys, about thirty in number, departed and left an intelligent and interested audience. The idea that to adopt Theosophy publicly would be fatal to a man's business interests hinders the spread of the ideas in this orthodox community. On Friday evening, January 22, as arranged by Mrs. Dr. Darrow, assisted by Mr. J. C. Griffith of Buffalo, a meeting was held in Lincoln Hall, Rochester, attended by fifty or sixty persons. The subject was "Theosophy and Christianity." Next evening in the same place about seventy attended the lecture on "Reincarnation." Arrangements were made for a preliminary study class meeting for Wednesday afternoon at Mrs. Darrow's. The papers gave long reports. On Sunday, 24th, at 3 o'clock, Mr. Smythe addressed 300 working men in the Labor Lyceum, Syracuse, on "The True Ethics of Socialism." Many questions were asked. In the evening in the Society's room, Barnstable Block, an address was given on "Theosophy, Habit, and Character." On Monday, the 25th, together with Dr. Dower, he proceeded to Utica to arrange for meetings but found it impossible to engage a suitable hall, the desirable rooms being all rented. Some work was done in distributing pamphlets and conversation. On Tuesday Dr. Dower and Mr. Smythe paid a visit to the Indian settlement at Onondaga on the occasion of the "Dance of the False Faces," being the conclusion of the new year ceremonies. The simple and natural dignity of many of the rites renders them impressive. Mr. Smythe spoke to the tribe on the identity of the ideals of Hiawatha and other saviours, of brotherhood, and the return of the great chiefs to new life in the tribes best fitted to receive them. As an unusual token of their approbation, Dr. Dower and he were initiated into the tribe, as members of the Turtle and Beaver clans respectively. Indian names were also conferred on the new "braves." On Wednesday morning the Syracuse E. S. meeting was attended and a lecture delivered in the evening on "Theosophy and Music." New York was reached Thursday afternoon and a program of work arranged. On Friday evening a lecture was given to the Newark Society in their hall on "Theosophy and Christianity." Saturday evening the Brooklyn E. S. meeting was attended and on Sunday morning a new group of E. S. students. Sunday evening a lecture was given in Yonkers to a good audience on "Theosophy and Christianity." On Monday afternoon at the general monthly E. S. meeting Mr. Smythe also spoke. Tuesday evening a lecture was given to the Massasoit T. S., in Providence, R. I., again on "Christianity." On Wednesday, 3d inst., Upasika T. S., Brooklyn, had an address on "The Re-embodiment of the Soul." Thursday evening he addressed the Brooklyn T. S. and then left for Pittsburg and Western New York.

JAMES M. PRYSE lectured at Board of Trade Rooms, Pasadena, the 5th January, on "Theosophy and Bogus Occult Organizations"; at Los Angeles, the 6th, on "The T. S. and Its Work"; at Pasadena, the 7th, on "The Meaning of Life"; held a parlor-talk

at East Los Angeles on the 8th; on the 9th held an E. S. T. meeting at Los Angeles; on the 10th (Sunday) lectured in the forenoon on "Theosophy and Christianity," and in the evening on "Missing Factors in Modern Life." Arrived at San Diego on the 11th, and remained five days, speaking at the Branch Rooms every afternoon and evening, except the afternoon of the 12th, which was given to an E. S. T. meeting. Visited the members at Park Villa on the 16th. Arrived at Riverside on the 17th, lecturing same afternoon at Freeman's Hall on "The Mysteries," held a parlor talk on the 18th and attended Branch meeting on the 19th. Arrived at Redlands on the 20th and held a parlor meeting. On the 21st arrived at Ontario and lectured in the evening at the Unitarian church on "Theosophy and the T. S." Returned to Los Angeles on the 22d and lectured on the forenoon of the 24th at Blavatsky Hall, subject, "Consider the Lilies." Left the same day for Caliente. At all points found much interest and the meetings were all well attended.

ABBOTT B. CLARK lectured at Ontario, Calif., Sunday, Dec. 13th; at Redlands on Dec. 18th, 20th and 22d. On Sunday afternoon, Dec. 27, a class of ten members was formed for the study of Theosophy at Redlands. The class is growing in numbers, and has secured a hall for Thursday night weekly meetings. The same evening a lecture was delivered at San Bernardino. Another lecture was given in the same place on Dec. 30th. After the lecture a class of 14 members was organized for the study of Theosophy. On December 31st the members at Riverside were visited, and on Jan. 1, 1897, Mr. Clark reached home at Villa Park, where his mother, Mrs. S. A. Smith, F. T. S., held a "Theosophical New Year reception," at which talks about Theosophy and the Crusade were given afternoon and evening. Los Angeles was reached again on Jan. 2d. In the seven towns visited during December, 31 short articles and press reports were printed.

CINCINNATI T. S. A Theosophical Crusade entertainment was given on January 22d. Dr. Buck spoke on "The Music of the Spheres," after which musical selections and recitations were given by some of the members and their friends. The entertainment was in every way a success.

#### LOTUS CIRCLE NEWS.

A LOTUS CIRCLE has been formed at Easthampton, Mass., under the supervision of the Branch Pres., Mrs. H. K. Richmond Green and the Secretary, Mrs. L. F. Bruce. The name chosen by the children is "Sunshine Lotus Circle," with the motto "Let Your Light Shine."

THE NEW BOOK OF SONGS will soon be ready for the use of the Lotus circles. It comprises many new songs written by talented musicians in the T. S. A Lotus Circle March has also been composed expressly for the use of the Lotus Circles, and will prove a most welcome and suitable adjunct to the Book of Songs.

THE LOTUS CIRCLE COMMITTEE request the superintendents and teachers of the Lotus Circles in America to send them written accounts of their work and the methods that have been most successful in illustrating the lessons. These will be printed in the FORUM and be very helpful to all concerned. All communications on Lotus Circle work should be addressed to the Lotus Circle Committee, 144 Madison Avenue, New York.

LOTUS CIRCLE in Menominee, Mich., has grown from six to twenty two and has been divided into three classes.

IN PITTSBURG a Lotus Circle has been started with six children, and four more are expected to join very soon.

SYRACUSE LOTUS CIRCLE has now a membership of over 40.

#### SUPPORT OF T. S. A.

Donations towards the support of the T. S. A. received per Mr. George E. Harter, Dayton, Ohio, during the last month amounted to \$60.

#### LEAGUE OF THEOSOPHICAL WORKERS NO. 1.

A Schubert concert was given at 144 Madison Avenue, New York, on Sunday, January 31st, the 100th anniversary of Schubert's birth. The hall was crowded, more than one-half of the audience being strangers, and about \$125 was cleared. The proceeds will be used by the League in its charitable work among the poor. The program was

throughout a Schubert one, all the numbers being beautifully rendered, and the playing of Messrs. Herrmann (violin) and Schenck (cello) was especially appreciated.

#### SANSKRIT REVIVAL.

Many of our readers doubtless know that a class for practical study of Sanskrit was organized, in November, by Mr. Charles Johnston, at the New York Headquarters. The class has already accomplished much, having completed two of Shankaracharya's works, and entered on the Bhagavad Gita. Parts of the Upanishads will shortly be taken up.

In response to several applications from outlying branches, Mr. Johnston has decided to form a class for Sanskrit study by correspondence, to cover the same course, and there is every reason to believe that it will be completely successful.

#### ANNUAL CONVENTION OF THE T. S. A.

The Executive Committee of the T. S. A. has decided that the next Annual Convention shall be held in New York on Sunday, April 25th. Arrangements for special rates are being made with the railroads, of which further information will be given in due time.

This convention will be a most important one in every respect, but especially because it will mark the close of the first Great Crusade of Theosophists around the world, and the whole T. S. A. will at this convention give a great welcome to the returning Crusaders who have encircled the earth with a *cable-tow* of Love and Brotherhood, and have carried a message of Hope and Courage to all races.

In each of the countries visited the members of the T. S. presented their national flag to the Crusaders, and it is proposed that each branch of the T. S. A. shall send a banner to the Convention. Detailed information as to size, shape and color will be sent to the Branch Secretaries very shortly. The banners are to be of the same size and shape as the one presented to the Crusaders at Boston, but each branch may choose one of three colors, white, yellow or purple, for its banner.

Delegates are expected from all the Branches in the T. S. A. and also from the National Divisions of the T. S. in Europe. Dr. Franz Hartman has already expressed his intention of being present and Dr. and Mrs. Keightley, Dr. Coryn, Mr. and Mrs. Lindsay, Basil Crump, Herbert Crooke, Fred J. Dick, D. N. Dunlop and others are expected.

#### NOTICE.

The Secretaries of Branches are requested to bear in mind the directions given in the circular of December 21, 1896, as to the annual reports of Branches. These should be sent before March 25 and should include statistics from the date of the 1896 report up to March 15, 1897. Some Secretaries by mistake have already sent in their reports, but will please send them again in accordance with the above.

#### T. S. IN EUROPE (IRELAND).

Report of proceedings of Second Annual Convention held Jan. 6th, 1897, at 3 Upper Ely Place, Dublin. The President (D. N. Dunlop) having taken the chair, the Hon. Treasurer (F. J. Dick) gave a short account of the condition of the movement in Ireland, and gave a statement of financial position.

Changes in the headquarters arrangements having become imperative for several reasons, a committee consisting of P. E. Jordan, D. N. Dunlop, R. E. Coates, Violet North and F. J. Dick was nominated to obtain suitable quarters for the society's work, and to report to a further special meeting to be called at an early date.

A discussion then followed on Methods of Work, and one valuable suggestion was that at the public meetings familiar subjects should be treated from a Theosophical point of view so that strangers could more readily follow the line of thought than would be possible with papers or lectures of a more advanced type.

The President read some correspondence from a Committee of Theosophical Propaganda in London, suggesting that some member of the Dublin Lodge act as corresponding member, and subsequently offered to act in that capacity himself.

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## THE CRUSADE.

### PURPLE PENCE REPORT.

The readers of the previous reports in the FORUM upon the Purple Pence Project must have perceived how, from an emergency measure, crudely conceived and hastily launched,

this daily donation of money has grown into a permanent institution. Letters by hundreds have been received, eulogizing the method and urging that it be continued as a regular Theosophical activity,—the money to be applied to the Crusade expenses while they require it and otherwise to the School R. L. M. A., or whatever Theosophical object may seem most to need it at the moment. Some of our members, evidently poor in purse though rich at heart, have expressed gratification that a means had offered by which their small ability to help might be made available. They had been willing, yet their pile was so little they had felt reluctant to offer it by itself. But when they could just chip in with a lot of others in the same boat, it made the situation different.

Let it be a comfort to these members to learn that at the critical financial moment, when the few moneyed men and women about the Headquarters had been drained down to hard pan and anxiety threatened to displace hope, their assistance it was that bridged the gap and safely landed the Crusaders home. That episode is ended and now for the future. The Crusaders will reach San Francisco about the time you are reading this (say Feby. 11th); they go to the site of the School R. L. M. A. to lay the corner stone of the permanent structure and thence by stages to New York. Their expenses, it is hoped, can be met by the P. P. collection of this month, and they are dependent upon it.

In conclusion let me say that the Theosophical movement is now in its character literally a Theosophical Crusade. Your support by the daily *thought, act and gift* will afford a back-ground of strength whereby it shall be invincible in its campaign for "truth, light and liberation to discouraged humanity."

A. H. SPENCER.

#### THE CRUSADE IN INDIA.

In the last issue of the FORUM our news of the Crusade concluded with an account of the work begun in Lucknow, but further news has since been received, and Mrs. Cleather writing from Calcutta on November 26th says:—

"Before leaving Lucknow, we consolidated the Branch, which, as I think I told you, is 100 strong, officers were elected, and suggestions for practical work left with the members. This work is in connection with the grievous famine now prevalent almost throughout India. In every Branch something *practical* is being set on foot, and the members seem quite enthusiastic and determined to work in real earnest.

"But I really think that it was at Benares that we experienced our greatest success, when you consider that it is *the* sacred city of India, the stronghold of Brahminism. We were there for five days, and have only just arrived here this morning, having left Benares yesterday afternoon, quite a large number of the newly-formed Branch seeing us off at the station. We held three meetings there—two in the Town Hall and one, the last, in a large hall in our hotel. Both the second and third meetings were held 'by request'; and the last one was particularly well attended.

"The members are bright fellows, many of them college students, and all of them speaking English well. The officers of the newly-formed society (which, by the way, numbers upwards of fifty) are all men of good position. It is, to me, simply amazing the way our ideas take, and the earnest, enthusiastic spirit those who are attracted to us display."

H. T. Patterson writes of the new Society at Benares that it is "quite Americanly enthusiastic. The members not only went to the train to see us off, but different ones had scattered themselves along the route, getting on and off at different stations, one coming as far as Calcutta. . . . Well! the work is gloriously begun here and is going to go on more gloriously."

#### T. S. IN CALCUTTA.

Quoting again from Mrs. Cleather's letter:—

"Four of our party came on here—Calcutta—two days ahead, to prepare for our meeting of this evening. We have already friends here, in the persons of Dr. and Mrs. Salzer, who are members of the Society. She is a Swede, and was a Miss White, I think. He is an Austrian. They are exceedingly kind and desirous of entertaining some or all of us in their home; but only two were able to take advantage of their hospitality.

"On Board the S. S. *Golconda*,

"Dec. 1, '96.

"I was unable to finish my letter last Thursday, as we all had so much work to do, and only to-day can I take up my tale again. To begin with, the meeting of Thursday evening was very fairly well attended, and quite a large sprinkling of Anglo-Indians were present. Many stopped to speak with us afterwards, and the reception which we held at

the hotel on Friday afternoon was quite a full one. The Society in Calcutta was then formed, with a round dozen of names to start with.

"You will be interested to hear that Dr. Bowles Daly, a very old member, was one of those who joined us. He left the old T. S. some time ago.

"Mrs. Tingley had previously sent Mr. Patterson and Mr. Wright to see a very interesting native school, founded, supported, and conducted by a native gentleman—Rakhal Chunder Sen,—a man deeply interested in the welfare of the children of India, and who started this school with the express purpose of instructing the boys of India in the *Vedas*—in addition to the ordinary curriculum. This turned out to be another proof of our Leader's wonderful prevision; for this very man is now President of the T. S. in Calcutta. He and a large body of Theosophists not long ago took an independent stand and constituted themselves as an independent body of Theosophists in Calcutta. Now they have most of them joined us, with this man as President, the very same position he occupied before.

"On Sunday afternoon our hands were very full, for from three to past eight, we were hard at work. We began by hearing the boys of this school—which is in quite a large building, in the native quarter of the town—go through some of their 'exercises,' chanting the Gayatri and portions of the *Vedas*—intensely interesting, of course. Then at five we had a public meeting in the large open-air hall of the building—lent us by the President—which was crammed.

"This meeting had been asked for by Rakhal Chunder Sen himself and advertised at his own expense. Following is a copy of the leaflet advertising the meeting:

" 'Bharatvarsia VEDA SAMITI & Tatvavidyalaya,

" '3 Ramanath Mazumdar's Street, Calcutta, the 28th November, 1896.

" 'A special meeting will be held in the premises of the Anglo-Vedic Institution on Sunday, the 29th instant, at 5 P. M., when the members of the *Original Theosophical Society* in America will address on Brotherhood, Toleration, &c.

" 'RAKHAL CHUNDER SEN,

" 'Honorary Secretary.'

"All the boys were up in one of the galleries, and they numbered over a hundred. This took about an hour, and after that, a Branch meeting was held and officers were elected. Quite a different stamp of members in Calcutta from those in any other place—most of them being much older men, and were already well acquainted with Theosophical ideas. Now all this was accomplished without the presence either of Mrs. Tingley or Mr. Hargrove, who left Calcutta on Friday for Darjeeling—on special work—and only returned yesterday in time to join this steamer, by a tender, in the late afternoon; the rest of us having gone on board at noon."

#### FROM CALCUTTA TO COLOMBO.

In the "Screen of Time" in February *Theosophy* E. T. Hargrove writes:—"On the afternoon of the 30th the Crusaders left Calcutta on board the British India S. S. 'Golconda' for Madras, where they arrived after a moderately comfortable voyage on December 6th. Rain was coming down in torrents. It was found that cholera had broken out at Tuticorin, making it impossible to go by train from India to Ceylon without a quarantine of many days. No one was sorry, therefore, to pack up and return to the good ship 'Golconda' without spending a wet night, in wet beds, on wet floors; wettest of all was the atmosphere itself. Getting back to the ship in a small boat, in the dark, with blinding rain blowing and the sea fairly dancing, was an experience long to be remembered. The rest of the voyage to Colombo was a very hot one. Mrs. Tingley became seriously ill, so much so that it seemed at one time as though it would be impossible for her to live till the end of the voyage. But the turn came at the right time and the whole party landed safely at the Colombo Customs house on Wednesday, 9th December."

#### T. S. FORMED IN CEYLON.

Late on the afternoon of the ninth of December, the Crusaders landed at the Colombo jetty, from off the good ship—they're always called good, though in this case the term was justified—the good ship Golconda, of the British-India line, which had brought them from Calcutta and Madras. While some of the party were looking after the disembarking—a troublesome detail, as it has to be done in small boats—others were making investigations in regard to place and time of meeting, as there were four days, less than five at the most, to be spent in the island. These investigations were continued the next morning and a hall finally secured. As soon as the hall was engaged circulars were gotten under way and advertisements put in the newspapers. This does not seem much when written out; but habits are different in Ceylon than in the United States. People are much less active; a

greater amount of running about is necessary, and constant supervision is needed to see that when a thing is undertaken it is completed on time, if finished at all.

However, the meeting was well advertised, so that there was a large audience when it took place, Saturday afternoon, December twelfth, at five o'clock. There was one little hitch, which may be mentioned here to show what unexpected obstacles constantly arise. An hour before the meeting, one of the Americans, fortunately and almost by accident, went to the hall. It was not only unopened, but in a state of the utmost disorder, the proprietor having forgotten that he had let it, though his bill had been paid two days in advance. In consequence, chairs had to be placed, the stage cleared, rubbish tucked off in corners, while the audience was coming in and being seated as fast as the seats were ready for them. Think of the Chairman and some of the speakers of the evening all over the auditorium, acting as bosses of workmen, decorators, ushers, pamphlet distributors, and then, just at the moment of opening, rushing on the platform to address the audience which they had just been seating, and with which they had, but a moment before, been chatting. Then, in the midst of the addresses it grew dark, and, as the methods for lighting were rather primitive, before the whole place could be illuminated a partial light was thrown on the speaker of the moment, so that at least she should be visible, if the audience were rather guessed at than perceived.

But all these hindrances didn't make the least difference. Every one was interested. The speakers are used to peculiar, even trying circumstances, and the outcome was most gratifying.

After the meeting, those in the audience who wished to join the Society to be formed stepped on the platform, signed the necessary form, met this morning, December 13, at eight o'clock, elected their officers, and are now in full swing as the "Ceylo-American Theosophical Society." The organization is an exceedingly strong one, giving every promise, on account of the character of the members, of proving successful to a degree. It has obstacles—what organization has not?—but it has in it men of the right calibre.

Andrew Perera is President of the Ceylon T. S. It was he who, in 1880, at great expense to himself—and equal self-sacrifice—made the work of Colonel Olcott so successful. It was also he who, in 1883 resigned from the Society because he considered the statements made to the Buddhists of Ceylon and the Hindus of India entirely incompatible, and could get no satisfactory explanation of the conflicting assertions. He is of the right stuff, and the Society ought to be happy to have him at its head.

#### OFF TO AUSTRALIA.

The Crusaders left Colombo on Dec. 13th, on the P. & O. steamship "Oceana."

#### AMERICA ONCE MORE.

The Crusaders will arrive at San Francisco on Feb. 11th. Details of their tour in this country have not yet been received but after a few days' stay in San Francisco they will go to San Diego to dedicate the site for the School R. L. M. A. It is expected that they will then visit many of the Branches on their way across the continent, and will arrive in New York in time for the Annual Convention.

In reply to inquiries from Branches the following is given for information: In those cities which may be visited by the Crusaders the Branches will be expected to arrange for the meetings and attend to the hiring of halls, advertising, etc., and bear all expense connected therewith. Railroad and hotel expenses will be paid out of the Crusade Fund. Ample notice will be given in advance of the route of the Crusaders and the places they will visit.

#### SCHOOL R. L. M. A.

On December 19th, 1896, at Albany, N. Y., the SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY was incorporated with the following objects:

*"The mutual improvement in religious knowledge by the comparative study of religions; the investigation of the secret mysteries of antiquity; the performance of charitable and benevolent services."*

On January 22d, 1897, a site for the school was purchased at Point Loma, San Diego, California. Point Loma is a narrow point of land, starting from the north of the city of San Diego and running south and is directly across the bay from the city proper. The site is about three miles from the extreme point which is Government Reservation. It is in latitude 32° N. and longitude 117° W., and comprises 132½ acres. The cost of the site is \$12,000, of which amount, including expenses, incident to the purchase, \$3,300 have

been paid. The S. R. L. M. A. has also an option on 40 acres of adjoining property at the price of \$7,000. When in Dublin in August last Mrs. K. A. Tingley gave detailed instructions to Mr. E. A. Neresheimer as to the exact locality. A map of the place was drawn at that time and further instructions and plans were sent to New York by Mrs. Tingley when in Geneva.

A temporary building will be at once erected; a sketch of this is given in the February number of *Theosophy*, and it is expected that it will be ready for occupancy by the end of April. The cost of erecting this building will be \$4,500. Other and more extensive buildings will be erected, the corner stone to one of which will be laid on the return of the Crusaders during this month. This stone will consist of four pieces, each triangular in shape, joined together to form a square; the four pieces come respectively from Ireland, Scotland, Egypt, and the northern part of New York State. Other similar foundation stones will be provided by each of the societies in other countries and by each of the branches of the T. S. A. An arch of classic design will soon be erected at the entrance to the grounds.

Although within the limits of the extensive city of San Diego no buildings have been erected on this land, nor has it ever been cultivated save one small patch as a lemon orchard. Point Loma is reputed to be part of the oldest land now above the ocean, and these grounds, it is said, have been protected for centuries from other uses, and probably on this same spot, in remote antiquity, stood a Temple of the Mysteries. The site has a frontage on the Pacific Ocean of 2500 feet, and on it is a lofty hill with an extensive view.

Many enquiries have been made as to the purpose of the School and its teachings, and although no details have been given yet it is perhaps possible to understand in some degree the general scope of the work. The ancient mysteries were the mysteries of the soul, and initiation into the mysteries meant initiation into the mysteries of one's own nature and of universal nature, for the one is the Key to the other. There were the Lesser Mysteries and the Greater Mysteries. In olden times it was customary for all men and women to seek admission to the Lesser Mysteries and when admitted they "were called *Mystai*—the veiled—seeing that they were allowed to perceive things only through a mist . . . while the Initiates or 'Seers' of the Greater Mysteries were called *Epoptai*—those who see things unveiled."

The Lesser Mysteries are open to all to-day as they were in ancient Egypt and in ancient Greece. All who, like Abu ben Adhem, love their fellow-men, and who seek to subdue their passions may enter the Lesser Mysteries and enter upon the path that leads to self knowledge. But the neophyte must become perfected in the Lesser before he can be admitted to the Greater Mysteries. He must not only seek to subdue his passions but must have gained the mastery over them and purified his whole nature. Then can he enter into the mysteries of being and learn the secrets of nature. All progress in the Mysteries is marked by *Initiation* but such can never be gained through favor or money. Only as the neophyte perfects himself and proves himself worthy in the lower degrees will he be permitted to advance to the higher, for each degree represents a state of actual development.

The School for the Revival of the Lost Mysteries of Antiquity is not for the benefit of individuals but for the uplifting of humanity. Nature will never reveal her deepest mysteries save to those who work with her, who work not for self but for all.

J. H. F.

#### FOUNDATION STONES FOR THE SCHOOL R. L. M. A.

In answer to inquiries hereupon I beg to advise that the triangular stones of which each Branch is to furnish one to be incorporated into the school foundation should be made ready at a reasonably early date and the undersigned then notified.

At proper time the necessary directions for shipment will be given through the FORUM. The inscriptions should be on the rectangular face 2' 6" X 1' thus :

DATE OF CHARTER.

INITIALS OF CHARTER MEMBERS.

INITIALS OF PRESIDENT OF BRANCH.

BRANCH NAME.

The letters may be either cut in or raised. Also should the stone be too soft to take a sharp edge it may be cut off slightly or have an inset. As regards the surface containing the inscription, those who prefer a smoother finish than was suggested by the circular are at liberty to adopt it. As regards charter members' names, these should appear as given on original charter, without regard to the fact that some may have died or become disaffected.

A. H. SPENCER, for Committee.



# SUPPLEMENT TO THE THEOSOPHICAL FORUM.

NEW SERIES: VOL. 2, NO. 10.—FEBRUARY, 1897.

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Being a list of the Branches of the Theosophical Society in America, the names and addresses of the Secretaries, and the time and place of meetings.

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## ARKANSAS.

HOT SPRINGS, HOT SPRINGS T. S. *Secretary*: Mrs. Orient S. Bearce, 411 Park Avenue.

Public Meeting, Sunday, 3 P. M., 202 Reserve Avenue. *Secret Doctrine* Class also held.

## CALIFORNIA.

ALAMEDA, TRIANGLE T. S. *Secretary*: Mrs. Clara E. Story, 2328 Clement Avenue.

Branch Meeting, Thursday evening; Lotus Circle, Sunday afternoon; Public Lecture, Sunday evening; all at 1424½ Park Street, cor. Santa Clara Avenue.

GILROY, GILROY T. S. *Secretary*: Mrs. Lola Ellis-Forsyth.  
Study Class, Monday evening.

LOS ANGELES, LOS ANGELES T. S. *Secretary*: Harry B. Leader, 525 W. 5th Street.

Study Class, Tuesday, 2:30 P. M.; Branch Meeting, Wednesday, 7:45 P. M.; Study Class, Thursday, 7:45 P. M.; Lotus Circle, Sunday, 9:30 A. M.; Public Lectures, Sunday, morning and evening; all held at Headquarters, 525 W. 5th Street.

OAKLAND, AURORA T. S. *Secretary*: Miss Shirley G. Atterbury, 1260 Franklin Street.

Beginners Class, Tuesday, 8 P. M.; Class for Students, Wednesday, 10 A. M.; Branch Meeting, Friday, 8 P. M.; Lecture, Sunday, 7:30 P. M.; all in Hamilton Hall, cor. 13th & Jefferson Streets.

PASADENA, PASADENA T. S. *Secretary*: Mrs. Lucy J. Dearborn, 41 Terrace Drive.

Branch Meeting, Tuesday evening; Public Meeting, Sunday morning; in Board of Trade Rooms, 29 W. Colorado Street.

PETALUMA, PETALUMA T. S. *Secretary*: Mrs. J. D. Ellis.  
Meeting, Sunday, 3 P. M., in office of Dr. Ruth A. French.

REDDING, REDDING T. S. *Secretary*: Mrs. Mattie J. Denning.

RIVERSIDE, KESHAVA T. S. *Secretary*: Miss Jessie Mayer, 268 Central Avenue.

SACRAMENTO, EUREKA T. S. *Secretary*: Dr. John S. Cook, 922 Ninth Street  
Branch Meeting, Monday evening; Lecture, Sunday evening; both public, at 922  
Ninth Street.

SACRAMENTO, SACRAMENTO T. S. *Secretary*: Alfred Spinks, Box 277.

SAN ARDO, TATHAGATA T. S. *Secretary*: Roy Grimes.

SAN DIEGO, POINT LOMA LODGE T. S. *Secretary*: Dr. Thomas Docking, 164  
Boston Avenue.

Open Branch Meeting first and last Sunday in each month, at 164 Boston Avenue.

SAN DIEGO, SAN DIEGO T. S. *Secretary*: Miss Marion McConaughy, Cor. 3d and  
Elm Streets.

Class for Beginners, Monday evening; Branch Meeting, Wednesday, 7:30 P. M.;  
*Secret Doctrine* Class, Sunday, 2:30 P. M.; Lecture, Sunday, 7:45 P. M.; all at Head-  
quarters, Room 30, Lawyers' Block, 4th Street near E.

SAN FRANCISCO, SAN FRANCISCO T. S. *Secretary*: Amos J. Johnson, 735 Ellis  
Street.

Class for Beginners, Friday, 8 P. M.; Sewing Class, Saturday, 2 P. M.; Brotherhood  
Sunday School, Sunday, 11 A. M.; *Secret Doctrine* Class, Sunday, 1 P. M.; Ethical  
Class, Sunday, 2:15 P. M.; in Headquarters, Room 30, Academy of Sciences Building,  
819 Market Street: Branch Meeting, Tuesday, 8 P. M.; Lecture, Sunday, 8 P. M.; in  
Academy of Sciences Hall, 819 Market Street: Address, Thursday, 8 P. M., at Men's  
Home: Lecture, first Sunday each month, 3 P. M., at Sailors' Union, Mission & East  
Streets.

SAN JOSE, EXCELSIOR T. S. *Secretary*: Miss Lizzie S. Morgan, 351 N. 3d Street.

Study Class, Thursday evening; Public Meeting, Sunday, 2:30 P. M.; both at Rooms  
3 & 4, Odd Fellows Building, Cor. First & Santa Clara Streets.

SANTA CRUZ, SANTA CRUZ T. S. *Secretary*: Mrs. Lucinda H. Littlefield, 152  
California Street.

Branch Meeting, Wednesday, 8 P. M.; Training Class, Friday, 8 P. M.; Public Lec-  
ture, Sunday, 8 P. M.; all at Headquarters, 52½ Pacific Avenue.

SANTA ROSA, SANTA ROSA T. S. *Secretary*: Charles D. Hudoff.

SOQUEL, SOQUEL T. S. *Secretary*: Mrs. William R. Wilson.

STOCKTON, STOCKTON T. S. *Secretary*: Mrs. Elmira F. West, 28 West Park  
Street.

## COLORADO.

DENVER, DENVER T. S. *Secretary*: Miss Alice G. Herring, Supreme Court.

Class for Beginners, Monday evening; Branch Meeting, Wednesday evening; Lotus  
Circle, and Bible Class, Sunday afternoon; Lecture, Sunday evening.

## CONNECTICUT.

BRIDGEPORT, VARUNA T. S. *Secretary*: Mrs. Isabel H. Butler, 28 James Street.  
Branch Meeting, Thursday evening.

BRISTOL, BRISTOL T. S. *Secretary*: Mrs. Esther M. Winslow.  
Meeting at residence of Arthur G. Muzzy, Cor. High & Queen Streets.

HARTFORD, HARTFORD T. S. *Secretary*: Miss F. Ellen Burr, 788 Main Street.  
Meeting, Tuesday evening, in Unity Church parlors.

MERIDEN, MERIDEN T. S. *Secretary*: Mrs. Mary J. Rogers, 82 Akron Street.  
Branch Meeting, Tuesday evening, 17 City Mission Building.

NEW BRITAIN, KALAYANA T. S. *Secretary*: John I. Lindholm, 190 S. Stanley Street.

Branch Meeting, Wednesday, 8 P. M.; Lotus Circle, Sunday; *Secret Doctrine* Class, Sunday, 4 P. M.; all in Room 14, Judd's Block, 242 Main Street.

NEW HAVEN, ATMA T. S. *Secretary*: Melville S. Wadham, 209 Washington Avenue, West Haven, Conn.

Branch Meeting, Monday evening, 286 Dixwell Avenue; *Secret Doctrine* Class, twice a month, 72 Edwards Street.

WALLINGFORD, WALLINGFORD T. S. *Secretary*: Dr. Orzo E. Powers.

## DISTRICT OF COLUMBIA.

WASHINGTON, BLAVATSKY T. S. *Secretary*: Miss Eulalia M. Colcord, The Frederick.

Branch Meeting, Thursday, 8 P. M.; Lotus Circle, Sunday, 3 P. M.; Public Lecture, Sunday, 8 P. M.; all in Lenman Building, 1425 New York Avenue.

## FLORIDA.

JACKSONVILLE, JACKSONVILLE T. S. *Secretary*: Dr. I. M. Andrus-Lanphere, 246 Riverside Avenue.

Meeting, Sunday, 7.30 P. M., at 246 Riverside Avenue.

## GEORGIA.

ATLANTA, ATLANTA T. S. *Secretary*: Robert N. Hughes, 803 Equitable Building.  
Branch Meeting, Sunday, 3 P. M., 70½ N. Broad Street.

MACON, MACON T. S. *Secretary*: Walter T. Hanson, Bibb Mfg. Co.

*Ocean of Theosophy* Class, Tuesday, 8 P. M.; Branch Meeting, Thursday 8 P. M.; Class for Study of Devotional Books, Sunday, 11 A. M.; Lotus Circle, Sunday, 3:30 P. M.; Public Meeting, Sunday, 8 P. M.; all in Theosophical Hall, Triangular Block; also *Septenary Man* Class, Tuesday, 8 P. M., and *Secret Doctrine* Class, Sunday 11 A. M.; in Reading Room.

## ILLINOIS.

BELLEVILLE, BELLEVILLE T. S. *Secretary*: Enoch W. Primm.

Meeting, Sunday, 3 P. M., at residence of the Secretary.

CHICAGO, LOYALTY T. S. *Secretary*: Miss Eva F. Gates, Room 9, 153 Washington Street.

Beginners' Class, Tuesday, 8 P. M.; Branch Meeting, Thursday, 8:15 P. M.; *Secret Doctrine* Class, Sunday, 6:15 P. M.; Public Meeting, 8 P. M.; all in Headquarters, Room 9, 153 Washington Street.

CHICAGO, SAGA T. S. *Secretary*: Miss Augusta M. Hallbom, 1705 Briar Place.

Public Meeting, Sunday, 10:30 A. M., in Room 9, 153 Washington Street; Class Meeting, every other Saturday, 8 P. M., 1564 Maplewood Avenue. Meetings conducted in Scandinavian languages.

ENGLEWOOD, ENGLEWOOD T. S. *Secretary*: Miss Mary E. Braun, 6404 Yale Avenue.

Branch Meeting, Wednesday evening, at 6404 Yale Avenue.

PEORIA, PEORIA T. S. *Secretary*: William H. Watson, 521 Fulton Street.

Meeting, Tuesday, 8 P. M., 202 N. Jefferson Avenue.

### INDIANA.

BLUFFTON, BLUFFTON T. S. *Secretary*: Dr. Luzerne H. Cook.

Meeting, Wednesday, 7 P. M., at residence of the Secretary.

FORT WAYNE, FORT WAYNE T. S. *Secretary*: Loren P. Sanders, Box 381.

Class for beginners, Tuesday evening; Branch Meeting, Thursday evening; Lotus Circle, every other Sunday, 3 P. M.

INDIANAPOLIS, INDIANAPOLIS T. S. *Secretary*: Otto H. Schirmer, 79 S. Meridian Street.

Headquarters in the Propylæum.

### IOWA.

CLINTON, CLINTON T. S. *Secretary*: Charles E. Freeman, 225 Fifth Avenue.

Meeting, Sunday evening, at 311 Second Avenue.

DECORAH, DECORAH T. S. *Secretary*: Miss Mabel Severson, 502 W. Main Street.

Meeting, Wednesday evening, at home of Mrs. A. M. Severson, 502 West Main Street.

SIoux CITY, DANA T. S. *Secretary*: Miss Bandusia Wakefield, 805 Ninth Street.

Study Class, Monday evening; Branch Meeting, Friday evening; Bible Class and Lotus Circle, Sunday, 11 A. M.; all in Rooms 511 and 512, United Bank Building.

### KENTUCKY.

LOUISVILLE, LOUISVILLE T. S. *Secretary*: Wilbur F. Gearhart, 311 W. Walnut Street.

Meeting, Tuesday, 8 P. M., 632 Third Street.

**LOUISIANA.**

NEWORLEANS, NEW ORLEANS T. S. *Secretary*: Southron R. Duval, 316 Baronne Street.

Branch Meeting, Tuesday, 8 P. M.; Lotus Circle, Sunday, 10:30 A. M.; Lecture, Sunday, 8 P. M.; all held in Room 12, 316 Baronne Street.

**MAINE.**

LEWISTON, LEWISTON T. S. *Secretary*: William G. Fernald, 29 Lisbon Street. Meeting, Sunday, 3 P. M., in Hall of the Lewiston Conservatory of Music, 149 Lisbon Street.

PORTLAND, PORTLAND T. S. *Secretary*: Miss Joyce Lee, Room 30, 542½ Congress Street.

Branch Meeting, Tuesday, 7:30 P. M.; Public Meeting, Sunday, 7:30 P. M.; Room 30, 542½ Congress Street.

**MARYLAND.**

BALTIMORE, BALTIMORE T. S. *Corresponding Secretary*: Mrs. Ada Gregg, 1806 Edmondson Avenue.

Meeting, Tuesday, 8 P. M.; in Room 6, 323 N. Charles Street.

**MASSACHUSETTS.**

BOSTON, BÉACON T. S. *President*: James F. Morton, Jr., 1 Lynde Street Place.

BOSTON, BOSTON T. S. *Secretary*: Kirk W. Caldwell, 24 Mt. Vernon Street.

General Discussion, Thursday, 8 P. M.; Class in Elementary Theosophy, Friday, 8 P. M.; Elocution Class, Friday, 8 P. M.; Lotus Circle, Sunday, 11 A. M.; Discussion Class, Sunday, 3:15 P. M.; Public Lecture, Sunday, 8 P. M.; League of Theosophical Workers, 2d and 4th Monday in each month; all held at Headquarters, 24 Mt. Vernon Street.

CAMBRIDGE, CAMBRIDGE T. S. *Secretary*: Mrs. Georgie E. Thompson, 14 Avon Place, N. Cambridge, Mass.

Members' Meeting, Wednesday, 8 P. M.; Inquirers' Class, Friday, 8 P. M.; Lotus Circle, Sunday, 10:30 A. M.; Public Meeting and Address, Sunday, 3:30 P. M.; all at Raymond Hall, 628 Massachusetts Avenue.

CHELMSFORD, CHELMSFORD T. S. *Secretary*: Miss Helen F. Morton.

Branch Meeting, Monday evening, alternately at the homes of Miss H. F. Morton and Mrs. C. E. A. Bartlett.

EASTHAMPTON, EASTHAMPTON T. S. *Secretary*: Mrs. Lizzie F. Bruce, Lock Box 954.

Branch Meeting, Monday evening, at residence of Mrs. H. K. Richmond-Green.

LOWELL, LOWELL T. S. *Secretary*: Nathaniel W. J. Haydon, 15 Hurd Street.

Public Meeting, Wednesday evening; Public Meeting, Friday evening; Chemistry Class, Saturday afternoon; *Secret Doctrine* Class, Sunday morning; Lotus Circle, Sunday afternoon; Public Meeting, Sunday evening; all held in Room 35, Runels Building, cor. Bridge and Merrimack Streets.

LYNN, LYNN T. S. *Secretary*: George W. Horne, 19 Elmore Street.

Lecture and Study Class alternately, Mondays, 8 P. M., W. C. T. U. Hall, Oxford and Washington Streets.

MALDEN, MALDEN T. S. *Secretary*: Mrs. Emily R. Goodwin, 562 Main Street.

Study Class, Friday, 7:30 P. M.; Study Class, Saturday, 7:30 P. M.; Public Meeting, Sunday, 7:45; all in Rooms 6 and 7, Browne Building, Pleasant Street.

ROXBURY, ROXBURY T. S. *Secretary*: Mrs. Bertha Sythes, 202 Warren Street.

SOMERVILLE, SOMERVILLE T. S. *Secretary*: Charles H. Olin, 105 Hudson Street.

Branch Meeting, Friday, 8 P. M.; Public Lecture, Sunday, 7:30 P. M.

WORCESTER, WORCESTER T. S. *Secretary*: Miss Mabel B. Jennison, 23 Cutler Street.

Meeting, Thursday, 8 P. M., in Room 21, 492 Main Street.

#### MICHIGAN.

DETROIT, DEVA T. S. *Secretary*: Dr. Frederic E. Barrows, 488 W. Boulevard.

Meetings, Wednesday and Sunday evenings.

GRAND RAPIDS, GRAND RAPIDS T. S. *Secretary*: Mrs. Emily M. Sones, 152 Clancy Street.

Branch Meeting, Wednesday, 8 P. M.; Study Class, Thursday evening; Lotus Circle, Sunday, 3 P. M.; Public Meeting, Sunday, 8 P. M.

JACKSON, JACKSON T. S. *Secretary*: Robert T. McNaughton, Room 4, Allen Bennett Block.

#### MINNESOTA.

LAKE CITY, LAKE CITY T. S. *Secretary*: Roy Underwood.

Meeting, Wednesday, 7:30 P. M., at home of J. M. Underwood.

MINNEAPOLIS, MINNEAPOLIS T. S. *Secretary*: Mrs. Mary H. Pennell, 265 Syndicate Arcade.

Study Meeting, Tuesday, 8 P. M.; Public Lecture, Sunday, 3:30 P. M.; both at Headquarters, Room 265, Syndicate Arcade.

ST. PAUL, UNITY T. S. *Secretary*: Miss Leila E. Thayer, 257 Selby Avenue.

Meetings, Wednesday and Sunday, 8 P. M.; Lotus Circle, Sunday, 11 A. M.; all in Room 251, Endicott Building, Fourth Street.

#### MISSOURI.

KANSAS CITY, KANSAS CITY T. S. *Secretary*: J. Frank Knoche, 800 New York Life Building.

Study Class, Tuesday evening; Lotus Circle, Sunday, 3 P. M.; Public Meeting, Sunday evening; all held in Hall of the Jackson County Medical Society, 912 Walnut Street.

ST. LOUIS, ARJUNA T. S. *Secretary* : Benedict Loevy, 4228 W. Belle Street.

Lotus Circle, Sunday afternoon, Hall No. 7 ; Branch Meeting, Sunday evening, Hall No. 1 ; Fraternal Building, Eleventh Street and Franklin Avenue.

### NEBRASKA.

LINCOLN, AMRITA T. S. *Secretary* : William Schultz, 1400 D Street.

Meeting, Monday, 7 P. M., in rooms of David A. Cline, Odd Fellows' Block, Eleventh and L Streets.

HARTINGTON, HARTINGTON T. S. *Secretary* : Miss Jennie G. Hopkins.

Meeting, Sunday, 8 P. M., at residence of Mrs. Mary B. Van Velsor.

OMAHA, VEDANTA T. S. *Secretary* : Lucien B. Copeland, 318 S. 26th Street.

### NEW HAMPSHIRE.

MANCHESTER, MANCHESTER T. S. *Secretary* : Mrs. Clara K. Achard, 452 Pine Street.

Meeting, Wednesday, 8 P. M.

### NEW JERSEY.

HACKENSACK, HACKENSACK T. S. *Secretary* : Newman E. Travis, 3 Passaic Street.

NEWARK, NEWARK T. S. *Secretary* : Max Dobbins, Box 303, Rahway, N. J.

Meeting, Saturday, 8:15 P. M., in Chosen Friends Hall, cor. Market and Broad Streets.

### NEW YORK.

BROOKLYN, BROOKLYN T. S. *Secretary* : Mrs. Martha L. Tantum, 156 Vernon Avenue.

Branch Meeting, Thursday, 8:15 P. M. ; Public Lecture, Sunday, 8:15 P. M. ; both held at Headquarters, 464 Classon Avenue.

BROOKLYN, ORIENT T. S. *Secretary* : William E. Morgan, 220 Penn Street.

BROOKLYN, UPASIKA T. S. *Secretary* : Miss Laurita T. Hooper, 494 Third Street.

Branch Meeting, Wednesday, 8:15 P. M., at 225 Lincoln Place.

BUFFALO, BUFFALO T. S. *Corresponding Secretary* : Mrs. E. W. Butt, 5 Prospect Avenue.

Class for Enquirers, Tuesday evening ; Discussion, Sunday, 8:15 ; at Hotel Genesee : Class for Members, Friday evening, at 5 Prospect Avenue ; *Secret Doctrine* Class, Saturday evening, at 500 Lafayette Avenue ; Lotus Circle, Sunday, 10:45 A. M., at Terrace and Church Streets.

CORINTH, CORINTHIAN T. S. *President* : Mrs. Mamie A. Maschmedt, 313 Halsey Street, Brooklyn, N. Y.

Meetings, during summer months, at Maschmedt farm.

JAMESTOWN, FIRST T. S. OF JAMESTOWN. *Secretary*: Miss Julia S. Yates, 157 Chandler Street.

Study Class, Wednesday, 8 P. M. ; Lotus Circle, Sunday, 3:30 P. M. ; Public Meeting, Sunday, 4:45 P. M. ; all in Room 53, Gokey Block.

NEW YORK, ARYAN T. S. *Secretary*: Elliott B. Page, 144 Madison Avenue.

Branch Meeting, Tuesday, 8:15 P. M. ; Study Class, Wednesday, 8:15 P. M. ; Lotus Circle, Sunday, 3:30 P. M. ; Public Lecture, Sunday, 8:15 P. M. ; all at Headquarters, 144 Madison Avenue.

NEW YORK, EL SENDERO T. S. *Secretary*: Miss Virginia H. Fernandez, 213 W. 120th Street.

Branch Meeting (conducted in Spanish), Saturday, 8:15 P. M. ; Class for Study of Spanish, Wednesday, 7:30 P. M. ; both at 144 Madison Avenue.

NEW YORK, GERMANIA T. S. *Secretary*: Miss Marie Wasbutsky, 434 E. 17th Street.

Meetings (conducted in German), Friday, 8:15 P. M., at 607 E. 14th Street.

NEW YORK, H. P. B. T. S. *Secretary*: Miss Jo Brand, 103 E. 90th Street.

Branch Meeting, Friday, 8:15 P. M. ; Social Tea, Saturday, 7:30 P. M. ; *Secret Doctrine* Class, Sunday, 3:30 P. M. ; Public Lecture, Sunday, 8:15 P. M. ; all held at 142 W. 125th Street: also "Bell Ringers" Meeting, first Tuesday of each month, at residence of the Secretary.

NEW YORK, WHITE LOTUS T. S. *Secretary*: Frederick W. Flint, 133 E. 17th Street.

Branch Meeting, Friday, 8:15 P. M. ; Lotus Circle, Sunday, 3 P. M. ; Brotherhood Supper, first Tuesday of each month ; all at 282 E. Houston Street.

ST. GEORGE, STATEN ISLAND T. S. *President*: William Ludlow, Lighthouse Depot.

Meeting, Thursday, 8 P. M., at the President's residence.

SYRACUSE, SYRACUSE T. S. Mrs. Emily K. Mundy, 701 Warren Street.

Branch Meeting, Wednesday, 8 P. M. ; Study Class, Friday, 8 P. M. ; Lotus Circle, Sunday, 3 P. M. ; Public Lecture, Sunday, 7:45 P. M. ; all in Room 128, Barnstable Block, East Genesee Street.

YONKERS, YONKERS T. S. *Secretary*: Miss Elizabeth Towers, 10½ N. Broadway.

Public Meeting, Sunday, 8:15 P. M. ; in Grant Building, 20 Warburton Avenue.

## OHIO.

CINCINNATI, CINCINNATI T. S. *Secretary*: Dr. Thomas M. Stewart, 704 Elm Street.

Public Meeting, Tuesday, 8 P. M. ; *Secret Doctrine* Class, Sunday, 3 P. M. ; Members' Meeting every other Friday evening ; all held in Lincoln Inn Building, 519 Main Street.



CLEVELAND, DHARMA T. S. *Secretary*: Mrs. Erma E. Gates, 746 Republic Street.

COLUMBUS, COLUMBUS T. S. *Secretary*: Benjamin Talbot, Jr., c/o Columbus Buggy Co.

Study Class, Friday, 7:30 P. M.; Lotus Circle, Sunday, 2 P. M.; Public Meeting, Sunday, 7:30 P. M.; all in Room 4, 91 N. High Street.

DAYTON, DAYTON T. S. *Secretary*: Albert Mendenhall, 635 W. 3d Street.

*Secret Doctrine* Class, Wednesday, 8 P. M.; Lotus Circle, Sunday, 3 P. M.; Public Lecture, Sunday, 7:30 P. M.; 17 Barney Block, Fifth and Main Streets.

MIDDLETOWN, MIDDLETOWN T. S. *Secretary*: Mrs. Louie E. Mills, 278 Sixth Street.

Branch Meeting, Saturday evening; Public Lectures twice a month; at residence of Mrs. Jane D. Shartle, 62 N. Broad Street.

SANDUSKY, SANDUSKY T. S. *Secretary*: Miss Flora B. Chaney, 427 Hancock Street.

Branch Meeting, Wednesday, 7 P. M., at 228 Wayne Street.

TOLEDO, MANASA T. S. *Secretary*: Mrs. Ada M. Bell, 1909 Collingwood Avenue.

Branch Meeting, Tuesday, 8 P. M.; Study Class every other Saturday evening; in Room 309, Chamber of Commerce, corner Summit and Madison Streets.

YOUNGSTOWN, YOUNGSTOWN T. S. *Secretary*: Mrs. Mathilda Wilson, 240 Summit Avenue.

Branch Meeting, Thursday, 7:30 P. M., in Red Men's Hall, W. Federal Street.

### OREGON.

ELGIN, BLUE MOUNTAIN T. S. *Secretary*: Julius C. Hug, Box 1.

Public Meeting, Sunday, 1 P. M., at Highland School House; Branch Meeting, 13th of each month, at residence of Henry Hug.

NORTH YAMHILL, SIRIUS T. S. *Secretary*: Miss Barbara Hauswirth.

PORTLAND, PROMETHEUS T. S. *Secretary*: Mrs. Laura D. Durkee, 395 Brazee Street, Station B.

Branch Meeting, Tuesday, 8 P. M.; Study Class, Sunday, 3 P. M.; Lecture, Sunday, 8 P. M.; 228 Sixth Street.

### PENNSYLVANIA.

CALIFORNIA, WILLIAM Q. JUDGE T. S. *Secretary*: John J. Fitzpatrick.

Meeting, Sunday, 2 P. M., at home of the Secretary.

PHILADELPHIA, KRISHNA T. S. *Secretary*: Henry T. Shaw, 524 Pearl Street, Camden, N. J.

Study Class, Tuesday, 8 P. M., at 526 S. 2d Street; Public Meeting, first and third Sunday in each month, 8 P. M., in Room 1, 1321 Arch Street.

PITTSBURG, PITTSBURG T. S. *Secretary*: Edward Scott, 3474 Ligonier Street.  
Study Class, Thursday, 8 P. M. ; Public Lecture, Sunday, 8 P. M. ; in Tingley Hall,  
42½ Sixth Street.

WARREN, WARREN T. S. *Secretary*: Mrs. A. C. McAlpin, 310 Third Street.  
Study Class, Friday evening ; Class for Enquirers, Sunday, 3:30 P. M. ; both at 310  
Third Street.

WILKINSBURG, WILKINSBURG T. S. *Secretary*: Miss Marian E. Sage, 815 Wood  
Street.

Study Class, Monday, 7:30 P. M. ; Public Meeting, Wednesday, 7:30 P. M. ; both at  
815 Wood Street.

#### RHODE ISLAND.

EAST PROVIDENCE, MASSASOIT T. S. *Secretary*: Miss Alice M. Bolting, 163  
Weybosset Street, Providence, R. I.

Meeting, Tuesday, 8 P. M., 206 Weybosset Street, Providence, R. I.

PAWTUCKET, E. T. HARGROVE T. S. *Secretary*: Alfred J. Roberts, 67 Abbott  
Street.

Meetings, Thursday, 8 P. M., Sunday, 3 P. M.

PROVIDENCE, PROVIDENCE T. S. *Secretary*: Charles H. Hopkins, 221 Indiana  
Avenue.

Branch Meeting, Friday, 7:45 P. M. ; Lotus Circle, Sunday, 3 P. M. ; Public Lecture,  
Sunday, 7:30 P. M. ; 206 Weybosset Street.

WESTERLY, WESTERLY T. S. *Secretary*: Addison A. Scholfield, 30 Main Street.

Branch Meeting, Tuesday, 8 P. M. ; Public Meeting, Thursday, 7:30 P. M. ; both in  
Brown Building.

#### SOUTH DAKOTA.

RAPID CITY, BULWER LYTTON T. S. *Secretary*: Henry Behrens.

Branch Meeting, Thursday, 8 P. M. ; Lotus Circle, Sunday, 3 P. M. ; Room 10,  
Florman Block.

#### TENNESSEE.

MEMPHIS, MEMPHIS T. S. *Secretary*: Clarence G. Stowe, 282 Front Street.

Study Class, Tuesday, 8 P. M. ; Public Meeting, Sunday, 8 P. M. ; Room 9, Cotton  
Exchange Building.

NASHVILLE, NASHVILLE T. S. *Secretary*: Isaac M. De Hart, 1300 Church  
Street.

Meeting, Sunday, 7:30 P. M., Odd Fellows Temple, Cor. Church & High Streets.

#### TEXAS.

DENISON, DENISON T. S. *Secretary*: Mrs. Emma W. Garriott, 105 E. Morton  
Street.

Meetings at the home of the Misses Munson, 103 Gandy Street.

## UTAH.

SALT LAKE CITY, SALT LAKE T. S. *Secretary*: Miss Mittie McMinn, 521 S. W. Temple Street.

Study Class, Wednesday, 7:30 P. M.; Lotus Circle, Sunday, 2 P. M.; Public Meeting, Sunday, 7:30 P. M.; all at Realty Block, 227 S. W. Temple Street.

## WASHINGTON.

FAIRHAVEN, BELLINGHAM BAY T. S. *Secretary*: Mrs. Ella G. Willson.

Meetings, Thursday and Sunday, 7:30 P. M., at home of Miss Lida R. Groff.

NEW WHATCOM, WHATCOM T. S. *Secretary*: John P. Farnung, 1340 Humboldt Street.

Branch Meeting, Wednesday evening, 993 Elk Street.

OLYMPIA, OLYMPIA T. S. *Secretary*: Mrs. Amelia R. Shimmons, 509 Quince Street.

Meetings, Thursday and Sunday, 7:30 P. M.

SEATTLE, SEATTLE T. S. NO 1. *Secretary*: John H. Wilson, 1123 Main Street.

Training Class, Tuesday, 8 P. M.; Branch Meeting, Thursday, 8 P. M.; Public Meeting, Sunday, 8 P. M.; 612 Third Avenue.

SPOKANE, SPOKANE T. S. *Secretary*: Edward R. Lockhart, 1129 Riverside Avenue.

Meetings, Thursday and Sunday.

TACOMA, NARADA T. S. *Secretary*: Rasmus H. Lund, 606 National Bank of Commerce Building.

Branch Meeting, Thursday, 8 P. M.; Lotus Circle, Sunday, 3 P. M.; Public Lecture, Sunday, 8 P. M.; all at Headquarters, 1004 Tacoma Avenue.

## WISCONSIN.

MILWAUKEE, MILWAUKEE T. S. *Secretary*: Miss Isabel Hayden, 421 Milwaukee Street.

Branch Meeting, Wednesday, 8 P. M.; Lotus Circle, Sunday, 2:30 P. M.; Public Lecture, Sunday, 3:45 P. M.; all in Room 20, University Building.

## CANADA.

BARKERVILLE, B. C., CARIBOO T. S. *Secretary*: Henry Boursin.

TORONTO, BEAVER T. S. *Corresponding Secretary*: Albert E. S. Smythe, 157 Bay Street.

Branch Meeting, Wednesday, 8 P. M.; Training Class, Thursday, 8 P. M.; Address and Discussion, Friday, 8 P. M.; *Secret Doctrine* Class, Friday, 9 P. M.; Scripture Class, Sunday, 11 A. M.; Public Address, Sunday, 7 P. M.; all at The Forum, 391 Yonge Street: also an Elementary Study Class, Tuesday, 8 P. M., at 76 Saulters Street.

VICTORIA, B. C., KSHANTI T. S. *Secretary*: W. Harold Berridge, 212 View Street.

Branch Meeting, Wednesday, 8 P. M.; Public Lecture, Sunday, 8:15 P. M.; both at Headquarters, 28 Broad Street.

**VENEZUELA.**

CARÁCAS, CENTRO TEOSÓFICO DE VENEZUELA. *Secretary*: Frederick Richardson, Sur 5, No. 84.

Meeting, every evening until 10 P. M.; also Lecture, Sunday, 4 P. M.; Oeste 16, No. 51.

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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF  
THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

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

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

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

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## QUESTION 91.

*A is sick and will not take or do anything to cure himself because he claims that it is his Karma to be sick and if he cures himself by medicine that he will only have to live out the same sickness in some other life, with the possibility of its being intensified. B claims that it is our duty to take care of our bodies to the best of our ability, and when sick if there is some course of treatment which in all probability will cure us, it is our duty to try it so that our bodies may be strong and we may be more fitted to work with our whole strength for the society. Is not B's position the better?*

L. G.—The carpenter who permits the tools by which he lives to become dull and rusty,—the teamster who neglects or abuses the beast that supports him,—the householder who fails to repair a leaking roof, or a broken drain,—are in a like category with the man, who when ill, refuses the use of necessary remedies.

The body is at once tool, vehicle, and tenement. It should be treated as an indispensable instrument; with care, kindness, justice and discipline; not omitting correctional measures when needful. If the body be anhungered, feed it: if cold, clothe it: if stricken with a fever, give it quinine.

*Experientia docet.* Through epidemics we learn sanitary science; through illness, medical science. These are as much laws of nature as

any other, and as open to our profitable and legitimate employment. We are not our bodies, though responsible for their use and condition; and it is our right and duty alike, to use and conserve our bodies sound and strong, and fit for the service to be performed by them. Aside from personal considerations, it is well to bear in mind also, the relation our bodies bear to others, and to recall that atoms are incessantly leaving our tenements for incorporation and identification with those of other entities, who will benefit or suffer from the karma borne to them from prior associations, for which we are in part responsible. Wherefore *Mens sana in corpore sano* is a valid principle of action.

*Allen Griffiths.*—To my mind it is also Karma to be well, and when sick to get well, if possible. Sickness results from violation of law. The object should not only be to get well, but to discover the cause of illness so as to avoid its repetition. Illness, like all other mis-called evils, is really a blessing when it serves to awaken one to realization of wrong done and causes change of course. I might be ill and to-day try to get well by aid of proper medicine, and fail; also I might try again to-morrow and fail, but should keep on trying, day after day. I might not succeed, but in stead succumb to the disease. Still, I should have done my duty and my best, and that is all that is expected of any one. Had I gotten well, Karma would have been exhausted; had I died, the same.

I believe we are *where* we are because of *what* we are, and as we improve present internal conditions, external environment, associations and relations will adjust themselves accordingly.

I entirely disagree with "A's" conclusion, and entirely agree with "B's." Indeed, I believe the former to be indication of a diseased mind, which is the cause of a diseased body, therefore pernicious. While the latter view is not only a common sense one, but will lead to the best results in this and future lives.

*Abu-ben F.*—Karma does not work independently of man but requires his coöperation.

#### QUESTION 92.

*If disease is due to mental conditions existing in this or a previous life, is not the introduction of pure and healthful thoughts a proper method of treating it?*

*Dr. Buck.*—If disease is due to Karma I see no reason of referring it solely to mental conditions. All diseases involve the entire organism but locate or *focus* in some organ. Disease is disharmony due to ignorance or broken law, and its manifestation is nature's way of restoring the equilibrium. "Pure and healthful thoughts" aid more than anything

else in the restoration of the equilibrium. *Indifference* to pain and disease is also good to cultivate.

G. L. G.—I consider “the introduction of pure and healthful thoughts” a wise treatment of everything, for he whose thoughts are otherwise is in so far diseased.

But when conditions of the mind have expressed themselves physically, so to speak; have resulted in some physical ailment or disability, it is then too late to treat the matter save on the plane to which it has descended. A man with an injured leg can often be saved by its immediate amputation, but wait until blood poisoning has set in, and all the surgery in the world can do no good.

Doubtless if the actual cause of the disease could be discerned by the eye of a trained occultist,—and a very highly trained one he would have to be to do this without grave danger of mistake,—there might be cases in which treatment on the mental planes could *supplement* the physical treatment, but in no case *supersede* it. And granting this there is further to be taken into account the fact that an occultist possessed of this power in nine cases out of ten would not wish to use it. For expression on the physical plane is often a kind of safety-valve, and he would see that the malady was being worked off in the quickest and easiest manner. Attention and possible cure here are entirely safe, and we run no risk of returning the difficulty to a higher and more subtle plane where infinitely further complications and difficulties exist.

QUESTION 93.

*Is it possible to control our dreams, or our thoughts and acts in dreams? If so, how? Are we Karmically responsible for our dreams and what we do in them?*

J. Hiram.—When one advances so as to be able to control the waking state, “to resist the impulse arising from desire and anger,” etc., it becomes an easy matter to gain power over one’s dreams, to dispel or alter the illusions presented to one in the dream state. We are, I think, responsible for our dreams and what we do in them.

L. G.—“We are such stuff as dreams are made of.” Our dreams are but life in the astral, and should be as subject to control as our waking thoughts and acts; and since in both cases they are equally our own, how escape Karmic responsibility for either?

The methods of control are not dissimilar. In both cases it is the spiritual will that is to be developed and trained, and made the guide and ruler, by constant exercise, in small things as in great. In both cases also, endeavor in this direction is opposed by habits of thought and

impulse derived from past experiences of self-indulgence, or worse, the Karma of which is to be worked out of our mental and moral texture by discipline and subjugation.

There is no other way, waking or sleeping ; but while control of the waking thought can be effected by conscious effort, as yet the astral consciousness, for most of us, escapes direct regulation, and can be controlled only by indirection : by purging the physical consciousness and giving domination to the higher ; so freeing the astral from baser association and suggestion, and influencing it by a consciousness superior in power to its own.

This purpose should be deliberately furthered by devotion during the day to duty or to useful work and by going to sleep in confidence that the time has not been misspent. So shall the sleep be clean and restful, and perchance its wholesome vibrancy be made the medium of communication from willing and helpful sources.

Karmic responsibility inheres in the fact that our present conditions are due to our having charged our own aura with a certain class of entities otherwise known as thoughts or ideas, our own creations, attached to us by ties of corresponding strength and persistence ; and our progeny will either beatify or torture our dreams with memories of the past and prescience of the future, as their nature, good or evil, shall predominate.

Starve out the evil and selfish and multiply the altruistic and beneficent, thereby giving control to the spiritual will, and enabling us to command the forces of which erstwhile we were but the servants.

#### QUESTION 94.

*In the "Ocean of Theosophy," pp. 61-62, the passage occurs, "As to the whole mass of matter the doctrine is that it will all be raised to man's estate when man has gone further on himself. There is no residuum left after man's final salvation. . . ." Does this mean that matter is gradually becoming spirit? If so, there must come a time when all matter will become spirit and an end to further reincarnations, or rather there would have been an end to it untold æons ago, for it has had time enough to change in eternity past if it had been destined to that end.*

*Jerome A. Anderson.*—The teaching of the Secret Doctrine, as I understand it, is to the effect that every entity in the universe either "is, was, or prepares to become a man." It recognizes no "matter," *per se* ; therefore, when the entities now ensouling lower forms of matter reach man's estate there will be no residuum. This, I take to be Mr. Judge's meaning : That each entity now manifested in matter, or as "matter," must reach man's estate before man's Karmic connection with it ceases. In other words, evolution is recognized, and carried to its logical (and



compassionate) conclusion. Man has been aided by those above him, and he in turn must extend a helping hand to entities beneath him, until all the entities ensouling his universe shall have reached a self-conscious state, and are in a condition to guide their own further progress, and in their turn to help others. For at each dawn of a new maha-manvantara "Divine Thought" and "Primordial Substance" will project new "matter;" new atoms will be caught in new "Cycles of Necessity," and so the eternal drama will be infinitely reënacted, yet never the same. But here the poor, time-bound, space-limited mind of man "totters on the brink of incomprehensible Absoluteness and Eternity." Let us put it to our minds this way: There is no matter; the universe is embodied consciousness; each entity must win its manhood and godhood or there can not be justice. Then we will cease to trouble ourselves over residuums of matter, or why matter has not all become spirit in the past, and so on. We are evidently caught in a cycle of necessity; the way out is to aid all entities in our universe to rise to the self-conscious state. What other universes or other cycles may have in store for us need not concern us now; sufficient unto the day is the evil thereof.

*H. A. Gibson.*—The less cannot contain or express the greater. Infinite consciousness requires an infinite variety of forms for its expression. For the infinite to express itself in the finite, infinite duration would be necessary.

Spirit and matter are poles of the one reality, neither can exist, *per se*.

As Mr. Judge explained in a former issue of the FORUM the *Ocean of Theosophy* was written in a few weeks, when he was very busy, and treats subjects from a popular standpoint.

QUESTION 95.

(1) *If Karma is absolute and each enjoys or suffers simply the results of his own actions, of what avail are efforts to help him?* (2) *If help from outside is possible then a man must be dependent upon others for what he receives, and some must receive more help than others.* (3) *In the latter case what becomes of absolute justice, in the former what is the use of unselfishness, outside of its effect on oneself?*

*L. G.*—The basic thought in the question is a fallacy; and the "Sin of Separateness" is well defined. There is no such isolation of the individual as postulated. No man stands alone. All men are brethren, and bound in a common fate and heritage, as in a still broader sense, the Universe is one.

The responsibility of one is the responsibility of all. Each is every other—friend or enemy. To help another is to help ourselves with the

blessings of altruism added. We can combat the foul conditions investing him, and give him hope and inspiration to uplift himself. To him who desires help, help will come, and a little light will shine a long way in the darkness.

Karma is indeed absolute in its scrutiny and scope ; but as elastic as the solid Ether, and responsive to every impulse. Else it were not Karma.

Nor does it follow that help must make a man dependent, also some must receive more than others. Karma is Justice, and those who receive most have earned most, either now or previously ; great gifts argue great deeds. Only let it be remembered that appearances are deceptive to the crude and untrained comprehension, and what seems triumphant success, or the gifts of the Gods, may be but the elementals' bribing and tempting the soul to its destruction.

Unselfishness raises the average of humanity, and generates an atmosphere that unconsciously affects others, exalting their standards, and opening their hearts to divine truths and influences. It benefits both him that gives and him that receives ; but what are we that we should weigh as in a scale, the "use" of altruism ? Is it not enough for us to know that along that way lies redemption for the race, and to do our part, leaving to Karma the mighty task of tracing out the effects ?

*J. H. Fussell.*—These questions seem to be based on the assumption that one man is or can be wholly distinct and separate from every other man. But that this is contrary to fact may be seen both philosophically and from actual experience. We live in a relative and conditioned world, all our knowledge is relative. In order that there may be comparison between one man and another or one thing and another, or in order that they may be related or connected in any way whatever there must exist one and the same fundamental unity or essence back of each and all. In other words there exists "the fundamental identity of all souls with the universal Over Soul."

We have this also from experience that our every act and even thought affects others directly or indirectly. It will be seen then that the results of one's actions or thoughts do not accrue simply and solely to the actor or thinker, nor did they originate solely with him. Each one is a focus for the forces of the universe and therefore acts for the whole of nature or for that part with which he may be in harmony. But man is not merely a part of nature—meaning thereby the manifested world—he is also the Unmanifested, the Absolute, and hence has power over and can control the forces of nature. And therefore it is that man, according to his measure of free-will, which is the measure of the power of the divine inner man to express the divinity, can help forward the evolution of nature and help his fellow man, or by losing himself in "matter" can retard nature and man.

We may look at the matter in another light. If I find that I have the opportunity to help another, how do I know that it is not my Karma and my privilege to give that help and also his Karma to receive it? Is it not possible that my past relations with that man have now given me this opportunity, and that indeed this is my Karma? In my opinion the idea of the possibility of interference with Karma is a false and pernicious one; it arises from a merely intellectual conception of Karma, from the "eye doctrine," but has no place in the "heart doctrine."

(2) It is not altogether correct to say that "if help from outside is possible then a man must be dependent upon others for what he receives." This is an imperfect view of the matter, for it leaves him out of account. The help that a man receives does not depend merely upon others but also and mainly upon himself, and it arises out of the Karmic relations existing between himself and others. Furthermore although we are all inter-dependent, yet each has in a measure to stand alone, and although receiving from others to be not *dependent* on them, but seek to give rather than receive. It is a paradox, but can be expressed in no other way than by a paradox. Surely some receive more help than others. Why not! it is again in perfect accord with Karma. So too, do some give more than others. Nature is not all at one dead level, but there are infinite gradations in every one of her kingdoms.

No one, however, can continue to receive who does not give, and that which is received is given only *in trust* for others and for Nature. If a man will not give willingly, then Nature herself takes from him and he falls behind. But those who give, give, and look not for receiving, nevertheless do receive from the infinite source and container of all, and to this there are neither bounds nor limits.

(3) The question: "What becomes of absolute justice?" therefore falls to the ground, and surely there is no need of answer to the question, "What is the use of unselfishness?" If we wait to know the use of this or that prompting of the heart, we will never follow the prompting nor will we ever know "the use." The heart cares not for the use but seeks only an expression for the divine life within. We live, we can help brighten the lives of others, share their burdens, help them over the rough places. Shall we ask; "What's the use"; shall we fear lest we "interfere with Karma"? The highest aspect of Karma has been ignored in the question. "Compassion is the law of laws." This may help the questioner in his difficulty.

R. H.—"A master exercises *justice* to every man; any other, can only exercise—compassion."

## THEOSOPHICAL NEWS AND WORK.

BOSTON T. S. had a busy month and accomplished much active work during February. Public lectures were given on Sunday evenings and branch discussions held on Thursday evenings, as follows: Feb. 7th, "Money," by L. F. Wade; 14th, "Is Theosophy Practical?" by J. F. Morton, Jr.; 21st, "Religion and Science," by J. E. Clapp; 28th, "Justice," by M. H. Wade. Feb. 4th, a discussion on "The First Object of the T. S."; 11th, "The Study of Theosophy"; 18th, "The Unity of Religions"; 25th, "Faith."

SOMERVILLE T. S. (Mass). The FORUM takes pleasure in correcting a misstatement in regard to the meetings of this branch, made in a previous issue. In addition to Branch meetings on Friday evenings, Sunday public lectures are given regularly and have been for two years past except during the summer season. The lecturers in January were: G. D. Ayers, Robert Crosbie, Thos. Seele, and J. E. Clapp.

ROXBURY T. S. (Mass). Branch meetings were interrupted for several weeks owing to the illness of the Secretary, Mrs. Bertha Scythes, at whose house the meetings were held, but the branch has now engaged the parlors of the New Universalist Church and held its first meeting in them on Feb. 8th with an attendance of thirteen.

BUFFALO T. S. has at last gone into Headquarters all its own, a bright cheerful room in the Bryant and Stratton College Building, with a seating capacity of 125. A large hall on the fourth floor (elevator) can be had at any time which will seat 400. The room is fitted up with busts of W. Q. Judge, Lincoln, and a sphynx, pictures and books and an organ which makes music possible at meetings. The rooms will be open every afternoon for readers and enquirers. The stone which is to be sent to the S. R. L. M. A. is finished and will be on exhibition until sent for. It was quarried in Buffalo, and is of "Blue Flint." The branch is sure to do better work in these quarters, which are consecrated to the work of spreading abroad the good news "Theosophy."

BUFFALO LOTUS CIRCLE No. 1 is doing excellent work. The Circle meets at the new Theosophical Headquarters where they have all conveniences for the work to be carried on and under the superintendance of Mr. Victor Orth the outlook for the Circle is very bright.

BEAVER BRANCH, Toronto, Canada. The members are especially jubilant over the success of the first "Home Crusade" meeting which was held Saturday, Jan. 23d, in Elm Street Hall, where there was a good sized audience of working men. The large number present was a most agreeable surprise to the speakers, and at the close many of those present expressed the hope that the meetings would be continued. Their continuation has been made possible by a generous member of the branch who has offered to pay for hall rents.

The speakers on this occasion were Messrs. S. L. Beckett, W. M. Jones, R. E. Port, F. J. Brown, C. A. Armstrong, W. J. Dunlop, J. Harris and H. A. Brown, each of whom spoke on some aspect of Brotherhood.

The second of these meetings will be held Feb. 6th, and after that there will be one every Saturday night during the winter, in some part of the city where the working people will be reached.

PITTSBURG T. S. (Penn.) is doing good work and meeting with corresponding success. Its lectures in February were: 7th, by Mr. Smythe; 14th, "America and the Wisdom Religion," by Miss Camp; 21st, "The Power of Thought," by Mrs. Sala; and 28th, "The Heaven World," by Mr. Oppermann.

YOUNGSTOWN T. S. (Ohio) had its regular branch meetings on Thursday evenings in February with discussions on the following subjects: Astral Bodies; Personal Responsibility; Desire; and Death and Devachan.

LOUISVILLE T. S. Sunday evening, Feb. 21st, Dr. Buck, of Cincinnati, addressed a large and attentive audience on Theosophy at our new quarters, 619 First Street. Some very interesting questions were put to him after the address, all of which were answered with great clearness.

FORT WAYNE T. S. (Indiana) had as the subject for discussion at its branch meetings during February, "The Crusade," taking up a study of the Christian Crusades of the middle ages in connection with the present Theosophical movement.

MILWAUKEE BRANCH T. S. in A. had the following subjects on its syllabus for discussion in February: The Theosophical Movement; Theosophy and Christian Science; Theosophy, Christianity, and the Churches; and, Theosophy and Ethics.

#### CENTRAL STATES REPORT.

COLUMBUS BRANCH has re-elected most of its officers, and begun the year by keeping Theosophy before the public at its Sunday meetings by addresses on the following subjects: "Theosophy and the Position of Woman," "Theosophy and the Churches," "Theosophy and Mysticism," "Karma," and the "Value of the Knowledge of Other Religions." Attendance good. In the study class questions are assigned to the members who are to prepare themselves and reply at the subsequent meeting.

BULWER LYTTON T. S. (S. Dak.) continues its campaign of Theosophy and Brotherhood in Rapid City and the Black Hills district. The churches there have manifested quite an interest in Theosophy, ranging in degree from condemnation, unheard, to a studious investigation and comparison of the relative merits and logic between this philosophy and that of Christianity.

DENVER T. S. The membership of the branch has climbed to 60, but so much work has been mapped out that there is plenty for all to do. Classes for all sorts of theosophical study are held, besides Home Crusade Meetings, Crusade Teas and a Lotus Circle, which a visitor writes is "very attractive to the children."

TOLEDO BRANCH is "experiencing an increase in attendance" since getting into their New Rooms. This growth of interest in the public mind they ascribe to the continuous use of the newspapers to keep Theosophy before the people.

YOUNGSTOWN BRANCH notes the attendance of a larger percentage of strangers at its meetings. Among other lines of work, a "Relief Fund for the benefit of the poor" has been organized. The attendance at the Lotus Circle averages 41; to the Lotus Circle belongs the distinction of having been the first to contribute to C. S. C. propaganda fund.

IN JACKSON, MINN., five members of the T. S. in A. who have only recently become F. T. S., were found to be a nucleus around which to build a branch and a charter has been applied for.

WE HAVE a new Centre added to the activities of the C. S. C. that is unique in name, position and composition. Lieut. Murdock, a member-at-large stationed at Ft. Assiniboine, Mont., has organized a Centre for theosophical study among the colored soldiers of this Fort, and reports great interest. He says that they have named it "Warrior Circle," and hopes that it will grow into a Branch. This is the first organized effort among the U. S. troops.

HARTINGTON T. S. (Nebr.) at its annual election in January chose Mrs. N. A. Crouch, President, and Mr. Clair Smith, Secretary. Mr. Harding made the Branch a visit and in 48 hours gave three lectures, on "The Theosophical Crusade," "Is Theosophy Practical?" and "Reincarnation," besides holding three meetings for class work and two of E. S. T. members. We are now looking for a hall or room to use as a branch room and for the Lotus Circle, and are working and hoping for good results.

#### THE PACIFIC COAST.

LOS ANGELES T. S., (Calif.) During the month of January the following lectures were given here: 3d, morning, "A B C of Theosophy," by H. A. Gibson, evening, "Why Are Men Brothers?" by J. H. Griffes; 10th, morning, "Theosophy and Christianity," and evening, "Factors Wanting in Modern Life," by James M. Pryse; 17th, morning, "Man's Place in Nature," by H. A. Gibson, evening, "After Death, What?" by A. B. Clark; 24th, morning, "Consider the Lilies," by James M. Pryse; evening, "A New Series of the Ages," by O. I. Clark; 31st, morning, "The Ascent of Life," by H. A. Gibson, evening, "Cycles," by A. B. Clark. The average attendance was 79. We hold two study classes during the week besides the Branch meeting and interest generally is increasing.

LOS ANGELES, CALIFORNIA, January, 1897.

PACIFIC COAST THEOSOPHICAL COMMITTEE,  
San Francisco, California.

Your Southern California Sub-Committee would respectfully report as follows:

During the six months ended 31st December, 1896, the regular lecturer, Abbott B. Clark, has visited the following towns, giving lectures and parlor talks in each and organizing classes for study in six of them: Santa Barbara, Summerland, Ventura, Pasadena, Covina, Pomona, Ontario, San Bernardino, Redlands, Riverside, Villa Park, Santa Ana, Catalina Island, Santa Monica, Toluca, East Los Angeles. Classes have been organized in Santa Barbara, Redlands, San Bernardino and Toluca, with a membership of from 12 to 18 in each, and in Pomona and Santa Monica with a smaller number. Other lecturers have visited some of these towns, and also Long Beach, Clearwater and Downey. Crusade meetings have been held in Pasadena, Santa Monica, East Los Angeles and Toluca, that at Pasadena bringing out an audience of nearly one hundred people. In all, there have been given 78 lectures within the six months (not including those delivered in Los Angeles) 33 by the regular lecturer and 45 by others, with a total attendance of about 2307 persons. Over fifty columns of Theosophical reading matter have been published in the newspapers of Southern California within the six months, comprising articles from three inches in length to two or three columns, principally in the Los Angeles *Herald*, and in the Pasadena *Star* and the *News*. Over two hundred letters have been written, principally circular letters, and about 4000 leaflets distributed and sent through the mails, beside 210 newspapers containing articles on Theosophy sent through the mails, and 475 distributed. Receipts \$234.36, expenses \$234.36.

Respectfully submitted,

*Southern California Sub-Committee,*

*Pacific Coast Theosophical Committee,*

PAUL S. HEFFLEMAN, *Secretary.*

## THE CRUSADE.

### PURPLE PENCE REPORT.

The progress of the Crusade will of course be made known to its readers through other pages of THE FORUM, and herein the Committee needs only to again extend its thanks and congratulations to the members who continue to support by means of the P. P. contributions, the heroic effort now being made to turn the people's attention to Theosophy. It is true the Crusaders have returned to America, but the Crusade is going right on all the same, and it costs just as much to travel in the United States as anywhere else. It is hoped that this will be borne in mind in order that the band of Crusaders may be enabled to make a complete itinerary in their journey across the Continent and visit as many places as possible on their way to New York, where they should arrive early in April.

The Committee would like in this connection to make a special appeal to those of our members who, mostly neither actually rich nor very poor, are disposed to treat with indifference the humble solicitation of the Purple Pence Boxes. Our wealthy members have not been ungenerous (for without their larger help the Crusade could not have been carried through) and our really poor are the most regular monthly contributors. But there is a large middle class who affect to despise the "many a mickle makes a muckle" methods, and hence omit their help altogether. Well, let it be known that if every member on the roll of the society sent in each month a sum equal to the *average* P. P. donation, the Theosophical Movement in America would have from \$75,000 to \$100,000 per year at its command for propaganda work. This, brethren, is what the little P. P. Boxes stand for.

An idea, too, prevails with some worthy people that the T. S. should not condescend to ask its members for money; they say it is begging like the churches, etc. Just so, but if any of the aforesaid worthy persons will show how in this day and generation railroad tickets can be procured, halls hired, hotel bills met, clerks and printers employed, without money, that man or woman will be the most welcome individual ever invited to headquarters. And all this leaves out entirely that equally, if not more important, consideration—the habit of communion with each other and with the centre effected by the daily resort to the P. P. Box.

No one who knows anything about thought transference or brain communication needs any advice on this point. Every student of Theosophy must be convinced that a positive and regular *action* like that referred to, if carried out by the entire body of the Theosophical Society, would be powerful enough to compel success in any direction towards which its force might be turned. A word to the wise (Theosophist) should be sufficient.

A. H. SPENCER,

*Committee.*

NEW YORK, *March 1st, 1897.*

## IN AUSTRALIA.

*From Theosophical News.*

The trip from Colombo to Adelaide was so pleasant, in spite of the constant rolling, that one of the deck-hands said he had been on the line for seven years, but had never seen one to equal it. Luck changed for the ship, though, when Adelaide, where the Crusaders left her, had been passed. Some of the passengers, who remained and went on to disembark at Melbourne, said that from Adelaide to Melbourne they had as bad an experience as they ever had on the ocean. So, once again it is seen how Fortune smiled on the modern Argonauts. Also, for the seventy-first time, the right course was taken by the Leader; for it was due to one of her "promptings" that the ship was left at Adelaide.

At Albany, where a stop was made for a few hours, Brother Wilton Hack came on board. It was a treat to the party to meet, again, "one of our own." Mr. Hack went to Albany for the sole purpose of spending a few days with the travellers. Joining them, as he did, on the 24th, there were three uninterrupted days before Adelaide was reached. Of these, one day was Christmas. An installment of the Crusaders spent one day with Brother Hack at his home at Glenely, and as he rejoined the party for two days at Melbourne, he and the American contingent became pretty well acquainted.

On the evening of December 21, at the request of the passengers on the steamer, a meeting was held. Apparently no one failed to attend. The session continued two hours. The addresses were followed with the closest attention. The questions, after the addresses, could not have been more satisfactory, being carefully framed and pertinently put.

At Melbourne, Brother A. A. Smith, of Sydney met the travellers shortly after their arrival. He had been sent as a representative of the Sydney Branch.

## MELBOURNE.

The Crusade made a short stay at Melbourne. It was holiday season, there was a strike, a bad financial condition, and no Branch. Still, the public meeting was well attended. On the fifth of January, the band left for Sydney, the writer [H. T. Patterson] remaining behind to look after "tailings," in the way of finally organizing the body which had been established. This body is now in full operation, promising to be a healthy root which shall, in time show a vigorous growth in the air and sunshine. When they get in touch with their Sydney brethren, they should be able to labor effectively.

The Sydney people, who were eagerly awaiting the arrival of their comrades from "the States," have been showing their pleasure and their appreciation in many ways. These manifestations are most gratifying. The public are entirely familiar with the word "Theosophy." The papers are giving at the present moment, *many columns*: to its presentation. Owing to this, and the zeal of the local members, not to speak of their skill and energy, meetings are running full. The first one—barring a semi-public assemblage on the afternoon of the sixth—was crowded. Yet more satisfactory than the fullness of the house were the interest and close attention of the audience. This attention was undivided; the applause was constant, often interrupting the speakers.

## IN SYDNEY.

Mrs. Cleather writing from Sydney, January 9th, says:

"Mr. Patterson arrived here the day after we did, having duly consolidated the 'Centre,' at Melbourne; for, although there were quite enough members to form a branch proper, Mrs. Tingley thought it wiser to start them with a Centre.

"Here we have met with not only a most enthusiastic welcome from our own members—numbering between 60 and 70—but have also had immense success in our public work. The large meeting on Wednesday evening (Jan. 6th) was one of the best we have ever had—very full, quite a thousand people, and a most intelligent and appreciative audience, taking up every point and applauding throughout with great enthusiasm. In especial, Mrs. Tingley's speech was the feature of the evening. Everyone—ourselves included—was electrified, and it was the common topic of talk afterwards when we met the audience informally, before dispersing. Several prominent men who were present said that if she had known beforehand the exact needs of the Sydney people, of the N. S. W. colony, she could not have spoken more directly to the point. Over a dozen clergymen were present and in fact 'all sorts and conditions' of people.

"The immediate result was a constant stream of visitors and interviewers at the hotel which still continues and forms, I suppose, an earnest of what we have to look for in America! Even before the meeting between 20 and 30 cards were sent up to Mrs. Tingley.

ley's room—most of them being those of men and women in good standing in Sydney. Then she was asked to preach at a Unitarian Church to-morrow morning but was obliged to decline on account of the immense amount of work we have to do. On Thursday we held a reception for Theosophists and their friends here and had quite a big meeting."

FROM AN AUSTRALIAN POINT OF VIEW.

Brother T. W. Williams, President of the Sydney T. S. writes as follows :

"The great Crusade reached Adelaide on Dec. 24, '96, but did not stay there, owing to shortness of time. At Melbourne they held one public meeting and established a working centre of students. Sydney was reached Jan. 4th, and there they received an ovation. Two public meetings were held, the attendance being about 1000 at each meeting. At the last one the audience rose to their feet on the invitation of the President of the T. S. for N. S. W., and gave the American Crusaders three cheers. The meetings were like intelligent T. S. Branch meetings, applauding all the good points. The Australian flag was presented on Wednesday afternoon by the members. In the evening a public meeting was held in the Protestant Hall. The platform was draped with the flags of all the nations the Crusade had passed through, while the speaker's table was covered with the Stars and Stripes and the flag N. S. W. presented that day.

"On Sunday afternoon a caucus for convention was held and an E. S. T. meeting in the evening. Monday, a brotherhood supper was given in the Temperance Hall, Pitt Street. The room was being used during the day for the annual exhibition of the Society of Artists, so the walls were covered with pictures which, together with the Crusaders' flags of all the nations made the hall look very pretty. The music both vocal and instrumental was greatly appreciated.

"Mrs. Tingley spoke twice that evening, and her last speech was in reference to our late Chief, W. Q. Judge, and the great work he had done making this Crusade possible. There were a large number of women and children and babies in arms at the supper, and they all stayed until the end of the evening making a most attentive audience and not a cry from the babies or children all the time. A second E. S. T. meeting was held on Tuesday; 28 members were admitted altogether. The same evening the Convention of the T. S. Australia was held; it was a most harmonious and brotherly gathering and went off splendidly. The officers elected were :

*President*, E. T. Hargrove,  
*Vice-President*, E. A. Neresheimer,  
*Deputy Vice-President*, Rev. S. J. Neill, of New Zealand,  
*Corresponding Secretary*, Katherine A. Tingley,  
*Recording Secretary*, Claude F. Wright,  
*International Representatives*, Rev. S. J. Neill, John St. Clair,  
 T. W. Willans, T. Soderburg, Chas. H. Marshall.

"The Crusaders left for Auckland on Jan. 13, 1897."

NEW ZEALAND.

The Crusaders left Sydney on January 13th and reached Auckland on the 18th. E. T. H. writes in *Theosophy* :

"Kind friends welcomed them as in Sydney. A reception that evening was followed by a public meeting on the 19th in the city hall, which was crowded with an enthusiastic audience. On the evening of the 21st another big public meeting was held in the same hall. All Auckland was talking about Theosophy; the interest was intense.

"The 22d was a busy day. A meeting of the Esoteric School in the afternoon; then a Brotherhood Supper; then a private meeting at the hotel, and the necessary arrangements for departure on the 23d for—home.

ON THE PACIFIC.

"On the 23d the party embarked on board the S. S. *Alameda* for San Francisco. But mere embarkation did not abolish public meetings, and on the evening of the 26th addresses on Theosophy were delivered to the first saloon passengers at their urgent request.

"At Samoa, where the *Alameda* stopped six hours on the 27th, one of the leading native chiefs came on board and expressed himself as anxious to join the Society. He said that most of his followers would do so as soon as he explained to them the nature of the movement.



"A meeting in the steerage on February 3d showed that almost more interest was felt among the passengers there than in the first saloon; this experience was by no means unique of its kind.

"At Honolulu, on the 4th, an old comrade and friend was unexpectedly met with in the person of 'G. Hijo,' who had travelled all the way from New York to greet the Crusaders."

The remainder of the voyage is well described by "G. Hijo" in a letter to the Aryan T. S., New York.

*On Board S. S. Alameda,  
Pacific Ocean, February 7, 1897.*

I have been asked by Mrs. Tingley to write the Aryan T. S. a little account of my first impressions of the Crusaders and their work, as gained by personal contact and many conversations. I was privileged by my Karma to meet them on their return journey at the Sandwich Islands, and to accompany them back to America.

To give a comprehensive account of my impressions, without writing a book, would be an impossibility; for I have been talked to continuously for nearly three days, and to relate a hundredth part of what I have heard would be impracticable.

In the first place, as to the work done. It not only has not been exaggerated in the accounts sent home, but I find that in many ways it is greater than I had any idea of. Many things were done, meetings held, and Centres formed, which in the hurry and pressure of work were not recorded and written about. For instance, a meeting was held in Egypt, near the Pyramids, that has not been described, to my knowledge, in any of the communications sent back to America. Nor could the hurried and casual letters of the Crusaders give any idea of the warmth and strength and devotion of the hundreds of men and women whom they have met and formed into organizations that will increase and grow, until, in some countries, they promise to have a material effect upon the future. Especially is this so in Greece and India. The way the peoples of these two countries responded to the force of the Crusade, was truly wonderful, and there is little doubt but that seeds were sown that will bear great and everlasting fruit.

An extraordinary feature of the whole Crusade has been the remarkable way in which the right person turned up at the right time, in the right place, to enable the little party to take the utmost advantage of the short stay they had in each place. There has been some comment about this, but it cannot be truly appreciated until one hears the details of the incidents and becomes somewhat conversant with the local conditions.

Another extraordinary feature of the whole enterprise was the phenomenal good luck, or protecting hand, or what you will, that followed the party around the world. A record of the escapes they have had would read like a thrilling romance. Twice they but just finished their work and left places when dreadful plagues broke out. Several times some little incident would cause them to change their plans and take a boat instead of a train, or vice-versa, and in each case the means of transportation they just escaped taking met with some disaster. Once, in India, tickets had been actually purchased for a certain city, when the plan was changed, and it was discovered that if they had gone, they would have been quarantined forty days. Their departure from Egypt was hastened several days, and by this they got ahead of a typhoon that sank three boats. They had expected to leave Adelaide by boat, but suddenly Mrs. Tingley decided to take the train, and by so doing she missed the worst storm that had visited the Australian coast for years. Think of a party of eight, debilitated by overwork and months of constant travelling, going through India without an illness. The record of the whole Crusade is singularly free from accident, mishap, or misfortune of any kind. Nor could one listen to an account of their adventures without having a still greater realization of the hardships, worries, trials of patience and endurance that they were all subjected to. It was a wonderful schooling,

and a difficult one, and that the party returns a single entity, as it went out, is one more testimony to the genius of its leader.

Perhaps of all the impressions received, none is more forcible than that of the tireless energy and indomitable will, profound knowledge of human nature, sagacity, diplomacy, and true faculty for leadership displayed by Mrs. Tingley. Constantly in pain, often unable to leave her bed or to lift her hand—for she has been much more ill than we have understood—she has yet successfully led a party around the world, has directed the smallest move of each individual, has, in a word, done everything to make the Crusade not only possible, but a great and lasting work. She missed but two meetings on the whole trip, and yet was forced to spend at least a part of each day in bed.

I shall not attempt to praise or justly estimate the work of the different Crusaders, for they have all done their best, have all done what was required of them, have done just, faithful, honest work. But I cannot leave this subject without specially mentioning Mr. Hargrove, without whom, perhaps, even Mrs. Tingley could not have pulled the Crusade through. Always at hand and ready, and never found wanting, tireless, quick to respond to the slightest hint, he proved an assistant worthy, even, of his chief, and to quote Mrs. Tingley's own words, "I could not have done without him."

Another little thing that impressed me was that not a moment of time is wasted. It is work, work, work, all the time. Only eight of them, and one too ill too write; with over two hundred Branches receiving regular letters, with countless individual correspondents, with plans of future work to discuss and prepare, and necessary articles to write for magazines; no one not seeing them and knowing can imagine the amount of actual physical labor needed to attend to their correspondence, and they all show the signs of the hard work, although it has done most of them good and not harm. No sightseeing anywhere, with but three or four exceptions, and these exceptions with a purpose. From train or steamer to hotel, from hotel to hall and back again, with every available moment, even including many meal and sleep hours, given to visitors and letters, any one who thinks crusading is fun would quickly change his mind if he could watch the Crusaders for a day. On shipboard, which is proverbially a place where you cannot work, they are at this moment hard at it. Patterson, sitting next me, is writing a history of the T. S., to be placed in the box buried with the corner stone of the new school. Hargrove is at his type-writer, always busy answering innumerable correspondents. Mrs. Cleather has just finished writing a huge pile of letters. All are at some special task or occupation. I was given seven things to do before I had been on the ship four hours, and now have nineteen pages of a memorandum book filled with commissions. Many of these have to do with the preparations for the dedication of the site of the school.

The corner-stone ceremony promises to be very impressive judging from the plans. A box will be buried containing a history of the T. S., coins, photographs of W. Q. J. and H. P. B., and some things not to be described. Indeed, without wishing to be unduly mysterious, there is much about the Crusade and its work that from the very nature of things cannot be made public, and of course these incidents are the most interesting of all.

The mayor of San Diego and the officials of the city will be invited to take part in the ceremony, and it is sure to create widespread notice and great interest. There is much more that could be said. In fact it is difficult to select what to say; but there is much also to do. Fraternaly,  
G. HIJO.

SCHOOL R. L. M. A.

In order to enable the School to hold property, receive legacies, and generally to conduct its proceedings with safety as well as to establish its correct status before the community, it was found desirable to make it a legally incorporated institution. This was effected on

Jan. 6th last in New York City under the laws of the State of New York. Government was vested for the time being in the hands of three directors. Mr. Neresheimer was chosen President, and Mr. Spencer, Secretary and Treasurer, both to serve until the first annual meeting of the incorporators, which is named for the fourth Tuesday in April next, at which time the full corps of thirteen trustees is expected to be installed, and the offices of President, Secretary, Treasurer, etc., permanently filled.

The undersigned were also appointed a committee to receive and disburse funds prior to the permanent organization. A measure of privacy was thought best to be preserved at first so as not to attract attention to the contemplated purchase of land at Point Loma, lest obstacles might be put in the way of its accomplishment by advanced valuation or other means. The purchase, however, was duly and satisfactorily made on Jan. 23d at the price of \$12,000 viz. : \$3000 cash and balance on fairly easy terms. Contracts were also at once concluded for the erection of a temporary school building at a cost of \$4500, and an arch at \$150. Of course some slight additional expense was incurred by reason of searches, deed, and other transfer charges.

Up to present writing about \$5150 in cash has been remitted by the Treasurer to cover first payment on the land and part payments on account of building and arch, and on March 10th next a further additional payment of about \$4000 is due and payable. We have exhausted the funds thus far placed in our hands, and must now call upon subscribers to make good their subscriptions in order that this liability may be taken care of as well as those which will fall due.

We also must appeal to all members of the society who have at heart the furtherance of this great project, and who can command funds to aid us especially at this moment in getting together the money necessary to meet the above named requirements. Checks should be mailed to either of the undersigned committee and made payable to the order of the School R. L. M. A.

Fraternally yours,

E. AUG. NERESHEIMER,  
20 Maiden Lane, New York City.  
A. H. SPENCER,  
64 Leonard St., New York City.

#### SCHOOL R. L. M. A.—LIBRARY.

The nucleus of a Library for the School R. L. M. A. is to be formed as soon as possible and a committee has already been appointed to aid in this matter. It is requested that the following directions be carefully observed in all cases by those who desire to donate books to the Library :

1. To write the committee giving full particulars as to title, edition and condition of books.
2. Not to send any books before being requested to do so by the committee.
3. All communications concerning the Library to be addressed to The Library Committee, S. R. L. M. A., 144 Madison Avenue, New York.
4. Contributions in money for the purchase of books to be made payable to A. H. Spencer, but to be inclosed in letter addressed to Library Committee as above.

It is very necessary that these directions be attended to so as to avoid duplication and confusion and also that no books shall be sent which will not be needed for the Library.

#### BOOKS FOR INDIA.

In order to continue the work begun by the Crusade in India, it is Mrs. Tingley's suggestion that several collections of modern books by the best American and English authors be sent to the Theosophical Branch Societies in India. These collections will be the property of the T. S. A. and be loaned to the Indian Societies. A committee has been appointed to aid in this matter and it is requested that the following directions be carefully observed in all cases by those who desire to donate books for this purpose :

1. To write the committee giving full particulars as to title, edition and condition of books.

2. Not to send any books before being requested to do so by the committee.

3. All communications relative to this matter to be addressed to The India Library Committee, 144 Madison Avenue, New York.

4. Contributions in money for the purchase of books to be made payable to A. H. Spencer, but to be inclosed in letter addressed to India Library Committee as above.

It is very necessary that these directions be attended to so as to avoid duplication and confusion and also that no books shall be sent which will not be needed or suitable.

#### ON THE DEDICATION OF THE SCHOOL R. L. M. A.

For several years it has been the hope and the aim of the Theosophical Society to establish a college which should serve as a centre around which would gather the various means by which mankind might be again brought to a knowledge of *itself* ("Man Know Thyself") and from which should radiate and expand that consciousness and appreciation of right which should result in men living together in peace and unity. It has long been conceded that we cannot be made honest by legislation, nor wise nor charitable, yet these virtues continue to be approved by all and sought by many and we refuse to believe that they are not attainable. The mere pursuit of business, of trades, of professions, while commendable in itself and doubtless necessary in the age in which we are now living and while developing the intellect and perhaps in some measure strengthening our various faculties by making us more or less acquainted with the details of this or that science or occupation, has not apparently affected the *morale* of the world's inhabitants one jot. Evidently it is only upon a plane of thought removed from the concern and responsibilities of commerce and physical sciences that the "peace which passeth understanding" is to be found. To SOUL CULTURE therefore must we turn for relief from sorrow and actual advance toward that wisdom which compasses peace, comfort and progress, and to be enabled to cultivate Soul we must first be acquainted with it. This is the great object of the School R. L. M. A. Open to men and women, of all races, all creeds, all gradations of society, the exclusive property of no one, the privilege of the general community, how can any one refuse his aid to its support and success.

The Brotherhood of Man is its slogan and the only article of belief of which acceptance is required. What means this brotherhood of man? Not a mere sharing of food and clothing and household goods but an actual mental exchange of values and a moral reciprocity so well developed and clearly defined, so visible and tangible at all times and under all circumstances that each man *sees* and *feels* in every other man a *brother*, solicitous each for the other's welfare, fearful of loss or shame to the other, anxious for his safety and his comfort, saddened by his depression and gladdened by his hope. With such an inward state as this existent how long think you would poverty continue, overwork or underpay? How rapidly would insanity lessen and crime recede. Nor is this condition but an ideal, a mere castle in the air; it is the natural and normal state of man. Friendly approval, sincere sympathy, honest support—are that living which the State owes to all. Do you not believe in it, admire it, yearn for it? Then command it! Start it in yourself, teach it to your children, hint it to your neighbor, and—*live the life*. Away from the rasping friction of cities at the western edge of the world is to be builded a lighthouse of Brotherhood towards which the eyes of millions shall shortly be turned: a lighthouse truly, but its office not to warn away from cruel rock or treacherous shoal; far other be its mission. As men cluster about a fire in winter warming their chilled flesh, so gathering their thoughts about this spot shall the frozen virtues of their nature be thawed into flowing streams of wisdom and of charity. Prick up your ears and listen as the tocsin once again is sounded—"be ye kind to one another."

ALEXIS.

NEW SERIES: VOL. 2, No. 12—APRIL, 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.**

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## QUESTION 96.

*Do we return to this earth of our own will or because we have to? Would not evolution be retarded by opposition to rebirth?*

*A. H. S.*—One of the best bits of information on this subject can be found in Vol. V. of the *Path*, pages 40 and 79. It would appear that the Ego having passed an appropriate time in the after death states of consciousness, naturally returns to earth life, very much I should say as moisture which had been previously absorbed into the upper atmosphere falls again as rain, when the general consensus of conditions so impels. Therefore to the first question I should answer, that we return to this earth *both* because we wish to and because we have to.

The second question is illogical. If it applies to an *ordinary* ego in the Devachanic state no opposition could obtain. If to a high Adept ego or Mahatma, these have practically never entirely left the earth consciousness so their return is a matter of taking or not a physical vehicle, for the convenience of their professional business, which business is the carrying out of evolutionary purposes.

*G. Hijo.*—Rebirth is a universal law and we could as well try to prevent it as to stop the revolution of the earth around the Sun. The teaching is that we must continue reincarnating until we have acquired all the experiences possible on this earth either by actual living or by

such deep mental sympathy with others that we are said to live out experiences in the mind. When a point in our personal evolution is reached when we have nothing further to learn from earthly experiences we automatically stop reincarnating. Before that point is reached it would be worse than useless to try to prevent it. If we did so we might slightly retard our own evolution as we always do when opposing universal law, but any one of us is so insignificant that such opposition could hardly be considered to retard evolution in any general sense.

QUESTION 97.

*Will the possibility of initial communication with the Lodge cease with 1897 or 1900? Does the closing of the cycle impose a like disability as regards the Gates of Gold? If so, is there no new flood tide till the last quarter of the 20th century?*

*Robert Crosbie.*—It has been said by a teacher that “the law is that the Adepts work with men (of the Caucasian race) directly and in large masses, during the last twenty-five years of every century, and then stop for seventy-five years, beginning again in the fourth quarter of the next century. They never cease working, but they stop such present public efforts as began with the T. S. in 1875. Before that they were working with individuals,” and undoubtedly will continue to do so with such as have raised themselves to the point where that is possible; these individuals in their turn making the links between the general mass and the Adepts, and continuing the work along the lines laid down by their Teachers.

There are flood, ebb, high and low tides for every kind of activity, and the Adepts, understanding the law, work with it in such manner as to best benefit humanity. “Should they continue beyond the period, such a tremendous reaction would be brought about, that the very object in view would be defeated. Instead of destroying dogmatism, a new dogmatism would be created to take the place of the old one against which the attack was made, and men would really be no better than before.”

Should we succeed in carrying Theosophy well along into the twentieth century, there is a very great possibility that we can transmit it pure and undogmatic to such successors as will, after our death, keep it in being until the next twenty-five year cycle, when “the torch-bearer of Truth will find a numerous and *united* body of people ready to welcome him, will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path.”

Read *The Key to Theosophy*, pp. 304 to 307.

The doors to attainment are never closed, but it is infinitely easier to reach the haven on a flood tide than on the ebb ; *the tide is high now*, let us take advantage of it.

*J. H. Fussell.*—This question is fully answered by William Q. Judge in the *Irish Theosophist*, Vol. III, No. 1. But giving my own opinion I think the answer to the question is expressed by the phrase “ it all depends.” We have been told by H.P.B. and others that a special effort is made to help humanity during the last quarter of every century, but that does not mean that a man born say in 1901 and living until 1974 will have no opportunity of making connection with the Lodge. The cycles in his individual Karma may bring to the point where he can make this connection.

During the last quarter of every century, however, the opportunity is greater, the door is as it were opened for us if we can reach it. Perhaps, at other times, if we would enter we must not only reach the door but open it ourselves.

QUESTION 98.

1. *Can you give me a description of the results of fasting where it is done for the purpose of strengthening one's will power?* 2. *Do you believe when one has a desire to go into solitude and practice fasting and study that he or she should make an effort to do so?* 3. *Can you recommend some work or study on concentration for a beginner in this line of thought?*

*Dr. Buck.*—1st. Fasting or any other self-imposed act merely for the purpose of “strengthening the will” is of little value. It all depends on the  *motive*. Self-control is far better, and *will*, without self-control, degenerates into mere stubbornness. The best exercise is to learn to act from judgment and not from impulse. As one element in the discipline of self, fasting may serve a good purpose.

2d. Such a desire may be a mere freak, and sometimes to put it in practice is the quickest and surest way of curing it. The ordinary duties and trials of life are the best kind of discipline. Many persons who “desire” to fast in solitude and meditate would soon tire of it from sheer lack of material and simply go to sleep. Others would go insane if they persisted in it. Many others would attain an exalted self-conceit over their own imagined purity and conquest, and like the stargazer fall into the first ditch on their return to the world. One can be as much alone in a crowd, as in the desert, and practice the best form of concentration and meditation in the discharge of ordinary duties.

3. The foregoing suggestions really cover this question. It is a  *methoa* that is needed. All books written on the subject deal more or less with Hatha Yoga. The Bhagavad-Gita gives the whole process and the whole

philosophy. Think and Desire and Practice Brotherhood. Take a kindly interest in others instead of shunning them. Do your duty in the world instead of running away from it and the fruits of Knowledge, Wisdom and Power will lie at your very feet.

QUESTION 99.

*A friend of mine saw, during an illness, the counterpart of herself, standing close to her, and, at another time, saw a friend in her room, though she was alone at the time. What is the explanation of these phenomena?*

*J. H. Fussell.*—It would be impossible to give the exact explanation of the particular phenomena mentioned unless more were known of the circumstances and the character of the participants. It is quite possible, however, that in the first case there was a separation of the astral from the physical and that this for the moment became visible. In the second case there was probably an unconscious projection by the friend of her *mayavi rupa* or thought body—this being probably due to an intense desire on her part to see her sick friend. A severe illness will often bring about a condition in which psychic experiences such as the above are possible.

For further information in regard to the *mayavi rupa*, see *Studies in Occultism*, No. 6.

*Dr. J. D. Buck.*—The explanation differs in nearly all cases. A vivid imagination, a mere reflection in the Ether will explain the great majority of such cases. The Ether is full of these pictures and a sudden break in its continuity will often reveal them. There is a magnetic respiration like that of the lungs, of which the individual is the centre and the creator. When the individual is at the point of equilibrium (centre of his circle of life) his magnetic sphere may open all around him, and he may see his own reflection in the Astral Light. The law is the same in the second case, circumstances only differ. Apparitions are real but seldom intelligent or even really conscious. Most of them are simply images in a mirror (astral light).

QUESTION 100.

*Please explain what Theosophy means by the psychical nature of man? Is this the middle point of evolution from which the way leads upwards or downwards for man? Will you illustrate the two aspects of the psychical nature, giving the characteristics distinguishing one from the other?*

*Katharine Hillard.*—The questioner first asks what Theosophy means by the psychical nature of man, and then wishes to have its “two as-



pects" illustrated, thereby demonstrating some preconceived theory on the subject. The "midway point of *evolution*" is distinctly defined in the *Secret Doctrine*, (II, 736) as that point in the 3d Round where the astral forms began definitely to pass into the physical, which has little or nothing to do with the psychic nature of man. This is that part of our nature that is above the physical and below the spiritual, and functions principally on the astral plane. If we take the ordinary definition, it covers all the faculties of clairvoyance, clairaudience, etc., and is, of course, liable to all the delusions and deceptions which beset that mirror called the astral light, wherein all things are reversed. But if we take the higher meaning, "the psychic nature" may signify the noblest powers of the soul.

*Allen Griffiths.*—The psychical nature of man is mental or intellectual. It has its higher and lower aspects, *i. e.*, higher manas and lower manas. The lower concerns itself with the material world and expresses itself through and by the senses, and by likes and dislikes. It is the lower brain consciousness, and the ordinary man lives in his lower psychical nature. It is of the head, and arrogance, pride, vanity presumption, harsh judgment and all uncharity are its expressions. This as to one and the lowest phase of the lower psychical nature. It has another. Let us illustrate :

The earth is enclosed by the Astral Light, which is dual. Its upper surface is called the higher divine ; the lower, infernal. The upper mirrors divine thought reflected upon it from above ; the lower receives and records the conglomerate thoughts and actions rising from the earth. As the great mass of the latter are impure, or, at best, imperfect, it is readily perceived what a jumbled and distorted picture is presented by the lower infernal Astral Light. The person who has developed, either in this or a previous earth life, the higher phase of the lower psychic nature can see into the lower infernal Astral Light, but what he sees is not a reality but a reflection of what has taken place on this earth and also that which still goes on. Being ignorant of this true state of affairs, such persons prophesy all manner of things about everything. They are honest, but deluded by the seething sea of reflections which surge and roll in a veritable chaos of confusion. Ordinary mediums, and some sensitives belong to this class.

The higher psychical nature of man is not intellectual nor mediumistic, but purely manasic and intuitive, which enables it to pass through the lower infernal Astral Light to the higher divine where it contacts the plane of causes and communes with highly developed souls who have reached and permanently reside on those greater heights. Developed souls are called Masters, Adepts and Initiates and can consciously and

at will rise through the lower infernal to the higher divine Astral Light and return laden with the knowledge thus obtained ; while the average medium may only reach the lower infernal and upon return to normal consciousness remember nothing of value.

It was in the 4th, the Atlantean Root Race, that the lower phase of the psychical, and intellectual nature was developed. That was also the lowest point of descent of spirit into matter. Intellectualism, Egotism, I am I, are all synonymous terms, embodying the false conception of separation which dominated the Atlanteans. The Intellect is lower manas, and the 4th principle in man. We are now in the 5th Root Race (corresponding to the 5th principle) in the 4th Round, while the 5th Principle will be fully developed only in the 5th Root Race of the 5th Round. But we have enough promise now, in the partial development of the higher manas, to indicate something of what its fruition will mean. Thus, while the Atlanteans developed the lowest phase of the psychical nature, we of the 5th Root Race are in process of developing the higher phase of the psychical nature and are on the ascending arc, while the complete development of the higher psychical nature, or higher manas, will not be fully realized by humanity as a whole until the 5th Race of the 5th Round.

*Abu-ben-F.*—Man has three bodies, and three natures corresponding thereto, or more properly he may be viewed from three aspects or may act on three planes of being. The three bodies are the spiritual, the psychical and the physical. The three planes or worlds in which he lives are respectively earth, mid-world, heaven. The psychical nature of man is thus the middle nature which relates man to the middle plane of his being or the “mid-world.” It is particularly the world of dream and imagination. It includes the world of intellect and of mind, but is far more than these as they are ordinarily understood. Usually speaking the psychic nature is incorrectly limited to the world of so-called psychic phenomena such as seeing visions, and to astral experiences, but as said it properly includes the world of thought and of mind.

Development of the psychic nature marks the middle point of evolution, for it is only with the development of mind that evil arises or can be conceived of, and, in like manner, good. This shows then how the parting of the ways lies in the psychic world. One path leading to spiritual life, and this life can be entered only by the dominance of the psychic nature, by its becoming the servant of the real man. The other path leading down to materialism is entered upon by the psychic nature gaining control and enslaving the man—and this may come about by the enthronement of intellect and reason as well as by the pursuit of psychic *will o' the wisps* in the astral realms.

## 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.



### WILL.

“Life with its innumerable trials has for its aim, in the order of eternal Wisdom the training of the Will. To will not and to act not is as fatal to man as to do evil.”—*Hermes*. Will, the highest faculty of man, corresponding among the principles to Atma. To succeed in occultism “The Will, the Conscience, the Affections, and the Intellect must be brought into one straight line.” Many phases of will, that acting naturally in our bodies, the result of ordinary thought, the result of trained thought, the spiritual will, etc. The will to act with force must be disassociated from desire or attachment to results. The will is made strong by willing and acting in accordance with the will of Nature. The will of average man intertwined with the wills of those about him. We should keep our will separate, and learn to will so as to counteract the effect of other wills upon us. The higher will works in conjunction with the imagination (See *Ocean of Theosophy*, Chap. xvi., pp. 137-140).

### REFERENCES.

*Ocean of Theosophy*, p. 46. *The Path*, Vol. ii, “The Bhagavad Gita,” pp. 294.



### THE ETERNAL MAN.

“Lift thy head, O Lanoo; dost thou see one, or countless lights above thee. . . .” etc. (*Secret Doctrine*, Vol. i, p. 120 old ed., p. 145 new). Do we really progress or only better express our real nature through evolution and experience? What should be our attitude toward the outer, the transitory or illusionary man? Can the Eternal man be perceived by the senses? be known by intuition or interior illumination? Does our real self take an interest in the affairs of every-day life or only in occasional events? Does living by habit or concentrating and doing every act deliberately, bring out our Higher nature?

The four qualifications for chelaship (discipleship) according to Hindu teachings: I. A knowledge of the one reality, our real SELF. II. Living upto that knowledge. III. The six accomplishments (See *Man, Fragments of Forgotten History*, Chap. x). IV. An intense desire to become free from our present bondage to matter and to attain the one Reality.

In other teachings it is said: “That which is neither spirit nor matter, light nor darkness, but verily the Root and Container of these, That Thou Art.”

The present conjunction of cycles as furnishing exceptional opportunity for breaking down the barriers and linking the lower consciousness and the “eternal man.”

### REFERENCES.

*Bhagavad Gita*, Chaps. vii-xii. *The Key to Theosophy*, Sec. x. *The Voice of the Silence*.



### CYCLES.

“The absolute universality of the law of periodicity” the second fundamental proposition of the *Secret Doctrine*. The ancients had much greater knowledge of Cycles than we. Cyclic law governs our solar system, our earth, our moon, and the races, sub-races, nations, and tribes of men, and all other kingdoms of nature, besides the growth and pro-

gress of each individual. The real periods of the greater cycles not now given out as the majority of men could not comprehend or use them, and as a knowledge of them confers power for which men are not yet ready. This knowledge among the secrets of initiation.

The sidereal cycle of 25,868 years; the cycle of 5,000 years; the "Messianic" cycle, 2,155 years; the century cycle; the Cycle of the T. S. Cycles which have to do with the descent of spiritual beings or influences to our earth or plane.

Cyclic impression and return the key to an understanding of our own nature. Knowledge of our "cycles" necessary to progress. How obtained. Knowledge of Cycles and cyclic law if widely known would greatly change the world. Gives a sound basis and reason for ethics and right thought and action.

#### REFERENCES.

*Ocean of Theosophy*, Chap. xiv; *The Path*, Vol. iv, p. 272, "Cycles"; *Theosophy*, Vol. xi, pp. 395, 327, 359, "Cyclic Impression and Return and Our Evolution" *Isis Unveiled*, Vol. 1, Chap. ix; *Secret Doctrine*, 2d Fundamental Proposition (pp. 16-17, old ed.), see Index "Cycles"; *Studies in Occultism*, No. v, note p. 232. *Bhagavad Gita*, Chaps. iv. and viii.

### BRANCH WORK.

Harmonious adjustment of members to each other and unity of purpose essentials to success in branch work. Members of a branch should act as a unit in the work of their branch. A branch has a twofold duty: (a) to outsiders, to the inhabitants of the city or country in which it is situated; (b) to its own members. Neither of these can be successfully pursued apart from the other, the two should go hand in hand.

Methods of branch propaganda: Public lectures and meetings, "Home Crusade" meetings; newspaper articles and reports of lectures and Theosophical activities; spreading abroad Theosophical literature and ideas, in every way. Each member should endeavor to carry the influence of the branch as far as possible, especially by *living the life*, not outwardly for show, but inwardly, so that it will make its effect on the inner planes, so that men will come to realize unconsciously the value and truth of Theosophy and brotherhood.

Methods of branch study and work: Study classes, (for *Secret Doctrine*, *Bhagavaa Gita*, *Upanishads*, *Ocean of Theosophy*, etc.) training classes with branch meetings (for public speaking), written papers, short speeches, asking and answering questions, etc., Lotus Circles for the children. "By doing service, by strong search, by questions, and by humility," a good motto for a branch.

We have to concentrate on our work, yet never become absorbed in it or lose ourselves in its details, to do so fatal both to ourselves and to the work. H. P. B. said years ago if each member and branch did his duty there would not be any suffering or lack of necessities of life even by the poorest. "If we do all we can and all we are able to do we shall do all that can possibly be required."

#### REFERENCES.

*Theosophy*, Feb., 1897, "A Danger Signal," by Cavé. FORUM, Feb., 1897, T. for D., "A Theosophist." *Branch Department Papers*. *Bhagavad Gita*.

## THEOSOPHICAL NEWS AND WORK.

BOSTON T. S. held its annual meeting and election of officers on February 4th. The following were elected for the ensuing year: Robert Crosbie, *President*, M. J. Barnett, *1st Vice-President*, J. E. Clapp, *2d Vice-President*, Kirk W. Caldwell, *Secretary and Treasurer*, Marie Pfyffer, *Librarian*, J. E. Southwick, G. W. Van Pelt and M. J. Barnett, *Executive Committee*. Lectures given in March were: 7th, "Theosophy in Daily Life," by T. F. Seele; 14th, "The Law of Rebirth," by G. D. Ayres; 21st, "The Purpose of Theosophy," by W. H. Somersall; and 28th, "Good and Evil," by M. J. Barnett. The Thursday discussions were upon "The Second Object of the T. S.," "Theosophy and Modern Science," "The Septenary in Nature," and "Esoteric Christianity."

TRI-MOUNT BRANCH, T. S. A., held its first public meeting at 85 West Concord St., Boston, Wednesday evening, March 10th, 1897. The attendance was seventy-seven. The exercises were very impressive and the attention throughout was marked. The President,

W. Wilmot Harmon, first introduced Mr. Clark Thurston, President of the Providence branch, who formally dedicated Tri-mount Branch to the work. Mr. Arthur B. Griggs, also of Providence, was then introduced and spoke with much fervor on "The Purpose of Theosophy." This branch is started in the south end of Boston, and it is sincerely desired may do good work for the Theosophical movement.

LYNN BRANCH reports February work as follows: 1st, 15th, and 22d, study meetings, with subjects from the *Key to Theosophy*. 8th, James F. Morton lectured on "The Unreality of Evil." Our general attendance and interest is increasing.

WESTERLY BRANCH (R. I.) had discussions in March upon "Successive Lives on Earth," "The Composite Nature of Man," "The Christ for the World," and "The Law of Compensation and Retribution."

BUFFALO T. S. has secured the large window of the most prominent book store in town for the week previous to the coming of the "Crusaders." The window will be decorated in purple and will contain a large picture of W. Q. J., signs and placards announcing the meeting, and the principal Theosophical books. A special counter in the store will be set aside for our use, and one of the members will take charge for the week. The proprietor of the store gets the profits on the books and much free advertising for the use of the window and the T. S. gets unequalled advertising space.

UPASIKA T. S. is pursuing the course that it marked out for itself in the beginning of its second year, which is, the study of Man on three parallel lines, viz., the spiritual, the intellectual and the physical. Its meetings are held Wednesday evenings at 8:15 at 225 Lincoln Place, Brooklyn.

BALTIMORE T. S. Major James A. Clark lectured before the Baltimore Branch in Hazazzar's hall, Sunday night, Feb. 28th, on "Theosophy a Light—Not a Dogma," to a large and appreciative audience. Good reports were given by the newspapers. Another lecture was given in the same hall, March 14th, on "Reincarnation."

PITTSBURG T. S. (Penn.) had the following Sunday evening lectures in March: 7th, "Our Object in Life and How to Attain It," by Mr. Scott; 14th, "Theosophy in Ancient Egypt," by Miss Hartmann; 21st, "Is Karma Fatalism?" by Mr. Oppermann; 28th, "The Purpose of Life," by Mrs. Hare.

YOUNGSTOWN T. S. had as subjects for discussion in March, "Intuition and Reason," "Heredity," "H. P. Blavatsky," and "Conventionality."

GRAND RAPIDS T. S. Branch Meeting with study class Thursday, 8 P. M. Lotus Circle Friday, 3 P. M., and Sunday, 11 A. M. Public meeting Sunday, 3.30 P. M.

THE KATHERINE A. TINGLEY LOTUS CIRCLE (Milwaukee, Wis.) was formed in October last, and meetings are held every Sunday at 2 P. M. at the branch room. Its *Supt.* is L. H. Cannon, and *Sec'y*, Mrs. M. Gilbert. An increase in numbers is expected as soon as settled weather comes.

THE HARMONY LOTUS CIRCLE was formed on Jan. 10th, on the North Side, at the home of Mrs. Riggle, and now numbers 22 members with promise of rapid increase. This Lotus Circle aims to embody the spirit of its name. Here may be found Gentile and Jew, Irish and German, English, Polish, Scots and Americans, Catholics and Protestants, and some that the children call "nothing at all," and the keynote of all our teaching is, UNIVERSAL BROTHERHOOD. We aim to teach no creed or dogma, to offend none in his own religion, but to help each to develop the best in himself and his religion. The officers are Mrs. Riggle, *Supt.*, Gracie Hill, *Sec'y*, Ethel Campsie, *Librarian*, Harold Campsie, *Treas.* We put the little ones in as office holders, and they do most excellent work. They held a "Purple Pence" party for the benefit of the Crusaders and sent 158 pence to the fund, besides having a royal good time. Any one desirous of knowing our methods may address Miss Gracie Hill, 186 North Ave., Milwaukee, Wis., *Sec'y* Harmony Lotus Circle.

AMRITA T. S. (Lincoln, Nebr.) is thoroughly alive now and the recent lectures given here by Brother Burcham Harding have done us great good. The public have become thoroughly aroused and quite a number of new applications for membership have been received and the prospects are good for several more to come. It is safe to say that Amrita Branch is now an absolute fixture, also that besides the study of Theosophy our members recognize and endeavor to truly live the Theosophic life. Since the lectures given by Brother Harding we have been holding Sunday evening meetings to which the public are specially invited. A class has been organized for the more thorough study of Theosophy,

having begun on the *Key to Theosophy*. It having been arranged to hold Sunday evening meetings, we decided to change the meeting night for the Branch from Monday to Thursday evening at 7.30 o'clock.

We have also started a branch library; about a dozen books have been donated for that purpose and others will be added to it from time to time. A great many books are being read and the interest taken is steady and strong.

DENISON THEOSOPHICAL SOCIETY (Texas) was organized January 7th and has become a very active branch. *Modern Theosophy* is at present being studied by the branch and evokes considerable discussion. A Lotus circle and a *Bhagavad Gita* class are held on Sunday afternoons. In the last two and a half months sixty-seven books have been loaned and many leaflets distributed. Theosophy is becoming a topic of discussion in this city and adjoining towns. Branch meetings are held on Thursday evenings at 8 o'clock.

#### PACIFIC COAST ITEMS.

THE public of San Francisco responded heartily to the presence of the Crusaders who arrived from their world-round trip on Feb. 11. Mrs. Tingley and her companions were met at the wharf by a large crowd of members and escorted to the hotel. The next evening, Friday, a reception was tendered them at headquarters, only members being present. Saturday a large private meeting was held, and on Sunday at Odd Fellows' Hall an audience of three thousand turned out to listen to the Crusaders' message of love and brotherly regard. Immediately after the close of this meeting a Brotherhood Supper was given in the basement of the hall and about two hundred and fifty of the unemployed were fed physically and otherwise. During the day the Crusaders went to San Quentin Penitentiary, where Mrs. Tingley and others addressed the convicts, one thousand of whom gave close attention to the speeches. At the E. S. T. meetings, forty-three new members were admitted. Monday evening the Crusade advanced to Oakland and held a satisfactory meeting, and the next morning, 16th, left for San Diego, where the corner stone S. R. L. M. A. was laid on the 23d. One hundred and over of Theosophists from all over the coast visited San Francisco to welcome the Crusaders home, and these, with many inquiring strangers, made a constant stream of callers at the hotel while the Crusaders were in San Francisco. It was a red-letter season for Theosophy in the town, and the forces started will produce no small results. Lectures given by the Branch during February were: 7th, "I Said to Myself," Dr. J. A. Anderson; 21st, "It is a Law," Julius Oetli; 28th, "The Wheel of Rebirth," Evan Williams. The course of Branch study continued as usual on topics from "Theosophical Forum," except on the 9th, a Home Crusade meeting was held, addressed by H. A. Gibson, of Los Angeles, Rev. J. S. David, Jessie L. Greenbaum, E. M. Scotford, of Portland, E. B. Rambo, Mercie M. Thirds and James M. Pryse.

SAN DIEGO T. S. has moved into new headquarters at 1125 Sixth Street.

LOS ANGELES T. S. The following public lectures were given during February: 7th, morning, "The Divinity in Man," by A. B. Clark, evening, "Sorrow, Its Cause and Cure," by Dr. Mohn; 14th, morning, "Concentration, Meditation and Action," by A. B. Clark, evening, "The Sources of Theosophy," by Mrs. R. M. Egbert; 21st, morning, "Spirituality," by H. B. Leader, evening, "The Hope of the World," by Mrs. L. E. Giese; 28th, morning, "Equal Mindedness," by H. A. Gibson, evening, "Their Message," by Mrs. J. Brink. Branch meeting, Wednesday evening and Study classes Tuesday afternoon and Thursday evening are well attended. The Crusaders have come and gone, but their influence remains and will last. Their visit was a feast—such as we were anticipating, but even exceeding our greatest hopes. May we follow faithfully the "path" they show!

#### TOURS OF THEOSOPHICAL LECTURERS.

JAMES M. PRYSE.—Arrived at San Francisco, Feb. 5th after a successful tour in the South; lectured following Sunday on "Missing Factors in Modern Life," and at local Crusade meeting Tuesday, on "Mistakes of Theosophists." Accompanied Crusaders to San Diego and Los Angeles. Returned to San Francisco on the 27th; lectured Sunday evening on "Theosophy and Christianity." Reached San José, March 1st, spoke at Branch meeting and attended E. S. T. meeting. Visited Santa Cruz on the 3d and gave a public lecture on "Theosophy and Christianity," also attended E. S. T. meeting. Arrived at Portland, Or., March 6th; delivered three public lectures, held several informal meetings and parlor-talks, and attended E. S. T. At all public meetings in above places had full houses, and at Prometheus Hall many people were unable to gain entrance, the hall being packed.

BURCHAM HARDING has had a busy month in Minnesota and Iowa. Feb. 12th, Jackson, Minn., was visited. Three public lectures in the Opera House were well attended, giving rise to public discussion, deepened by "orthodox" opposition. A strong branch of 13 members was formed, the result of the earnest work of Dr. and Mrs. Tryon, and other members of the Minneapolis branch, now residing at Jackson. February 15th and following days, three public lectures were given at Minneapolis, in the Unitarian church, about 400 attending each lecture. T. S. and E. S. T. meetings were held, and a class for beginners commenced. A brotherhood supper to 150 poor and hungry was a great success. Feb. 18th, at St. Paul, addressed the members in their branch rooms, followed by two public lectures and a brotherhood supper, suggested a column article in a leading paper, as indicative of what real charity should be. E. S. T. and T. S. meetings were held, and the work of Lotus Circle developed. Feb. 22d, Decorah, Iowa, was reached, and three lectures delivered in Unity Church. T. S. and E. S. T. meetings were held and the work organized in a more popular form so as to attract enquirers. It is intended that a Lotus Circle be added to the activities. Feb. 25th, to Clinton, Iowa, where three public lectures in Odd Fellows' Hall were attended by larger audiences each night. E. S. T. and T. S. meetings led to the formation of a class to simplify the teachings and bring them within the grasp of beginners. It is intended to inaugurate a Lotus Circle and work on more popular lines. March 1st, at Fontanelle, Iowa, three public lectures drew large audiences, and much intelligent interest was shown. A branch was formed under the presidency of Mrs. A. H. McDermid, who has worked faithfully with a "Centre" for some time. March 4th, Indianola, Iowa, was reached, and three public lectures were given in the court house. A branch was formed under excellent auspices. Dr. Wm. Erwin, an F. T. S. from 'way back having spread Theosophy for some years, has now realized his desire for a local branch. March 7th, visited Des Moines, the capital of Iowa, and delivered three public lectures in Lehmann's Hall to large and appreciative audiences. The newspapers gave very full accounts and assisted materially. A class of about 30 persons was inaugurated, some becoming members of the T. S. Within a few months, a strong branch should be planted at Des Moines. March 10th, reached Burlington, Iowa, and gave three lectures in the Citizens' Association Rooms, which were well attended. A new branch was formed under the leadership of Gen. J. A. Guest, who for some years has conducted propaganda in an effective manner. The month's experience is confirmatory of the intense desire for the truths of Theosophy, and the willing eagerness with which they are accepted. In country towns, and large or small cities, many are found ready to take hold.

#### LEAGUE OF THEOSOPHICAL WORKERS NO. I. ANNUAL REPORT.

*For Year Ending Jan. 18, 1897.*

The year has been an alternating mixture of activity and inactivity, with a net result, however, of more and better work done than in any previous year in the history of the League. In former years as a general thing the work was done by a very few. It is gratifying to be able to report that the present showing represents the efforts of a much larger number of persons. Attention should also be called to the unique fact that almost all League work is of a nature different from the work appropriate to Branches or to the office of President of the T. S. A., and hence would never have been done but for the existence of a League.

There were in the hands of the Treasurer at the beginning of the fiscal year, January 24, 1896, \$72.21. The receipts have been: Contributions, \$178.41; from the sale of the pamphlet, *Theosophy Simply Put*, \$26.80; from sale of League badges, \$7.35; from a Dickens' Reading entertainment, \$73.60; miscellaneous unclassified receipts amounted to \$5.50; and a fund raised for the purpose of entertaining delegates to the April Convention netted a surplus of \$110.57; making the total receipts \$474.44.

The disbursements have been: Charity, \$131.66; contribution to Crusade fund, \$110.57; rent, \$123; and other expenses, including the purchase of literature for propaganda purposes, \$104.29; making a total of \$469.52, and leaving in the hands of the Treasurer \$4.92.

*Press Bureau.* The attitude of the newspapers toward Theosophy changed decidedly for the favorable during 1896, the Convention seeming to mark the beginning of a new era. In advance of the Convention an article of a column and a quarter in length was given to the two principal Press Associations and was printed in probably 350 of the larger papers in America, making an estimated amount of 437 columns. All of the New York newspapers were represented by reporters at the Convention, and were taken in charge of by a member of the Press Bureau and supplied with typewritten abstracts of the proceed-

ings, which induced fuller and more accurate reports than would otherwise have resulted. The newspapers generally printed long articles during a period of four days.

In the department of propaganda there were dispensed 10 books, 251 pamphlets, and 1226 tracts; six books were loaned to a Theosophical Centre, and a subscription to *Theosophy* was donated to six of the largest libraries in New York and Brooklyn.

In the immediate vicinity of New York there are 64 light-houses and light-saving stations, and the forces manning them have nothing to do but read to while the time. To each one pamphlet and two tracts were sent.

Of the literature thus disbursed 9 books, 51 pamphlets, and 1000 tracts were contributed to the League. The balance were purchased.

#### SUPPORT OF T. S. A.

Received February per Mr. George E. Harter, Dayton, Ohio, towards the support of the T. S. A., \$50.

### CONVENTION NOTICES AND INFORMATION.

NEW YORK CITY, March 20, 1897.

TO ALL BRANCHES AND MEMBERS OF THE THEOSOPHICAL SOCIETY IN AMERICA :

In accordance with Article IV., Section 4, of the Constitution of the T.S.A., the Executive Committee having unanimously decided that the Third Annual Convention of the Theosophical Society in America be held in New York City, it will convene in that city on the 25th of April, 1897, being the fourth Sunday of the month, at 10 A. M., and will remain in session until the evening of the 26th, unless further prolonged. The year just closing has been one of unprecedented activity and Theosophy is occupying the attention of the public more than ever before, an ever-increasing interest being taken in it and the Society—all this will make the coming Convention of unusual importance.

#### PROPOSED PROGRAM.

1. Calling to order. 2. Election of Temporary Chairman. 3. Election of Secretaries of Convention. 4. Organization of Convention. 5. Election of Permanent Chairman. 6. Minutes. 7. Reception of Foreign Delegates. 8. Reports of President and Treasurer. 9. Special Business; Resolutions. 10. Foreign greetings. 11. Appointment of Committees. 12. General Order, including papers, addresses, discussions, resolutions and reports.

#### DELEGATES AND PROXIES.

Each Branch is entitled to send a Delegate to represent it. In connection with this matter it is desirable to call attention to Article IV, Section 3, of the Constitution of the T.S.A.—“The basis for representation and voting [by Branches] in said Convention shall be one Delegate for the first five members and one for every ten after the first five.” Any Branch not able to send a Delegate is entitled to send a proxy or to specially appoint a member of the Convention to represent it; and every Branch is earnestly desired to so appoint if unable to provide direct representation. All Branches following this course, *i. e.*, appointing some member of the Convention as proxy, but not at present able to designate the individual, will please clearly indicate their wishes to the undersigned so that the proxy may be given to some member attending the Convention and actually prepared to represent such Branches in person. Printed proxies can be had from stationery stores, or will be forwarded from this office on application, and should be duly filled up and signed by the President or Secretary of the Branch. Where the proxy is to be appointed, the space for the appointee should be left blank.

Each Branch intending to send a Delegate to represent it, will please forward this information to the President's office at as early a date as practicable, so that the list may be made out and ready for the meeting of the Convention.

All members are entitled to attend the Convention.

*Branches in arrears for dues will have no power to vote or have representation; the same rule applies to the case of Branches in which the number of Members has fallen below five.*

#### REPORTS FROM BRANCHES.

Secretaries of Branches are requested to send in their yearly reports to the President's office as soon as convenient in accordance with the circular of December 21, 1896.

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



REGARDING REDUCED RAILROAD FARES TO AND FROM THE CONVENTION.

An effort will be made to procure for delegates and visitors to the Convention a commutation of the regular transportation rates which will bring the total cost of the trip to and from New York to a sum equal to one and one-third the price of a passage one way. To accomplish this it will be necessary for all persons expecting to attend to send in their names without delay. In fact, this should be done by *return mail*, as the railroad people require two or three weeks' notice to prepare. Please therefore act *promptly*.

When you purchase your ticket, buy only a single ticket to New York, *not* a return ticket, and inform the Station Agent that you are going as delegate to the Theosophical Convention. He will charge you the regular rate for the ticket, but will at the same time hand you a certificate entitling you to a return ticket at one-third the regular price. When you arrive at New York present your certificate at 144 Madison Avenue to the Transportation Committee who will then further advise you. Address all communications relative hereto to the *Convention Transportation Committee*, 144 Madison Avenue, New York City, at whose hands it will receive proper attention.

A. H. SPENCER.  
(For the Committee.)

TO ALL BRANCH PRESIDENTS.

If there are any delegates from your Branch who would be unable to attend the coming Convention because of lack of means, but who could do so provided that they be relieved of the expense of board and lodging during their stay in New York while in attendance at the Convention, the *League of Theosophical Workers No. 1* will endeavor to provide accommodation for such.

Please communicate with the undersigned at once if desirous of taking advantage of this offer, stating for whom accommodation is wished, so that necessary calculations and arrangements may be made.

THE SUPERINTENDENT, League of Theosophical Workers No. 1,  
144 Madison Avenue, New York City.

S. R. L. M. A.

REGARDING THE MEMORIAL STONES PREPARED BY THE BRANCHES FOR USE IN THE PERMANENT BUILDING AT POINT LOMA.

As it will be some time yet before these can be applied for it is suggested that as each is made ready, it be set up in the Meeting Hall of the Branch upon a temporary pedestal in some inexpensive manner and there allowed to remain until called for. This idea has already been adopted by several Branches and seems likely to meet with general favor.

A. H. SPENCER,  
*Committee.*

PURPLE PENCE REPORT.

MEMBERS ARE HEREBY ADVISED THAT THE PURPLE PENCE COLLECTIONS ARE TO BE CONTINUED AS A REGULAR ACTIVITY.

The extraordinary demands upon the generosity of Theosophists and their friends engendered by the tour of the Crusaders across the Continent has told seriously upon the March receipts from the P. P. Boxes. Yet the tone of the letters received from all parts of the country assuring the committee of continuous participation in the spirit and work of the Theosophic movement, of which the P. P. project stands as an important expression, leaves no doubt that the members emphatically approve the committee's proposal to make the P. P. contributions a regular feature of our organization. It should be remembered that the income of the T. S. A. consisting as it does of the yearly dues of one dollar from each Branch-member and two dollars from each member-at-large are never enough to meet its normal expenses, and it has heretofore been necessary to send out special appeals to meet deficiencies. No such appeal, however, has gone forth during the past year, the serious and pressing necessities of the Crusade trip having been given right of way over all other considerations.

Now, however, we must face the fact that our movement is opening out over the world to an extent never known before; public attention is being attracted to it and the moment is a critical one. To fail or weaken now would be nothing less than shameful. Hence, let us respond with even greater impulse and stronger determination with our money, our devotion and our *daily effort*. Ours is a heavy duty, but it is a glorious thing to feel that each can be a factor in the building of the new Republic wherein men shall act the brotherhood they now profess.

A. H. SPENCER,  
*Committee.*

## PROGRESS OF THE CRUSADE.

### SAN FRANCISCO.

THERE WAS a gathering of the clans at San Francisco, Feb. 11th from all over the Coast to welcome the Crusaders who arrived that day on the Australian steamer, *Alameda*.

For one week Theosophy captured the city. Great public and private meetings were held and the city press gave columns and columns to reports and communications and pictures of Mrs. Tingley, Mr. Hargrove and others. The monster Crusade meeting was held in Odd Fellows' Hall, Sunday evening, February 14. The hall was not only jammed, but over one thousand people could not find even standing room. It was a great affair—the greatest on Theosophical lines that San Francisco ever experienced. Mrs. Tingley and all the Crusaders, spoke at the meeting and were enthusiastically received by the vast audience, and their remarks with frequent applause. A Brotherhood Supper was served afterward and some 400 or 500 sat down at the table. A reception was given to the Crusaders by the Branch and visiting members in Academy of Science Hall, Friday evening, February 12th, which was also a glorious affair.

Sunday morning, February 14th, Mrs. Tingley, E. T. Hargrove, F. M. Pierce and Henry T. Patterson, were escorted to San Quentin, where is located one of California's State prisons, and all addressed the convicts in the prison chapel. Nearly one thousand were present and greeted the party most cordially. Tears streamed down the faces of many as Mrs. Tingley spoke to them, and there was that hush and quiet over the entire audience which spoke louder than any applause could have done, that their hearts were touched and hope inspired where hope had long since seemed dead. Amongst other things, she said that the Crusade and the School had in view the amelioration and improvement of all human conditions, and that those who were now passing under the shadows of suffering, wherever situated, would soon feel the sustaining and uplifting power of Theosophy. In closing she said, that in the not far future she hoped to see and talk with them again, and that much would be done to help them back into the sunshine of life.

### SAN DIEGO.

The Crusaders arrived in San Diego, February 17th. Mrs. Tingley with five or six others took a carriage immediately and drove out to Point Loma. The details for the ceremony, and the great pressure of work, kept Mrs. Tingley and all the Crusaders busy from early morning until late at night. Indeed, the last few days before the ceremony Mrs. Tingley was so ill with a cold, and over-fatigued, that she had to remain in bed: But that did not prevent her from carrying out every part of the program as arranged. The usual crowd of visitors called and amongst them many of the leading citizens of San Diego. Several newspaper men who came to see Mrs. Tingley for the purpose of writing up the New School, etc., became very much interested in the philosophy, and when we left San Diego had avowed their intention of studying Theosophy and joining the Society. The day of the ceremony was a perfect one in every respect. A more ideal site for a School could not have been selected.

The ceremonies were most impressive, and it was evident that the audience felt this, for there was a profound stillness from the beginning to the end of the ceremony.

The usual branch meeting, reception and public meetings were held at San Diego with the same success, crowds attending them. Some of the Crusaders left for Los Angeles the day after the ceremony. Mrs. Tingley remained behind until the following day. On her arrival at Los Angeles there was no time for dinner, she being obliged to dress and go to the large public meeting. After the meeting there was quite a reception held upon the platform and then a Branch and E. S. meeting at the Headquarters at 11 P. M. Mrs. Tingley arriving at the hotel long after midnight, to take her first meal since morning. But nothing daunts her or will prevent her from carrying out the program as arranged. The next day Mrs. Tingley received visitors and evening saw the Crusaders leaving for Sacramento. They arrived late in the afternoon, held a Brotherhood Supper at 8 P. M. at which all spoke. There being a number of children present, the idea was suggested of starting a Lotus Circle amongst the poor. Arrangements were made then and there for such and the first meeting was announced for the following Sunday morning. At 10 P. M. the Branch meeting was held and some important business transacted. Two branches were brought together and united into one strong Centre. At 11 P. M. another E. S. meeting, the Crusaders arriving home long after midnight again. They were up at half-

past five the next morning in order to visit Folsom Prison, which meant a ride of 24 miles. This was a remarkable day, for over 700 prisoners listened to the speeches of Mrs. Tingley and the others, and were very much interested. Another large public meeting was held in the evening.

#### SALT LAKE CITY.

Salt Lake City was the next stopping place, and if possible the interest seemed increasing. They told us there that Theosophy would take a great hold amongst the people, for many Mormons were becoming dissatisfied with Mormonism and were turning to Theosophy. If Theosophy does once obtain a hold there, it will change the whole character of the place. A large public meeting was held the first night, and the people were very enthusiastic. Second night the Lotus Circle met at 7 P.M., Branch meeting at 8 P.M., E. S. meeting at 10 P.M., all being largely attended.

#### DENVER.

At Denver the enthusiasm was remarkable. The Branch as a body came down to the train, met the Crusaders and from that time on it was one big success. As every theatre and large hall were engaged for Sunday night, the local Theosophists had to engage the Masonic Hall, which only seated about a thousand people. Dr. Myron Reed, a minister, holding services in the Broadway Theatre, hearing of their dilemma, offered his theatre for Sunday morning, for the Crusade meeting. This gentleman had been formerly a Congregational minister, who had been deposed on account of his too liberal views. He introduced Mrs. Tingley to the audience, which simply packed the large theatre, and remained on the stage all through the meeting, delighted with all that was said. Mr. Hargrove gave a fine talk on "Reincarnation." A Branch meeting was held at 2 P.M., Lotus Circle at 3 P.M., and an enormous public meeting in the evening, the crowd being so dense that two large overflow meetings were held, the Crusaders being obliged to divide up their forces and take charge of the different meetings. The crowd hung on long after the time for closing had come, asking questions, etc. Another large E. S. T. meeting the next day, and then the Crusaders left for Kansas City.

### LAYING OF THE CORNER-STONE S.R.L.M.A.

The corner-stone of the School for the Revival of the Lost Mysteries of Antiquity was laid on Tuesday, February 23, 1897, by Mrs. Katherine A. Tingley, Founder-Directress of the School. Many members were present from all parts of the coast and a large number of people from San Diego and neighborhood. A platform was built for speakers and invited guests.

President Hargrove first made a brief address and then Mrs. Tingley performed the ceremony of laying the stone according to ancient rites, pouring upon it corn, wine and oil.

Then from a brass salver bearing brass urns, were cast the various elements, Mrs. Tingley saying as she threw them upon the stone: "Earth—emblem of man's body; Air—emblem of man's breath; Water—emblem of man's inner-self; Fire—emblem of man's spiritual power." Flowers and other articles were cast upon the stone, and President Hargrove, lighting a fire upon it said: "May these fires be lighted and may they burn forevermore."

The Rev. W. Williams next read the beatitudes from the *New Testament* and E. T. Hargrove read from the *Bhagavad Gita*. Quotations were then recited by members in turn from the various sacred writings of the world, and passages on "Harmony" were read by Miss Anne Bryce and Mrs. C. F. Wright.

Mrs. Tingley then gave her address as follows: "You have witnessed the laying of the corner-stone of the School for the Revival of Lost Mysteries. You have heard described the objects of the school. It remains for me to turn the thoughts of those present toward the future of the human race.

"Few can realize the vast significance of what has been done here to-day. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages pre-gathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit upon all humanity.

"The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, it will be American in centre. This school will be a temple of living light, lighting up the dark places of the earth. And I appeal to all present to remember this day as one of great promise; for this new age must bring a blessing to all.