

NEW SERIES: VOL. 4, No. 1—MAY, 1898.

THE THEOSOPHICAL FORUM

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

Rec'd
1969.75
v. 4
1898-99

For free distribution to members. The T. S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 35 Nassau Street, New York City.
A. H. SPENCER, Acting President.

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

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

All communications should be addressed to **The Editor, Theosophical Forum, Room 1411, 35 Nassau Street, New York City.**

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

QUESTIONS AND ANSWERS.

QUESTION 108. (*Continued*)

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

W. W.—The T. S. is an organization of individuals devoted to the advancement of humanity and to self-improvement as a means to that end. Its cardinal ethic is absolute tolerance of all shades of belief or opinion; the avoidance of all dogmatism; and the recognition of no religion higher than Truth, and of no authority greater than the Higher Self which is a partial impersonation of the world soul.

Freedom of thought and action, so far as is consistent with one's duties and obligations to others is its principle and "Learn to stand alone and judge for yourself" its precept.

Whatever opposes this freedom or imposes limits upon mental processes and moral responsibilities, hampers individual development, dwarfs intellect, and paralyzes intuition.

Autonomy is the foe of dogmatism and abhors absolutism and superstition. Every man must learn to recognize his individual birthright as a Son of God with all men for his fellows. He can learn it only by abjuring ignorance and darkness, and seeking the

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clear light within. The right of every man to his personal ownership is now matter of common and general recognition. Republics declare it is their constitutions, and older states embody it in their statutes. Civilization has stricken the fetters from the slave. Education has opened the windows of his mind and given him the universe for a landscape. Illumination will withdraw the clouds of darkness from his soul and place him in the full radiance of the oversoul.

To all these processes, autonomy with its freedom of movement in every direction and on all planes, physical, mental and moral, and its insistence upon individual development and responsibility is absolutely vital—and whatever is antagonistic to autonomy, retards the progress of humanity and clogs its feet with superfluous and crushing burdens.

QUESTION 109. (Continued.)

Is denunciation ever a duty ?

G. E. Harter.—Of persons, no. Of motives—we have no means of judging. Of private acts, no. Of official acts, of acts that affect others, of acts that affect the life of an organization, or of society, or of home or fatherland, yes. We must learn to use our “discrimination always.” Suppose our country to be engaged in war for freedom. Suppose knowledge should come to one of us that one in high place were untrue to himself and his flag—was selling information for gold. Denounce the act? Of course. Denounce the actor? “If thine enemy is an hungered, feed him.”

Vera Johnston.—Denunciation implies that you know the nature of the impulse which prompted the act you denounce. That hardly ever being the case, denunciation on moral grounds is mere interference. It also is loss of time. So we had much better keep our hair on. But if your cook pays a nickel for a two-cent article, denounce her immediately. That will be business.

Edward Alden.—Impersonal denunciation of wrong is always a duty; condemn the wrongful act always, the sinful actor never. We can judge the act, perhaps, and if unmistakably wrong affirm our disapprobation; we cannot judge the motive of the doer, and even though we were able to look into his heart and there discovered evil intent, we should cover the sinner with a mantle of charity. “Judge not that ye be not judged,” meant more than the “measure” you shall receive, for it carries with it the caution that you look to it that your judgment does not condemn yourself, that your motive be pure, and that your reprobation be of the sin and not of the transgressor, else your sin be greater than his. Necessarily

judgment must be exercised with discretion, that it may not be pervasive of benefit to others. Public denunciation is seldom effective of good—labor with thine adversary in secret—and yet public and general wrongs can only be met in a public manner, but ever keep the act and actor separate, and always temper denunciation with charity.

J. D. Buck.—I can imagine a condition of things where denunciation even of an individual might be a duty. Just as I can justify war, the preferring of a less to a greater evil. Such conditions do not often arise and hence need not here be considered. In all ordinary affairs of life the denunciation of an individual is a great wrong and just here comes in the principle and the application of Brotherhood. Acts may and often must be denounced, but not the actor; methods, but not the man. The motives and character of an individual constitute a realm beyond the knowledge of another individual, and acts and methods may be employed under a mistaken idea, or from ignorance which result in great harm to all concerned, when the motive of the individual actor was really good. If his motive be really sincere and good, he will repent, and endeavor to undo, as far as possible, the wrong done, and in the future avoid a repetition of the wrong act. If, however, he is denounced he is likely to become angry that his motive is so misinterpreted and so is confirmed in evil-doing. If one is really anxious to lessen the sum of human misery and the evil in the world he will be charitable to the evil-doer and beware of denunciation.

E. D. P.—However the world-at-large may view this question, the theosophist at least should unhesitatingly answer in the negative.

The broader light thrown upon "duty" by theosophical teachings should prove, to students of such, that "Denunciation" is a violation of the fundamental law of harmony. Action and reaction are equal and opposite. Adding force to currents already inharmonious can have but the one result of augmenting the disturbance; causing its expansion in ever widening circles, according to the intensity of the added energy. So that equilibrium can again be restored only when this energy in expansion having exhausted itself in that direction, and the resultant reaction setting in, according to this law, returns to the centre from which it received its primary impulse.

Denunciation is a violation of those qualities, most esteemed and loved in our fellowman, of justice, mercy, toleration, compas-

sion, etc. More than this, it is an audacious seizure upon the law of karma whereby one gratuitously constitutes himself the instrument for the punishment of another.

15 ? W. W.—That depends upon what is meant by denunciation, what is the purpose of it, and what motive prompts it.

One may denounce a contract or agreement in order to make public its termination; or a parcel of land, to secure title or usufruct by lawful condemnation. Commonly however, it is directed against one or more individuals, invokes public disapproval of their actions or objects, and connotes a hostile or aggrieved state of mind.

For denunciation to be justifiable, it should have for its purpose the prevention of wrong doing to another; the facts must be accurately known, and the motive must be strictly analyzed and shown to be without bias and entirely impersonal. To denounce merely because one disagrees no matter how vehemently—or to gratify a personal grievance or to put another to shame or discredit is quite unwarrantable and contrary to altruistic principles. The case is different when it is a question of preventing the commission of a crime. If in a throng one saw a pickpocket in the act of plying his trade, or found a sneak thief in a friend's hall taking overcoats it would be one's duty to denounce him to the police. So if one knew that a confidence man were securing employment in a bank, or a person of known immorality were seeking intimacy in an unsuspecting family, private denunciation to the responsible authority in either case might readily become a duty, and a very unpleasant one to boot.

In matters of opinion merely the safe rule is charity and tolerance, and even in cases of manifest wrong doing, where no immediate injury to others is to be apprehended, private and personal remonstrance is the proper course and denunciation unwarrantable. In all such matters be scrupulous to "judge not that ye be not judged," and defer condemnation and denunciation until seventy times seven.

QUESTION 110.

Can any Master of Wisdom condemn an individual for doing that which he thinks is right, or for refraining from doing that which he thinks is wrong? Can any supposed command of such a Master justify wrong-doing?

J. D. Buck.—This question is preposterous. It arises from blind belief without knowledge, and leads to nothing but fanaticism

pure and simple. Might never makes right, no matter whether the power and authority be vested in Pope or Czar, Priest or King. This miserable subterfuge of placing authority above right and duty has been the curse of the human race, and nothing will so surely destroy all belief in "Masters as ideals and facts," as this sort of fanaticism. To assume that the Master knows best what is right and wrong for the individuals is to annul the duty of the individual to think and act for himself, and is only a device of the autocrat to gain authority. To say that such a thing is right because a Master or a God hath ordered it, should be faced by the challenge: Such a thing is *wrong*, therefore no Master of Wisdom could ever approve much less order it. Those who seem wholly ignorant of philosophy ought to cultivate a little common sense.

QUESTION III.

Why have there been so many disturbances in the T. S. since its formation?

J. W. L. Keightley.—These disturbances, like every other, are caused by reaction away from the object originally proposed. Such reaction inheres in the polar nature of existence. It will be found in churches, in nations, in eras, quite as much as in human lives, and especially in a Society like ours where an intense and continuous aspiration towards the inner planes of life quickens the conditions. The T. S. was founded upon Universal Brotherhood and is guided towards that ideal, is often very forcefully guided in that direction by its members. Reactions against that ideal are then inevitable, but the re-adjustment which follows upon the reaction finds us stronger, as a Society, than we were before. Not necessarily stronger in numbers, but having a stronger mental attitude, a clearer unit-mind. In the same way, "Universal Brotherhood" standing for the Spiritual Identity of All Being, which Identity must preclude the idea of "authority," other than the authority of the soul within, we should expect to find—and we do find—reactions away from the idea of mental and moral freedom and individual responsibility, towards the other pole of "authority." But the more extreme such reactions are, the greater will be the rebound back to the original ideal.

E. D. P.—Here again we see the workings of the universal law that action and reaction are equal and opposite. The growth and expansion of the T. S., great as it has been, is less marked in its

impression on the average mind than are the disturbances arising out of the consequent reactions. But their chief cause will be found, I think, in a violation of the principle of brotherhood. This principle being the first object of the T. S., the only one binding on all members, any breach of it by a member must react as an element of disturbance throughout the entire Society. Denunciation of a brother, evil speaking, and listening to such without protest, slander and imputation of bad motive will be found, upon unprejudiced examination, to be the root and mainspring of the many disturbances within the T. S.

QUESTION 112.

Can a modern business man be a Theosophist in the real inner sense of that word? Do not the demands of his daily life make the pursuit of occultism practically impossible?

Geo. M. Coffin.—I think that any man who lives up to the teachings of Theosophy ought to be a model and successful business man. For he would be honest, just, courageous, persevering and generous, as well as prompt and punctual in the performance of every business obligation. He would possess those traits of "character" which constitute the bed-rock of commercial credit, and which in the long run give the advantage to the honest business man. Moreover the knowledge of human nature acquired through a correct study of Theosophy gives the man who has it an immense advantage over one who has it not.

The demands of the daily life of such a Theosophist would be met in the spirit of his character, and made to conform to this and in the faithful performance of his daily duties, small and great, he would find an excellent school for training in true occultism.

W. W. Gamble.—Many political and reform advocates are inclined to view our present moral, social and economic systems from a very pessimistic standpoint. While deploring our present degenerate age, they fail to perceive the wonderful amalgamating process going on between all nations and peoples of the earth. In our own country especially, the civilized and the barbarian meet on a common level. While the moral tone of the most refined may be somewhat lowered, there is more than a corresponding elevation of the degraded, for a pure unselfish man—a Theosophist—will exert much more influence on the community in which he lives than one of evil tendencies. If Theosophists would elevate the moral tone of

the world, they must live and mingle with the people, and to do that honestly, they must do something to earn their living. They must engage in some business. If the modern business methods are immoral it would be the Theosophist's duty to conduct his in strict accord with honesty and altruism and thus assist to raise the moral business tone of the world. Yes, a Theosophist can very properly engage in business.

Jas. Albert Clark.—Surveying humanity from the widest possible outlook and with the aid of the habits of thought which the study of evolution fosters, the business man is a legitimate product. He finds himself where his Karma has placed him. Wherever he is, there duty lies. He can be a Theosophist in the line of duty. With bluff old Carlyle, he can say, "blessed is the man who finds his work to do; let him ask for no other blessedness." But a *modern* business man is not of necessity he who adds sand to sugar for gain. The cells in the human organism were apportioned to duty in colonies and pursue their work. The business men of our age are a colony in the structure of society. Industrial and commercial civilization demands their constant and sincere work, and the sincerity is the measure of the standing of the Theosophist. If we cannot be practically useful, it is in vain that we attempt to teach humanity that we are theoretically orthodox in our recognized sphere of moral obligation.

The "demands of daily life" have no constraining force where and when not courted. The "pursuit of occultism" is practically possible to the Theosophist who is "Lord of all lusts, quit of the priests and books." Even with a besieging force of those fantasies, he "can rise by daily sojourn with these Karmic foes to lovelier verities." "Let each act assail a fault or help a merit grow." "Far hath he gone, who treads down one fond offence." This assumes that the path is always beset with offences which surely come.

"Lo! like fierce foes slain by some warrior, ten sins along these stages lie."

In the very effort of the practice of occultism, he "purgeth himself of self and helps the world." And it is in the world he must do it, not in the retreat of the ascetic. The best Theosophist is he who "even as a man 'mongst men fulfilling all," shows to the world our transcendant power of transfiguring the commonplace, which reduced to plain talk, means, square with the world, and that recast into our speech is interpreted "in harmony with the universal order of things."

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

THEOSOPHICAL STUDY.

Necessity of an accurate knowledge of the fundamental principles of the belief. The best statement of these in *The Secret Doctrine*. Every member should be able to define *Theosophy*, explain what is meant by *Karma*, *Reincarnation*, *Law of Cycles*, *Seven Principles*, *Correspondences*, etc. Each branch member should in turn write a short paper on each of these headings, and read it to the Branch where it should be discussed and subjected to friendly and helpful criticism. Other methods of study. Value of examinations, if they can be arranged. Classes for the study of one of the standard books under the guidance of an older student. Reading of books not sufficient. Deep thought over each new idea advisable. Good plan to write out a synopsis of what has been read. Writing short articles for country newspapers good practise.

REFERENCES.

Article "Occult Study," in *Five Years of Theosophy*. Article "Of Studying Theosophy," in *Path*, vol. 4, p. 319.

MEDITATION.

Why it is necessary. Its importance and value. The first step in true practical occultism. Two kinds of meditation, the "quiet hour" and the continuous meditation. Their relation. The first an introduction to the second. In what does continuous meditation consist? The beginning of the soul life. Its effect upon the Inner Man. The growth of the Inner Man dependant upon it. The essence of Raja Yoga. Its relation to prayer. Meditation seldom understood by students.

REFERENCES.

Letters That Have Helped Me, p. p. 51—56. Article "Elixir of Life," in *Five Years of Theosophy*. *Culture of Concentration*, by W. Q. Judge. Article "Contemplation," in *Five Years of Theosophy*.

PSYCHISM.

Phenomena of psychism should be studied theoretically by members. Difference between psychic and noetic action. Psychism often mistaken for intuition and for the manifestations of the soul. Psychics, the victims of "feelings," "impressions." They are influenced by external forces. Difficulty of correct mental intpretation, also of discriminating between preconceived ideas and records of the astral light. The Astral Light or recording ether. Its images reflected upon the brain and nervous centers. Importance of realizing the com-

monplace character of mind reading and other psychic phenomena, including vague forecasts of the future, hardly ever accurate but often containing a small percentage of truth. "Use discrimination always."

REFERENCES.

Psychic and Noetic Action. *Lucifer*, vol. 7, p. p. 89, 177, *Letters That Have Helped Me*, p. p. 25-27 and 31. *Ocean of Theosophy*, chapters xvi and xvii.

MOHAMMEDANISM.

The personal history of Mohammed. Born at Mecca, 570. Was a shepherd-warrior. Married. Was over forty when he devoted himself to meditation. His visions and the revelation of his mission. His opposition to Judaism. His wars and death in 632. The Koran and exoteric Mohammedanism. Sunnites and Shiites the two orthodox sects. Their hatred of each other. Intolerance and bigotry characterise the Mohammedan priesthood. The mysticism of the Sufis. Sufism proper is far older than Mohammedanism, being pure mysticism expressed to some extent in terms peculiar to Mohammedanism. Pantheistic and theosophic. The abuses of Sufism. Occultism among the Sufis. The Babis. Their pantheistic and communistic doctrines. General Mohammedan belief in the coming of a "divinely guided" Mahdi, or deliverer. This belief common to all religions.

REFERENCES.

Lucifer, vol. ii., p. 390, vol. iii, p. 126; *Path*, vol. i, p. p. 41, 68, 108, 139, 180, 199; *The Koran*.

THEOSOPHICAL NEWS AND WORK.

The proceedings of the office during the past month have been practically confined to correspondence with various centers looking to the establishment of new Branches or reorganization of such already established Branches as have remained loyal to the T. S. A. through the present crisis. Our position as to Branches is as follows :

Twenty-eight Branches now stand fully organized, viz.:

Baltimore T. S.	Baltimore, M. D.
Blavatsky T. S.	Washington, D. C.
Brooklyn T. S.	Brooklyn, N. Y.
Cincinnati T. S.	Cincinnati, Ohio.
Chrestos T. S.	Colorado Springs, Col.
Columbus T. S.	Columbus, Ohio.
Dayton T. S.	Dayton, Ohio.
Des Moines T. S.	Des Moines, Iowa.
Detroit T. S.	Detroit, Mich.
Fort Wayne T. S.	Fort Wayne, Ind.
Harmony T. S.	St. Louis, Mo.
Houston T. S.	Houston, Texas.
Indianapolis T. S.	Indianapolis, Ind.
1st T. S. of Jamestown	Jamestown, N. Y.
Lowell T. S.	Lowell, Mass.
Massasoit T. S.	E. Providence, R. I.

Memphis T. S.	Memphis, Tenn.
Middletown T. S.	Middletown, Ohio.
Nashville T. S.	Nashville, Tenn.
New Orleans T. S.	New Orleans, La.
Sandusky T. S.	Sandusky, Ohio.
Santa Cruz T. S.	Santa Cruz, Cal.
Seattle T. S.	Seattle, Wash.
Staten Island T. S.	Staten Island, N. Y.
Upasika T. S.	Brooklyn, N. Y.
Waltham T. S.	Waltham, Mass.
Yonkers T. S.	Yonkers, N. Y.
Hackensack T. S.	Hackensack, N. J.

Loyal members sufficient to form Branches are known to exist at the following points, viz: Chicago, Ill.; Sioux City, Iowa; Boston, Mass.; Kansas City, Mo.; Omaha, Neb.; New York, N. Y.; Portland, Ore.; Pittsburg, Pa.; Providence, R. I.; Salt Lake City, Utah; Tacoma, Wash.;

These centers are expected to fully organize very shortly.

Conference of members of the Theosophical Society in America in Boston and vicinity, held at 29 Temple Place, Easter Sunday, April 10, 1898.

Called to order at 2.20 P. M. by Mrs. E. L. D. Moffett. Mr. Arthur B. Griggs as the only surviving member of the original New York Society now actively identified with Theosophy in this country was called to the chair. L. F. Wade was elected as secretary.

Reports showed that many members in the following Branches adhere to the T. S. A. and its Constitution: Lowell, Waltham, Providence, Massasoit, Malden, Beacon, Boston (and at large), and Somerville Branches. Remarks were also made by Mr. Scales of the Chelmsford Branch. Telegrams, letters and an advance copy of the FORUM were read.

The following declaration was signed by all members present:

To Alexander H. Spencer,

Acting President, of the Theosophical Society in America.

Having been advised that at a convention of delegates held at Chicago on or about February 18, 1898, there was declared adopted a resolution purporting to merge the Theosophical Society in America into a new Society known as Universal Brotherhood; and that the said delegates adopted a new constitution for the Theosophical Society in America, making it a mere department of the said Universal Brotherhood, and entirely subservient to the constitution of the new society;

And having been advised that a large number of the members of the Theosophical Society in America have repudiated the action of the above mentioned delegates and declared their intention of continuing the said Society on the old lines and under the old Constitution thereof and such amendments as may be constitutionally made according to the provisions contained therein;

This is to notify you and our fellow members of the Theosophical Society in America that we desire to continue our membership in our several Branches of the said Society, and not to become ourselves, and to have any of our Branches become members of the Universal Brotherhood, and not to have any of the said

Branches, nor the whole Theosophical Society in America nor any part thereof merged in the said Universal Brotherhood, nor affiliated therewith, nor in any way bound by the constitution thereof.

We know of ourselves that the above mentioned action of the Chicago delegates was morally void and having been advised by competent authority that it was legally of no effect, we propose to maintain the organization of our several Branches and go on with Theosophical work on the old lines.

Signed by : A. B. Griggs, C. H. Hobson, Helen M. Coy, Charles H. Hobson, E. I. Brooks, Andrew G. Armstrong, Herbert A. Richardson, Elizabeth Worcester Mills, Mary F. Barns, Ellen L. D. Moffett, Alice Elizabeth Shedd, Robert A. Chandler, L. F. Wade, Frederick E. Shaw. Remarks were made by several members, and it was voted to meet at Room 5, 29 Temple Place, the first Sunday in each month at 2 P. M.

L. F. WADE, *Secretary*.

FOREIGN NEWS.

KRISTIANIA, March 30th, 1898.

To the President of the T. S. in Europe, acting at the Convention in London, February 23rd, 1898.

MR. SIDNEY CORYN :

Dear Sir and Brother—In the twenty-seventh February number of "The Crusader" are recorded details of the deliberations and resolutions carried at the Convention of the T. S. in Europe, assembled in London, February 23rd last, and advice is given to the National Branches of "what to do and how to do it," in order to affirm and carry out the resolutions of the Convention.

From this publication we learn, that the Majority of the Convention resolved to transform the T. S. in Europe, into a Literary Association, under a new organization called "*Universal Brotherhood*."

As no notification of any alteration or amendment in the Constitution was sent to me in due time, nor apparently to any other Executive Councillor, I must declare the above mentioned step as an illegal action and a violation of Article IX of the Constitution of 1896; and as any resolution, even if unanimously carried, is void and null, when it militates against the Constitution, the only thing I find to have to communicate to the members of the T. S. in E. (Norway) is that the Convention has made a great mistake and separated without finishing its task.

I should only fail in my duty as Executive Councillor for the National Branch in Norway, if I did not uphold the Constitution of the T. S. in Europe, now in force, as well as its By-Laws for the T. S. in E. (Norway), and oppose every attempt at effecting alterations of an oppressive and illegal nature.

As to the principle of being governed by an autocratic "Leader," I find it inadmissible and entirely contrary to the Law of Evolution. A child is under guardianship, the adult acts under responsibility. As with persons so with Societies, Nations and Races grown out of their infancy. I do not for a moment doubt the result of a vote upon this subject of the Theosophists in Norway.

I beg to inform you of the above, adding that I find it out of place to take steps in order to solicit votes about questions that have no actuality and which

cannot be endowed with legality even if unanimously agreed with by all Members of the T. S. in Europe as long as they are not carried according to the Constitution at a regular Convention.

Fraternally yours,
(Signed), TH. KNOFF,

President and Executive Councillor for the T. S. in E. (Norway).

P. S.—This information is sent to some other persons and Branches and also to the following magazines in Europe and America: England, "The Crusader" and "The English Theosophist." Sweden, "Theosophia." U. S. A., "The New Century" and "The Theosophical Forum."

LEGAL NEWS.

After the Chicago Convention of February 18th last, those officers to whom was confided the duty of legally preserving from destruction that part of the Theosophical Movement devolving upon the Theosophical Society in America, found themselves confronting a difficult problem. That the action of the coterie of persons who sought to absorb the prestige and property of the T. S. A. into the "Universal Brotherhood" organization was attempted without previous consideration of the legal chances to be taken was not to be supposed, however these chances may have been underestimated in the hopeful view that the minority might be stunned into inaction by the cunning and boldness of the manouvre; or that finding themselves slaughtered in the house of their friends in Convention, personally traduced, slandered, vilified, and in every conceivable way misrepresented in more or less private gatherings by persons of whom it is hard to believe that some at least did not know the falsehood of that which they assisted in disseminating amongst a mass of excited and over credulous hearers, the minority would surrender the ark of their covenant and retire in sorrow and disgust. Preliminary legal action was therefore taken by way of reconnaissance, in the application for temporary injunction, which having been granted was met by motion for vacation of same in the usual manner, accompanied by replies and counter affidavits. Judge Werner held these papers for a whole month and then, after premising that "It would be difficult to imagine a more interesting or perplexing entanglement than that presented by the record herein," proceeded to vacate the temporary injunction for a variety of reasons, all going to point out both directly and by implication the correct legal form in which such a case should be presented. The ground having been thus cleared, our suit proper will now be pursued upon the right legal lines and will come up for trial by jury in June, if it can be reached by that time; otherwise it will go over into the Fall term, which commences in October.

Of course, what the final legal outcome will be remains to be seen, and since there is no guiding precedent it would be idle to speculate upon it, as law courts technically deal only with rights of property or questions of material damage and profess no jurisdiction over moral problems or issues merely dependent upon ethical construction. This case, however, is unique and it is fair to assume that a jury will not be insensible to some of its peculiarities.

Neither should it be supposed that this suit is being prosecuted with the mere object of recovering property. It being far more important for the cause of Theosophy that the history and facts connected with our movement should be opened to public view.

THE THEOSOPHICAL PUBLISHING COMPANY.

As set forth in a recent communication from Mrs. A. Keightley, addressed to all members interested in the affairs of the above named company, Mr. E. A. Neresheimer applied to the Courts for the appointment of a Receiver and for a division of the assets of the concern. In the suit, "Neresheimer *versus* Keightley," the pleadings show that both parties asked for a Receiver. On Mr. Neresheimer's failure to agree to any equitable settlement, an application was made on behalf of Mrs. Keightley, for a temporary Receiver. The granting of this application was prevented, on technical grounds, by a sudden motion by Mr. Neresheimer for similar relief. On the return day of the motion, Mrs. Keightley consented thereto and was successful in preventing the appointment of Mr. F. M. Pierce, who was suggested by Mr. Neresheimer, and in securing the appointment of her own nominee, Mr. A. Falcon, as an impartial Receiver. It would have been Mr. Pierce's duty in that capacity, to take possession, sell and dispose of the property, and in view of recent events in the T. S. in A., it became a matter of considerable importance to have an impartial Receiver appointed.

Mr. Falcon, the gentleman appointed, promptly took possession of the property and arranged for its sale on April 30th. The proceeds of the public and private sales exceeded \$4,300, but reductions will be made from this amount for the Receiver's commission, for legal expenses and so forth.

Some delay may take place in closing the affairs of the Company owing to the presentation of certain unexpected claims, *viz.*, one from Mrs. Tingley for \$1500 as salary, alleged to be due to her for having acted as co-editor with Mr. Neresheimer since November, 1897; one by Mr. B. Harding for \$900 for services; one by Mr. Page for \$800 for commission. These claims will be opposed as utterly unwarrantable. The business shows a considerable loss during the past few months.

THE WILLIAM Q. JUDGE PUBLISHING COMPANY.

Mrs. Keightley's half interest in the Theosophical Publishing Company, bequeathed to her by Mr. Judge, will henceforth be conducted under the above name. In addition to publishing its own books, the Company will conduct a retail book-selling business. Orders for any theosophical or other publication will be promptly executed on receipt of the published price. Orders should be addressed to The Manager, William Q. Judge Publishing Co., Room 1411, 35 Nassau Street, New York City.

SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY.

This School was first referred to in a private circular issued by Mr. Judge on November 3rd, 1894. After his death in March, 1896, Mrs. Tingley took the matter up and publicly announced that such a School would shortly be founded by her. A fund was opened and subscriptions were received. In January, 1897, it became necessary to form a corporation in order to purchase and legally hold land at Point Loma, Calif., and a corporation was accordingly formed under the laws of the State of New York, entitled "School for the Revival of the Lost Mysteries of Antiquity." On Mrs. Tingley's return from the Crusade she objected to the Constitution and By-Laws of this corporation, as they vested its government in a Board of Directors and she expressed a desire to have the government of the

School in her own hands. This could not be arranged under the laws of the State of New York and a new corporation was accordingly formed under the laws of the State of West Virginia. The declared objects of this second corporation were made to conform to the terms of the will of Lady Malcolm of Poltalloch, who had left money to the School which it was feared could not be collected if the expressed objects of the New York corporation remained unchanged.

The stockholders of the West Virginia corporation, formed in July, 1897, were : Mrs. K. A. Tingley, Mr. A. H. Spencer, Mr. E. A. Neresheimer, Mr. F. M. Pierce, Mr. E. T. Hargrove. Mrs. Tingley was given six shares, and each of the other stockholders received one share. Mr. Spencer was the only stockholder known to have subscribed money towards the School, he having been one of the largest contributors. Mrs. Tingley being still dissatisfied, even with a sixteenth ownership, each of the stockholders immediately transferred his own stock in blank to her, this transfer not being entered upon the stock certificate book however. This made her the sole owner of the West Virginia corporation.

The stockholders of The S. R. L. M. A. (incorporated under the laws of West Virginia) then elected Mrs. Tingley, President ; Mr. Neresheimer, Treasurer, and Mrs. Tingley, Mr. Neresheimer and Mr. Hargrove, Directors. Mr. Spencer was elected Secretary by the Board. Mr. E. B. Rambo, in whose name the Point Loma site had been purchased, was then instructed to transfer the property to this new Corporation. Whether this transfer of property was legal is a very doubtful point.

Towards the end of March, 1898, Mrs. Tingley issued a notice to the stockholders, including Mr. Spencer and Mr. Hargrove, calling a stockholders meeting for April 9th, for the purpose of electing directors. But according to the Constitution of the Corporation the directors can only be elected at a regular annual meeting, which in this case had lapsed, the date for the annual meeting having passed.

As this was to be the first stockholders meeting since the first meeting for incorporation in July, 1897, Mr. Spencer and Mr. Hargrove feeling that they should be in a position to render some formal account to the subscribers, wrote Mr. Neresheimer, as Treasurer, on March 25th, asking him to appoint a time and place at which they could inspect the account books of the concern. Mr. Neresheimer made no reply. On March 28th, they repeated their request, and Mr. Neresheimer then wrote Mr. Spencer that he had heard from the President that Mr. Spencer was no longer a stockholder, and wrote Mr. Hargrove saying that he was on the train leaving New York "for some time" and would address Mr. Hargrove regarding the matter on his return. Mr. Neresheimer did not again address Mr. Hargrove on the matter, and owing to his failure to conform to his promise, Mr. Hargrove's attorney called upon Mr. Neresheimer on April 4th, in order to lay before him his legal and moral duty, as Treasurer, to allow his fellow-director an inspection of the Corporation's books. Mr. Neresheimer thereupon stated that he could do nothing in the matter without asking the permission of the President, Mrs. Tingley, and that his own attorney would promptly communicate Mrs. Tingley's decision to Mr. Hargrove's attorney. As it was evidently intended to elect new directors on the 9th, and as this conversation took place on the 4th, a prompt communication would certainly have been necessary; but no communication was made. On the 6th, Mr. Hargrove called at Mr. Neresheimer's office and made a verbal and formal demand to inspect the books of the corporation. This demand Mr. Neresheimer refused. A peremptory

mandamus was then applied for to oblige Mr. Neresheimer to give the desired inspection. On the 9th the stockholders' meeting was held at 144 Madison Avenue, Messrs. Spencer, Hargrove, Neresheimer and Pierce attending; Mrs. Tingley not entering the room. Mr. H. T. Patterson was present to take notes of the proceedings. Mrs. Tingley, Messrs. Neresheimer and Pierce were nominally elected directors, Messrs. Spencer and Hargrove protesting against the illegality of the proceedings.

Mr. Hargrove's motion for a mandamus was heard subsequently during his own and his attorney's absence from New York. Mr. Neresheimer made affidavit that Mr. Hargrove's motive in instituting this proceeding was a desire to harrass and annoy Mrs. Tingley and himself, and that Mr. Hargrove was actuated by disappointed ambition because he had not been elected President of the T. S. in A. These allegations of course had no bearing upon the case, nor upon the decision, but owing to the absence of Mr. Hargrove and his attorney, another sworn statement by Mr. Neresheimer, equally astonishing, and with a direct bearing upon the case, was allowed to pass uncontradicted. This statement was that Mr. Hargrove was not a stockholder in the corporation! Left uncontradicted, this sworn statement naturally had weight, and thus Mr. Hargrove's motion was denied in his absence. Mr. Spencer was subsequently notified that he was no longer Secretary.

The whole of these proceedings have been so hopelessly illegal—apart from the moral and honorable view—that it would be a comparatively easy matter for Mr. Hargrove to compel his reinstatement as a director, and to obtain an accounting of the funds. Other proceedings could also be taken with a view to recover a voice in the control of the school, and even the recovery of the school property. While feeling a certain moral responsibility to the original subscribers, Mr. Hargrove has no personal interest in the matter. He is perfectly willing to continue proceedings if the original subscribers desire him to do so; not otherwise. He is convinced that if Mr. Judge were alive he would look upon the present management of the school as more likely to lead it to its ruin than to a career of usefulness; but he considers that the submission of the above facts and this appeal for a decision to the original subscribers will free him from further responsibility. [E. T. H.]

REVIEW.

The English Theosophist, already grown to twenty-four pages in the second number, has the old vigorous ring in "The Editor's Remarks." Good reading this that must appeal to all still capable of independent thought.

Mrs. Keightley in "Is Autonomy Necessary," proves autonomy to be a *sine qua non* of healthy growth in any organization which can hope to influence the modern civilized man. Mr. Hargrove's article concerning the relations of the T. S. and the E. S. T. is reprinted from the *New York Sun*, and a short description of the T. S. in Europe, by Thos. Green, completes the body of the number. The usual correspondence, notes and news follow.

The subscription price is not yet given. (G.)

SUPPORT OF THE T. S. A.

The ball has begun to roll. Hardly a mail comes that does not bring pledgers to our fund. Of one thing pledgers are assured in advance—that not a penny of their money will be expended for the creating of a personal following, or for

the organization of any more wild-goose chases after notoriety. That is one of the things the Great Sifter has left behind. Work, *the work, our work*. Keep these words in mind.

Several have written to know how much each should pay. That is a matter in which each member should exercise the fullest "autonomy." We need all we can get, and could use more than we do get. The larger the amount received during the year, the greater good we can do, and the wider can the philosophy be spread. The actual, necessary expenses of headquarters, for printing, postage, wages and rent, must be paid first. The FORUM is included in these items. That is part of the *must*. None of us want to be without that. If any amount remains, it will be used for the printing of pamphlets and circulars.

Members must all understand that the amounts pledged have nothing to do with their annual dues. This amount, \$1.00 per year, stands, as a matter of course. Any sums contributed through the fund are in addition to the annual dues.

The receipts ought to average about \$10 per year, per member. That is, ought to be at least that much to cover necessary and desirable expenditures. Some can and do give much more. Others give much less, but I hope none will feel that the little they can give is of no consequence. Every penny helps. It were better to receive a thousand dollars per year from a thousand members than three times the sum from a hundred. The *will* is what we want. In this view of it, the widow's mite becomes indeed equal to the talent of the wealthy.

Let those of us who enjoy the inestimable privilege of living now and acting now through the grand old T. S., show that we are fully worthy of the trust reposed in us by those back of this movement for the elevation of mankind.

Fraternally,

G. E. HARTER,

Dayton, O.

CONVENTION.

The Convention at Chicago on February 18th last, having failed to complete its work, it has been thought advisable to call another. By request of the executive committee, I hereby give notice that a Convention of the Branches of the Theosophical Society in America will be held at Cincinnati, Ohio, on May 29th, 1898, for the purpose of electing a President, and for the transaction of such other business as may be brought before it. Among the resolutions to be considered will be the following: "Resolved that the term of office of the President shall be one year." Although members-at-large are not entitled to vote, it is hoped, nevertheless, that as many as may be able will attend, their presence and counsel being regarded as highly desirable.

Rooms can be obtained at \$1.00 per day and upwards, and the coincidence of Decoration Day (May 30th), with the May Festival at Cincinnati, will probably bring about low excursion fares. Correspondence regarding accommodation should be addressed to Dr. J. D. Buck, 116 W. 7th Street.

A. H. SPENCER,

Acting President.

NEW SERIES: VOL. 4, NO. 2—JUNE, 1898.

THE THEOSOPHICAL FORUM

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

For free distribution to members. The T. S. in America is not responsible for any statements herein, unless contained in an official document.

J. D. BUCK, President.

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

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

All communications should be addressed to **The Editor, Theosophical Forum, P. O. Box 1584, New York City.**

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

QUESTIONS AND ANSWERS.

QUESTION 113.

I would like to know something about chelaship, and how one can get into touch with the Masters.

Cavé.—The subject these questions deal with—the relations of Master and pupil—and the training and struggle along the path which leads to the heights of adeptship, these have an interest profound. They induce thoughts which are to the mind like cool shady resting places in the fever and fret of life, or like a draught of water to thirsty lips. But though many are truly seeking, the most earnest share in the common heedlessness of the age, and overlook when they reach it, the very hint they have sought for so long. However it is not for those who understand, but for those who do not, that I will write and re-write, trusting that each time a new presentation may reach them, a new "voice crying in the wilderness" strike on their inner ears. Much has been said on this subject then, little understood, and this lack of understanding is largely due to the strangeness of the theme, and also that it is written in that inner language, that language of the soul, which few can read,

and which it is almost impossible to translate into the vernacular of the day. For the true language is one of vibration and picture, and our common speech is only a matter of set form and memory. So that when the attempt is made to put higher things into words, they lose their life and meaning, and become as cold and dead as the words which frame them, without energizing power and robbed of all possibility of awakening the soul. And yet the cry continually is to put these matters "plainly," denuded of imagery, and reduced to mathematical formula. True they could all be expressed by mathematical terms and figures, but in those planes or divisions of mathematics where the student must exercise the highest powers of the imagination—a faculty all great mathematicians have possessed in marked degree. So I repeat, the expression of inner truths in plain everyday speech is as difficult as to put a proposition of Euclid in words a child could comprehend. An approximation therefore, is the most I can hope for, and it must not be forgotten that the "plainer" the phrase, the more the "spirit" will be lacking. Yet since the need exists the effort is made to supply it. If it fail no harm is done, and it will have succeeded if only one soul comes into closer touch with the Helpers of humanity, or obtains one fuller glimpse of the life which all must ultimately lead, and the path along which they all in time must travel.

Chêlanship then, has two main divisions, which have been called the "probationary" and the "accepted." These terms will serve as well as any others. Now "probationary chêlanship" has also two main divisions, and these divisions are in fact two stages of meditation, so that the subject of meditation is the first to be dealt with. I do not suppose that in the entire range of theosophical thought and study, there is any subject of greater importance than this, or at the same time so little understood. It has been defined as "the cessation of active, external thought." To most that condition appears one of absolute negation, for most people live in their brains, identify themselves with its consciousness and are unable to conceive of a condition which is exclusive of active thought of some kind. To such people the first step is plain; they must learn to do this—they must learn to mediate. And therefore so much stress has been laid upon daily meditation, for until a man meditates daily and regularly he can go no further. The beginnings of chêlanship lie in this and in what grows out of it. The first effort then must be to take a regular time each day, and concentrate the mind upon some one thing, something of a spiritual and elevating

nature, something which will give food to the soul, though in the beginning this will be more of a *mental discipline* than anything else; for it is not easy to absolutely concentrate the mind, and it usually takes much time, persistence and patience to accomplish it. When however, this is accomplished, when the man has learned to concentrate his mind on any given subject, then as he daily practises this, he will attain during his periods of meditation that conscious condition, which is the true meditation, the "cessation from active, external thought." In this condition the mind is used *as an instrument*, the man's consciousness remaining behind or above it. In this way the man attains a *higher state of consciousness*, one which when it becomes habitual enables him to enter into communication with the Masters, and all who function on those higher planes of being. At first he learns to do this at stated times; gradually he learns to do it always, so that in the true sense he is always meditating. No matter how the body or the mind be employed, the true center of consciousness is never lost; the mind will be the man's instrument, and instead of identifying himself with the mind, mental activity will be carried on without his losing the consciousness of the real "I" in it.

This state of continual meditation constitutes the second degree; for when the disciple has reached it he finds his master waiting, and thereupon becomes an "accepted chēla." Under this heading of "probationary chēlaship" I have not discussed purification, but that I think almost goes without saying as a *sine qua non*, and there is nothing that accomplishes this as meditation does. "As a man thinks so he becomes." Meditation on a virtue causes it to spring up in the heart; meditation on the Master causes one to grow into his likeness, the likeness of the perfected man. And no man whose thoughts are always pure and high will be guilty of mean, low or sinful acts. These two therefore, this effort of continual meditation, accompanied by practise, the living out in the life what one thinks in the mind, constitute the *preparation for chēlaship* or the probationary degree. And all of this the man must accomplish *entirely alone and unaided*. As the babe must learn to eat and digest for itself, though the loving care which surrounds it would help and save in every way, so with the neophyte in occultism (what St. Paul has called "babes in Christ"); there are certain steps he must take alone, certain things in which no one can aid him, however great the love and compassion which may long to do so. And this fact, that until these steps are taken, these certain things accomplished for himself, the Master can do nothing for him, must be

realized and its full meaning faced and accepted. For we cannot reach the Masters until we penetrate their plane. When we have so done, we find, each one finds his Master waiting.

And this is no figure of speech as some have taken it to be. When a man reaches his own Soul, he reaches the Master truly, for the "Master Soul is one," and so the Soul is often spoken of as the Master. But the Masters are living men, and the chêla is regularly taught and trained by his Master after he has been accepted, just as any pupil is by any teacher. So faith is needed. For a man can hardly hope to reach and communicate with those whose actual existence he doubts, and after a certain point the help and training of a Teacher is essential for further spiritual development. Until this point is reached however, the man must work alone, for how long depending entirely upon the length of time he may require to attain the indicated conditions. At the risk of being wearisome I must repeat this again and yet again, for *no one* seems to comprehend it, and all complain over it at some stage or other, which they would not do if they appreciated the inevitableness of it. Therefore this is in very truth a path of difficulty, for as he makes his first demands upon the Law, as he makes his first efforts towards another life, certain trials are sure to meet him. This demand and this effort have two sure results. They first of all arouse his whole nature, bring to the surface all that is in him, both of bad and good, and thus he finds himself assailed by an hundred faults and temptations which he has never known previously. Secondly his demand upon the Law brings the Law upon him. Before he can be an accepted chêla his past Karma must descend upon him and be measureably exhausted. So that just when he is striving to lead a better and a purer life, he finds troubles, difficulties, sorrows and burdens of all kinds descending upon him, and it is in the midst of this turmoil and struggle that he must teach himself, unaided, the control of mind and heart, and enter into that more spiritual condition known as continual meditation.

Blessed he who continues unflinching to the end. This is the just and merciful Law, and one can easily see that it must be this way and no other. With the gradual unfoldment of time, the orderly progression of the ages, all will know and enter into these conditions, slowly, step by step, climbing the ladder of life. But he who determines to seize his heritage now, by main force, can expect only a fierce combat, for he takes with one blow what others will toil for through centuries.

Of accepted chêlaship little has been told. What need? The

Master instructs his disciple then, and those who have not reached that stage are wiser to concern themselves with the needs and aspirations of their own condition. The eastern books tell us of four divisions, and give them names.* After these stages are passed the man is "more than man," and if he choose aright at that great day of choice, then "all Nature's wordless voice in thousand tones ariseth to proclaim Joy unto ye O men of Myalba, A pilgrim hath returned back 'from the other shore'; A new Arhan is born."

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

YOGA.

Meaning of the term is union. Usually associated with a system of Philosophy taught by Patanjali, with the object of attaining union with the Supreme. Two main divisions; Hatha and Raja Yoga. The effort of the former to affect the consciousness by means of physical exercises, breathings, etc. Its difficulties, dangers, and evils. The effort of the Raja Yoga to change the state of consciousness by a process of spiritual growth and purification. Meditation the first necessity. Why? Yoga in this sense similar to "Devotion" as used in the Bhagavad-Gita. Various ways of attaining Yoga, or union, as therein enumerated. The effect of each of them in purifying the man, physically, mentally, Karmically, or spiritually. Their effect upon the will.

REFERENCES.

Patanjali's Yoga Aphorisms. Bhagavad-Gita. The Path, vol. v., p. 367, vol. vii., pp. 75, 102, 153; Lucifer, vol. iv., p. 387.

BUDDHISM.

Life of Guatama, the Buddha. Born in the sixth century B. C. The miracles related of his birth and life. His youth and marriage; his renunciation. His visions, trials, struggles and temptations. The parallel of many of these in the life of Jesus, the Christ. Considered as symbols. The possibility of considering the actual lives of the great teachers of humanity as typifying the development and life of the Soul. The teachings of Buddha. Their source. His effort to revive the spirit of the older faith of Brahmanism, from the dead letter of the priesthood. The great stress he laid upon moral training rather than upon the ritual, metaphysics, or penances of Brahmanism. The similarity of the teachings

* See *Voice of the Silence*.

of Buddha and Christ. Theosophy and Buddhism. Essential elements of Buddhism : the five or seven fold constitution of man ; Karma ; Reincarnation ; the Four Truths ; the Four Paths ; the Ten Fetters ; Nirvana. The error of the assertion that Buddhism denies the existence of the soul, as also the more common fallacy of considering Nirvana as annihilation. Origin of this misunderstanding. Northern and Southern Buddhism. Sacred Books of the former in Sanscrit, of the latter in Pali. Modern Buddhism ; despite its degeneracy, dogmatism and superstition, the firm hold it has of many truths of supernature. Its reverence for and belief in Mahatmas. 40% of the population of the earth Buddhists ; not over 26% Christians. Difference between Esoteric and Exoteric Buddhism.

REFERENCES.

Buddhism, by T. W. Rhys Davids. *Secret Doctrine*, vol. i. pp. xvii, 47, 539, vol. ii. p. 637. *Key to Theosophy*, pp. 12, 13, and 14, and p. 77.

THE ASTRAL LIGHT.

An universal ethereal medium penetrating everywhere. Its special characteristic being self-luminosity. The ether of science. The register of all past events, thoughts, and acts. Its dangers, powers, and effects. The earth's second principle. Its degeneracy owing to the sins of men, hence man's responsibility for the future. The astral creations of the present become the physical manifestation of the future. Its influence upon men. Epidemics of crime and disease. Pictures in the Astral Light. Its influence upon dreams. Its inhabitants. Their grades and classes. The Serpent of Genesis is the Astral Light. Its double vibration. Reversal of images.

REFERENCES.

The Astral Light, by Nizida. *The Path*, vol. ii. pp. 77, 138. 180 ; vol. v. p. 217 ; vol. vi. p. 178.

SCIENCE AND OCCULTISM.

Difference of method between the two. Science working from without in ; Occultism from within out. Difference in scope of the two heretofore existing. Consequent hypothetical character, breaks, and missing links in scientific research. The gradual invasion of Science into the domain of the Occult. Its recognition of the ether, and that electricity, magnetism, gravitation, and light are etheric forces. The ether of Science and the Astral Light of Occultism, and how they correspond. The results of the scientific investigations of hypnotism and magnetism. The modern study of psychology and its shortcomings. The necessity of recognizing the seven principles of man before its results can be of much value.

REFERENCES.

The Path, vol. vi. pp. 242, 350, 379. *Theosophy*, vol. xi. p. 370. *Occult Science in Medicine*, by Franz Hartmann.

NOTICE TO BRANCH SECRETARIES.

Branch Secretaries are requested to write the Editor of THE FORUM in reply to the following queries :

1. Does your Branch use these subjects for discussion ?
2. Do you think they are of sufficient value to justify their continuance ?

3. Have you any suggestions to offer which would make this department of more value to Branches and students?
4. Are there any special topics which you would like discussed?

Editor FORUM,

P. O. Box 1584.

New York City, N. Y.

THEOSOPHICAL NEWS AND WORK.

THE CONVENTION.

An epitome of the proceedings of the Fourth Annual Convention of the Theosophical Society in America continued at Cincinnati, Ohio, May 29th, 1898, is given below, and following it are given in full such of the papers referred to in the account as seemed to be of sufficient interest to warrant publication.

Called to order at Convention Hall, Grand Hotel at 10.30 A. M. by Mr. A. H. Spencer, Acting President, who announced that the Convention was to be held in continuance of that commenced at Chicago on Feb. 18th last, and which was suspended by default.

Business was then taken up and the Convention conducted as follows, 106 members being present.

Address of welcome by Dr. J. D. Buck.

Election of Dr. A. P. Buchman, Temporary Chairman and Dr. T. M. Stewart, Secretary.

Committee on credentials appointed who reported 33 Branches represented by 54 delegates or proxies.

Drs. Buchman and Stewart elected Permanent Chairman and Secretary respectively.

Foreign reports and letters of greeting read.

Offer of Oriental papers for FORUM by Mr. Charles Johnston received and accepted

Reports of Acting President and Treasurer received and accepted.

Committee on Resolutions appointed.

Recess for two hours.

Session resumed at 2.30 P. M.

Reading by Dr. Buck of H. P. B's letter to Chicago Convention 1888.

Resolutions adopted as follows :

1. Re-affirming Proclamation adopted at Boston Convention of 1895.

2. Making By-laws of Branches invalid if disapproved by the President and *Executive Committee* of T. S. A.

3. Repealing the obligation of three members of the Executive Committee to reside near the President.

4. Authorizing the President and Executive Committee to continue such legal proceedings as may in their judgment be necessary to recover possession of the properties of the Society now in dispute.

5. That the Theosophical Society in America in Convention assembled at Cincinnati on May 29th, 1898 does hereby declare its purpose to continue the organization as heretofore under the Constitution adopted at Boston in 1895 and its regularly adopted amendments.

Vote of thanks to Mr. A. H. Spencer for services as Acting President.

Letter read from Mr. E. T. Hargrove.

Officers for the ensuing year elected, viz: President, Dr. J. D. Buck; Vice-President and Treasurer, Mr. A. H. Spencer; Executive Committee, Messrs. Buchman, Harter, Main, Ludlow, Phelps and Coffin.

Mr. George E. Harter then called attention to the obligation which each member should assume towards the expense of conducting the Society's business and providing means of propaganda, and urged the wisdom and excellent results of monthly contributions.

The Treasurer expressed his approval of Mr. Harter's scheme and recommended that it be continued as a regular dependence in addition to the fees, yearly dues, etc. of the Society's exchequer.

On motion of Mr. J. A. Knapp a special collection amounting to \$125.00 for instant expense was then taken up.

Recess.

Met again at 8 P. M., Dr. Buck in the chair and about 300 persons present.

Addresses were made as follows:

"What Constitutes True Brotherhood," by A. H. Spencer.

"Theosophy and Science," by Dr. A. P. Buchman.

"The Commonsense of Theosophy," by Geo. E. Harter.

"The Philosophic aspect of Theosophy," by Dr. J. D. Buck.

Adjourned.

Met again at 10.30 A. M., May 30th.

Votes of thanks to officers, etc.

General remarks and discussions relative to Branch work and propaganda.

Adjourned *sine die*.

Report of A. H. Spencer, Acting President, to Convention at Cincinnati, O., May 29th, 1898.

Fellow Members of the Theosophical Society in America :

Upon my assumption of the office in which your Executive Committee placed me on February 19th last, I found the Society in the throes of a severe crisis.

A convention had been called to meet at Chicago on February 18th for the presumed purpose of transacting the business pertinent to and usual at our annual Conventions, such as receiving the reports of Officers, Committees and Delegates, the election of officials for the ensuing period, the adopting of proper measures for the conducting of the Society's affairs, etc.

Instead of accomplishing these objects in an orderly and commendable manner, consistent with the gravity of its interests and the dignity of the occasion, your convention permitted itself to be overthrown, stamped and finally revolutionized into becoming the servile instrument of a certain ring or coterie of its members. These under the manipulations of an alleged "Leader and Official Head," had privately concocted and perfected a scheme wherein by methods not theretofore attaching to Theosophical activities, it was attempted to deliver over the "Theosophical Society in America" to the use, benefit and aggrandisement of a single individual, to wit, Mrs. Katherine A. Tingley, by merging the Society into another body called "Universal Brotherhood," over which the said Mrs. Tingley was to be placed with all the powers and functions of absolute dictatorship and apparently without any restraints or restrictions whatever, except those of her own choosing.

Your Convention appears to have from this point abandoned its duties, declining to elect officers or provide the necessary machinery for a continuance of the organization and may be said on the whole to have gone by default. The former Vice-President and Treasurer, Mr. E. A. Neresheimer, who had recently been also the Acting President, together with three members of the Executive Committee having deserted their offices, the three remaining members of the Executive Committee, viz, Messrs. Buck, Buchman and Spencer, in accordance with the Constitutional provisions applying, proceeded in parlor W of the Palmer House at Chicago, on February 19th, to fill the quota of the Committee by the election thereto of Messrs. Geo. E. Harter, Geo. M. Coffin and Wm. Ludlow, and then elected me Vice-President and Treasurer. I thus becoming Acting President, and hence *ex officio* member of the Executive Committee, Mr. Wm. Main was then added.

Upon taking up the duties of my office I found the entire paraphernalia of the office, consisting of archives, records, correspondence, seal, etc., to be in the possession of Mr. E. August Neresheimer and Mrs. Katherine A. Tingley, neither of whom had in my belief any right or title to such possession. I therefore, by direction of your Executive Committee, after making formal demand upon those persons for said properties and being refused, entered suit for recovery of same in the Superior Court of New York. An injunction was promptly granted, restraining said Neresheimer and Tingley from the use or removal of such properties and requiring them to show cause why the injunction should not be made permanent and a receiver appointed. An answer to this complaint was filed in due form and upon its hearing our injunction was vacated upon the ground that our complaint had been unfavorably drawn and that our claim as based upon it was not valid. The actual hearing in the suit is thereby postponed until the Fall Term of Court.

In the meantime I have been obliged to conduct the business of my office with the sole assistance of an old and very incomplete roster of the Society's membership, consisting of about 2700 names, secured from Dr. T. P. Hyatt, of Brooklyn to whom it had been previously furnished as an aid in obtaining subscriptions to the magazine called "Child Life," then published by him.

By further direction of your Executive Committee measures were taken to establish a regular monthly edition of "The Theosophical Forum," four issues of which have up to this date been published and gratuitously furnished to all persons named in the list above referred to.

From correspondence received to that effect I have ascertained that a body of our members, in number amounting to between seven and eight hundred, have distinctly and decidedly repudiated the action attempted to be taken at our Chicago Convention of February 18th, and the attempt made to merge the T. S. A. into the organization called "Universal Brotherhood." These members have indicated their intention to uphold the methods and purposes of the original T. S. A. as officered by myself and the Executive Committee established at Chicago on February 19th last, consisting of Messrs. Buck, Buchman, Harter, Coffin, Ludlow and Main, and there are natural reasons for assuming that many more of the old members will afford their support of our present organization after they shall become better acquainted with the facts of the situation.

It is my belief, based upon a consideration of the views expressed to me by many of our members (both those who still adhere to us and others who prefer to diverge), that the elements of Theos-Sophia should be more carefully studied and considered in order that the purposes of our organization should be better understood. To this end I recommend that as soon as may be found practicable a series of plainly-expressed, elementary essays, together with extracts and excerpts collated from approved former publications, be published in pamphlet form and promulgated amongst our members in accordance with the second of the categorical objects of our Society. If a proper system of regular monthly donations could be established and maintained, the proceeds thereof might enable these publications to be furnished to the members gratis, and such would in my opinion constitute the very best means of theosophical improvement to which our funds could be applied.

As to Branches. It would seem in the highest degree desirable that organized centers of effort should exist in as many localities as possible, such serving as foci of attraction to inquirers as well as means for the radiation of knowledge in and about their neighborhoods. While admission to Branches should not be denied to any lawfully behaved person, I believe endeavor to urge or coax people to become members should be avoided. Those who come into our Society of their own desire and with the object, not so much of what benefits they may obtain for themselves, as in order that they may learn how best to assist others, is the material of which the Theosophical Society should be composed. Experience has shown that increased membership procured through excited emotion or through mere friendliness to present members is unstable and sure to be followed sooner or later by unfavorable reaction, engendering repeated and constant disruptions in order to obtain a proper constituency. It is improbable that all persons shall find their best sphere of usefulness in the Theosophical Society and care should be taken not to impose the duty of one upon another. Hence, while the largest membership consistent with the possession of a reasonable degree of discernment, endurance, intellectual apprehension, and spiritual aspiration is of

course desirable, care should be taken that those qualities are made the basis of such membership and in their absence, it were better to have fewer in number and thereby finer of quality. The Theosophical Society should in my opinion be thus constituted, not that the members may be more agreeable to each other, but in order that they shall be fitted to understand the principles of Theosophy and to disseminate them intelligently to others less favorably circumstanced. I further beg to suggest for your consideration the advisability of a quiet, introspective and recuperative attitude during the approaching summer applied personally, as well as to the organization to the end that by the fall of the year, we shall individually and collectively have attained to an increased power and concentrated effort to be directed no less effectively than unselfishly towards the good of mankind.

All of which is respectfully submitted.

A. H. SPENCER,
Acting President.

LETTER FROM THE THEOSOPHICAL SOCIETY IN EUROPE.

COMRADES :

You are now holding a Convention of the Theosophical Society in America, and we send you our heartiest and most sympathetic greetings. We do so not merely because it is a Convention to the liberaions of which all members of the T. S. look with sympathy and pleasure, but because it is held during a time of crisis—a crisis which means more than any of us can imagine.

The T. S. is at the cross roads, and we have the choice to pass on to one or another of them. It is to the deliberations now held that we have to look for guidance for the future conduct of the T. S. In the past we have had to be tested on our loyalty to leaders, then on our loyalty to principle, and now again our loyalty to one another in the bond of fraternity.

Therefore it is to you in America where the second great stand for principle was made, that we others look for the working out of the great principle of fraternity which may develop in human life and make of the human race a fitting receptacle in which the spiritual wisdom of the new race may find a home.

In this work we may all share and ours at least may be the sympathetic greeting which we send you. for in the action you have taken to preserve the Autonomy of the T. S. you are preserving the freedom of the members in the interdependence of fraternity in which may blossom the flower of the soul under the guidance of the Universal Law.

There is no short road to this achievement, and in our belief the T. S. was founded for this purpose. It grew and evolved under the care of H. P. B., not as school of occultism, but as a school for the training and evolution of the mind on certain philosophical principles, to form a foundation from which other and more subtle studies might be entered upon with safety to the student and his fellow-men.

But that work was to be accomplished by individual effort in accordance with a common ideal. Such is the process of evolution and the natural laws become sublimated to the spiritual.

Therefore we greet you again and stretch out the hand of fellowship going forward in fearless determination to carry out our trust and even if we apparently accomplish little, we may lay the foundations upon which others in later centuries can erect the fulcrum from which the world will be moved.

Let us to our own selves be true and to the great principles of compassion and toleration, and by our fruits shall our truth be known.

Letter from Mr. E. T. Hargrove, received with approval and ordered to be spread upon the minutes :

NEW YORK CITY, May 23rd, 1898.

To the members and delegates of the Theosophical Society in America in Convention assembled at Cincinnati, Ohio, May 29th, 1898.

MR. CHAIRMAN AND FELLOW-MEMBERS :

Though it will not be possible for me to attend this Convention in person, I desire to convey to you my heart-felt good wishes for the success of your deliberations.

It has fallen to your lot to "*keep the link unbroken.*" I am sure that you will do it.

I am, as always fraternally yours,

(Signed,) E. T. HARGROVE.

PROCLAMATION OF 1895.

The Theosophical Society in America by its delegates and members in first Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of theosophy and members of theosophical societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and cooperation.

To all men and women of whatever caste, creed, race or religious belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of man and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religions and religious bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

And lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this.

FINANCIAL SUPPORT OF THE T. S.

Fellow members. All thoughtful people recognize the fact that however spiritual the ideals, or however altruistic the objects of a Society, some money, more or less, is required to carry on the machinery of its organization. In the case of the T. S. A. no salaries are paid to its officers, nor any subsidies to its writers. Printing, postage, wages to clerks, and rent constitute its ordinary expenses. At the present period we have added to these the extraordinary item of legal expenses which have been somewhat heavy and are liable to continue so for a time longer. The concentration of the Headquarters at Cincinnati will, it is believed, enable the Executive Committee to keep the ordinary expenses down to a very low point. There will probably be no round the world excursions at four thousand dollars a head, no personal travelling expenses, no editorial salary claims, no purple silk collars, no carriages, no bouquets. These pleasant little accessories may be missed; but in their place we may hope to have such means of study and improvement by way of literature and lecturers as can be afforded by aid of the financial assistance which the members shall see fit to render.

Now the dues of most of our members were paid in before the Chicago Convention and have gone the way of all flesh. From this source, then, for the present year our treasury will receive practically nothing, and we shall have to depend entirely upon donations.

Mr. Geo. E. Harter, of Dayton, Ohio, by agreement and with the hearty approval of Mr. Judge, established some years ago a system of monthly collections, which realized a very fair sum in the aggregate; and he has now consented to revive this institution. I therefore recommend and advise that *every single member* from the President down take upon himself the duty, the burden if you like, of sending to Mr. Harter, a stated sum on or about the first of each month. Do not, I pray you, ignore this suggestion. Do not refrain from committing yourselves to an obligation for fear you may find it inconvenient at some future time to comply; that emergency could and would be taken care of if it arose. Do not be ashamed to name a small amount if it is all you can righteously spare to the purpose. Do not leave it to a few friends to be your financial godfathers or mothers while you dilate in speech upon the incongruities of vicarious atonement.

Now the T. S. A. will be run as cheaply as is decently possible, every dollar will be publicly accounted for, and every dollar will be returned to the world at large in some shape or form, acceptable to the members of the Society. What we shall be able to give out to the "great orphan humanity," will naturally be limited by its cost, and it will be much or little, according as you shall provide the means. If only a generous few respond it will be little; if all take a hand, we shall soon have a flourishing and important propaganda. Send then your regular monthly contributions to Mr. Harter, your regular fees, dues, and Charter fees to Dr. J. D. Buck, and your special, or emergency donations to myself.

Fraternally yours,

A. H. SPENCER, Treasurer T. S. A.,
P. O. Box 1584, New York City.

FOREIGN NEWS.

The FORUM is very glad to be able to announce the receipt of excellent news from Australia. Mr. E. J. Redman, of Sidney, N. S. W., writes that out of a total membership of 138, no less than 78 have declared their intention of maintaining their connection with the Theosophical Society and have repudiated the efforts of the agents of "Universal Brotherhood" to capture and stampede their organization. The following letter was sent to all members.

OPEN LETTER TO MEMBERS OF THE T. S. A. (N. S. W.)

173 Liverpool Street,
SYDNEY, 14th April, '98.

FELLOW MEMBERS :

Most of you are aware that for some time past a movement has been on foot in America, having for its aim the annulling of the constitution of the T. S. and the conversion of that Society into a "literary" branch of a new Society, to be called "Universal Brotherhood." The movement came to its fruition at the Annual Convention of the T. S. in America, when the majority of delegates—by illegal means which you will know by reading what follows—carried a vote in favor of its adoption.

You are also aware that a similar movement has lately been, and is still being, attempted here in Sydney. But you are perhaps not all aware of the means and ways used to force the concurrence of our members while they were still in the dark as to the *principle* involved, and therefore incapable of forming an independent opinion.

You will remember that at the recent Annual Convention of the T. S. A., held here in Sydney before particulars *re* the result of the American movement had come to your knowledge, the Executive sprung a resolution on the unwary delegates, pledging the T. S. A. to certain undefined lines—undefined in so far that the delegates had at the time no idea of the real object in view, viz.: the annihilation of the T. S. as such. When, shortly after, a few members were cautiously made acquainted with (one side of) the real issue, the Executive (consisting of the Presidents of our two divisions, N. S. W. and N. Z.) were called upon to convene a new and special Convention, where delegates could vote with all the facts of the case clearly before them. The Executive refused, on the Jesuitical plea—that *the Society had already pledged itself, through its delegates, to any future action that might be taken*; therefore, also, to the abolition and destruction of the autonomy of the T. S., and its conversion into a subservient branch of another Society, ruled on the glorious principle of absolute autocracy.

Having thus failed to obtain justice from the Executive, an appeal was made to the President of the N. S. W. Division to at once have the printed new Constitution of the American Brotherhood Society circulated amongst you; but, notwithstanding the distinct instruction received from America, to pass the printed papers on to our members, the President for a long time held them back, and instead called a special meeting, not of the T. S., mark well, but of the E. S., where, contrary to one of the fundamental rules of the E. S., this purely administrative and debatable matter of the exoteric Society was introduced. All the while, members were kept in complete ignorance as to the real facts of the case.

Seeing the injustice of these light-shirking and untheosophical proceedings, four members of your Council (Messrs. Marshall, Redman, Hudson and Dwyer) requested the President to call a General Meeting of the N. S. W. Division to discuss the matter in an open and friendly way; but, notwithstanding that the requisition of one counsellor only is required to summons a meeting, the President has seen fit to totally ignore the request.

Now, we the undersigned, are *determined* that you shall have full light on *both sides* of this matter; that you shall have an opportunity to think it over by and for yourself; and that you shall then, at the earliest date possible, have an opportunity to record your vote for Delegates to the General Meeting of the N. S. W. Division, where the whole question will be dealt with in a legal, fair, and open manner.

You have hitherto been shown one side only of the medal. We here present the other. All we now ask is that you think long and without fear; that you carefully weigh the *pros* and *cons* in the only true balance you have—your conscience and reason. Then cast your vote according to your conviction—and you have done your duty.

There is no religion higher than Truth!

Yours fraternally,

C. A. MARSHALL, President Central Lodge.
 C. B. HILLIARD, Vice-President do
 A. E. WILLIAMS, President Harmony Lodge.
 J. BROWN, Vice-President do
 J. DWYER, President of Isis Lodge.
 T. BROWN, Acting Vice-President Isis Lodge.
 C. HUDSON, President Thibetan Lodge.
 E. J. REDMAN, Treasurer N. S. W. Division.
 THEO. SODERBERG.

THE THEOSOPHICAL SOCIETY IN AUSTRALASIA.
(New South Wales.)

Headquarters, 173 Liverpool Street.
SYDNEY, 22d April, 1898.

DEAR BROTHER SPENCER :

At the direction of the New South Wales Division of the T. S. in Australia, I write you particulars of our position here with regard to the original T. S. and the new organization known as "Universal Brotherhood." It gives me great pleasure to say that out of a total of 138 members no fewer than 78 have signified their desire and intention of remaining in the old autonomous Society. Further than this, it is not improbable that more will follow, as all have not yet signified either way, and some few have withdrawn altogether. At the beginning of this affair there were a few of us who stood together and who imagined themselves as standing apart from the greater number; but, as the result shows, a great and pleasant surprise was in store. There is but little doubt that matters would not have been so satisfactory had it not been for the prompt action taken in having copies of the FORUM printed and sent to each and every member. As the cost of printing is considerable in Sydney, we omitted certain parts which were considered to be of less importance than others. (I send a copy herewith.) This was prefaced by an open letter signed by several—as you will see—putting certain facts before those who were ignorant of how things were going on. This circular was followed by a second (inclosed) from the Council. Within a day or two of the sending out of this we received by the American mail Hargrove's letter from the "N. Y. Sun." This being considered of extreme importance was also printed and forwarded to all members. It will be of interest to American comrades to know that similar tactics have been the order of the day here as in America. The President of Division, has kept all information to himself except that which would influence members to Mrs. Tingley's side. The constitution of "Universal Brotherhood" was never brought before a meeting of Council, Division or Lodge; and although it was to be handed on to members such was never done but to a few. * * * * *

In the last number of the magazine "Universal Brotherhood" (March), there appears a cablegram from Sydney to say that the Colonies are "solid for Universal Brotherhood." This must have been sent after the convention here, though none knew of it. * * *

We will be holding a general meeting within a few days to elect a President and a Vice-President of the Division.

Wishing American comrades all success, I am

Fraternally yours,

ETELA J. REDMAN,
Treasurer and Acting Pres.

The following notice was sent to all members of the T. S. in E. (E.) Beyond the interchange of cabled greetings no report has yet been received of the meeting :

NOTICE.

To all Members of the T. S. in E. (E.).

As the gentlemen whose duty it would have been by virtue of their office formally to call, pursuant to the Bye-Laws, the General Annual Meeting of this Society have abandoned their membership therein, it has devolved upon the undersigned as members of the Council having charge of the Society's business to summon the said General Annual Meeting to take place on Whit Monday, the 30th May, 1898, at 10.30 in the forenoon, at Cavendish Rooms, Mortimer Street, London, W.

The proposed programme is annexed.

Members are invited to bring friends to the meetings.

Any suggestions or resolutions, if sent to Mr. Green, 141 Alderney Street, London, S. W., will be duly brought before the meeting.

RICHARD TROOD, President, H. P. B. Branch.

HOWARD H. BIRT, President, Bow Branch.

J. K. GARDNER, President, Southport Branch.

JASPER FAWCITT, President, Newcastle-on-Tyne Branch.

THOMAS HOGG, President, Durham County Branch.

JOSEPH WILKINSON, President, South Shields Branch.

R. A. V. MORRIS, President, West Middlesex Branch.

ROWLAND BUXTON, President, Scarborough Branch.

C. H. HASSAL, President, Farnworth Branch.

ARTHUR S. WENT, President, Colchester Branch.

To Members of the Theosophical Society in America.

Acting on their rights as members of the T. S. A. accorded by its constitution, Thirty-three Branches, represented by delegates and proxies, met in Cincinnati, May 29th and 30th in Convention.

The purpose of such Convention was to reaffirm the principles upon which the T. S. was originally founded, to elect officers and to declare continued and unwavering allegiance to the Constitution and By-laws of the T. S. as existing prior to February 18th, 1898. Such allegiance, however, does not preclude alterations or amendments of Constitution or By-laws in a legitimate manner, as therein provided, but in no other way. The object of the Cincinnati Convention, and of those there present or represented, was not and is not to oppose brotherhood, or to antagonize a society organized at Chicago, February 18th, 1898, and called Universal Brotherhood. We insist upon the right, and emphatically declare our intention to maintain the old T. S. A. as left by Mr. Judge, and refuse to accept as a substitute for it the Universal Brotherhood or anything else yet proposed. While we insist upon and will maintain by all just means our right and determination, no less than our duty to do this, we accede to all others the equal right to accept the Universal Brotherhood with its Leader and Official Head, or to join any other organization, or none, as they may elect.

This is our position, and it will be readily understood by all intelligent and fair-minded men and women. If people choose to accept other interpretations, that is their affair, not ours. We intend to go straight on with our legitimate work, just as though there had been no so-called Convention at Chicago on February 18th, 1898, the whole of which we repudiate. Wishing success and happiness to all our former associates, in every noble aim and laudable endeavor.

I remain with fraternal good-will,

J. D. BUCK,

President T. S. A.

THE THEOSOPHICAL FORUM

VOL. 4.

JULY, 1898

No. 3

QUESTIONS AND ANSWERS.

QUESTION 114.

What is the real mission of the Theosophical Society?

E. T. H.—The real mission of the T. S. is to help forward the evolution of the race. This is a general answer. A more definite reply can only be partial, for it must depend upon the changing aspects of the movement and also upon the point of view. It is safe to say, however, that while the work of the T. S. is designed to affect the thought of the world, and has succeeded in doing so, its chief purpose has been to affect the lives of individuals, gradually constituting in this way a true nucleus of a universal brotherhood. The individual members of the Society have been repeatedly tested on questions of principle, though these tests have necessarily arisen from personal activities—revolving around the deeds or misdeeds of prominent members. These tests have afforded an almost continuous moral and mental “examination,” deciding the extent to which the individual member has grasped the philosophy and has appreciated the objects of the Society. There have been inevitable divisions as a result of this process of elimination. It should be remembered, however, that in any division it is not only important to be on the right side of the fence, but *to be right in oneself when there*. Many “right” people are in wrong divisions, owing to lack of information or other causes. Probably the reverse is also true. Time will rectify this, and doubtless other tests await us—await all

the existing divisions of the movement. But these we need not anticipate. Our present duty alone concerns us, and that is to continue the work which lies nearest to us to be done, hindering no one who professes a desire to promote the cause of brotherhood, minding our own business in word and deed and thought, avoiding in the same way the business of other people. Evil cannot be abolished by the exposure of evil, but by the proclamation and exemplification of good. To prove others wrong will never prove us right; still less will it make us right. If we *are* right, in fact and in principle, all the rest will follow of its own accord. We have our work cut out for us!

J. D. B.—"The three objects" formulated when the T. S. was first formed in 1875 have often been dwelt upon in our literature and explained over and over again. These objects refer respectively to ethics, science, and philosophy. The basis of ethics which is to determine conduct and right action is placed first. The second and third objects give as a result the science of life and the philosophy of Cosmos. If conduct is to be right, and just, and rest upon a permanent basis, the nature origin and destiny of man must be shown in relation to the science of all life and the cosmic philosophy. Thus the three phases in the activity of man are coordinated, harmonized. To do this is the real mission of the T. S. The T. S. is thus in its highest and best sense an *Educator*, first of its members, and then of the world. The true knowledge called Theosophy had long been lost to the world. H. P. B. restored it and it is the real mission of the T. S. to keep it alive and promulgate it. Hence H. P. B. said in her letter to the Chicago Convention in 1888: "We are the friends of those who exercise practical charity. * * * But, in our quality of Theosophists we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do." * * * "The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity." * * * The T. S. was not designed to be a school of philosophy, or a hall of occultism, nor yet a philanthropic society alone, but everywhere, and at all times *in* the T. S. and amongst intelligent and earnest Theosophists *as such*, these three departments or objects are to be combined and harmonized. One may work for brotherhood and be a philanthropist without in any sense being a Theosophist. Gen. Booth and his followers are undoubtedly philanthropists, yet no one would think

of calling them Theosophists. Brotherhood is not the whole of Theosophy, and there is not the slightest sense in imagining that it can take the place of Theosophy, though no true Theosophist denies or ignores brotherhood. It is his beginning, the foundation wall of his conduct and character, upon which, by science and philosophy, he is to rear the temple of Knowledge and Power. To undertake to make of the T. S. a rival of the Salvation Army is to destroy it: to make of it a School of Philosophy is to fossilize it: to make of it a Hall of Occultism is to lead to "witchcraft" and end in disgrace. But to keep constantly in mind all three of the objects and to pursue them jointly and consistently, is to make of the T. S. the grandest *Educator* known to man, and to carry it into the next century and on to 1975. Very few even in the T. S. seem really to know the meaning of the terms Theosophy and Theosophist. They are no more synonymous with Brotherhood and Philanthropist, than with many another term for charity and good works. A genuine Theosophist is no more a "blockhead" than he is a selfish egotist.

The real mission of the T. S. is to furnish a body of knowledge that solves every problem of life, and the mission of the Theosophist is; first, to apprehend this knowledge; second, to make it the basis of his conduct and character; and third, to keep it before the world and induce and assist others to understand it and act upon it.

THE ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE LORD OF THE THREE WORLDS.

"All this, verily, is the Eternal; let him draw near to it in the silence, as gleaming through all the world.

"Man, verily, is formed of Will; as a man's Will is, in this world, so, verily, he himself becomes; and going forth from the world, he is what he has willed; therefore let him follow his Will.

"Formed of mind, bodied in Life, shining like the sun, willing the real, robed in shining ether,—doing all things, desiring all things, savoring all things, tasting all things, embracing all that is, silent, unsorrowing;—this is my Soul, in the heart within, smaller than a grain of rye, than a grain of barley, than a grain of mustard-seed, than a grain of rice, or a rice-grain's kernel;

“This is my Soul, in the heart within, mightier than the earth, mightier than the firmament, mightier than heaven, mightier than all these worlds.

“Doing all things, desiring all things, savoring all things, tasting all things, embracing all that is, silent, unsorrowing ;—this is my Soul in the heart within. When I go forth hence, this shall I become. Who has become this, doubts no more.”

(*Chhandogya Upanishad, III, 14.*)

I think we may begin by heartily congratulating all who have thereto contributed, on having reached a result, after twenty-three years' work, and gained a victory, the like of which the world has not seen for centuries,—perhaps for ages.

It is well worth while to consider a little wherein that victory consists.

One has heard good people, during these stormy years, express, with sighs, a deep regret for all our turmoils, and a devout longing that we might have peace, balmy peace. The lords of life who arranged these things, must have smiled,—an inscrutable eastern smile,—knowing well that the turmoil was the work ; that all these shocks and storms and stresses were the very heart of the whole matter, the essential part of the educational process ; the very end and aim for which they were working. The lords of life have little taste for peace, balmy peace.

And after the prodigious shaking which we have gone through, where are we shaken to? what has come of it all?

First, this : We all,—that is, all the survivors,—have come to hold a very real belief in the Occult World,—to use a fine old phrase that has many excellent associations. We got our training in the Old Lady's days, and through her temperament and genius. For without the Occult World, Mme. Blavatsky was simply unintelligible, and more than that, exasperating. And she greatly exasperated all who came across her, unless they succeeded in gaining some hold of the Occult World, and some insight into it, and thereby, into her also. One simply could not know Mme. Blavatsky without getting one's mind full of adepts and initiations, and reincarnations, and elementals, and mysteries, whether lost or found. These things were the air she breathed, and made you breathe, or smother. One had the feeling, in her presence, that it was quite unfashionable not to have been initiated,—like wearing a hat of a by-gone day, in a well-dressed crowd. So she gave you

the sense of the Occult World,—the other half of things, and more than half; and reduced to due humility this self-assertive world we are all so fond of. And the other people got wildly exasperated, and fell upon her and multiplied epithets exceedingly, and that was the first glorious row, grim enough as it looked at the time, to all who had the pleasure of taking part in it. And all who survived found that they had a very real and solid belief in the Occult World, though perhaps no quite clear understanding as to what kind of world it might be. And this belief was not a matter of logic or reason at all;—logic and reason really count for so very little in life; it was a matter of character, of will, automatic, involuntary,—a solid reality. People say they believe this or that; but it is character that really counts. They act as they must act; as their will is, to that they go.

Then came the second great row, not equal at all in stress to the first, but yet very full of power and light—for the survivors. This time it was a question of principle,—was the Occult World thus or thus? Or, in other words, am I justified in judging and condemning any person whatever, under any circumstances whatever? And this brings in the question of what is called “brotherhood,” the matter that was really tried, during that second time of storm. And as people talk so much of this brotherhood, one may well make at least an attempt to define it. For brotherhood is like the Self in the *Bhagavad Gita*: “Some talk of it as wonderful, some behold it as wonderful, some hear it as wonderful,—but even hearing it, no one knows what it is.”

That is like brotherhood. No one seems to know what it is. It seems to be something like this. Having got some sense of the Occult World, we begin to look at life, in the light of it, and to see the mysterious side of life turning up in all sorts of unexpected quarters. We used to look at people as things outside ourselves, not in any sense a part of us; whom we had to profit by, or suffer by, as the case might be; but always in relation to ourselves. But, with the sense of the occult in life, we begin to get a sense of the occult in people. We begin to feel a second element in them, besides their relation to our own profit and loss. We begin to get a glimpse of their individual selves. It may seem a small thing to say this, but it is not really a small thing. On the contrary, it is the greatest thing possible, excepting only one thing. And most people are born, get married, and die, without ever getting a glimpse of any individual life of anyone whatever, beyond their particular selves. To touch the life of another person, really and

consciously, is the rarest thing in this cloud-wrapped world. We all live in a maze of mirrors, and even when we look into each others' eyes we see—ourselves. So with the sense of the Occult, came the revelation; the sense of the individual life of other people, in whatever small and limited degree. And the moment when you first feel the life of another, as vividly as if it were a part of your own consciousness,—that moment is the beginning of an epoch. You realize that the life of each is as interesting to him, as important to him, as much his own possession, as your life is for you. And from that time forth, it becomes inherently impossible to judge or condemn anyone whatever for anything whatever. The thing is a part of his life; his life is his own possession, and there is an end of it. This is not the doctrine of non-resistance. On the contrary. It may be a man's Karma to do something I greatly resent. That is his affair, and I do not dream of condemning him. It may be my Karma to club him for doing it. That is my affair, and he should not dream of condemning me. But the truth is, once, after all the ages, we begin to get a real sense of the fact that other people have souls,—have real lives that can touch our consciousness,—that moment all talk of condemning, and judging, and all the rest of it, becomes out of date. We have entered a new epoch. As Paul would say, we are not under the Law; we are under Grace. And there is no use saying, or pretending, or wishing, to have reached this insight. It is a question of fact. Either we have, or we have not. And as our will is, so shall we act, no matter what we believe our convictions to be. And the second great storm brought out that sense of things. Those who had the intuition went one way; those who had not, went the other way. And all judgments and condemnations were ludicrously irrelevant, as they always are. So we took our second step in the Occult World. We “gained the human world” and the fulfilment of our desires. And we might indeed spend a series of ages very beneficially in working out that part of our lesson, as indeed we are likely to do. For the problem is, to touch the souls of all other people, in an inward and intimate way, until they are as vivid for us as our own. And then I trust we shall have found a better word to express the result than “brotherhood,”—a term rather stale, and fallen into bad repute.

Now there comes another question to be tried. When we have gained some sense of the Occult World,—when we have consented, that is, to live for our souls, as well as for our bodies,—and when we have further opened the doors of our souls, just a little, so that we get faint glimpses of other people, and see that they have souls

too,—there comes another matter to be decided. Are we going to get carried away by the genius of other people, and follow after what we see in their souls? or are we going to hold a balance between our souls and theirs, giving due allowance to each? And this question brings us to the third world. For, if we are to find a true balance, we can only do it in one way. The matter seems to be something like this. We all have our desires, and our fancies, and our hopes, and our fears. And we might well spend an age in watching these things in each other, and find great entertainment therein. But there is more of us than our desires, our hopes, our fears. There is the Will in us; the Genius; the common Power, which possesses us all, rather than is possessed by us. And this Will in us has this quality: whereas our desires may contradict each other, and bring us into conflict with each other, our wills never contradict each other, and they never imitate each other. Thus: all true poetry is the work of the Genius, the Will, above the man's desires. And all true poets have united in singing one great poem, the song of man. There is no contradiction; no imitation; no repetition. There is absolute originality throughout, yet perfect oneness of design. And thus the Will works through our lives. Each of us has an inner power, a genius, a gift; something that never was before, nor shall be again. Something spheral and infinite and immortal. And for that, we live. The whole purpose of our lives is to draw that genius forth through ourselves, and thereby to be ourselves. And I do not mean a poetic gift, or any artistic production of any kind, but something quite different, and much more vital: namely, that each of us has a gift for dealing in a certain way with all other souls; for standing in a certain relation to them; for affecting them by our wills; for touching them and being touched by them; and this gift is singular, and peculiar to each of us. It has never been anticipated, and will never be repeated. Now the question comes: have we the courage to be ourselves?—to stand by our gift, our own revelation?

If we have not come to feel any such gift, it is no matter. There are all the ages before us. There is plenty of time. But having once felt it we are either to have the courage to stand by it, or we are going to go under. Again, it is a question of fact, to be tried as such, and not of convictions, or of what people say that they believe. There is this to be added: the sense of one's own genius, of one's own will, carries with it the sense of immortality, of dawning omnipotence, for the will is at one with the Will universal; and is thereby different from the desires. So that to feel

one's own genius, one's own will, one's own Self, is to become immortal; to become lord of the third world.

And the third great storm in our sea decided that. Either we elected each to stand by his own genius, or we did not. And to criticise, and to judge, and to condemn, and to recriminate, are ludicrously irrelevant; they simply have nothing at all to do with the question at issue; nothing at all to do with the Occult World; but belong wholly to the region of desire and fear, and general cussedness, in which one side of us will still linger through long, glad, enjoyable ages. It is curious, but it is absolutely true, that while we condemn each other, we remain wholly unconscious of each other. The moment we reach the first real consciousness of each other, of each others' lives and souls, that moment we become wholly incapable of condemning at all. Life looks so different after that.

So the survivors have become conscious of three things: first, of their own souls; then of other peoples' souls; then of the universal Soul, manifested in themselves, as in others. And that is our victory, and it is one worth cheering over, for long ages to come.

And to become conscious of these three things is to make a certain very definite attainment in Occultism,—to begin, at least, to hold lordship over the three worlds. And that attainment, our twenty odd years of storm and stress have brought. A certain very definite attainment in Occultism. That is the first part of the victory, on gaining which we tender our humble congratulations to the lords of life. But that is not all. We have further the fact that this attainment has been reached by a number of people together,—fighting together, very often, it may be; but that only promotes good feeling. The point is, that a number of people, knowing each other, are more or less clearly conscious that they have all reached this definite attainment in Occultism, and have reached it together. A further tender of congratulation to the lords of life,—again most humbly offered. Nor is this yet all.

We have further done this in the midst of the working world, in the eye of day, amongst the great crowd of humanity; not in monastic cells, or out of the way corners of jungle or hill, but "right here," in the world of day. And, so far as I have heard, not one of us has been crucified, or made to drink the hemlock, or burned at the stake. If one were allowed to nominate the aspirants for martyrdom, one might be disposed to regret this. But let that pass. The point is, that no one of the band of the elect of the ages

has missed a meal, as a punishment for his faith. So let no one talk of terrible persecution. Thus the third element of our victory. We are yet in the world, mildly tolerated by the world, and with all our knowledge, and holding that knowledge in common.

Now that a number of people should make this attainment in Occultism,—namely, to become conscious of their own souls, their neighbors' souls, and the universal Soul over all; that they should make this attainment in common, and make it in the world;—this is a threefold victory, the like of which has not been seen for ages, and on which we sincerely congratulate the lords of life, and as sincerely congratulate ourselves. The cosmic gods may rest a while on their oars and smoke the cosmic pipe of contentment, and bask in the Central Sun, and contemplate, and generally have a good time, on the strength of all this. The Masters in occult arts may take a holiday, conscious that they have earned it, and enjoy their sweet repose. And so, for a while, may we; and let the deep contentment of our peace steal in upon us, and feel the great quietness, and serenity, and eternal youngness of real life. Such peace may be ours, for a while, at least, till the voice arises in the silence, saying: "It is not well. You have reaped, now must you sow."

For it is but natural to think that such great attainments as we have seen ourselves to possess, carry with them certain responsibilities,—or shall we be sanctimonious, and say 'certain sweet privileges'?—but of these responsibilities, more anon.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

BRAHMANISM.

Prevalent form of belief in India. Its great antiquity. Possibility of its having been brought from ancient Egypt? The four castes of India; the Brahmin, the Kshatriya, the Vaisya, and the Sudra. The four orders of Brahmins: the student, the householder, the anchorite, and the Sannyasi.

The ten-fold Dharma of Brahmanism; its similarity to the ten commandments of Christianity. The austerity and mortification enjoined to obtain freedom from rebirth. The effect of this. The great value attached to meditation. The eight Siddhis or Occult powers supposed to result therefrom. The suggestiveness of these. The belief in Karma as opposed to Vicarious Atonement.

The exoteric five-fold divisions of man and the universe, The common fundamental truths of Brahmanism, Buddhism and Christianity. Brahmanism and the T. S.

REFERENCES:

The Path, vol. vi, pp. 347, 389; vol. vii, pp. 53, 119, 217; vol. viii, pp. 41, 52, 377.

Bhagavad Gita.

Encyclopaedia Britannica.

SEPTENARY MAN.

Man's complex nature. Difficulty in locating the "I am I" feeling and knowing what you mean when you say it. Materialistic view of man. Popular Christian division into body and soul. True Christian division into body, soul and spirit, thus making of man a triad. The exoteric five-fold division of the Brahmins. The older and Theosophical seven-fold division. All of these divisions as more or less arbitrary and exoteric but the greater convenience and accuracy of the seven-fold division. Proofs drawn from mesmerism and clairvoyance of the existence of an etheric or astral body. Man as a miniature universe having in potentiality all the powers of higher nature. Hence his ultimate perfectibility. Correspondences between the seven divisions of man and the universal forces.

REFERENCES:

Ocean of Theosophy, Chapters iv to vii. *Key to Theosophy*, Section vi. *Septenary Man.*

THE PHYSICAL BODY.

The first exoteric division of Septenary man. Esoterically not considered. The outermost sheathing of the Ego, and the instrument through which he gains experience in external physical nature. Its seven-fold constitution; chyle, flesh, blood, fat, bones, marrow, semen. Built up of cells or "lives." The effect exercised by the man upon the evolution of these "lives." His responsibility thereto. The complete change in the composition of the body every seven years. The consequent possibility of continually refining it. The proper treatment of the body.

The senses not physical but astral, the physical but dulling their effect. Proof of this from mesmerism, trance condition, etc. Habits and how they may be acquired or conquered.

REFERENCES.

Ocean of Theosophy, chap. v. *Key to Theosophy*, sec. vi. *Five Years of Theosophy*, pp. 1-20, foot note p. 5.

PURIFICATION.

The first essential to occultism or to the leading of a higher life. Purification of the mind as the *sine qua non*. All other purification being only possible through the mind. Purification of the physical body, the continual change in its "lives" rendering it possible to slough off the grosser elements and attract finer forms of matter. This causes the physical to vibrate more nearly in unison with the astral and enables the development of the finer senses and powers. Astral and Karmic purification; the purification of the senses and desires, that gross matter is not attracted to the body nor harmful influences to the mind. Karmic purification; the working out of past Karma by the strict performance of the present duty, that he may be free to pursue a higher life, what might be called the purification of the will, that it be so trained as to be single pointed, free from the influence of extraneous objects. All these depend one upon another and all react upon and are caused by the mind. Hence meditation is of the greatest importance for the attainment of this end.

REFERENCES.

"Elixir of Life" in Five Years of Theosophy.

THEOSOPHICAL NEWS AND WORK.

It is not proposed to print detailed accounts of the activities of the different Branches and Centres hereafter. Under the above heading will be given such news from month to month as will be of general interest to all members, as for instance the account of the English Convention which follows. The members throughout the country are rapidly adjusting themselves to reduced ranks and new conditions. Branches are being reorganized and centers established and by Fall an active propaganda along the old well known lines will be in full swing. Dr. Buck is getting the new headquarters at Cincinnati into working order, and as soon as the members have all sent in their names attention can be given to other and more important activities. Mr. Spencer is enjoying a well earned rest in the Adirondack Mountains, and Mr. Hargrove writes from London that he may return the latter part of July.

FOREIGN NEWS.

The news from Australia, Sweden, Norway, Germany and Austria is of the best. In nearly all cases large majorities of the members remain in the old organizations. The Society of Venezuela has declared its complete autonomy but seems to desire to affiliate with the T. S. in A.

Of special interest was the fourth annual meeting of the T. S. in Europe (England). We give below a summary from the printed report of the Convention.

The fourth annual general meeting was held on Whit-Monday, the 30th May, 1898, at Cavendish Rooms, Mortimer Street, London.

The meeting was well attended, and very noticeable was the presence of our loyal and staunch brothers from the North of England, of whom there was a goodly number. The feeling in the meeting was of that calmness, peace, and rest which succeeds the storm. All present felt that their beloved Society had passed through a fierce storm that had threatened its utter ruin, and all rejoiced that so little damage had been done.

The meeting was formally called to order by Mr. Trood, President of the H.P.B. Branch, and Mr. Green was elected temporary chairman.

Messrs. Bruce and Fawcitt were appointed a Committee on credentials, and the roll of branches was called. Ten were represented.

The Committee having reported that the credentials were in order, Messrs. Birt and Farmer were, on motion, elected Secretaries to the meeting, and its thanks to those members for undertaking this work were duly presented.

Mr. Green moved, Mr. Fawcitt seconded: "That Dr. Keightley be elected permanent Chairman." Carried unanimously.

Dr. Keightley, on taking the chair, briefly thanked the meeting for his election, and said—"With regard to the legal status of the T.S. in E. (E.), an opinion has been obtained through the ordinary professional channels, from an English Barrister at Law (Mr. Leonard Francis Potts, of Lincoln's Inn, London), a gentleman in considerable practice, who has, I understand, only given his opinion after making considerable research, and spending a very great deal of time in looking up authorities. A number of questions was submitted to him, and he has replied to them. It should be noted that the papers laid before the legal gentleman consisted of the official papers of the Society, and the publications emanating from the new 'U.B.', and the opinion has been given with full knowledge of all the pretensions of the promoters of the latter organization."

The documents laid before Counsel were:

The Report of the First Annual Convention of the T.S.E.

The Constitution of the T.S.E.

The Bye-Laws of the T.S.E. (E.)

The proposed Programme of the Special Convention of the T.S.E. (E.)
 The *Crusader*, Nos. 6, 7, and 8.
 The questions submitted to Counsel and his opinion thereon are as follows:

QUESTIONS.

Was the action of the Special Convention as reported in *The Crusader* legal or illegal?

Is the T.S.E. or its National Branch in England or its Lodges in England in any way affected by the said action?

Does the National Branch in England continue to exist under its said Constitution and Bye-Laws?

Have those persons who were members of said National Branch at date of said Convention by voting in favour of the resolution mentioned in said report either at said Convention or since ceased to be members of said National Branch or not?

What steps, if any, can be taken to call the Annual General Meeting of the T.S.E. (E.) on Whit-Monday?

Have the persons who voted for the abrogation of the Constitution and who, it is believed, are more numerous than those who continue to carry on the National Branch under its existing Constitution, the right to retain possession of its funds, archives and property?

OPINION.

Article IX (of the Constitution) not having been complied with, the action of the Special Convention was, in my opinion, *ultra vires*.

I think not.

Yes.

Though I am of opinion that the mere fact of voting for a resolution which was *ultra vires* would not necessarily determine the membership of those who voted for it, either in the case of the National Branch, or of a Lodge, it seems to me that the subsequent conduct of such members is really inconsistent with the view that they are still members of the old Society, and I think on the whole that they have in fact ceased to be members. At the same time I think the point is one of some doubt.

I see no reason why the members of the Council, who still take part in its affairs, should not issue the necessary notices.

According to the Bye-Laws the funds, archives, and property are to be in the custody of the President. There may be some doubt as to whether there is, at present, a President. But however that may be, a fresh President will have to be elected at the annual general meeting, and when so elected he will be entitled to the custody.

(Counsel then advises as to the form of the action to obtain such custody, the parties thereto, etc., which it is unnecessary to set out).

(Signed), L. F. POTTS,

Lincoln's Inn, 26th May, 1898.

"You can see from this opinion that the holding of this meeting to-day is in perfect legal order, and it is at this meeting that the election of fresh officials has to take place if we are to comply with the bye-laws of the Society, by which all members have agreed to abide."

The arrangement of the programme was then proceeded with.

The Chairman called for resolutions, and the following are some of the more important which were presented and passed.

Moved by Mr. R. A. V. Morris, seconded by Miss Jevons—

"RESOLVED that this meeting re-affirms the autonomy of the English National Branch of the Theosophical Society in Europe and of its Local Branches, and re-affirms the entire freedom and unsectarian nature of its platform, and the responsibility of its officials for their official acts to the members alone."

Moved by Mr. Jasper Fawcitt, seconded by Mr. Forrester—

"WHEREAS there are now in existence several Theosophical Societies which have developed (as in the case of this Society) from the original Theosophical Society of New York, founded by H. P. Blavatsky, William Q. Judge, H. S. Olcott, and others on the 30th October, 1875.

"AND WHEREAS there are in existence other societies formed to promote the Cause of Humanity, but not using in their titles the name 'theosophical.'

"AND WHEREAS all societies of whatsoever name and wheresoever situate which include in their objects the promotion of Universal Brotherhood and Freedom, and all societies whose work tends to the progress and uplifting of humanity are integral parts of the Theosophical Movement, which is moral, ethical, spiritual, universal, invisible—save in effect—and continuous.

"RESOLVED that this Society extends to all such societies its cordial sympathy, its kindly wishes, and its fraternal good will."

Moved by Mrs. Green, seconded by Miss Cuer—

"WHEREAS the late officials of this Society who have left its ranks consider that they have a right to retain the archives, property and funds of this Society, placed in their charge on their election to office, and to use the same for the purposes of a new Society of which they have become members.

"AND WHEREAS this meeting is of opinion that this Society has the right to recover from the said late officials the said archives, property, and funds.

"AND WHEREAS this meeting is of opinion that the possession of the said archives, property, and funds so detained by said officials is not essential to the work and welfare of this Society.

"AND WHEREAS the said archives, property, and funds can only lawfully be disposed of by the unanimous vote of this Society.

"AND WHEREAS, although it is regrettable that said late officials did not consider it necessary that this Society should be consulted as to the disposal of its said archives, property, and funds, it is nevertheless undesirable to expend any part of the Society's monies in asserting its legal rights.

"RESOLVED that in order to finally dispose of this question, this Society hereby presents, gives, donates, and makes over to its late officials absolutely all the archives, property and funds detained by them as aforesaid belonging to it as a Society on the 23rd of February, 1898."

The meeting then proceeded to discuss some very radical amendments to the Constitution and after full debate it was resolved to recommend them for adoption at the next annual convention of the T. S. in Europe.

Letters of greeting were read from Mr. Spencer and from Dr. Hartmann and were ordered spread upon the minutes.

The CHAIRMAN said that he had received a cablegram of greeting from Sweden:—

"Cordial greetings. Old Constitution unchanged. Swedish Theosophical Society."

MR. GREEN.—Some explanation is perhaps needed. I take it that our Swedish brothers have already held their General Meeting, and that the people who wish to absorb the T. S. E. (Sweden) have not succeeded. (Applause.)

The following greetings were also read amidst applause:—

FROM SWEDEN.

"To the Fourth Annual General Meeting of the T. S. in Europe (Eng.)

"DEAR BROTHERS,

"We all feel that we want to send you our heartiest and best wishes for the success of the Fourth Annual General Meeting, and we thank you for your fidelity to the Free and Lawful Constitution of the T. S. E.

"With yourselves, we have always regarded Theosophy as based upon principles and not dependent upon persons, and we believe that whenever personal worship takes place the principles will be lost sight of.

"Working unselfishly for humanity and trying to live a true and noble life, we believe that we can in this way apply the lofty teachings of Theosophy. But we do not believe that Brotherhood is promoted by words on brotherliness and acts and thoughts of unbrotherliness. We want to cultivate above all else unlimited tolerance and love to others, whether their aspirations agree with our own or not, and we extend the hand of comradeship to all persons who work in any direction for humanity, knowing that the ways are many, the aim but one.

"We think that every country ought to have its own uncontrolled freedom in theosophical matters without any vassalage under a so-called 'official' leader.' The only tie which can really bind together the different theosophical societies

must be a common ideal, and we will fight for this. Our aim is: Freedom outwardly; an ideal tie inwardly.

“Wishing you all success in your work, we are, dear brothers,

“Very fraternally yours,

“EDW. SVENSON.

“NILS H. APPELBOM.

“EMIL JOHANNSSON.

“WM. HARNQVIST.

“FRU RICHARD ANDERSON.

“IVAN FUG DAVIDSON.

“Stockholm, the 25th of May, 1898.”

FROM NORWAY.

“Solid T. S. Norway sends English brothers Convention best wishes for deliberations. Ours [held] 22nd instant. Not one link missing in the old chain. Go slowly. Consider impersonally. Be wise. Sojstedt.

FROM THE T. S. IN VIENNA.

“26 May, 1898.

“The T. S. in Vienna greets with pleasure the occurrence of the Fourth Annual general meeting of the T. S. in E. (E.), and hopes for a good result from its deliberations, and that the ideal of a free undogmatic Society wherein each member is answerable only to himself, and acknowledges that Brotherhood which rests on the Unity of all, may be confirmed and preserved.

“With fraternal regards from the T. S. in Vienna,

“LUDWIG LAST, President.

“FRANTZ LANG, Vice-President.

“DR. ROBERT FISCHER, Secretary.”

Some interesting letters of greeting from members in England who were prevented by circumstances from being present were also read amidst applause.

Mr. Kennedy, Mr. Bruce, Mrs. Raphael, Miss Hargrove and Mrs. Greene were elected a Committee on replies to greetings, and were desired to report at the afternoon session.

The meeting then adjourned,

AFTERNOON SESSION.

The meeting was called to order at 3 p.m.

The report of the Committee on Replies to Greetings was presented to the meeting and duly accepted, and the Committee was discharged.

The CHAIRMAN stated that during the recess he had cabled to Dr. Buck as follows:—

“English Meeting sends heartiest greetings to Convention.”

The president's report was then read.

Mr. Green proposed Dr. Keightley for the office of President. Seconded by Mr. Mellis. (Applause).

The Meeting unanimously, and by acclamation, re-elected Dr. Keightley as President, and he replied thanking the members present for the confidence they showed by that re-election.

Mr. J. K. Gardner, of Southport, was proposed as Vice-President, and Mr. Wm. Bruce, of London, was proposed as Treasurer, which nominations were accepted amid applause.

REVIEW.

The English Theosophist comes to us regularly. The May issue contains an article by Mrs. Keightley, and reprints “Some Words on Daily Life, written by a Master of Wisdom,” and Dr. Hartman's letter, which has already appeared in the FORUM. In the June number is concluded the series which was contributed to the old *Irish Theosophist* “The Bhagavad-Gita in Practical Life,” and also an article on “Cyclic Progress.” An account of our Cincinnati Convention is given. There are of course the ever readable “Editor's Remarks.” (G.)

IMPORTANT NOTICE.

A blank affirmation of membership in the T.S.A. was inserted in each number of the June FORUM, and members were requested to fill it out and send it to Dr. J. D. Buck. Several hundred did so, but as a large number have not yet sent in their names we reprint the form here. Those who have not already complied are requested to write out the affirmation and send it in promptly to Dr. Buck.

DR. J. D. BUCK, President,

116 W. 7th St.,

Cincinnati, Ohio.

Dear Sir and Brother:

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29th, 1898.

Name (Mr., Mrs. or Miss).....

Street.....

Town or City.....

State

This number of the FORUM is sent only to such members as have already notified the office of their desire to receive the magazine or who have subscribed for it in the regular way. Hereafter it will be sent only to such members as have sent in their names to Dr. Buck, and to outside subscribers. Members who have not sent in the blank as set forth above will therefore not receive the FORUM after this number. It is understood, of course, that the annual dues to the Society cover the subscription of \$1.00, which is required of all not members of the T. S. in A.

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THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are :

- 1st. The formation of a nucleus of universal brotherhood of humanity without distinctions of race, creed, sex, caste or color.
- 2d. The study of ancient and modern religions, philosophies and sciences.
- 3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once an universal brotherhood among men, but only strives to create a nucleus of such a body; and it believes that an acquaintance with the religions and philosophies of all times will reveal as their common and fundamental principle that "spiritual identity of all Souls with the Oversoul" which is the underlying genius of true brotherhood; and also that an intelligent comprehension of the finer forces of nature and man still further tends to the same conclusion.

The organization is wholly unsectarian, with no creed, dogma nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord that tolerance to the beliefs of others which they demand for their own.

Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th St., Cincinnati, Ohio. Admission fee, \$1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, \$2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co. Address P. O. Box 1584, New York.

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Subscription \$1.00 per annum. Single copies 10 cents.

All communications should be addressed EDITOR THEOSOPHICAL FORUM, P. O. Box 1584, New York.

(Entered at the New York Post Office as second class mail matter.)

THE THEOSOPHICAL FORUM

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

Entered at the New York Post-office as second-class mail matter.

VOL. 4.

AUGUST, 1898

No. 4

QUESTIONS AND ANSWERS.

QUESTION 112.

: My 6³

J. H. C.—The questions are hardly even related. An occultist is essentially a Theosophist, but it does not follow that a Theosophist is necessarily an occultist. Whether a modern business man can be either depends upon the individual, I should say. Either combination, while not impossible, will be difficult. One may realize karmic responsibility at its full value and have sufficient strength of character to make his life conform to that law of justice, mercy and truth under all circumstances. But he will certainly feel lonesome in the business world of to-day and his chances for material success will be more than doubtful. The law of the "survival of the fittest," in its most materialistic and cruel interpretation, is the dominant spirit of our *fin de siècle* civilization and the popular axiom is the paraphrase "Do others, or others will do you." The man who has in him something of Caius Mucius Scaevola may breast that current and it is not absolutely certain that it will overwhelm him—but it is probable, for the world-soul is strong in evil on the material plane. But for progress in occultism more is necessary than heroic devotion to the pure principle and self-sacrifice in adherence to it. The personal requirements are not compatible with the demands of business life. Though I believe they may be harmonized with the habits of certain phases of professional and

scientific life to extent sufficient to attain progress and more favorable conditions in the next incarnation. One thing should not be lost sight of however—"there is merit in endeavor, even though it may not achieve success."

A. B. G.—Assuming that all men are alike in essence, then there remains only the choice as to the "*mode*" of devotion. There being only two *modes*, the Sankhya, and Yoga, the business man must choose the latter, which is "devotion in the performance of action," leaving the Sankhya method, or "exercise of reason in contemplation" to those more favored by circumstance.

Therefore it is that Krishna tells Arjuna in the Bhagavad Gita that "renunciation of action and devotion through action are both means of final emancipation, but, of these two, devotion through action is better than renunciation."

Chapter 3 of the Bhagavad Gita introduces the subject and it is elaborated in Chapter 5, and the conclusion follows that true Yoga consists in adopting every circumstance in life to an exemplification of the divine truth of the Yoga method of deliverance.

J. D. B.—I think in the first place, a great deal would depend on the man and the character of his business. With a great majority of occupations financial success, which is the standard usually set up, demands or is believed to demand, absorption of energy and intellect, and great disregard of the interests of others. Profit for one, through competition, often means loss and bankruptcy to another, or to many. Greed and rapacity are thus the price of success measured by money. Under such circumstances there is neither time, energy, opportunity, capacity nor desire, for those higher activities or achievements designated as Theosophical. The two conditions are diametrically opposed and never have existed or can exist together.

With other men in other occupations the case may be quite different. The calling itself may be beneficent and a help, not a hindrance to others. The character of the individual has already determined this in the selection of the calling. Broad philanthropy and genuine altruism are by no means inconsistent nor impossible with a business life in the world, or with that "skill in the performance of actions" which is real wisdom. The ideals and aims of the individual guide and largely determine his experience.

The "pursuit of occultism" may be variously apprehended and differently defined. In its highest and best sense it is spiritual knowledge derived from experience. This means the opening of

the spiritual perceptions and the grasp of spiritual knowledge, the power to apprehend the mysterious nature and powers of one's inner nature, or real Being. The pursuit of such knowledge and the gaining of such experience is not incompatible with a business life in the world, provided that business be conducted on upright and honorable principles, and that for sake of self it never disregards the rights of others. He who is never unjust will not long remain unwise. A knowledge of real occultism thus derived, will in the end, make one master of his surroundings and circumstances, and the first step in such conquest is self-mastery. The theatre of battle is the mind. The reason why so few make any real progress is because they fail to control thought or to realize that any such control is either possible or desirable. Just here lies the value of ideals, and the reason why Brotherhood, even as a sentiment is desirable. Whenever it becomes a settled principle of action, and is held as an ideal in the mind, embodying as it does justice and altruism the individual is already a true Theosophist, and, so far, an occultist.

Genuine and substantial progress in this direction is not only not incompatible with a business life in the world, but is often so best secured. Until one has progressed a very long way in the face of temptation and opportunity for the exercise of greed or altruism, he cannot have developed strength of will and character requisite for the next higher step.

There is consonant relation as to both power and degree of development in man, between the Universal spirit and the spiritual powers of man. Only spirit can apprehend the spiritual. "Man grows like what he feeds on," and self-conquest guided by Divine Ideals is of slow growth. A life of indolence, shirking ordinary duties, under the plea of spiritual development, or the pursuit of occultism, is but a gloss for common laziness, and self-conceit and imbecility are its highest rewards. When one has fulfilled every obligation and is free from duties to family, neighbors and country, and at the same time finds himself able to apprehend spiritual truths, Karma has already opened the door for his further enlightenment, and he will have no uncertainty whatever as to the next step. The inner light will have found the inward voice, and action as inaction will be pre-determined by the Higher Self. Jungles and caves are the loneliest places in the world for one who has not learned the full meaning of self-conquest. The open mart is a thousand times preferable and more conducive to real progress in Occultism.

THE ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

MEDITATION.

“The Seer is not born, nor dies, nor does He come from aught, or become aught. Unborn, everlasting, eternal, the Ancient is not slain when the body is slain.

“If the slayer thinks to slay Him, if the slain thinks He is slain, both understand not ; this slays not, nor is slain.

“Smaller than small, mightier than mighty, this Soul dwells in the heart of every being ; without sacrifice he beholds the greatness of the Soul, through the grace of that Ruler, and free from sorrow.

“Seated, that Soul goes far ; resting, it goes everywhere. Who else is worthy to know that bright one, who is unsated delight ?

“Bodiless in bodies ; firm among fleeting things ; the wise man grieves not, perceiving that mighty lord, the Soul.

“This Soul is not to be gained by preaching, nor by knowledge, nor by hearing much ; whom this Soul chooses, by him it is to be won ; and the Soul chooses his body for its own.

“But not he who has ceased not from evil, who has not won peace, who is not intent, nor he whose mind has not won peace, may win Him even by wisdom.

“Of whom priest and warrior are the food, whose anointing is Death,—who rightly knows where that Soul is ?”

(Katha Upanishad, I, 2.)

“The Breath breathes where it will, and the voice of it thou hearest, but knowest not whence it comes, and whither it goes ; so is everyone who has been born of the Breath.”

✓ I once gained a great reputation for wisdom, with a tender young Brother, who tiptoed about in search of his soul. He asked me if I really knew anything about Meditation, and I answered : “Absolutely nothing.” He thought that only an adept could make a reply like that.

But if I know nothing about Meditation, or at least about the strange, weird thing he had in mind, I suspect many things. And one of them is, that a great deal of nonsense has been spoken about this somewhat mysterious topic.

Underneath this aspirant's question was an assumption which is really at the root of much human folly,—the assumption that we

can avail ourselves of the superior wisdom of some one else, to save our souls, or to get into the kingdom of heaven, or to "establish communications with adepts," or whatever expression one may give to this aspiration.

I do not think the enquirer about meditation would have admitted that ; I do not think he even realized it. Nevertheless, it is true that numbers of people, who have been studying the traditions of wisdom for years, and who ought to know better, do really believe that they can be "saved," or acquire "spiritual merit," whatever they may be, through the wisdom or knowledge of some one else. And in this supposition there lurks a double danger ; a danger to the person believing, and a danger to the person believed in.

The first danger, I think, we have all had chances to observe. We have seen to what extent admiring worship can go ; how soon it turns into servile adulation ; and how soon this, in its turn, becomes absolute slavery. So that people of mature age, and otherwise sound intellect, go about in bodily and mental fear of their prophets, and are in continual dread that, even in thought, they may offend ; and as far as human experience goes, there is apparently no limit at all to the wild absurdities of superstitious dread which an otherwise sane human being can fall into, till we come to the terrorism of the eastern astrologer, stretching from before birth until after death ; the tyranny of the Hindu priest, whose disciples are induced to do all kinds of humiliating and idiotic things ; and, indeed, the "spiritual" tyranny of priests all the world over, and in every age.

Now as far as the degrading effect of this kind of worship is concerned, I am deeply convinced that it matters very little whether it be bestowed on a worthy or an unworthy object. The condition of moral delinquency arrived at is precisely the same. The sufferer gradually loses all self-reliance, all power of initiative, all strength of will, all the elasticity and buoyancy of spirit which alone give him a right to breathe the vital airs. And I would make no exception whatever to this rule, but rather would declare it to be my most assured conviction that worship of any teacher, spiritual pastor, or master, however high, however holy he may be, is invariably weakening and degrading to the worshipper, and deprives him of all possibility of acquiring that very spiritual power which he so much admires in another.

And this sort of worship is very demoralising to its object. There is, in every one of us, a fountain of unquenchable valor,

through which we feel ourselves easily able to counterbalance the world, and dwell in firm and buoyant possession of our own lives. There is also in us a boundless possibility of cowardice, through which we are continually driven to seek the feeling or strength by various outer expedients. The pursuit of riches is only one of these expedients. No man seeks wealth, unless he feels himself to be poor. And the greater the avidity of his search, the greater his confession of poverty.

Another expedient is the craving for domination over others. We seek to assure ourselves of our strength, by making other people do things our way, and see things as we see them; and we cannot endure contradiction, and difference of opinion. Some people are born sectarians, always contesting someone's opinion, and fighting for their own view of truth. And they are unhappy, to the utmost depths of misery, when other people disagree with them; and they have ever in their minds a division of mankind into orthodox and heterodox, loyal and traitors, faithful and faithless,—the first term of the division meaning nothing more than those who agree with themselves, and their opinions. And that craving to have people see things our way is an element of weakness, for it shows that we have no real and abiding satisfaction in our own truth, for its own intrinsic value. And this element of weakness, going with an otherwise gifted nature, brings the longing for spiritual domination. There is nothing which people are more ready to administer to than this instinct; and the way along that flowery path is swift. It brings at no very distant date, the willingness to reinforce domination by appeals to all kinds of supernatural authority, whether it be: "thus saith the Lord," or "the Master says—." The appeal in the one case is as bad as in the other. The truest thing on earth can but be true; it cannot be any truer because an archangel says it. And once the authority of the archangels is invoked, their names are likely to be appended to all kinds of queer and unexpected documents.

Let me give an instance, a perfectly authentic fact. A remarkable clairvoyante, who had a talent for many things, but little ability in matters of practical life, got into the way of indorsing all kinds of true enough visions by saying "Master—says this or that." It finally came down to this: "Master—says you are to pay my landlady for me." This was done. Then came the codicil: "Master says: I hope you did not forget the washing?"

As far as we can understand human frailty, there is no limit in this direction, just as there is no limit to the foolishness which peo-

ple may be led into, by the habit of following these supernatural sanctions. The result is bad, in either case. And this, without regard to the initial sanity or sanctity of the culprits.

So that, when my young friend asked me whether I knew anything about mediation, what he really meant was: do you know any psychological trick, which you can teach me, and through which I may be able to save my soul?

Now I think the principle which underlies this, is wholly false, and I shall try to bring this false principle to light. I am very completely convinced that no one can derive any benefit at all from any teacher, pastor, or master, or any "highly evolved entity" whatever, except in so far as that person possesses his own soul, and is consciously master of his own life.

We freely admit that each of us must eat for himself; we would not dream of trying to take exercise by deputy; each of us, without reasoning about it, learns to keep his center of gravity directly over the center of support, in such a manner that the line joining the two, if produced, would pass through the center of the earth; or, to speak plain prose, each one of the thousand five hundred millions of people on the globe has to learn to stand upright, by his own exertions, and to breathe on his own account from the boundless ocean of the air. And we all admit this necessary independence in each person's relation with the natural world, and we should esteem any man to be of unsound intellect, who maintained the contrary.

Yet how many people will as easily admit that we must learn to stand on our own feet, in the spiritual world? The reason is, because they have no such faith in the spiritual world, as they have in the natural world, and no such belief in our real and intimate relation with spiritual powers. ♦ Yet that relation is as intimate, as constant, as uninterrupted, as our relation with gravity, or with the air we breathe, not as a metaphor at all, but as a simple, unadorned fact. We are in spiritual life all the time, whether we know it or not; whether we want it or not; whether we have ever dreamed of it or not. And our evident duty is, to find our own footing, and to keep it as sturdily and as naturally, as we keep our footing in the natural world.

If we get this clearly into our minds, we shall see how misleading is much that is said and written about Meditation. It is suggested that we should "meditate" in order to "come into contact with adepts." I imagine that the contact, if established, would in most cases be very embarrassing to both parties. But that is not the point. What business has anyone to "come into contact with

adepts," or to want to do so? What a man should really aspire to, is to master his own life, and use his own powers; to become a stable and reliable member of the cosmic family, and to be of such force that he may perform such duties as fall in his way, towards his neighbors and himself.

It may seem that this is a small thing to aspire to. It is anything but a small thing. I never knew anyone yet that had mastered a tithe of his powers, or was in any immediate danger of so doing. For there are unsounded infinities in every man, deep well-springs of immortality, of joy, of power, which only the ages will fully reveal to him, and he has only to begin to take an inventory of his treasures, to learn that they are really boundless. But what chance has anyone to gain this mastery of his own life, if he is all the time running after other peoples' opinions? And what worse form can this pursuit take, than the adept-hunting which we have all seen so much of?

I am perfectly certain that no adept, master, magician, sage, or whatever you may call him, can do anything at all for anyone who does not stand on his own feet in the spiritual world, and see with his own eyes. Then there is no longer a question of the big brother doing something for the little brother, in the spoon-feeding sense. The matter is rather that two people, of the respectable brotherhood of man, have come naturally together, each following his own path, and that they will journey a while in common, each meanwhile doing his own walking, his own breathing, his own seeing.

And what is generally thought of, as meditation, is simply a psychological trick to defeat this natural order of things, and to gain some imagined advantage, beginning with occult powers, and ending with the attainment of Nirvana.

We have been told, by the various adherents of Meditation, that one should set apart an hour, or half an hour, every day, and fix the mind on something, variously suggested, from the dial of a watch, to the mind of Parabrahm, and that by repeating this process, one will finally find himself in the company of the sages. I have known a great many people who advocated these practises, through a good many years, but I cannot say that the result is, on the whole, cheering. Many of them are greatly satisfied with what they say they have attained, and will tell you the number of mansions in the Father's house, or almost anything else, except what is of value for real life; but the truth seems to be that, by following any of these psychic panaceas, they ultimately lose all sane

touch with real life, and drift off into some imaginary paradise, which their imaginations have, unknown to themselves, been building up, and in which they pass useless days, until the end comes, and they are set adrift again.

I do not think the great secret is so readily won ; and I feel inclined to suspect the wisdom of anyone who professes to have a certain bundle of recipes for spiritual wisdom, whether he be called an adept, or an archangel. Life is not so simple as that. There is a private revelation, to each of us, of the meaning of our own lives, and until we have listened very attentively to that, we shall be ill employed listening to anyone else's wisdom.

It seems to me that this idea of master and pupil is simply an outcome of the instinct of cowardice on the one hand, and domination on the other, of which I have already spoken. This exalting of a human being for worship always fills me with misgiving. The worshipped cannot be more than a human being ; the worshipper cannot be less. One may admire and rejoice in the wisdom of another, but that is no reason for disloyalty towards one's own soul. We may admire a sprint runner, but we do not therefore give up walking, on our own accounts.

These are but a few of the directions in which I think we are in great danger of being misled, or of misleading ourselves. They all arise from looking for light in wrong directions. We must look to our own souls for light, and nowhere else. And we must remember that the finding of the light, the awakening of an intuition, is not the end of the matter, but the beginning. An intuition is a perception of something to do. Then comes the question: have we the courage to do it? Till we settle that, we shall have no second intuition, no further light. And I do not think that one's courage is reinforced by meditation. On the contrary, the more you meditate on a thing to be done, the less likely are you to do it. The real thing is, not meditation, but action. Meditation is the sketch. Action is the picture. Meditation is the plan. Action is the building. A wise rule is : when you have perceived even a little light, meditate no more until you have accomplished what you saw was to be done.

And I question the wisdom of set periods for meditation. The Spirit has its own wild way of speaking to man, and makes little account of his often pious invitations. The great thing is, when that Spirit speaks, be it but once in a life-time, that we shall be ready to obey ; and not "through vileness make the great betrayal." When we have carried out one command of the Spirit, it

will be time enough to invite the next. I think each of us could shrewdly guess at some one thing to be done, without any prolonged meditation. It is not the insight we lack, so much as the nerve to try if it will work ; to make experiments, even at the risk of upsetting our comfortable lives. Our blood runs chill and thin, and no amount of Meditation will warm it. A little action will clear things up, more than a great deal of meditation. The real matter is the question of our wills. The later Indian schools exalted the intellect and its perceptions, and almost forgot the will. And from these schools come the maxims of meditation which are retailed to us.

Nothing, whether in heaven above, or in the earth beneath, can save us at all, except the valor of our own souls.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

ZOROASTRIANISM.

Frequently called Fire Worship, Sun Worship, Parseeism, etc. Founded by Zarathustra or Zoroaster. Date unknown. Sacred book. the Zend-Avesta. The duality of manifestation proceeding from the unmanifested unity. The great duad of Ormuzd and Ahriman symbolizing good and evil, true and false, etc. The forces and qualities assisting Ormuzd in his battle with Ahriman. The field of battle the present earth life, the object of the war the future of man. Both forces endowed with creative or reproductive faculty. Firm belief in Karma and the impossibility of escaping it. The doctrines of Reincarnation and the Septenary constitution of man as found in Zoroastrianism.

REFERENCES :

Five Years of Theosophy, "Zoroastrianism on the Septenary Constitution of Man," *Lucifer*, Vol. viii, p. 1; *Glossary arts.* "Zarathustra" and "Zend-Avesta"; *Encyclopaedia Britannica*.

ASTRAL BODY.

The seat of the senses and emotions. Its functions and powers. The nerve fluid, astral and akin, to the ether of Science. The propagation of the nerve sensations akin to the propagation of light electricity or other astral vibrations.

II

The astral as the mold and matrix of the physical. The effect upon it of thought; of the various emotions of fear, anger, jealousy, etc.; of elementals and the forces of the astral plane. Conditions determining the relative permanency of the astral. The various meanings that have been given in Theosophical literature to the term Astral Body. The danger of mediumship. The necessity of a powerful and trained will before the astral forces can be safely faced. Effect of concentration in obtaining this and in purifying the astral.

REFERENCES :

Isis Unveiled, vol. i, chap. 7 and 9. Ocean of Theosophy, chap. 16. Astral Intoxication.

CASTE.

Its origin—true or false? The existence of caste in the Spiritual World? Does Occultism uphold it? Caste as quality. Difference between true and apparent caste. The four principal castes of India. Fundamental unity behind all differentiation and so behind all caste. The attitude of the Theosophical Society toward it.

REFERENCES :

Bhagavad Gita.
Theosophical Glossary.
Constitution of the T. S. in A.

NATURE'S FINER FORCES.

The importance of their investigation and the proofs they furnish of latent occult powers in man. The seven-fold division of force on each of the seven planes. The positive and negative, or kinetic and potential aspect of each force.

The astral forces—Nerve action, gravitation, electricity, magnetism, etc., recognized by Science as etheric or lower astral forces. The finer forces of the mind and heart. The unconscious exercise of these in each act of life. The training of the occultist leading to their conscious use. The effect of concentration in attaining this.

REFERENCES :

Nature's Finer Forces ; Occult World ; The Astral Light.

THEOSOPHICAL NEWS AND WORK.

PROCLAMATION.

Adopted at the Convention held at Boston, April, 1895.

The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race or religious belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard

one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and it will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm *a scientific basis for ethics*.

And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* they tread in this.

THEOSOPHICAL ACTIVITIES.

It is vacation time with most of the Branches of the T. S. A. A few Branches like that at Dayton, O., hold meetings right through the hot weather, but few possess such tireless workers as Mr. Harter, and are able to pack their meeting rooms in spite of the heat. The interest everywhere is genuine. Theosophy is not only unabated, but really augmented since sensationalism has been eliminated and fanaticism placed at a discount. A large number of diplomas have been issued to new members in June and July. From hundreds of letters received from old members the expression of security and confidence in the work, and in the future of the old T. S. A. is unanimous. The old society was never stronger than it is to-day. What is has lost in members it has gained in strength, repose, intelligence and earnestness. The ordeals passed have become stepping-stones to higher things. We miss old associates it is true, sincere and earnest souls who found needs and affiliations elsewhere, and these too will serve their time and eventually stand alone and co-operate, rather than feel the need of command. In the coming season, those "who can best work and best agree," will prove to be the real Theosophists. The work begun by heroic souls will not lag, for there will always be found those to carry it on and into the next century. There is no dispute or disagreement over the sublime philosophy. Personalities are transient, while principles are eternal, and all in time will learn to discriminate.

Since it is being stated in certain quarters and made the basis of many commentaries that at the Chicago convention I voted in committee *for* the resolutions, constitution, etc., and in convention voted *against* them. I desire to say, that neither in committee nor in convention did I vote at all, either for or against the matters proposed. I did vote for the *reading* of the matters proposed. This is a plain question of *fact* concerning which no one knows so well as myself. It is true that I might have changed my mind, but I did not, and did not vote at all.

J. D. BUCK, *President T. S. A.*

THE THEOSOPHICAL SOCIETY IN AUSTRALIA.

(*New South Wales Division.*)

We had a divisional meeting on June 7th, to elect officers to fill the vacancies, with result as follows:

President,	- -	T. Soederberg.	Vice-President,	-	C. B. Hilliard.
Secretary,	- -	C. A. Marshall.	Treasurer,	- -	E. T. Redman.

June 13th was the annual meeting of the Central Lodge, to elect officers for the ensuing year, with result as follows:

President,	- -	C. A. Marshall.	Vice-President,	-	Capt. Ritchie.
Secretary,	- -	C. B. Hilliard.	Treasurer.	- -	Irwin Wilson.
Librarian.	- -	Mrs. M. J. Hutchison.	Councillors,	-	G. I. Redman and A. Ringdahl.

I am glad to tell you that everything is going along swimmingly,—better than we could *have expected*. All members are doing their utmost. The Central Lodge gave a free “Social” last Tuesday, and we had seventy-four present. Our Sunday evening public lectures are well attended, averaging about forty present, and we get good press notices of all meetings in the daily papers.

I am delighted to hear that there is a prospect of Dr. Buck being President, and I am sure all here will be pleased.

The heartiest fraternal greetings to all our American Brethren.

(Signed) CLEMENT B. HILLIARD.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

The adjourned fourth annual general meeting of the T. S. in Europe (Eng.) was held on the 7th July, 1898, at 78 Wigmore street, London, W.

Dr. Archibald Keightley, President of the T. S. in E. (E.), took the chair at 8 p. m.

The following branches were represented:—Bow, H. P. B., West Middlesex, Colchester. Durham County. Newcastle-on-Tyne, Scarborough, Southport. and South Shields.

The proposed amendments of the Constitution and By-Laws of the T. S. in E. (E.) were, with a slight alteration, unanimously carried, the alteration being that the words “a local society may decline to entertain any application for membership therein at the pleasure of its members, but” should be deleted from the section relating to membership. It was, after full discussion, considered that local societies should exercise their own discretion on this without having their powers defined by the constitution.

The North Shield and Middlesbrough Centres also signified their approval of the amendments, and the Cleveland T. S. applied for a certificate of federation.

Mr. Green was elected Secretary and Mr. Bruce remains Treasurer. Under the amended constitution the Society has no officials except the Presidents of local societies, who form the Council.

The fourth annual general meeting was adjourned *sine die*.

HARMONY AND DISCORD.

I am still as busy as ever, writing “Lotusbluethen,” etc., and the spirit is spreading, but I have nothing to do with any organization or “sides.” I have wasted too much time and energy with such tomfooleries and quarrels, and while I am wishing God speed to all such societies I am not inclined to attach myself again to any particular one.

My view is, that they are all right, each from their own point of view, and I feel no more called upon to interfere in their business. They are all preparatory schools; they are “*theosophical*” societies, but not *Societies of Theosophists*, as otherwise they would act in harmony. Those who have not yet become ripe to be inspired by the spirit of truth, need an authority, and they are at liberty to follow whomsoever they choose; but when it comes to regard others, who do

not follow the same flag, as heretics, then they act according to the spirit of intolerance; they act against the spirit of their own constitution, and cease to be theosophical.

There might be a thousand theosophical societies, each following a different leader, and nevertheless all working together in harmony; but this is prevented by the self-interest and self-love of each branch, because each one wants to rule all and to dictate to everybody. The view of the T. S. has been the establishment of that so-called *E. S.*, and the admittance to it of people who were not ripe for it. Each of these *E. S.* schools fancies itself to be not only spiritually, but exoterically the "soul" of the T. S. entitled to monkey the whole T. S. Thus the whole thing becomes a tomfoolery.

The *real* T. S. will always consist of those, who, whether they belong to any external organization or not, are following the principle of theosophy, and those who do not wish to follow that principle are only counterfeit theosophists. There is as much partisanship in the T. S. as among any of the Christian sects. I can do no better than let each party have their own way. I am ready to cooperate with every person who strives for the light, and if any "side" does not wish my co-operation, they are welcome to let it alone.

Joining a new society does not change human nature, and whenever there is a crowd, human weakness will step in. Outward organization is a means for accomplishing outward work; but every such organization is a "self" with its self-interest to defend and its growing greed for possession and rule. Thus I think it matters not how many so-called T. S. exist, and what they are believing, as long as each one does something useful in its own way.

FRANZ HARTMANN.

Hallein, July 19th, 1898.

REVIEW.

The Editor of *The English Theosophist*, wisely writes, in the July number:

"The small soul longs for chelaship; that under that paternal guidance of some beneficent guru it may attain to heights of knowledge and power for which this very aspiration proves it utterly unfitted. The natural process of evolution is too slow for its impatience, the natural methods of spiritual growth too humble for its self-conceit. Its greed for occult knowledge is cunningly veiled, even to itself, by a specious pretence that it longs to be great that it may help humanity. But it dreams of extending that help from a lofty pedestal of superiority! That is what condemns it and brings about its appropriate punishment; for, puffed up with the sacred importance of its own little self, it falls an easy victim to any superstition which shall seem to grant its impossible requests."

Dr. F. Hartmann sounds the same note:

"In a letter which I received from a *Master* while at Adyar in 1884 occurs the following sentence:—"*We are leaders, not nurses. It is those who are weakest, not the stronger ones, who are ever expecting 'orders, orders,' and are occasionally humoured by us through chelas. This is willing vassalage and not healthy growth.*" Thus it appears that the suppression of one's own reason and judgment cannot be the foundation-stone of a society calling itself theosophical, however well suited and comfortable such a supervision may be for those who have not yet attained the power to rise to the region of wisdom—*i. e.*, to those heights from which shines the true light of the higher mind, and in which alone *theosophy* can be found."

IMPORTANT NOTICE.

A blank affirmation of membership in the T. S. A. was inserted in each number of the June FORUM, and members were requested to fill it out and send it to Dr. J. D. Buck. Several hundred did so, but as a large number have not yet sent in their names we reprint the form here. Those who have not already complied are requested to write out the affirmation and send it in promptly to Dr. Buck.

DR. J. D. BUCK, President,

116 W. 7th St.,

Cincinnati, Ohio.

Dear Sir and Brother :

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29th, 1898.

Name (Mr., Mrs. or Miss).....

Street.....

Town or City.....

State.....

This number of the FORUM is sent only to such members as have already notified the office of their desire to receive the magazine or who have subscribed for it in the regular way. Hereafter it will be sent only to such members as have sent in their names to Dr. Buck, and to outside subscribers. Members who have not sent in the blank as set forth above will therefore not receive the FORUM after this number. It is understood, of course, that the annual dues to the Society cover the subscription of \$1.00, which is required of all not members of the T. S. in A.

THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are :

- 1st. The formation of a nucleus of universal brotherhood of humanity, without distinctions of race, creed, sex, caste or color.
- 2d. The study of ancient and modern religions, philosophies and sciences.
- 3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once an universal brotherhood, among men, but only strives to create a nucleus of such a body ; and many of its members believe that an acquaintance with religions and philosophies will reveal as their common and fundamental principle that "spiritual identity of all Souls with the Oversoul" which is the underlying genius of true brotherhood ; and also that an intelligent comprehension of the finer forces of nature and man still further tends to the same conclusion.

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Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th street, Cincinnati, Ohio. Admission fee, \$1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, \$2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co. Address P. O. Box 1584, New York.

THE THEOSOPHICAL FORUM.

The Society is not responsible for any statements therein unless contained in an official document. Questions, answers to questions, opinions and notes on Theosophical subjects are invited.

Subscription \$1.00 per annum. Single copies 10 cents.

All communications should be addressed EDITOR THEOSOPHICAL FORUM, P. O. Box 1584, New York.

THE THEOSOPHICAL FORUM

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

VOL. 4.

SEPTEMBER, 1898

No. 5

QUESTIONS AND ANSWERS.

QUESTION 112. (*Continued.*)

: Ag 15

Can a modern business man be a Theosophist in the real inner sense of that word? Do not the demands of his daily life make the pursuit of occultism practically impossible?

Wm. Main.—The great problem of life is the *control* of consciousness. Expansion of consciousness without control means disaster and ruin; yet the majority seek this expansion without being masters in the field they now occupy. The parable of the talents was intended to teach the absolute necessity of self mastery, first of all within what may appear to be narrow limitations, and without waiting for other gifts and opportunities.

All life is "modern" life. The man who waits for ideal conditions is like the fool who waited for the river to run by. Those who have accomplished great things have not been of this type.

What we have been brings us to what we are, and if we are business men in a "modern" city, the schooling we may give ourselves in self control, in level headedness, in justice, in the power of placing ourselves mentally in the position of others, in one-pointedness, both during hours of work and in brief periods of reflection, will develop more inner power and wisdom than we will get from any of the psychic monkeying which is miscalled "occultism," and more than we will find in a jungle, or possibly even in a "School of Mysteries."

QUESTION 115.

To what extent, if at all, is it right to surrender individual conviction in favor of authority, occult or otherwise ?

E. D. P.—Once it is quite clear that we are holding to a conviction, and not merely to an opinion, a surrender, even to the smallest extent, in favor of authority, occult, or otherwise, cannot be right.

Opinion can, to any extent, be surrendered without hurt to ourselves or others, being the result of mere mental processes and subject to change or alteration. Conviction is altogether different, being the result of occult processes within the soul, and above the mental plane, it is imbued with the same quality of divine Truth as its parent; the breath of the eternal is upon it, and to surrender it in favor of *anything* is to let go our only plank of salvation across the turbulent sea of life; to put out the divine Light within by which alone illumination is attained; to deny the One Soul in favor of one or another of its countless fragmentary expressions.

The One Master ever whispers within the central heart of man. Conviction is the echo of that Divine Voice within. Each one must find this "holy of holies" *within himself*, he can never find it within another.

Anon.—The question seems to take for granted that a person's convictions can be surrendered. Such is not the case. Every man is an authority unto himself. It cannot be otherwise. A person's conviction is the ultimate of his reasonary faculties, and when that is reached, there cannot be any other authority for him. Fear, or self-interest may induce him to strangle his convictions until they become non-operative, the same as is done with the conscience, sometimes. When the extraneous force is removed then one's own convictions will again become more or less strongly operative as an authority. To surrender one's authority, if that were possible, would be to surrender the highest prerogative of the soul, and practically become a non-entity. A man has a right to change his convictions, and should do so whenever broader views and enlarged information warrant him in so doing, but he has no right to dwarf the expansion of his soul by merging it into that of another against his own reason and judgment.

A person may push aside his own convictions and adapt his actions to that of another, but in so doing he is continually acting a lie, which no one has a right to do.

J. A. Jowett.—It is always wrong to surrender individual conviction of what is right, in favor of any authority whatever. Conscience and discrimination grow strong by exercise and use and whilst we may make some mistakes we still learn even by our own mistakes and are thus travelling on the true path to perfection ; growing daily in experience and wisdom, if we listen to the voice of our Conscience and use discrimination and judgment so as not to be led astray by the prompting of our selfish interests and passions. Theosophy teaches that man has come to a point in evolution when his future progress depends upon his own efforts and that no outside savior can help him. He must travel the path himself. It is therefore folly to surrender convictions or to lean upon another, for their progress is hindered or even stopped, and degradation begins.

It is easy to see that this is true because if one conviction may be surrendered, all may be, and the Inquisition and all the various crimes committed in the name of religion would be fully justified, because they were ordered or sanctioned by some Pope or other religious authorities, and were carried out by misguided people who had persuaded themselves that authority was greater than judgment, conscience or reason. The soul must be free. Man must learn to judge and think for himself. If he refuses to do so he must fall into those conditions which prevail in communities where thought is repressed and authority is triumphant, such as some bigoted Catholic as well as Eastern Countries. This is the great trouble in India at the present time, and it is these conditions which makes the task of the masters as well as of their helpers, the true Theosophists, so difficult.

Vera Johnston.—Following our conviction honestly and unflinchingly is the only means the Great Beyond has given us to learn anything of this life or the future. It is very precious, and must never be surrendered. Very possibly, your conviction is nonsense, but you will never learn it was nonsense, if you surrender it, before it has born fruit. Neither will any "occult" authority demand it of you. The said authority's only function being to suggest and to encourage, never to order. But in every day life you had better fear the Lord and respect the policeman.

Edward Alden.—A sufficient answer to that question would seem to be the instruction of Krishma in the Bhagavad Gita : " It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." If we may not neglect our

own duty to perform another's, it is surely more imperative that we shall not surrender conviction, for that precedes and moulds action. And a further implication is, that, though our conviction were a mistaken one—devoid of excellence—it were manifestly better for us, being our own, than to adopt another's, though superior. How can another's conviction be adopted unless we make it our own? If we make it our own the question does not lie; if we merely submit to it, reserving and holding our own, then the question of morals lies in so far only as we do that which is wrong to our conviction in consequence of the submission. If we submit our conviction to another in any degree, without being convinced, in just that degree are we false to ourselves. If we adopt another's conviction on any authority, occult or otherwise, the responsibility is the same. We must "prove all things" by our intuitions. How else shall we grow?

L. F. Wade.—All questions where it is possible for a conflict to arise between individual convictions and authority, are referable to one of two heads: those concerning mere matters of policy, and those where moral principles are involved. Almost all questions come under the former, as it is unusual for any respectable "authority" to ask compliance to anything that might draw in question one's sense of moral right. Upon all questions of policy, that is as to the *manner* of doing a thing, the authority must be obeyed, or cease to be such. But upon a question whether a thing is right in itself, there can be no higher authority than one's own conscience, which is the voice of the Higher Self.

It is very easy to confuse the "still small voice" and inclination; we are prone to consider wrong anything which we are disinclined to do. This must be taken into account in forming conclusions.

Whether the authority were "occult" or otherwise would make no difference to me.

J. W. C. Keightley.—The full reply to this question would take up more space than can be given. Speaking strictly, it can never be right to surrender individual *conviction*, interior and complete, in favour of any authority whatever. For such conviction is the voice of the soul within, and it indicates the path to be followed—not by some other man or men—but by him whose "conscience" that voice is. The spiritually wise will never ask the surrender of such conviction, much less demand it. On the other hand, the man

of just and balanced mind will give full hearing to the view of another, and especially to the views of those who might be experts in the especial matter under consideration. Anything short of interior conviction may be surrendered under the light of larger views and wider aspects. *Conviction* should not be confounded with obstinacy or with narrow mindedness. The true interior conviction is always fixed and calm; to surrender that is to surrender conscience, the great sin against the soul and nature's laws of evolution.

Cases have arisen where human law or consideration for the lives of others have forced men to act contrary to their conviction. This is not a surrender of the conviction itself. The mental attitude is unchanged. The action taken in accordance with human law or human welfare is a recognition of the civic duty and the moral duty, both Karmic; it renders unto Caesar that which is Caesar's, while the conviction of abstract truth renders to "God" the just dues.

QUESTION 116.

I am a young student of Theosophy and after several month's self-examination have determined to try and lead an inner life. What special advice and help can the Forum give me? I am sure the answer will be appreciated by many.

E. T. H.—Read the first five chapters of the *Gita* half-a-dozen times or more. Meditate upon the meaning underlying the words. Try to get the synthetic sense of the teaching. Then take some special sentence and make it an undercurrent of thought during your day's work. Take another sentence and so on. At the end of a month you will just begin to form some idea of what the "inner life" means. In the course of years you will perhaps decide that a large part of the secret is hidden in this sentence: "In thy thoughts do all thou dost for me (Krishna or the Christ-Spirit); renounce for Me; sacrifice heart and mind and will to Me. Live in the faith of Me. In faith of Me all dangers thou shalt vanquish by My grace, but trusting to thyself and heeding not, thou canst but perish."

J. D. Buck. This question is—What is the real meaning of "an inner life"?

First—it compasses *desire*. The desire must be deep, strong, serene, and persistent, and in the heart it must transcend all others. Second—the object must be intelligently apprehended. If the de-

sire be genuine it will aid the perceptions as to what is to be accomplished, and how. All anger, resentment, pride, selfishness, and ambition must be rooted out; even ambitions to succeed, or to progress will hinder. The good, the true, and the wise must be sought *for their-own sake*; that is, there must grow up in the student an affinity for these. One does not *seek* them, but *becomes at oncé* with them, as the result of experience. One must progressively realize that he is a part of everything and all, and seek by his own life inwardly and outwardly to become the better and the best. The battle-ground of this warfare is the mind, and the result of the foregoing discipline is Illumination. Apathy and indifference are as much to be avoided as impatience and ambition. Read the chapter on *Devotion* in the Bhagavad Gita, and later, the Voice of the Silence.

QUESTION 117.

Will Masters lie, or permit their agents to lie, in order to bring about good results?

✓ E. T. H.—This question shows an almost hopeless lack of understanding. Is this the result of over twenty-five years of theosophical propaganda? Did not H. P. Blavatsky and W. Q. Judge answer this question over and over again, and did they not invariably say that Masters were too proud, even as men, to lie, and that furthermore as Masters they *could* not lie? Apart from authority, and considering the inference in the last part of the question—how can any student of Theosophy, any believer in the law of Karma, suppose that “good” results can be brought about by evil means? To lie is to do evil. If an agent lies, then that agent has to suffer for it. If the lying becomes habitual, such an agent ceases to act as such. It should be remembered that the highest code of honor, the loftiest ethics, must become the “second nature” of a disciple, and that before he can become a member of the Great Lodge he must have learned to conform to the ethical precepts of that Lodge. These are contained in *The Voice of the Silence*, in *Light on the Path*. Read them carefully; try to get into touch with their spirit as well as studying their phraseology; then determine for yourself whether Masters are likely to tolerate lying or whether they would countenance deception and trickery for any purpose under heaven.

THE ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

BUDDHA'S COSMOGENESIS.

When Mr. Sinnett's work "Esoteric Buddhism" was given to the world, some fourteen years ago, Mr. Rhys Davids achieved some celebrity by the epigram, that it was "neither esoteric, nor Buddhism." The epigram was a clever one, but, like many an epigram, its substantial truth was not so certain. For whoever has read Mr. Sinnett's brilliant and epoch making work cannot fail to see that the heart and kernel of it is the twin teaching of Karma and Reincarnation, then first presented to the world in a vivid and convincing way. And not even Mr. Rhys Davids will deny that this twin doctrine is the very foundation of Buddha's teaching, and that without it his doctrine becomes meaningless.

If we accept Buddha's own teaching, that every man is rewarded according to his works, one wonders for what shortcomings "committed in a former birth," it befell the Buddha, "Saviour of the world and teacher of Nirvana and the Law," to find in the West such an unimaginative band of interpreters, whose mental cast compels them to see, in his doctrines, only what fits their own philosophical preconceptions, and who have, consequently, made of him a nineteenth century agnostic, a kind of Comtist, by anticipation. One even finds, among the hardiest of his prophets, a certain group who make him out a sheer materialist—that he was an atheist is one of their commonplaces—and who boldly assert that he never taught reincarnation at all. And that is that kind of preconception, which gives rise to epigrams about certain ideas being "neither esoteric, nor Buddhism." Now, it may be worth while to cite two passages among thousands to show that Buddha *did* teach the doctrine of reincarnation, and taught substantially as Mr. Sinnett describes it in his epigrammatically condemned book.

Our quotations come from the *Visuddhi-Magga*.

In order to call to mind former states of existence, a priest should try and consider in retrograde order, all that he did for a whole day and night likewise.

"..... in this retrograde order must he consider what he did the day before, the day before that, up to the fifth day, tenth day, half month, month, year; and having, in the self same manner, considered the previous ten, twenty years and so on. up to the time of his conception in this existence, he must then consider the name and form present at the moment of his death in the previous existence. A clever man is able to penetrate beyond conception at the first trial, and to take as his object of thought the name and form present at the moment of his death. But whereas the name and form of the previous existence utterly ceased and another one come into being, therefor that point of time is like thick darkness and difficult to be made out by the mind of a stupid man. But even such a one should not despair, and say: 'I shall never be able to penetrate beyond conception, and take as my object of thought the name and form present at the moment of my death in the last existence,' but he should again and again enter upon the trance that leads to the High Powers, and each time he rises from it he should again consider that point of time."

The other quotation gives further instructions:

"His alert attention having become possessed of this knowledge, he can call to mind many former states of existence, to wit: one birth, two births, three births,

four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many destructions of a world-cycle, many renovations of a world-cycle, many destructions and many renovations of a world-cycle: 'I lived in such a place, had such a name, was of such a family, of such a caste, had such a maintenance, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in such a place, there also I had such a name, was of such family, of such a caste, had such a maintenance, experienced such happiness and such miseries, had such a length of life. Then I passed from that existence and was reborn in this existence.' Thus he can call to mind many former states of existence and can specifically characterize them."

Thus the *Visuddhi Magga*, an eminently Buddhist work, not only teaches the doctrine of reincarnation, but even goes so far as to give a receipt how these various incarnations are to be remembered even by "a stupid man." The process looks easy enough and depends on the association of ideas and on forming the habit of going backwards over the events of one's present life, beginning with a period of twenty four hours and gradually working back "to the moment of conception," then stepping across the chasm to the moment of the last preceding death.

The passage "a clever priest is able, etc., etc." is remarkable in the extreme and very suggestive. And the word of encouragement to the "stupid man" is followed by a parable, well worth mentioning.

As a man who blunts his axe, in cutting down a big tree, does not despair, but goes to the smith and gets it sharpened, and then back again to the tree; and this he repeats, if need be, many times; moreover, what was once cut need not be cut again; so is it with the process for calling up the memory of past births.

Now, if words have any meaning at all, this surely means that Buddha taught a doctrine of reincarnation, very much as Mr. Sinnett does in his book, "Esoteric Buddhism," this doctrine being, in fact, the heart of the book. And no one will deny, that it was through Mr. Sinnett's book that the idea of reincarnation was first made thinkable and even credible to the western world.

But if we go beyond this one doctrine shall we find anything like Mr. Sinnett's ideas—or the ideas of Mr. Sinnett's book—in the teachings of Buddha? And, more particularly, shall we find any such large conception of the evolutionary processes, as, for instance, in the theories of Laplace and Darwin?

In answer to these questions, I wish to describe a passage of great interest in the *Visuddhi Magga*. But it may not be out of place to say at the outset, that, in doing this, I have no specific intention of defending Mr. Sinnett's book, or any desire to prove that it contains the only original and genuine Buddhism, I use "Esoteric Buddhism" only as an illustration of a conception of Buddha radically opposed to that at present in vogue among his Western interpreters, who make him out to have been hardly more than a pessimistic moralizer of a somewhat aggravating type, in spite of the tradition of his singularly winning personality.

It is true that the *Visuddhi Magga* does not come to us as a part of the teaching directly recorded in the very words of Buddha, but I think there is no valid reason for doubting that it nevertheless contains and embodies a genuine tradition of Buddha's doctrine. The immediate author, Buddha Ghosa, continually refers to teachings of Buddha, which support his more ample treatment of the

subject and implies that he is simply putting on record a doctrine handed down by tradition.

Thus, the passage, which we have quoted as to the numbers of past births to be remembered, is almost if not quite identical with a passage in the *Akhankeya Sutta*. And if we are to accept the Buddhist belief as to the Suttas, the latter does contain the very words of Buddha.

Now, in the *Visuddhi Magga*, the phrase "many destructions and many renovations of a world cycle" naturally leads up to the questions: what is a world-cycle, and how is it destroyed, and, more especially, how is it renewed? And the answer to the last of these questions opens the way for a description of cosmic evolution, which is analogous to the nebular hypothesis of Laplace and is followed by certain geological theories of great interest. The more so as they are set forth with one or two remarkable illustrations.

We shall begin with the description of a new cosmic period, after the night of the gods, night during which "the upper regions of space have become one with those below, and wholly dark."

"Now, after the lapse of another long period, a great cloud arises. And first it rains with a very fine rain, and then the rain pours down in streams which gradually increase from the thickness of a water lily stalk to that of a staff, of a club, of the trunk of a palmyra tree. And when this cloud has filled every burnt place throughout a hundred thousand times ten million worlds, it disappears. And then a wind arises, below and on the sides of the water, and rolls it into one mass, which is round like a drop on the leaf of a lotus."

Is it not evident, that in this fine cosmic rain we have something very like the cosmic dust, the "nebulous matter" of the theory of Laplace? And have we not in the wind which rolls the mist into a sphere, something not unlike the "rotary motion" which is so necessary to Laplace's theory, but for which he had offered as little adequate explanation, as does the Indian speculator, who simply states that his wind *arose*.

To continue the text:

"After the water has thus been massed together by the wind, it dwindles away and, by degrees, descends to a lower level. When it has descended to its original level on the surface of the earth, mighty winds arise, and they hold the water helplessly in check, as if in a covered vessel.

Then comes a passage in the *Visuddhi Magga*, which is strikingly akin to the tradition of the sun bright demi-gods descending to incarnation in order to people the newly formed world.

"Then beings, who have been living in the Heaven of the Radiant Gods, leave that existence, either on account of having completed their term of life, or on account of the exhaustion of their merit, and are reborn here on earth. They shine with their own light and wander through space. Thereupon, as described in the Discourse on the Primitive Ages, they taste that savory earth, are overcome with desire and fall to eating it ravenously. Then they cease to shine with their own light and find themselves in darkness. When they perceive this darkness, they become afraid. Now after these beings have begun to eat the savory earth, by degrees some become handsome and some ugly. Then the handsome despise the ugly, and as the result of this despising, the savoriness of the earth disappears . . . and rice grows up without any need of cultivation . . . Now when these beings eat this material food, the excrements are formed within them and in order that they may relieve themselves, openings appear in their

bodies, and the virility of the man, and the femininity of the woman . . . And being tormented by the reproofs of the wise for their low conduct, they build houses for its concealment. And having begun to dwell in houses, after awhile they follow the example of some lazy one among themselves and store up food. From that time on the red granules and the husks envelop the rice grains and wherever a crop has been mown down it does not spring up again. Then these beings come together and groan aloud saying : Alas ! wickedness has sprung up among men, for, surely, formerly we were made of mind . . . Then they institute boundary lines, and one steals another's share. After reviling the offender two or three times, they beat him with their fists, with clods of earth, with sticks." . .

Thus, according to the *Visuddhi Magga*, the sacred rights of property came to be established. This same ancient book narrates further how another sacred institution of man came into existence, namely that of royalty.

" . . . When this stealing, reproof, lying, and violence had sprung up among them, they came together and said : What if now we elect some one of us, who shall get angry with him who merits anger, reprove him who merits reproof and banish him who merits banishment. And we will give him in return a share of our rice." . . .

And to this day that share of rice is given in support of any man, whose duty it is, either by election or birth, to "get angry with him who merits anger." The very complicated origin, objects and privileges of sovereignty put in a very few words, indeed.

Seriously speaking, in the passage we have quoted above, we have an extremely close parallel to the idea of the "forbidden fruit" and the "fall" in the story of Eden, of Adam and Eve. Readers of the *Puranas* will remember also the closely similar myth of the Kalpa trees, and how their blessings were forfeited by desire.

The resemblance between the cosmic theories of the *Visuddhi Magga* and the Book of Genesis is only the more accentuated by the order, in which, according to both, heavenly lights were created. Says the former "when thus the sun and the moon have appeared, the constellations and the stars arise." And here we have the order of events exactly as in Genesis, which states, that, after the greater light had been appointed to rule the day and the lesser light to rule the night, "and He made the stars also."

The Buddhist text continues :

" . . . Moreover, on the same day with the sun and the moon, Mount Sineru, the mountains which encircle the world, and the Himalaya Mountains reappear. These all appear simultaneously on the day of the full moon . . . And how? Just as when panica seed and porridge is cooking, suddenly bubbles appear and form little hummocus in some places and leave other places as depressions, while others still are flat ; even so the mountains correspond to the little hummocus, and the oceans to the depressions, and the continents to the flat places."

We can not at present follow the seer into his discourse on the original sexless race, which is very close to a pet theory of Darwin's, based on the survival of rudimentary organs. All we can do, is to point to the fact, that, in the few sentences we have been able to quote, we have a world theory closely analogous to the nebular hypothesis of Laplace ; also a theory as to the origin of man, the heart of which is the fall of spirit into matter and rebirth, and, besides, the germs of a very interesting geological doctrine in reference to the relation

between the formation of mountains and the cooling and hardening of the terrestrial globe.

And the teachings of the Buddhist writer lose nothing either in scientific suggestiveness or in vivid colour, because he has chosen to find a simile of the great cosmic process in a plain bowl of porridge.

Neither do we lose anything because of their manifest likeness to some of the theories found both in Mr. Sinnett's *Esoteric Buddhism* and Mme. Blavatsky's *Secret Doctrine*.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

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

TAOISM.

Lao-tsze the best known exponent of Taoism. His *Tao-teh-King*. A Chinese *Gita*. Its author not the founder of Taoism, for Taoism properly understood, is the ancient Wisdom Religion. This particular revival was to some extent a reaction against the materialistic tendencies of Confucianism; from another point of view it was the complement of Confucianism. Great importance given to intuition in Taoism, as opposed to the methodical righteousness advocated by Confucius. Taoism teaches the error of artificiality, the wisdom of following nature. It emphasizes the essential unity and divine character of the universe, but is an ethical and mystical rather than a theological system.

REFERENCES.

Tao-teh-King, by Lao-tsze. *Writings of Chwang-tsze*. *Sacred Books of the East*. An adaptation of the *Tao*, by Walter Old, entitled *The Book of the Path of Virtue*.

THE LIFE PRINCIPLE.

The astral body its direct vehicle in man. Called *prana* in Madame Blavatsky's nomenclature. Life or *Jiva* is universal, and the astral body retains it as a sponge retains water. Life manifests in three different aspects—as Brahma, Vishnu, and Shiva, as creative or expansive, as preservative or assimilative, as destructive or regenerative. In man the life principle corresponds to the white corpuscles in the blood, while animal magnetism corresponds to the red corpuscles. Though the astral body is its vehicle and acts as the medium of connection between life and the physical body, life is present on all the planes of being, and, in its highest aspect, is one with Atma or the Spirit.

REFERENCES.

Ocean of Theosophy, pp. 35 to 44; *Secret Doctrine*, see *Index*. *Isis Unveiled*, Vol. 1, p. 466.

WAR.

War, fundamentally, is the employment of force against force. Granted that it is wrong to use force for a wrong purpose, to what extent, if at all, is it right to use it for a good purpose? Should it be used in self-defence? If it should be used in self-defence, would it be right to fore-stall a possible attack by assuming the aggressive? Should force be used to defend the weak and the oppressed? If so, and as against another country, why not locally and as against notorious oppressors at home? *Discrimination as to one's natural duty*, expounded in the *Bhagavad Gita*, will help to solve most of these problems; for what is right for some is not right for all, this depending upon the "natural duty" of the individual.

REFERENCES.

The Bhagavad Gita: Secret Doctrine, Vol. II, p. 527.

MACROCOSM AND MICROCOSM.

"As above, so below." Man the mirror of the universe; the universe the mirror of man. This the key to all mysteries. The danger of false analogies to be guarded against, however. Compare the seven principles of man and the way in which all nature can thus be classified. Compare what is known of the psychic life of micro-organisms, with the consciousness of man the conglomerate; what has been said of the moon in relation to the earth, with human "shells;" of what is known of the constructive power of sound, with what may be inferred as to the construction and arrangement of the solar system.

REFERENCES.

Secret Doctrine, see Index; Ocean of Theosophy, pp. 14 to 22; Psychic Life of Micro-Organisms by Binet; Isis Unveiled, Vol. I, pp. 62, 212.

THEOSOPHICAL NEWS AND WORK.

Owing to the temporary absence of the Editor of THE FORUM, the contents of the August issue were made up by another hand, and on behalf of this friendly "hand" we have to apologize for the accidental omission of the Question numbered 112.

T. S. Activities.:—The vacation time has, of course, few general activities to report, but the time is near at hand when the general work will be resumed. Those who have learned something of theosophy, who have imbibed its spirit, and who, therefore, have an intelligent and adequate conception of the real work of the T. S., know nothing of idleness, nothing of "lost time." All activities, all study for such will be in the line of normal evolution, and energy and steadfastness will be the endowment of all such. To learn, is to become; to act, is to evolve; slowly it may be, no matter, but constantly and persistently. Here lies the whole of *concentration*, and the development of Will, Skill and Steadfastness in action. This is Raj Yoga. All the Devas cannot prevent such from becoming Adepts. While so intent and thus employed, to talk of ones "losing their chance for this incarnation" is childish folly. There is no "chance" about it. The "Silent Watcher," the witness and Judge, are within the soul, and he who knows

this, and follows these, is anchored to the Eternal. Emerson once said "husband and wife must be very two, before they can be very-one." The T. S. as a corporate body is made up of units. If these units are first self-centered, when they co-operate there will be indeed, union, and strength, and effective work. The first E. S. instructions were not thirty days old before certain members were clamoring for "more." There was plenty of curiosity and impatience, but no real *study*, no assimilation, no self-conquest. To hundreds all over the country vacation time has been a godsend, not for idleness and impatience, but for study, reflection, and growth. There will be evolved more gentleness and consideration for others, and hence clearer vision and greater strength. Intolerance, which is the quintessence of selfishness, will have died out. When work is resumed the worker will have risen to a higher plane, a little nearer those Great Ones who never tire, and who, age after age, work for the redemption of man.

That such is really the case is shown by letters coming from all over the world, full of peace, steadfastness and hope, a silent army that nothing can conquer, and no time disturb. Their anchors never drag; their light never fades. Whether they be few or many is not of the least concern. One and Truth are ever a majority, and are just as sure to win as are the stars to shine and the seasons to come and go. Our password is *not* an hysterical "smile" of exultation or derision, but *steadfastness, serenity, hope and work!* That so many in these times of war, assassination and political upheaval have seen the true light and heard the shibboleth is cause for congratulation and courage. They are as invincible as our ironclads.

Members should first, harmonize, then fraternize, and then organize. Even two or three thus working in concord may be as a light in a dark place. The twenty years work of H. P. B. and her staunch supporters have given all necessary material and instruction. We have only to utilize and show accretion, and steady growth will be the inevitable result. Let each one be a center, and then co-operate with all other centers, and the result will be all we can desire.

J. D. BUCK,
President T. S. A.

SUPPORT OF THE T. S. A.

Mr. Geo. E. Harter, Dayton, Ohio, who is the receiver of the regular monthly contributions of the members in accordance with a fund scheme organized by himself and successfully conducted during the latter part of Mr. Judge's life with the latter's hearty approval and co-operation, desires to announce that the monthly receipts have steadily increased since the Cincinnati Convention, and respectfully asks that every member who can spare a little each month will send in his or her name and address, and his donation as soon after the first of each month as convenient, so as to save unnecessary trouble and expense in the matter of receipts. Mr. Harter intends hereafter to acknowledge the receipts of each month in the Forum of the month following, and in order that the identity of the donors may not become publicly known, each contributor will hereafter be given a *number* known only to himself and Mr. Harter, and this number will be published instead of either name or initials. Mr. Harter hopes and believes that this will be agreeable to all concerned, but if any donor demands a special receipt, he is, of course, quite willing to comply.

The Dayton T. S. offers for sale to members and branches of the T. S., large

copies (12x14) of two interesting portraits of H. P. B., one being a rare portrait taken when she was but seventeen years of age. These are sold for \$1.75 each, that they may be within the means of every Branch. Profits go to the General Fund. Address, Dayton T. S., 33 Davies' Building, Dayton, Ohio.

REVIEW.

The August number of *The English Theosophist* with a cover and twenty pages of contents again takes a step forward. A little more and we will have a magazine of which the society may well be proud.

"Our Attitude," by Amy Douglass, is particularly timely. The writer is one of the oldest members of the Society, who studied and worked under the personal supervision of H. P. B., and who is familiar with all the changes through which the Society has passed. She closely analyzes the subtle differences of ideal and belief which form the keynotes of the three several phases into which the Society has separated. It is good to see reprinted one of the fine old articles by Mr. Judge. (G.)

A QUOTATION.

Part of the following quotation appeared some months ago in an editorial in a contemporary. It was not credited to Emerson, but appeared in rather conspicuous quotation marks. It was thought by some to be a "message." The words in italics were omitted.

"We need not fear excessive influence. A more generous trust is permitted. *Serve the Great.* Stick at no humiliation. Grudge no office thou canst render. Be the limb of their body, the breath of their mouth. Compromise thy egotism. Who cares for that, so thou gain aught wider and nobler? Never mind the taunt of Boswellism; the devotion may easily be greater than the wretched pride which is guarding its own skirts."—Emerson's *Representative Men*; Essay on the "Uses of Great Men."

A dozen lines further down the page appear these words, which were not included in the quotation:—"Children think they cannot live without their parents. But, long before they are aware of it, the black dot has appeared, and the detachment taken place. Any accident will now reveal to them their independence."

IMPORTANT NOTICE.

A blank affirmation of membership in the T. S. A. was inserted in each number of the JUNE FORUM, and members were requested to fill it out and send it to Dr. J. D. Buck. Several hundred did so, but as a large number have not yet sent in their names we reprint the form here. Those who have not already complied are requested to write out the affirmation and send it in promptly to Dr. Buck.

DR. J. D. BUCK, President,

116 W. 7th St.,

Cincinnati, Ohio.

Dear Sir and Brother :

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29th, 1898.

Name and full address.

BOOKS AND PAMPHLETS.

THE SECRET DOCTRINE, (Vols. I, II and Index), <i>H. P. Blavatsky</i> .	\$12.50
ISIS UNVEILED, <i>H. P. Blavatsky</i>	7.50
KEY TO THEOSOPHY, <i>H. P. Blavatsky</i>	1.50
THE VOICE OF THE SILENCE, <i>H. P. Blavatsky</i>75
STUDIES IN OCCULTISM, <i>H. P. Blavatsky</i> , (6 Vols. at 35 cents)	1.50
THE OCEAN OF THEOSOPHY, <i>W. Q. Judge</i> , paper 25 cents ; cloth	.50
BHAGAVAD GITA, trs. by <i>W. Q. Judge</i> , leather.....	.75
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LETTERS THAT HAVE HELPED ME, <i>W. Q. Judge</i> , (compiled by Jasper Niemand).....	.50
THE THEOSOPHY OF THE UPANISHADS.....	1.00
THE IDYLL OF THE WHITE LOTUS, <i>M. C.</i> , paper 50 cents ; cloth	1.25
LIGHT ON THE PATH, (with notes), <i>M. C.</i>40
ESOTERIC BUDDHISM, <i>A. P. Sinnett</i> , paper 50 cents ; cloth.....	1.25
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SOME MODERN FAILINGS, <i>Che-Yew-Tsang</i> (<i>E. T. Hargrove</i>)....	.10
BROTHERHOOD, <i>E. T. Hargrove</i>05
SHORT GLOSSARY OF THEOSOPHICAL TERMS.....	.05

The above and all other Theosophical books, pamphlets, and magazines can be obtained by mailing the prices quoted (terms strictly cash) to :—

THE WILLIAM Q. JUDGE PUBLISHING CO.,

Box 1584,

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THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are :

- 1st. The formation of a nucleus of universal brotherhood of humanity without distinctions of race, creed, sex, caste or color.
- 2d. The study of ancient and modern religions, philosophies and sciences.
- 3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once an universal brotherhood among men, but only strives to create a nucleus of such a body ; and many of its members believe that an acquaintance with religions and philosophies will reveal as their common and fundamental principle that "spiritual identity of all Souls with the Oversoul" which is the underlying genius of true brotherhood ; and also that an intelligent comprehension of the finer forces of nature and man still further tends to the same conclusion.

The organization is wholly unsectarian, with no creed, dogma nor personal authority to enforce or impose ; neither is it to be held responsible for the opinions of its members, who are expected to accord that tolerance to the beliefs of others which they demand for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race or religious belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and it will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm *a scientific basis for ethics*.

And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* they tread in this.

Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th Street, Cincinnati, Ohio. Admission fee, \$1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, \$2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co. Address P. O. Box 1584, New York.

THE THEOSOPHICAL FORUM.

The Society is not responsible for any statements therein unless contained in an official document. Questions, answers to questions, opinions and notes on Theosophical subjects are invited.

Subscriptions \$1.00 per annum. Single copies 10 cents.

All communications should be addressed EDITOR THEOSOPHICAL FORUM, P. O. Box 1584, New York.

THE THEOSOPHICAL FORUM

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

VOL. 4.

OCTOBER, 1898

No. 6

THEOSOPHICAL NOTES.

[It is proposed not only to make each issue of THE FORUM a theatre for the discussion of Theosophical questions by members, for the benefit of members, but to make it also serve as a pamphlet suitable for presentation to enquirers. With this in view, a new department is now inaugurated, under the above heading, to which it is hoped that writers on Theosophy will contribute short essays. Noteworthy extracts from the works of Madame Blavatsky, of Mr. Judge, and of other well-known exponents, will be inserted occasionally. Some four or five pages will be devoted to this purpose every month, but it is not intended that the whole of this space shall always be occupied by one contributor, and "Notes" of about five hundred to one thousand words will be preferred. We shall rely upon Mr. Charles Johnston, M. R. A. S., to continue under this heading the valuable papers which formerly constituted "The Oriental Department." All communications should be addressed to the Editor THEOSOPHICAL FORUM, P. O. Box 1584, New York, N. Y.—EDITOR.]

FALSE ISSUES.

The T. S., as a corporate body, has had a varied experience. At first it was assailed from without; later from within. The first point of importance in all these assaults from beginning to end is that they have been purely personal. During H. P. B.'s lifetime she was continually assailed, and all attacks on the Society she was trying to establish, centered on her. If she could be silenced or disgraced the T. S. would disappear. After each of these attacks it was loudly proclaimed, "Now the T. S. is dead;" but somehow it did not die. This "border warfare" continued for nearly twenty years, during the lifetime of H. P. B. I am not aware of a single serious and intelligent attempt to discredit or disprove the real doctrines or philosophy taught, otherwise than by abusing their

advocates. This false issue is very plain and should not be overlooked or forgotten.

Later, certain issues arose within the T. S., as it seemed that the society was to be tested in every way. To all outside assaults the Society presented a solid front and stood as one man, and after each attack grew faster and became stronger than ever. But when internal dissention arose, the Society broke in two. Everybody is aware of this fact, but everyone does not seem to understand that it was the same false issue in another form. It all concerned personalities : an individual assailed; and an individual leading the assault. Again, as before, no question of the basic doctrines or philosophy except as the ethical doctrines were involved in the assault or the defense. The doctrines still challenged the world ; though the T. S. was disrupted. In the latest experience, that of last February, precisely the same false issue was raised, *though the method was reversed*. Instead of a direct assault of an individual, a scheme was secretly planned and most elaborately and boldly executed for the *glorification of an individual*, and as before everything was made to turn on this one pivot, and the majority were either wheedled or frightened into accepting this false issue "in the name of the Masters." The youngest and even the stupidest member of the T. S. ought by this time to be familiar with this Janus-faced foe of the T. S., this false issue in the progress of the human race. In every issue referred to, every possible device and subterfuge has been resorted to to obscure the real issue, viz : Principle vs. Personality. It has been made to appear that to attack or to defend, to glorify or to refuse to do so, involved all of life and is the Alpha and Omega of Theosophy. The result is natural and inevitable, viz., bewilderment and discouragement, except with those who have learned to discriminate between the false and the true ; between the personal, and the universal. In the meantime, the real doctrines have steadily made headway in the world, and if the rolls were called by the Karmic recorder, the acceptance of these doctrines as to members and intelligence of individuals might be found greater outside than in the T. S. The influence and destiny of the T. S. becomes therefore, a question of both interest and importance. Can professed Theosophists co-operate sufficiently to hold together as an organized body? Have they yet learned, or are they capable of learning how to organize and co-operative?

I answer, *never*, till they kill out intolerance, and cease condemnation or adulation of others. They can only degenerate into a sect, with the most fulsome flattery and abject vassalage of some

fetish, and scorn and hatred of some other, each masquerading in a human form, and in the one case as degrading as the other, as it is the same Janus-faced diety. There can be no organization worthy of the name till every individual composing it has learned to discern *at sight* these false issues, and never for one moment to be deceived by them, or led astray, even though they be heralded by an angel in the sun, and blazoned in letters of fire on the vault of heaven! Out of the T. S. will come a body who will thus discriminate, whether they be few in numbers, or many, and just at present that is the real, the only True Issue in the movement as such.

An easy way out of the dilemma for the timid or the indifferent is to "flock all by one's-self," and refuse to have anything further to do with any organization, and it is perfectly evident that these no more than the contentious and intolerant will help to form the new body. The former are a dead weight and even less to be desired than the latter, who have at least the courage of their convictions plus life-energy. These timid "goody-goody" souls can weave their garment of conceit about them and go to sleep till the next incarnation, or unfold their butterfly wings in Devachan. Those, however, who have stood the test with H. P. B., are not frightened at the smell of powder or the din of battle. Each will *stand*, if he stands alone, and see to it that "her latest incarnation is not a failure," and that the Society she formed and for which she suffered and died is not swept into the dust-bin of musty creeds, nor allowed to rival the Vatican on the Pontine marshes.

J. D. BUCK.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

There is one Lord, the inmost soul of all beings, who makes visible one power in many forms;—they who behold him dwelling in their hearts have lasting joy that belongs not to others;

Eternal among things not eternal, the Soul of souls;—they who behold him dwelling in their hearts have peace eternal that belongs not to others.—*Katha Upanishad.*

In the oasis of Merv, and all along the vale of Zerafshan, and the Samarcand river, you come upon the ruins of once lovely oriental mansions, each of which has a fountain in its inner court; relics of the flowery summer of Musulman days. But now the houses are tumbling to pieces, the fountains are broken and covered over with all sorts of rubbish, fragments of stone, broken tiles, bits of carved beams, dust, withered leaves, drifted in with the wind; and scor-

pions and spiders, lizards and serpents play about in the basin of the once ice-cool fountain. For in olden days, the water came through the desert-watering rivers from the snow-covered summits of the loftiest uplands in the world.

It is a trite symbol, but we are in much the same case as those old Moslem dwelling places, and there seems a certain element of mockery in thinking that the people you meet have really fountains of living water, of creative power, of regenerative life within them, which might, if set going again, really make them something like the gods of long forgotten days.

There is little that is creative in us, little that has the ring and temper of immortality; our minds are full of the broken fragments of other people's thoughts, our lives are lived for the sake of other people's opinions, and we are conscious of the lowest ebb tide of our celestial energies, so that the triumphant sentences of the old books of wisdom, about immortal joy, everlasting power, and infinite peace, seem rather fine strokes of irony, when we apply them to ourselves. We may be archangels in disguise, but the disguise is a good one; we need not be afraid of being found out.

If we come to analyse it, it is marvelous how much of our lives is based on fear; all the rush for wealth, all the 'massacre of gold,' as a poor poet once called it, is really so much cowardice, and the bad results of this cowardice go much further than its original victims dream of; like people who cry "fire!" in a theater, they not only run themselves, but also set the others running.

Beyond mere bodily comfort, and a sufficiency of amusement, wealth is sought wholly from the meanest possible desire to gain power over other people through their fear and envy; we want to feel richer than other people, or rather to have them feel poorer than we are, and to that end we heap up riches; and so we come to have a society dominated by a band of bald-headed millionaires with their claws out, grasping at each other's piles of cash, and so setting all the rest of us grasping, by imitation. The panic is as catching as all panics are; and if the main energy of our lives goes in that direction, what wonder if the houses of our souls come to look like those dwelling-places in Zerafshan.

We look back on the middle ages as a barbarous epoch of violence and bloodshed, and are complacent in our own superiority. But the ideal of success was far higher then, than it is now; the ideal was personal valor, the personal comeliness, and not merely a swollen bank account attached to a mediocre and grasping personality, with no form or comeliness, that we should desire him. It

is well said that this is the great opportunity for spiritual effort and spiritual enlightenment. For never was a time when they were more needed. We talk of the end of the dark ages. We are in the very middle of them, the blackest hour of all. For never before did the whole world cherish so low and poor ideals of success in life. Even the policy of nations is now guided by the bankers, not the patriots ; the question is, what policy will pay.

In art and literature, it is just the same thing ; the question is no longer to paint a true picture, or write a really good book, but to do something that will sell well, something catchy, that will appeal to the largest number of commonplace and mediocre minds, and that is why appeals to sensual feelings make up so great a part of modern books, especially in the nation whose novels are the best written in the world. One can always count on the popularity of literary material of that sort.

If these modern men of wealth had a real sense of beauty, or even of fine pageantry, one could forgive them much ; but the main matter with them is always the figure at the bank ; and not what they can do with it, whether to amuse or edify themselves or others. It thus comes that their wives are a special providence to them, for the concrete sex always likes to have something positive and tangible to show ; not merely the desire of possessions, but the present sense of them. Were it not for the spending sex, the world would get absolutely nothing for all these millions, but the sense of a row of figures.

The result of all this is, that craven and abject state which our world has fallen into, under the dominion of the desire for sensation, and the lust of possession, both of which are mere veils to cover up poverty in the sense of real life, of present vigor, of creative power. For, strange as it may seem, those books of old are not uttering irony at all ; they are telling the simple facts, the plainest truth, when they speak of our infinite heritage, our immortal possessions. People have the idea that they will come into these things when they die ; let us hope they will, to some extent. But the root of their hope is a deep and unconscious conviction that they can never enter into their spiritual inheritance here, in a world where the rights of property are perpetually distracting their attention from the realities of being.

The true ideal has nothing in common with the old monastic vanity of poverty, humility and weakness ; of fleeing from the world, and living a life opposed to nature. The true ideal is that every one of us should have a full and present sense of power,

such as will leisurely balance all other people, and indeed the whole world itself. And we are born also to a real conquest over nature, direct, and flowing from our wills, instead of this mere impertinence towards nature, which we call our modern industrial life. We should have, in this life, and in this world, such a sense of power, such a sweeping vision, such serenity, such well-balanced stability, that the change of death, which is to make archangels of us, should find little to change in us or our ideals; but that we should already inherit eternity, while dwelling here.

The root of the lowness and poverty in our lives, in all our lives, whether we are millionaires, or only long to be, is our absolute destitution of real self-reliance, the reliance on the present power and resourcefulness of our souls. That makes our thoughts poor, our emotions poor, our wills poor, our works poor; that is the real cause of the poverty of talent in the world, because we can by no means be persuaded to clear out the rubbish of our fountains, and set them flowing again, in realization of that fine old simile of the inner stream of living water, springing up to everlasting life.

We talk about 'making a living.' If we were less conceited, we should first think that there is a necessity of justifying ourselves for being alive at all. We ought to have something to show for it, instead of being 'mere empty measures, that cumber the granary.' Never believe it, when people tell you that they have no talent and no power, and cannot therefore do this or that. What business have they here, in the midst of a universe teeming with spiritual force? Why can they not appropriate some of it, on the good old principle of the kingdom of heaven taken by violence. We should have more cases of wise old people coming into second youth and power, if we had not so many foolish young people who squander the little power they possess in all kinds of foolishness. And the ideal is not so much a creative activity,—that is, an activity which creates things for other people to admire,—as first of all a stability and self reliance, an excellent and buoyant life for ourselves. We shall best help other people by paying the strictest attention to our lives and powers.

For when Prajapati made the shadows of early men, he made no two alike; and he meant the diversity to continue. And therefore, if all of us were but content to be ourselves, we should all be different and do different things, and therefore refreshingly original things, and that would be creation enough, and a sufficient benefaction towards our neighbors.

And the heart of the matter is this: if you find or imagine,

that you personally have no creative energy or power, no well of immortal waters, in the court of your dwelling; be advised to ask yourself whether you base your life on the hunger of sensations and the lust of possessions; for these two pleas of poverty are the real causes of the bankruptcy of the soul. You can hardly expect to teach others to live brave lives in the eye of day, while you yourself are cowering with chattering teeth. Brace up, archangel, and try what valor is in you. At the worst, I suppose you can only lose your head, and will that greatly matter?

So if I were asked: what are we to do, to spread high ideals in the days to come?—I would answer this: let us try each to discover his own particular soul, and then leave that soul to do the rest. It will soon break forth into a hundred creative energies, like those once proud fountains in Zerafshan, and from the new life the flower-garden of the soul will soon burst into bloom, and the rest of the world will ask nothing better than to press round in mute admiration.

QUESTIONS AND ANSWERS.

QUESTION 118.

Should a Theosophist discountenance War?

J. D. Buck.—A Theosophist, as such, and in the last analysis, will by precept and example discountenance all strife, contention and warring amongst men. But none of us is in that sense a "Theosophist." We are but members of the T. S. So long as we are in the world and of it, so long we owe not only a duty to neighbor and family, but to country as well. In other words we are still indebted to our fellow men and involved in the common duty to country. We have not yet fulfilled the law, by obeying it, and cannot say with Jesus, "It is finished." An ideal Theosophist is thus a perfect man who has fulfilled the law.

The Theosophist in the broader sense, who is a member of the T. S. will endeavor to determine the Justice of a cause, and a war that may fairly be said to be waged in the interest of humanity to secure Justice, to right some great wrong, to put down cruelty and oppression will have the cordial sympathy and support of every one deserving in the least degree the name of Theosophist. War is essentially cruel and devilish as to passing events, but it is still by removing greater cruelties and diabolism an agent of civilization. The nation that, when involved in war, strenuously avoids all unnecessary pain, nurses the enemy's sick, treats magnanimously a

fallen foe, and makes haste to feed his starving people may be a wiser agent of civilization and a better exponent of the Prince of Peace than the exhortations, litanies, and sermons of a thousand years! I am proud of my country for having done just this, and being the Karmic agent to a whole millennium of treachery and cruelty, and priest ridden degradation.

Instead of discountenancing such a war, and I need no better illustration, I would if necessary, become a part of it and join our brave Gen. Ludlow at the front.

J. H. Connelly.—There is too much vague smothering general-ity about that question for serious treatment. One might as well ask "Is it advisable to eat beans?" Both war and beans are good, or not good, according to circumstances. War waged for destruction of tyranny, enfranchisement of humanity and redress of wrong, is gloriously right and proper, just as are forcible measures for restraint of criminals and punishment of individual crimes. War for the ends of plunder and expansion of national territory are to be unqualifiedly condemned. There is no reason whatever for supposing the existence of any influence in Theosophy to make a man's mind any flabbier, or his tendency to mushy sentimentalism any greater, than he would be if a Hard Shell Baptist. On the contrary he has instilled into him a consciousness of responsibility for right judgment and regard for his reason, that cultivates habits of independent thinking and clear comprehension of means and ends not essentially easy to one who lives by "faith" and leaves all doubtful questions to "the will of Heaven." Hence, I should say that it would be characteristic of a good Theosophist to heartily approve of a war waged for the right, and to condemn one inspired by purposes of wrong. The trivial fact that a lot of people are likely to be killed in either case does not enter into the issue at all.

F. N. Losee.—I believe all true Americans are Theosophists by supporting the Constitution of the United States of America, which is in expressed sentiment the same as that of the T. S. in A. I believe Americans are doing the best under the circumstances to stop the war between Spain and Cuba. All Americans sympathize with those who would be free from tyrannical rule. Americans and Theosophists believe that Independence plus Toleration equals Liberty.

Webster's definition of discountenance is, "to frown at, to treat coldly, to refuse to support, to put to shame, to give influence

against." If I understand rightly, the present war is for the purpose of enforcing toleration. The predominant sentiment in American soldiers and officers from the President of the United States down, and among those at home, including the women, is not vengeance but mercy. As I understand, this is the first war waged for a principle. In that case Theosophists should most emphatically countenance it by giving it their support. The principle object of the Theosophical Society is to teach men to tolerate each other's rights, and to help them to understand that liberty is the true state of happiness. Independence and toleration give a man more liberty than anything else. Americans and Theosophists realize this more than any other people. It makes them more generous and courageous. Men who will fight and endure as our men are doing, showing mercy to the enemy as they do, are not fighting for vengeance. They should have the support of Theosophists until the world is brought to understand the true meaning of the word. Autocratic government or selfishness is not conducive to happiness.

QUESTION 119.

What should be the ideal of a Theosophist and what should be his attitude toward the Society? Does the reply to the question depend upon whether he is a member of an inner organization or not? What should I, as an ordinary member, try to do and how can I best help forward the objects of the Society?

L. G.—The question as a whole involves too many points, some of which are altogether irrelevant, if not quite meaningless. For example :

1. The Theosophical Society is not classified into grades of membership. There are no first, second and third, or other number of classes. Some are members of branches and some are members at large; all members are on precisely the same footing and hold the same rank in the Society. The phrase "ordinary member" therefore has no significance and any one is at liberty to consider himself, if he chooses, either an ordinary or an "extraordinary" member, provided he accords the same privilege to all the others.

2. The Theosophical Society knows nothing of any "inner" or otherwise qualified organizations, as any portion of itself. The individual members may belong to as many organizations, inner, or outer, secret or public, as they choose—whether Masonic or Salvation Army, Rosicrucian or the Methodist Church, provided they adhere in good faith to the declared purposes of the Society.

The ideals of a Theosophist, like the ideals of any man, will naturally vary with the individual and depend largely upon his mental and moral condition and aptitudes and the circumstances of his life. The matter is therefore to a considerable extent a personal one—but integrating the conditions of Theosophists in general, the reply to what should be their ideal, may best be answered by referring to the fundamental principles and purposes of Theosophy.

The former may be summed up in the phrase “The Unity of the Universe and the Brotherhood of Man.” All nature is one, with a common and divine origin and a like destiny, though in successive waves or cycles of progress. The innate perception and conviction of this universal fact constitute the basis of Theosophy, and its practical recognition in the making of it a constant and enduring force and principle of action in the case of an individual, constitute him a Theosophist, whether he be formerly admitted to membership or not.

The corollary of the Brotherhood of Man is manifestly Altruism and this involves not merely the doing to others as one would wish done to him, but carries the ideal a step further, and suggests that preference be given a brother’s interest over one’s own. From this point of view it would be difficult to define a Theosophist’s ideal without broadly including everything commonly classified among the virtues—love, charity, compassion, toleration, truthfulness—and as broadly excluding everything false, uncharitable, selfish, mean, malicious or slanderous. The Theosophist will therefore endeavor to practise the virtues and abjure the vices, and will best conserve the interests of the Society, by constituting himself an example of right living and using such influence as he may possess or succeed in acquiring toward inducing others to adopt a like course of action.

In other words his ideal will be, by all means in his power, to elevate himself on the moral and mental planes in order that he, by precept and example, may be enabled to do a like service to his fellows.

In these directions the subsidiary purposes of the Society will be found to furnish invaluable aid.

The Study of Religion, Science and Philosophy, if sincerely directed to that end, cannot fail to result in self-advancement and a corresponding ability to aid others; and the altruistic investigation of faculties latent in man, and as yet partly unknown and undeveloped, will give to the conscientious student and lover of his kind, the use of an instrument of enormous power for the doing of good.

J. A. Jowett.—The motto of the Theosophical Society is “There is no religion higher than Truth.”

The ideal of a Theosophist should therefore be Truth. A Theosophist should be a searcher after Truth; he should try to be a true man or woman in all the relations of life. All Theosophists accept as a Truth the brotherhood of humanity. If this be a Truth it must not only be recognized intellectually but investigated from every point, so that we can ascertain our obligations to the Society and to humanity. As Truth cannot be inconsistent with Truth, the foundation of brotherhood must be based upon Truth between brethren. This can easily be seen, for deception, duplicity and falsehood, destroy confidence and trust, and how can a brotherhood exist without mutual confidence and trust? This is so plain and simple that it is difficult to understand how so many members have deluded themselves with the idea that they can serve the Truth by deception, duplicity and falsehood. As a Christian friend of mine said, a lie is always evil and wicked in itself. Any deception or duplicity or deceit is, from its very nature, a lie, as such methods can only be used to mislead and deceive.

The attitude of the Theosophist toward his brethren and the Society should be that of helpfulness, in their mutual search for Truth, in their struggle to live that higher life to which their search for Truth leads them, and to help the Society in every way to spread a knowledge of the Truth relating to the nature of man and his destiny and the real object of life.

The answer to this question does not in any way depend upon whether the questioner is a member of an inner organization or not. If a member of an inner organization, it can only mean that he recognizes more fully the Truth of the teachings of Theosophy, and is more earnest in his study and in his work for the Society in consequence.

Many sincere members soon realize that the teachings of Brotherhood, Reincarnation and Karma explain so many of the mysteries of life, afford such a true basis for ethics, and are so helpful to themselves, that they lose no opportunity for presenting them to their friends and the public, and try in every way to call attention to Theosophy as the true science of life, and to the Theosophical Society as the agent bringing the important Truths in that Philosophy to the attention of the world.

It is our duty as members of the Society to help that Society with our means, energy and thought and to spread the true Philosophy of life. It is scarcely necessary to say that brotherhood is incom-

patible with despotism, and responsibility under Karma with dictation by others, except so far as it accords with our own convictions.

G. L. G.—Some while ago, in a semi-spiritualistic pamphlet, I came across a few lines which, broadly speaking, answer this question for me. “True manhood I believe to be this : to build up in your thoughts an ideal, then to constantly strive to make your life a realization of that ideal.” The first thing a Theosophist should do is *to form an ideal*, not a vague, far-away something, which he may half regretfully, half complacently believe to be impossible of attainment ; but a definite, clear-cut object, varying of course, according to the temperament and character of the man who makes it. What it is matters not, so long as it be higher and better than that which he has and is—and so long as he concentrates the full power of his nature upon its realization. As the man so working attains this ideal, he will find growing out of it another correspondingly higher, and so on indefinitely—as far as human thought can reach. In this manner a steady, consecutive growth will be ensured. He will not be one of those giant weeds that spring up in the night, only to wither when the noon day sun pours full upon it. The ideals of too many are so : born of emotion alone, nourished in a psychic hot-bed, and usually a source of gravest danger if not of ultimate destruction. Nature works slowly and surely, not by leaps, and we have been told to study nature and work with her. The cases we see of sudden unfoldment are those where growth has already taken place, and the soul, with all its stores of knowledge and experience, attained in the past, finally succeeds in commanding the personality. Those of us who believe in Masters and look to them as perfected men, have an ideal already formed to work towards ; those who do not, can find innumerable types of noble and elevated thought, character and life. But the main point is that the ideal must be clearly defined, ardently desired and unflinchingly striven for. And in the fulness of time the step attained, he will see that “wherever we stand there are always higher peaks of effort still towering beyond, lost in the mists of cloud,” as one who has traveled this path has sent us back word.

J. D. Bond.—Of course one should not be dogmatic even in regard to ideals. After all, ideals are our own and not another's.

Question 1. A plain, simple ideal of a Theosophist would be, an ever loving kind and compassionate being, tolerant of another's opinion, even if it did not agree with his ; charitable in mind and purse ; ever ready to help, to the best of his ability, those who are passing through the trying ordeals of life.

Question 2. As the body is only a temporary vehicle or instrument for the Ego to use as it advances in evolution, so the T. S. is only an instrument to be used by many Egos for work in this world to help along the evolution of all humanity. These Egos should by their united effort and harmony constitute but one body.

Question 3. No! An ideal Theosophist need not be a member of any society. On this subject H. P. B. says: "This does not imply that outside of the Theosophical Society and the inner circle there are no Theosophists, for there are, and more than people know of."

Question 4. You should live the life that will by precept and example help others to live better lives. "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 that feeds the shadow, without a teacher, hope, or consolation and—let him hear the Law." In this way you can help in a simple unostentatious manner everyone that comes within the reach of your cabletow—and also the objects of the Society.

THEOSOPHICAL NEWS AND WORK.

The most important event of the past month, in the field of the Theosophical Societies' activities, was the Fourth Annual Convention of the T. S. in Europe. Nineteen Branches were represented, either by delegates or by proxies, excluding the Branches in Norway, with seven votes, which were collectively represented. Mr. Trood moved and Mr. Thomas Green seconded a motion for the adoption of the Amendment of the Constitution of the T. S. in Europe by substituting for the wording thereof as it then existed the Declaration recommended by the Fourth Annual General Meeting of the T. S. in England as printed in the Official Report of that Meeting.

The proposed Amendment was carried unanimously.

A letter from Dr. Franz Hartman on behalf of the T. S. in Germany was read. He stated that the members in Germany were all well pleased with the proposed amended Constitution, and would join in the Federation of the T. S. in Europe as soon as the T. S. in Germany is formally constituted.

A telegram conveying the greetings of the T. S. in Europe (Sweden) was received during the meeting.

The proceedings were most harmonious throughout, and this in spite of the fact that HARMONY was not once talked about!

REVIEW.

The English Theosophist for September is a really excellent number. We strongly advise our readers to become subscribers. They will get far more than fifty cents worth of value out of each issue, judging by the standard now being maintained, while that is actually the cost of a yearly subscription. "True

and False Asceticism," by W. A. B., draws some valuable distinctions and shows understanding of the subject. "Theosophical Work," by John Smith, calls attention to the error of confusing "work" with mere propaganda—work including propaganda but neither ending nor beginning with it. The article on "The Stanzas of Dzyan" is intended for students, and will be appreciated by them. "The Tell-Tale Picture Gallery," one of the mystical and fascinating stories written by W. Q. Judge under the pseudonym of Bryan Kinnavan, is reprinted from an old number of *The Path*. Read it, and so get once more into touch with that man's soul. (G.)

RECEIVING THE FORUM.

Complaints have reached this office that THE FORUM is not received by members who consider themselves entitled to receive it. In nearly every such instance the omission has been found, on enquiry, to have been due to the fact that these members had not filled out and sent to the President, Dr. J. D. Buck, the form of affirmation of membership in the T. S. A., which was first inserted in the June issue.

When this has been explained, more than one member has replied, "But surely 'they' ought to have known that I am a member and that I stand by the old Society." What "they" ought to have known is one thing; what "they" do know is another. And the fact remains that omniscience is not a necessary qualification for holding office in the T. S. Furthermore, records have to be kept, and officers themselves, recognizing this fact, have filled out the form in question.

No one who has failed to do this is entitled to receive the FORUM, and although heretofore some exceptions have been made,

Notice is hereby given

that hereafter THE FORUM will be sent to those only who have complied with the necessary condition by writing out and sending the following statement to the President of the Society :

DR. J. D. BUCK, *President,*
116 West Seventh Street,
Cincinnati, Ohio.

Dear Sir and Brother :

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29, 1898.

(Name and full address):

BOOKS AND PAMPHLETS.

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SHORT GLOSSARY OF THEOSOPHICAL TERMS.....	. 05

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The Theosophical Society

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THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are :

- 1st. The formation of a nucleus of universal brotherhood without distinctions of race, creed, sex, caste or color.
- 2d. The study of ancient and modern religions, philosophies and sciences.
- 3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma or personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they demand for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race or religious belief, who aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm *a scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* they tread in this."

Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th Street, Cincinnati, Ohio. Admission fee, \$1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, \$2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co., P. O. Box 1584, New York, N. Y.

THE THEOSOPHICAL FORUM.

The Society is not responsible for any statements therein unless contained in an official document. Questions, answers to questions, opinions and notes on Theosophical subjects are invited.

Subscriptions \$1.00 per annum. Single copies 10 cents.

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THE THEOSOPHICAL FORUM

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

VOL. 4.

NOVEMBER, 1898

No. 7

IDEALS.

Man is a soul. He has the capacity of thinking and that is why he is called "man," for the word comes from a Sanskrit root which means "to think." He also has a body with which he contacts the manifested universe. These divisions, soul and body, are recognized by the majority of people, as evidenced by the common saying of "keeping body and soul together." This soul can produce an effect upon the manifested universe by the power of thought. Only in so far as he is a thinker can he be said to be a man. Whether we believe that he has lived in a similar body before, or that his consciousness will continue after death, most people will admit his present existence in a body and his capacity for thought, and that is enough for our present purpose.

Man has all the time there is. He may make a proper use of his time by devoting it to procuring food and shelter; to play, or recreation; to thought, as such; to benevolence; to beneficence; and to devotion. If we consider Life as a soul manifesting through a body and a mind, then the problems are divided into two classes: those which pertain to the body, and those which pertain to the mind. Those which pertain to the body do not differ greatly from the problems which form the entire life of the brute creation. Indeed, for the purpose of this inquiry, man may be considered as a brute plus mind. Those problems of life, then, which pertain to the realm of mind are what distinguish man from brute. If a man devote nine-tenths of his energies and faculties to the solution of the body problems, he is nine-tenths brute, while just in so far as he subordinates the body problems to the mind problems, is he

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