Pacific theosophist
Presented by

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Reincarnation.

An examination of the philosophy and fact of Reincarnation, though compressed within the limits of a single paper, demands the establishing of the affirmative of the following propositions, viz:

1st. That Reincarnation is an Universal Law in every kingdom and upon every plane of nature, and includes man by virtue of his being a part of nature, distinct in but not separate from the Whole.

2nd. That Reincarnation in man is a specific return of the same, distinct, individualized soul to successive bodies without loss of conscious identity.

These two propositions—the second of which is indeed but a corollary of the first—are fully capable of proof under the most exacting methods of scientific procedure. The latter has been declared by a German philosopher to be only scientific when all investigators can arrive at similar results by repeating the processes of any alleged demonstration. This test Theosophy fully accepts in its proof of the fact of Reincarnation; and only demands that the steps by which it arrives at this demonstration be repeated and not set aside without proper examination, as is too largely the custom of so-called scientists of the West when dealing with the spiritual aspect of nature.

The proofs of Reincarnation, then, are to be found in the law of

The Creed to Be.

Our thoughts are moulding unseen spheres,
And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape;
No priest-made creed can alter facts.
Salvation is not begged or sought.
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shrunken leaves, these worn-out creeds
Are dropping from religion’s tree.
The world begins to know its needs,
And souls are crying to be free.
Above the chant of priests, above
The blatant tongue of praying doubt,
He hears the still small voice of love
Which sends its simple message out.
And dearer, sweeter, day by day
Its mandate echoes from the skies:
“Go roll the stone of self away,
And let the Christ within thee rise.”

_Ella Wheeler Wilcox, F. T. S._

“Blessed are the pure in heart for they shall see God.”—Bible.
evolution, of which it is the process, and in the further laws of the conservation of force and the indestructibility of matter. Certain axiomatic truths will also be of service if kept in mind as we proceed, the most important of which are:

That the lesser can not contain the greater:

That the widening of a conscious area is the exact equivalent of a physical or mathematical addition upon lower planes:

That any law in nature must of necessity be universal.

In illustration of this last truth of the necessary universality of law, a moment's digression may be permitted in order to show why any law whatever which obtains in any kingdom of nature must be an Universal Law. This is easily accomplished, for if it be not universal then it would conflict with some superior law, and cease to exist. And two conflicting or opposing forces cannot be present in Cosmos, however much the universal "pairs of opposites" would seem to imply this, for either they must be equal or unequal. If equal, then nature would rest throughout eternity upon an infinite "dead center;" each force would exactly neutralize the other and no progression nor evolution be possible. If unequal, then in the eternities of the past the greater must have overcome the lesser, and it would have become practically and actually non-existent. So that one single instance of Reincarnation or re-clothing in matter of the inner, spiritual essence establishes the universality of the process, even if it seems to elude our discovery as a potency in action upon all planes of the Cosmos. Theosophy claims as a fact that the law of Reincarnation is an actual and potent factor in every process in the Cosmos, but that the cycles required to complete its vaster operations are so immense that the small portion of their arcs which one brief life subtends is so minute that we are unable to perceive that it is a portion of a tremendous spiral, and not the straight line we have imagined. It is to such immense cycles that we must assign the Reincarnation or re-birth of stars and worlds; the sufficient proof of which is in the fact that upon lower planes we have discovered the action of this force or mode of motion which must of necessity be universal, and so by correspondence and analogy we apply the law in these higher instances.

In the demonstration of the first postulate that Reincarnation is universal throughout nature, the law of the conservation of force will be first examined, after which appeal will be had to the facts of evolution. And at the very outset certain self-evident generalizations under these laws of evolution and force conservation must be briefly defined. These are:

That evolution is continuously displacing the threshold of consciousness in man and in nature, and thus compelling the constant widening of the conscious area of every entity in nature.

That this continuous addition to conscious experiences, and the infinite variation of conscious states, necessitates the ultimate individualization of conscious centers of force, or units of consciousness, moving in orbits or along lines pre-
determined by the coloring and limitations arising out of past conscious associations.

That as a result of this individualization of such conscious centers within the whole, atoms, elements and molecules are continuously being correlated in higher forms of matter by conscious entities seeking higher expressions of consciousness under the stress of evolutionary necessities. And, lastly, which brings us logically and legitimately to our second basic postulate:

That the human soul has been thus individualized, without having been separated from the whole of nature, and as a consequence reincarnates in successive bodies as a distinct, individualized, self-conscious center of consciousness, or soul.

Taking up the examination of the first generalization, it is evident that in its correlation of Force and conservation of Energy, modern science has, unwittingly, perhaps, laid the foundations upon which the structure of universal, cyclic re-incarnation may be safely and even scientifically reared. For what is force? Science is dumb, except to define it as anything which changes the relation between atoms, molecules and objects. Farther than this it refuses to go, although in the assertion that it is eternally conserved, it advances it to the dignity of an entity; for, if force had no real being, then it would be impossible for it to be conserved. It is an "Aspect-Entity," as Theosophy defines it; or, in other words, it is one side of the Manifested Triangle behind whose veil the Absolute lies eternally concealed.

Matter, Force and Consciousness are inseparable and co-eternal, and one can not be thought of as existing apart from the other two. Matter affords the vehicle, Force (motion) the means, and Consciousness the directing intelligence for every conceivable manifestation in the Universe. Force must have a material vehicle or basis, and, as it cannot be dissociated from this, if it be conserved, then its material basis is conserved, as must also be the associated intelligence which directs its action. Until scientists can show pure force unassociated with matter and exhibiting no phase of intelligence, their proof that it is conserved carries with it the farther proof that its material base and guiding consciousness are also conserved. Matter, science admits to be, like force, indestructible, yet, by the strangest inconsistency, it denies the permanency of the one element, intelligence, which alone renders possible the orderly sequences exhibited in the manifestations of its two admittedly indestructible elements.

The failure of modern science to recognize this universal Reincarnation in nature arises from its faulty conception of the basic principles underlying the Phenomenal Universe. Refusing to recognize the absolute One-ness in origin of everything in the Universe, whether Force, Matter or Consciousness, Western scientists cannot bring themselves to apply the same laws obtaining upon the physical plane to psychic and spiritual realms. They can very well see that force cannot escape the grasp of the All-container,
Space, and recognize that matter, too, is limited by the same inexorable bounds; but consciousness, the superior and ruler of the other two, is most absurdly and illogically conceived of as capable of annihilation. It is true that this dilemma is sought to be avoided by claiming that consciousness is only a "property" of matter, manifested because of certain, they would have us believe, entirely fortuitous combinations of force and matter. But this claim is a purely gratuitous assumption. The Idealists, who look upon matter as a "property" or product of consciousness, have even a better warrant for their position, while the various permutations of Fohat, or the Force-Aspect of the Causeless Cause, which are to be found in all the old philosophies and religions, are equally entitled to have both consciousness and matter classed as their "properties."

The claim will not stand. When science shall have presented us with matter free from consciousness, unable to assert a determining choice, if resolved into its chemical elements and placed in the presence of other similarly situated elements, its "property" plea will be entitled to consideration; until then, the counter claim that matter is a property of consciousness is equally valid. Therefore, in this inquiry, Reincarnation will be proven by facts and phenomena capable of scientific observation and classification only; scientific deductions therefrom being set aside as incomplete and incapable of that universal generalization and application which Theosophy demands as a sine qua non of any and all laws in the universe. For, as stated, if matter is indestructible, then the material base of the soul is indestructible; if force is eternal in its action, this includes intellectual and psychic or soul "force," and hence the necessary preservation of the conscious factor in all its essential integrity as an element upon which the intelligent action of both matter and force depends.

Therefore, to establish the universality of Reincarnation in nature, it is sufficient, for the present, to rest upon the accepted fact that force is conserved; that it but abandons one material guise to reappear in another. Let us follow it for a time in its conservations and correlations and see if it does not prove to be something more than mere force, before we proceed far, and thus establish as a corollary the further truth that this process results in the necessary evolution of individualized centers of conscious force, or souls.

At its very turn we perceive this empty abstraction—this mere "matter in motion"—exercising choice as to its modes of motion. Atoms will only combine with other atoms in certain definite proportions. They cannot be made to exercise an indiscriminate selection and combination such as would be their only method if force were the non-intelligent, non-entity science would have us believe. So, with molecular associations; they must have selective choice, or the combination perishes. Man can as easily fill his lungs with nitrogen alone as with a mixture of this and oxygen, yet, in the former case would per-
ish almost instantly because of the impossibility of atomic inter-
change taking place. All such re-
usals of atoms to enter into com-
binations, when there is no other 
reason than non-affinity, show that 
there has already been such a di-
vergence through former conscious 
experiences among the atoms that 
each seeks the line of its engen-
dered affinities with an almost ir-
resistible tendency. This shows 
the absolute truth of the assertion —in reality an axiom—that the 
laws of nature are universal, and 
that the addition of consciousness 
through additional experiences is 
just as truly an addition in magni-
tude as is the adding of one ma-
terial molecule to another. By 
the latter process the physical 
magnitude is increased, rendering 
a double amount of space neces-
sary, under the law that two bod-
ies can not occupy the same space 
at the same time; by the former, 
the conscious area is widened, and 
can never be compressed back in-
to the old limits any more than 
can the oak be compressed again 
within the limits of the acorn in 
which it had its physical origin, 
and this under the law that the 
lesser cannot contain the greater. 
It is plain that, under this law, 
consciousness which has impressed 
upon it the vegetable stamp, can 
never re-enter the mineral king-
dom; it has widened its area be-
yond the limits capable of finding 
expression in that kingdom. Sim-
ilarly conscious centers of force 
which have reached the animal 
can not again re-enter the vege-
table plane, nor can human con-
sciousness ever again function in 
the animal kingdom. All of these 

facts depend, primarily, upon the 
law that the lesser cannot contain 
the greater, and, secondarily, up-
on the necessary universality of 

law upon one plane obtaining up-
on all the planes of the Cosmos. 
Human Consciousness added to 
animal consciousness is as veri-
table an addition as that 2 + 2 = 4. 

J. A. A.

(To be continued.)

Letters to a Student. • • No. 4.

[Continued from the New Californian.]

Dear Sir and Brother:

SINCE my return I find not 
only your letter, but also the 
sad word that our sister has pass-
ed from our sight, though still visi-
to the heart of love. Such 
beautiful natures as that of Mrs. 
B. came to us in their sweet and 
uncomplaining faith as revelations 
of heights we may reach and, reaching 
them, couple such love with 
knowledge and power. This she 
will doubtless do when she returns; 
such achievement is not for one life, 
but is reached through many lives. 
It almost seems as if she bore her 
karma for our teaching. I can not 
think her afar, but seem to see her 
pass with some bright meteor down 
the sky, going from the invisible 
to the invisible, and caught by us 
on her bright track for a moment, 
with hearts that remember and 
hope.

It seems sad to lose them thus. 
Yet it is at the behest of nature. 
How far sadder to lose them other-
wise, as we have lost. . . . . . . But 
that was at the behest of nature, 
too. We can only view all alike 
with calm, garnering lessons and 
experience from all.
How vain it is to reach "higher in effort than in hope." And we do not—we can not.

He who thinks so knows not himself. What prompts or sustains "effort" if not the hidden hope? The soul force is not reached by the mind. We do not cognize the concealed will; only when it becomes self-conscious can we know it, and then the man at first thinks it is something beside himself—some mysterious regent or governor entering and ruling him—just as clairvoyants have mistaken their own aural body for an angel. In last Path I have given some hints which may help you to see that, unknown to you, the inner self is guiding—and perhaps, too, thwarting your plans for its wise purposes.

It is not money the T. S. needs. If that were all! Don't you see that what we need is devotion, true and earnest devotion, union, harmony, a sense of absolute identity with all and with the Cause? If we had this, money would sufficiently come—as it comes in other poor societies more devoted than ours because they have a form to cling to, and the average man still needs the prop of form and creed. He does not really, but thinks he does, and makes it so. If we had ten millions to-morrow we could not do more than increase our propaganda and sow the intellectual seed. That never reaches the heart, nor changes the life. What we need is to show an example of Brotherhood and union, of a calm, strong, kindly spirit, untouched by any personal wrong, oblivious of personal fault, reckoning not with man, but with the latent Divinity in man which makes every Adept salute each man as "Aum!"

So I regret to see you still holding on to this idea that money is greatly needed and bearing disappointment because of it. You thus engender energies which are contrary to your growth. They stunt and warp the soul-body. Understand me—I do not say money would not help; I say it is not our chief need. Our chief need is individual example and brotherhood. I do not say it is no help. I say nothing can advance us so long as we maintain our present attitude of separation.

My brother, I know that sadness well. I myself am always tasting its bitterness anew, and I believe many others are. When we offer all, it seems hard not to be accepted, or to be put under service. Well, we are. The first service is patience and faith; the next, to sense our orders. We are always getting them in daily indications, inside and outside, in a way to test and develop intuition; but, absorbed in our daily plan, we do not always see them. On rising, I make no plan; but as I wake I say: "What is today's work?" Every circumstance then presents itself. If not, I know I am to study and to grow—perhaps to rest, though this is rare.

Fraternally yours,

Jasper Niemand, F. T. S.

Now bend thy head and listen well, O, Bodhisattva! Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?—Voice of the Silence."
Experiments in Telepathy.

The following experiments were conducted by a well-known physician of this City and his wife. Both were somewhat interested, in the subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting and in one or two instances actually foresaw occurrences which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what psychic faculty is active. The phenomena recorded are common-place in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows:

May 12.—Transmitter, Mrs. S. Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 12.—Received. Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently.—Ed.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north east. [Fire occurred next night.]

May 13.—Transmitter, Dr. S. Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.’s house burned yesterday.

May 13.—Received. I think Theresa B. was there or is coming. Something, I can’t make out, about business. I think it is bad.

May 14.—Nothing sent.

May 14.—Forgot to keep the appointed time. [Note this.—Ed.]

May 15.—Transmitter, Dr. S. E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May 15.—Received. Could get nothing definite; think you collected some money.

May 16.—Transmitter, Mrs. S. Paid a visit to K.’s. B. feels quite well.

May 16.—Received. You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May 17.—Transmitter, Dr. S. Nothing sent; business prevented.

May 17.—Received. Could get nothing at all. Think you were out.

May 18.—Transmitter, Mrs. S. B. does not feel well at all. Went for medicine.

May 18.—Received. See a lot of wine casks and demijohns. Something about curtains. [Mrs. S.
May 19.—Transmitter, Dr. S.
Case of D. will come off in the courts 29th. Business still quiet. Played whist.

May 20.—Transmitter, Mrs. S.
My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May 21.—Appointment forgotten.

May 22.—Transmitter, Mrs. S.
Visited springs. Very warm all day. I have a sick headache.

May 23.—Transmitter, Dr. S.

May 24.—Transmitter, Mrs. S.
Sent nothing.

May 25.—Transmitter, Dr. S.
I have a bad sore throat. I am going to Drs. F. & S. (dentists) to give ether. It is a windy day.

visited a large wine cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.

May 19.—Received.
Think you had rain. You seem dissatisfied. You are telling me something about D., I am sure. [It did rain, but the fact was not consciously sent.]

May 20.—Received.
You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the Bulletin and Chronicle. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the Bulletin supplement only.]

May 21.—Not at home; did not sit to receive.

May 22.—Received.
It must be warm; I see you fanning yourself, you were riding; on a donkey, I think. [She rode in a carriage but saw a donkey on her trip which amused her very much.]

May 23.—Received.
You are looking very cross and tired.

May 24.—Received.
I see a big church-like building—brick. [Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.]

May 25.—Received
You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is their child, for whose benefit the trip was taken. The doctor had never been in that part of the country, and so could not have seen the house and church he so accurately described. The experiments throw much light on psychic faculties other than mere telepathy.

Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain until the pain that caused it is removed—Voice of the Science.

Think purely, speak purely, act purely.—Zoroaster.
Editorial Announcement.

From and after this date the Pacific Theosophist will be issued under the auspices of the Pacific Coast Committee for Theosophic Work; Bro. F. I. Blodgett, one of the most earnest and energetic members of this Committee, having kindly consented to this arrangement. Its first and indeed its only object will be in the future as it has been in the past, to do, to the best of its ability, the Masters' work in the uplifting of humanity. More specifically, it will endeavor to unite the Pacific Coast Theosophists in one harmonious whole for better pushing and systematizing our work. It is desired by the Committee that every Branch and every member on the entire Coast should feel a joint sympathy for and proprietorship in it. It is the intention to send it to every Theosophist upon the Coast whose address can be procured, regardless of whether they are able to pay or not. Any who fail to receive it are invited to send in their address, and if any do not desire it, they are kindly asked to notify the editor to that effect. At the same time, all who can afford to pay one dollar a year are earnestly requested to do so, for it will be largely used for propaganda, and in few other ways can a dollar be better invested theosophically. It will be issued monthly, and enlarged to at least the size of the Path as soon as the subscriptions, or income from any other source, permit this. Branch Secretaries are especially requested to send in brief monthly reports of work done, interesting news, etc.

It is intended to make this a permanent feature and a means of bringing separated branches and individuals in touch with each other.

While the Pacific Theosophist is, as stated, issued under the auspices of the P. C. C., it should be borne in mind that each writer is solely responsible for that which he writes. The P. C. C.—and much less the Theosophical Society—is not responsible for any thing which appears. When the P. C. C. issues any communication officially, it will be signed by the President and Secretary.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, it is not puffed up, doth not behave unseemly seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. There abideth Faith, Hope and Love; but the greatest of these is Love.—Bible.

Thou shalt not let thy senses make a play-ground of thy mind. —Book of Golden Precepts.
 Aphorisms on Karma.

THE following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.—William Q. Judge.

APHORISMS.

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.
(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended. Concluded in next number.

Cautions in Paragraphs.

DO NOT make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

DO NOT be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

NEVER cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

CAREFULLY avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

ALWAYS discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

NEVER forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

BE not deluded by the idea that you can do a great good by entering a church society in which you do not believe. Theosophy is not benefitted by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

BE charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

DO NOT make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.—Rodrigues Uniano, in The Path.
Among the Coast Branches.

Narada Branch.

Sec. H. A. Gibson, writes: "We are now quite settled in our new quarters, and everyone is delighted with the change. We notice already a disposition on the part of passers-by to drop in and see what is going on.

"We have put in about $60, in fitting up, and all is cozy and inviting. Our room is 13½ by 52 feet, and being in a new building and on the ground floor, creates a good impression. We have a nice sign over the entrance 2x14 feet, white ground and gold letters, outlined with a narrow stripe of dark blue, 'Theosophical Headquarters.' Last Sunday Bro. T. A. Barnes lectured on 'India and Theosophy,' a fair report of which appeared in The Ledger. Bro. Schwagerl lectured Thursday evening upon 'Occultism,' which we enjoyed very much. We hope for greater things now that we are as a Society incarnated, so to speak, in a more perfect organism."

Members at Large.

Mrs. Lulu H. Rogers in charge of the Correspondence Department for isolated members, writes:

"Wiehlund, Amador Co., Cal., June 12th, 1893.

"The correspondence I have been endeavoring to arrange has made as much progress as we could expect. I have introduced each of the unattached members who would give me permission so to do, to a fellow member. I know that in a number of cases these members are now in correspondence with one another and assure me of the deep interest they feel and of the profit to themselves in such interchange of thought.

"With any of the F. T. S. who would do so I have myself kept up an exchange of letters, which I, at least, have found very agreeable as well as profitable. To such members of the T. S. I have written since my last report, forty-eight letters. Meanwhile I have written thirteen letters in reply, in the first instance, to inquiring letters forwarded to me from your San Francisco Headquarters. Through some of these I have established an active correspondence. One of these latter correspondents, Mr. Chamberlin of North Fork, Fresno Co., has joined the Theosophical Society.

"I have to thank one of the San Francisco Fellows for welcome assistance—Miss Brockman—who kindly sends me an epitome of the weekly studies of the Theosophical Class there. These pamphlets are useful to send to isolated F. T. S. who find it difficult and often impossible to buy as much Theosophical literature as they would wish. If it seems possible in the near future I would like very much to form a small circulating library of the simpler and more elementary Theosophical works, which I can lend to such members. I have a few books which I can thus lend, and a good supply of pamphlets on Theosophical subjects which I often find occasion to send to inquirers and sometimes to members for distribution.

"It was to be expected that the permanent interest felt in such a work as this of correspondence would be confined to the few, therefore I am not disappointed that some of the members have failed to respond. On the contrary I am very hopeful of good results following the work we succeeded in initiating, and think that with patience and perseverance it may be gradually extended."

San Diego Branch.

Concerning this Branch, Bro. T. D. Beasley writes: "San Diego Branch has fitted up and successfully opened its new Headquarters; the first public meeting being held last night. About 60 people present, over half of whom were strangers. We have rented a good, large room, intended for a store, on the corner of 7th and E. streets in a quiet neighborhood, but only a block from the Post Office and Public Library. It is in the corner of a brick block, and we have a transparency over the door bearing the le-
THE PACIFIC THEOSOPHIST.

Legend: 'Theosophical Hall and Library.' Nicely furnished and curtained and containing our library, it presents quite a home-like appearance. It was dedicated with appropriate exercises; Bro. Thomas making the opening address and explaining the three Objects; a poem by C. A. Blackman; a paper on Universal brotherhood, by Miss McKenzie; extracts from the light of Asia, by Mrs. Nellis and closing with questions from the audience. We feel that we are on the right track. Our financial condition is satisfactory. Last Sunday I read my first paper, 'A. B. C. of Theosophy,' and rather enjoyed it. There is much harmony in the Branch, and we will be able to do good."

San Francisco Branches.

Theosophy is steadily advancing in San Francisco and its suburbs. In San Francisco alone the two Branches are holding open Branch meetings on Tuesday and Thursday evenings at the Headquarters, 1504 Market street; public lectures every Sunday evening, at 329 Post St.; a Lotus Circle for the children, and a Discussion Class, for adults, at the Headquarters at 11 o'clock, Sunday; a P. C. Committee meeting every Wednesday afternoon, at Headquarters; an H. P. B. Training Class for 'assisting its members to get a clear, comprehensive and common sense view of Theosophy, and to acquire the faculty of presenting this view to others,' meeting every Friday evening; a Sanscrit Class for the study of this most important parent language, meeting Monday evenings; besides the necessary meetings for private study. It will thus be seen that a steady stream of Theosophic energy is flowing out from these Branches at all times. Recent public lectures have been: "Man," by Mrs. Vera S. Beane; "Foreordination and Free Will," by Mrs. S. A. Harris; "Theosophy—the Esoteric Basis of all Religions," Dr. Jerome A. Anderson; "The Beyond;" Dr. G. A. Danziger; "Wise Men of the East," Abbott Clark; The P. C. Committee have also supplied lecturers to the following places recently: Stockton, Mrs. S. A. Harris, Abbott Clark and Dr. Anderson; Santa Cruz, Mrs. Harris; Santa Rosa, Abbott Clark; San Jose, Edward B. Rambo; besides frequent lectures in Oakland and Alameda.

Los Angeles Branch

Dr. G. F. Mohn, Sec., writes: "Our public meetings are fairly well attended. The public lectures given during the month are as follows: "The Potency of Thought on the Astral Plane," Mrs. L. Giese; "Theosophy, the Ancient Wisdom Religion," Dr. G. F. Mohn; "The Seven Principles of Man," Frank Neubauer; "Astral Intoxication," Mrs. L. Giese. Branch meetings are held once a week, leaflets distributed, books loaned, etc. Although our struggle is a hard one we do not intend to relax our hold."

Bandhu Branch.

Mrs. L. A. Russell, Sec., writes: "We continue our propaganda work through the local Press—two dailies accepting articles of not over 400 words weekly. Our open meetings have been carried on with more success than ever before. Mrs. S. A. Harris of Berkeley has given two lectures before our Branch and one before the Pleaides Branch at Soquel and other work which we feel has been of great benefit to us."

Triangle Branch, Alameda.

Mrs. C. Story, Sec., reports that the Branch has secured Red Men's Hall for Branch meetings on Saturday night, and that two members have joined as a consequence of the change. The attendance is better than ever.

Port Townsend Branch, Port Townsend, Wash.

A new Branch has been organized here, with 10 Charter members. Mr. Thos. Trumble is President and Mr. Frank Howe, Sec. Meetings are held on Tuesday evenings, and the Key has been taken up for study.
Pacific Coast Lecturer's Movements

Portland, Or.

The members at Portland, gave Dr. Griffiths a cordial welcome and active co-operation. Lectures were given in the Auditorium of the A. O. U. W. Block, June 20th and 25th, to large audiences. The Portland Oregonian gave a column interview, and afterwards devoted a column to each of the above lectures. It was eleven o'clock before the audience dispersed on the occasion of the last lecture. Branch and other meetings were also held.

Vancouver, Wash.

A general lecture on Theosophy was given at I. O. O. F. Hall, June 27th, to a good audience. Among those present were the Mayor of the city, the Supt. of Public Instruction, leading business men, editors, and others. A number of the Portland Branch accompanied Dr. G. to Vancouver, thus permitting the forming of mutual acquaintance between the members of the two places.

It is the intention of the Portland members to follow up the initiative effort of the Lecturer at this place, hold meetings and work for the establishing of a Branch at Vancouver. The usual full press reports of the lecture were given. [At this point the Lecturer was hurriedly summoned home on account of serious illness in his family. He will be again in the field by the time this reaches our readers.—Ed. P. C.]

Notes and Items.

The attention of the various Branches is called to the importance of holding their Branch meetings in public halls and not at private residences. The Branch is the place above all others where Theosophic propaganda can be successfully carried on. It was selected as the best method by the Founders of the Society, and the result has proven the wisdom of the choice. Therefore every effort ought to be made to render Branch work effective. And where a Branch meets in a private residence, as is the case with some of our Coast Branches, their Branch is not as effective as it is capable of being if in a public place. No matter how devoted the host, nor how welcome visitors are, those who are beginning to be interested will never feel the same freedom of attendance so long as they are in reality but invited guests at a private residence.

Let there be a little more sacrifice—remember growth is by sacrifice—and a hall, if ever so small, be provided. Beginners are interested at public lectures very often, but they are usually "made Masons" by Branch work and the personal intimacy and influence growing out of this.

On June 1st Mrs. Annie L. Blodgett of Seattle, was in Jamestown, New York, and assisting the members of the Branch at that place. Mrs. B. speaks most encouragingly of the work there, and of the interesting features of the late Convention in New York.

Tacoma has the coziest headquarters on the Sound, in fact the only headquarters, and library which keeps a member in attendance each day and evening. The room is nicely furnished and will seat 150.

The members of the Tacoma and Seattle Branches indulged in a picnic on Mercer Island, Lake Washington, Friday, July 14.

Rev. W. E. Copeland addressed a Public meeting at Tacoma, and on Sunday, July 23, will occupy Seattle T. S. Hall. Bro. Copeland will also visit Victoria.

Seattle Branch by the aid of the league has held four meetings in towns adjacent to the City, every Sunday during the past month.

'Tis from the bud of renunciation of the self that springeth the sweet fruit of final liberation.—Voice.
The prompt response of Branch Secretaries to our Corresponding Secretary’s request for members gives us a mailing list of about four hundred. The edition of the *Pacific Theosophist* will be at least one thousand copies. This leaves some five or six hundred for general distribution. We are very anxious to make this magazine as useful and effective as possible, and most earnestly request the active assistance of every member on the Coast. This *every one* can do by sending us a full list of the names and address of all persons whom they know would be interested or benefitted by receiving an occasional copy of the *Pacific Theosophist*. We can in this way obtain a mailing list of several thousand names of persons already interested in Theosophy. Those not yet interested must have their attention called by tracts, newspaper articles, and public lectures. Those already interested may be bound together in the common bond of Brotherhood by kind thoughts, personal acquaintance, magazines and correspondence. The time of cyclic assistance is short, and though our Teachers tell us that since the time of the enormous exertion, following the departure of H. P. B. the success of the T. S. during the coming century has been assured, still the degree of that success lies yet in our own hands. Let every member more deeply realize the vast importance of the Message of Theosophy and the Theosophical Society to the Western world, and arouse himself to the most active and energetic efforts to speed the Message which shall elevate and enlighten the world.

The San Francisco self-elected spiritualistic Horrible Face-Maker and Terrifier of Small Children, who has been making faces at Madame Blavatsky and Theosophy through the columns of the *Carrier Dove* and elsewhere, has gotten himself into serious trouble. Out of sheer force of habit, it must be supposed, he forgot himself and made a face at Cora V. L. Richmond. Upon which no less a spiritualistic journal than the "Of-
Will the numerous correspondents of the Pacific Coast Headquarters kindly address all communications, "SECRETARY of the PACIFIC COAST COMMITTEE for THEOSOPHIC WORK," only? Then in the temporary absence of the Secretary, or in the event of a change in the Secretariatship as has just occurred, all inquiries, orders for books, etc., can be promptly attended to. Much delay and confusion is now experienced because the late Secretary is in the country for a rest and the business letters go to her with her private mail because of being addressed to her as Secretary. Make all drafts and money orders payable to E. B. Rambo, as heretofore; but address letters as above.

The work of the Committee having grown so largely, the Office of Secretary was abolished and those of Corresponding and Executive Secretaries created. To the former, Mrs. Vera M. Beane was elected; to the latter, the old and hard working former Secretary to the Committee, Miss Gertrude Piper. Miss Piper, because of ill health and other reasons, has not accepted the position, and Mrs. Beane is therefore de facto Secretary of the Committee.

The league T. W. of both Seattle and Tacoma are at present very busy distributing literature and giving lectures.

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Book Reviews.

The Ocean of Theosophy*.

THIS is a most welcome addition to Theosophic literature. It is a clear, comprehensive exposition of Theosophy from the pen of one who is evidently a master of his subject. Its style is that of lucid concentration; a world of information being often conveyed in a few sentences. As a key to the Secret Doctrine, it is invaluable to those who have not the time or intuitive power to synthesize into orderly sequences the cyclopedic contents of that magnificent work of the MASTERS.

One of its chief merits, aside from that just indicated, consists in its plain statements of the tenets of Theosophy in simple, but strong, English. There is no attempt at literary affectation, no display of mere pedantry, no resort to Sanscrit terms, so often done by tyro Theosophists or shallow thinkers to conceal their ignorance of the subject they are attempting to explain. English is a strong, beautiful language, and in the hands of Mr. Judge demonstrates its capacity to express the subtlest metaphysical distinctions. Only those Sanscrit terms are used for which our materialistic thought has evolved no synonyms, and these are fully explained.

The scope of the work covers the entire Theosophic conception of man's origin, relation to nature, and destiny. Chapter I deals with the general aspects of Theosophy, and that ever-interesting subject, the MASTERS. Chapter II is a concise presentation of evolution and its records in ancient chronologies; III deals with our earth more particularly—shows its septenary nature, and its relation to other planets of our plane. Chapter IV applies this septenary division to man, and deals with his "Principles" in a general way; V takes up the Body and Astral Body; VI examines the nature of Kama; VII, of Manas, or the Thinking Principle; all together, forming, perhaps, the clearest explanation yet written of the nature and functions of these Principles; VIII, IX and X deal with Reincarnation and its evidences; XI, with Karma; XII and XIII, with Post-mortem existence; XIV, with Cycles; XV, with the derivation of Man, the Apes, etc., and XVI and XVII, with Psychic Force, "Spiritualism," and allied topics. The Table of Contents is a marvel of synoptic art. Altogether the book ranks next to the Secret Doctrine and Key, and is indispensable to every true student of Theosophy.

*The Ocean of Theosophy, Path Pub. Co., 144 Madison Ave., New York City. Cloth, $1.00; paper, 50c. May also be ordered from the P. C. Committee, 1504 Market St., San Francisco.
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Reincarnation.

[Continued from last number.]

If the law be thus general in its application it is also particular, for the whole is composed of its parts. So that a center of conscious force by continual addition to its experiences in different species of the vegetable kingdom would slowly but surely eliminate its possibilities of choice until it would be driven, by the final impossibility of finding a suitable vehicle in this kingdom, to seek an avenue for its widening intelligence in a higher one, or, in this instance, the animal kingdom. Here the same cumulative widening of consciousness would in the course of ages of successive incarnations tend to bring these conscious centers to the same condition; and, indeed, we are told in the Secret Doctrine that some of the higher animals have almost reached the plane of definitely individualized monads—in other words, the lower margin of the human plane.

This inevitable widening of conscious area, and consequent individualization of conscious centers, being plainly the necessary corollary of the conservation of conscious Force acting in harmony with, and, indeed, guiding evolution, it will be evident that as a result of this individualization the simpler elements as well as atoms and molecules are of necessity continuously built up and synthesized into higher forms in order to afford expression in form for conscious entities too far progressd to longer use these lower substances. A conception of this truth will go far to elucidate the mysterious relation our own Higher Egos bear to our bodies.

The proof of this synthesizing of lower entities by those higher rests upon the axiomatic proposition that the lesser cannot contain the greater. Hence, if evolution is to proceed at all, its easiest, and indeed necessary, method is for more advanced entities to take lower forms of matter, and, without annulling, superceding or even disturbing the consciousness of entities finding in such lower forms their normal expression, to build up therefrom suitable vehicles for their own higher need. And while so occupying forms composed of hosts, it may be, of lower entities, which they thus in no way disturb, the association must be helpful to the lower "lives," for it necessarily infuses into their essence a faint emanation from that of the
higher synthesizing entity. Because of this bestowing of their own purer and more spiritual essence,—which is also an universal law upon every plane of the Cosmos—it is said in the Secret Doctrine that “Compassion is an attribute of the very Absolute itself.”

This synthesizing of matter occupied by less progressed entities into composite bodies suited for the use of those higher, constitutes, together with the fact of their repeated reincarnation in such synthesized forms, the complete key to, and the very process of evolution, as stated at the outset. That it is conscious entities which thus correlate lower into higher forms, is proven by the very fact of any form in any kingdom of nature being repeated at all. For if not so, then every new production of crystal, plant or animal would be practically a new and perfectly fortuitous combination or creation of form, and all method, or necessity for method, would disappear from nature. There is no possible reason, except as the work of an intelligent, conscious (not necessarily self-conscious) entity for the repetition of form and the preservation of species. And variation in form and ultimate extinction of species only mark the gradual expansion of consciousness forcing the evolution of higher types. The agents of it all in the three lower kingdoms are the “elementals,” or “nature spirits,” from those ensouled in the tiny moss upon its bark to the single, mighty one which builds and informs the giant oak.

Each is an entity; each on the road to the ultimate individualization of self-consciousness, and each at a point where it has left those relatively lower eternally behind it in the scale of becoming. The lesser can never contain the greater. Nor can any one cell in the oak or in the man be shown to be so much superior to the others that in it lies the synthesizing power. There is absolutely required a synthesizer. In man, this is a self-conscious center, or soul; in the plants and animals, a sub-conscious center, or “elemental.”

In the manifested Cosmos there can be no exception to this universal law of the synthesis of lower by higher entities. Worlds are but the garments composed of myriads of lower elemental hosts synthesized by their chief “Reector.” Men are but units in a thinking body which we term humanity, and which, by all the laws of analogy, is synthesized in some grand, incomprehensible (to us) Hierarchical whole. That we do not realize this consciously, is because our consciousness is upon a plane so far beneath that of the synthesizing Host; just as the cells of our body, although so plainly an organism to our consciousness, are unable to comprehend that they are such an organism, or to conceive of the intelligence which can use and direct a complex whole, formed of such countless and diverse units.

It may be claimed that as all organisms develop from a germ, or “seed,” that in this is to be found the reason for the exact reproduction of form and conscious function. But this is one of those half-truths; dangerous because it
is half true. The seed only furnishes the material element and basis for the reincarnating elemental or soul. And having within it of necessity certain cells which have never “died” since the first appearance of organic life upon this planet, these cells have the impress of previous forms associations upon them, and, hence, when they are again revivified, the line of least resistance for the returning entity would be in the direction of or tendency towards the reproduction of the old form. But if this were the sole source of the reproduction of specific forms, then variation would be impossible. Exact reproduction of that form preserved in the records of the seed would be inevitable, whereas variation is as much a law and a necessity in evolution as is its opposite. To account for variation there must enter the higher conscious factor, exactly as the same factor must be postulated in the production of the very first cell or plant, which orginated of necessity without the aid of any material seed. Sir. Wm. Thompson’s hypothesis of “seeds” having been brought to the earth by some comet only removes the materialistic enigma to still more difficult grounds; it does not solve it. It were wiser and infinitely more logical for all materialists to admit, with Haeckel, Huxley, Bain, and others, the fact of “spontaneous generation,” and face the problems involved in this fairly. Their unwillingness to do so is easily explained, for, if admitted, it will be apparent that the conscious or spiritual factor must be recognized as at the base of any and all “spontaneous generation” or evolution of form. “Blind” Force taking the direction of the least resistance will not stand the light of logical analysis, for it neither could nor would take this direction were it “blind.” The power to recognize the line of least resistance is a conscious one, and never was nor can be exercised unconsciously or blindly.

It is thus seen how completely the law of the conservation of force—necessarily conscious though not necessarily self-conscious—and the facts of evolution establish the truth of reincarnation as an universal process in nature; and that the ebbing and flowing of force includes also the ebbing and flowing of consciousness, and explains the orderly appearance of an Universe out of apparent nothingness. For that which appears to us as Non-being is but the subjective arc of Being which equally with its objective arc is included in the complete circle and cycle of Reincarnation. By the latter is also explained the appearance of any type of form-building by entities upon any plane of being, whether that type be the ponderous mass of the elephant or the humble vestment of a lichen. For the “spontaneous generation” of the materialist is but the returning entity building for itself the form necessary for the objective arc of its existence. Recognizing this, the seeming mysteries of both birth and death stand unveiled. They are but the objective and subjective arcs of the One Life, as expressed in the countless crores of (seemingly) separate existences.

The truth of the first postulate
being thus unequivocally established, it only remains to examine the the second, which is, that the human soul, thus individualized, does reincarnate in successive bodies as a distinct, self-conscious center of consciousness.

It has already been shown that the process of individualizing centers of consciousness begins at the very dawn of differentiation; that every experience in matter imposes a widening of conscious area and limitation as to choice of material vehicles, which gradually forces not only a farther differentiation in its own kingdom but also compels the individualized entity to at length seek a higher one. Therefore it must not be supposed that until man there is no specific reincarnation. Nature never leaps. The centers of consciousness, or "elemental souls," in all the kingdoms below the human must reincarnate; that is, each specific repetition of form in any kingdom is the reincarnation of an "elemental" center of consciousness which has received this definite stamp as the result of conscious experiences in its evolutionary past. Such centers do not have subjective cycles of the same nature as the human soul because they are below the plane of self-consciousness. Therefore, their subjective arcs are passed in latency—a bare potentiality of again manifesting the same form when their subjective arc is completed and environing conditions permit.

That there is an actual reclothing of the same entity, is proven by the repetition of the exact form, leafage and flowering of plants from roots, rhizomes or bulbs, for here the entity has plainly never abandoned its hold upon the material plane. So that when we speak of the reproduction of a plant from a dried, withered bulb as a "growth," we are but hiding our ignorance of what has actually occurred behind technical phraseology. The plant has not been dead; it has been living in this bulb, which gave no evidence of its presence, the subjective arc of its life cycle.

Similarly, in the metamorphosis of insects, a caterpillar, for instance, passes through a complete cycle of subjectivity to reemerge as the same entity clothed in the same physical molecules—these having never been dispersed—but with an entirely different form, functions and habits. If the inner, elemental force can bring about so complete and wonderful a change without abandoning the old material, it is sheer unreason not to recognize that, when the butterfly existence is ended, the same entity is amply able to rebuild the old caterpillar form from an egg after the close of the subjective arc between the butterfly and caterpillar stages.

If, therefore, we find that throughout all the kingdoms below man there is a plain leading up to and preparation for self-conscious reincarnation; that the self-conscious subjective arcs in the human kingdom are a natural sequence and corollary of sub-conscious or "latent" arcs in the lower ones; and that, further, all evolution is but the process of reincarnation, we may assume this as a reasonable working hypothesis in explanation of the phenomena of human ex-
istence. And, logically, if we show the absolute necessity for the presence of a certain law in the Cosmos in order to rationalize otherwise inexplicable phenomena, we prove the existence of that law, although we may not fully comprehend its real nature nor mode of operation. Thus ether has never been demonstrated other than by the necessity for such a medium in order to explain certain natural phenomena, yet no one doubts nor disputes its existence. Similarly, if as has been pointed out, we find that every process in nature tends towards and leads up to the rebirth of individualized human souls, we have a scientific right to assume that rebirth or reincarnation is a natural and therefore universal law. And if we further find that in the human kingdom itself there are numerous phenomena which can only be explained by such a law, its existence passes into the domain of certitude and exact knowledge; while if we still further find that the very highest and most philosophic conceptions of life and of the universe require it; if, as has been shown, the grandest generalizations of modern science—the conservation of force, the indestructibility of matter and the process of evolution—demand it, we shall be but blind followers—not leaders—of the blind, if we do not accept the divine truth which it reveals.

(To be continued.)

Even if thou wert the greatest of sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.—Bhagavad-Gita.

**Aphorisms on Karma.**

[Continued from last number.]

16 While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and physical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls
Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or, in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and results in strength, fortitude and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of
the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

Wm. Q. Judge, F. T. S.

Letters to a Student.—No. 5.

Dear Sir and Comrade:

By your favor of May 13th, I am sorry to see that you have met with a reverse which must naturally try your patience.

We are all channels through which Ishwara flows, and if we live up to the light we have, no more is asked.

Many are the Karmic tests, and one lesson we have to learn, and a hard one, is that “They also serve who only stand and wait.” While waiting we can purify the mind and heart from error; such purification alone will make us useful to our fellow men.

I think we often miss little things near by which we might do, by looking further off for great things which the law has not yet set as tasks for us.

“Pure devotion if persistent will always bring knowledge in time” as I understand the matter. But a certain amount of Karma must first be exhausted. “Great is the slayer of desire.” Here “great” is used in the sense of real greatness. Only the selfless man is truly great, and hence truly useful. “Sow with seeds of merit, etc.” These seeds are elsewhere shown to be patience, submission to the law and so on. No Karmic law condemns us to inability to sow.

We have brought about our own present ignorance and helplessness, but we can still sow seeds of patience, and of right thought, and it is only by accepting whatever comes as best for us at that time that we can progress in the least. Instead, then, of bewailing our present locked-up condition, we should take it as a thing to be borne with, studied, understood and even used. I say this for myself as much as for you, for like all, I too am in darkness and long to serve more than ignorance and circumstance now permit. The Buddhi principle lives on a plane beyond our knowledge; I mean our mere brain knowledge. Man can “break the walls” and “invite its action,” and by will power it is done.

But that man must be far more selfless than we are; his consciousness must center within, so that he may know his own powers. None of us are fit yet for more than an intellectual appreciation of these things and, could we awaken the power it might kill the body through an ignorant misdirection of it. The really selfless man is he in whom the sense of personality is really killed, and not one who says in sentiment or heart “I am one with all.” The selfless man has another consciousness from ours. These things are away beyond as yet; but we may hear them and meditate on them, and await our turn. The real “Will Power” meant is a force we do not yet develop in us.

We may think we open our hearts to the divine Power but we mistake; we do so in sentiment
only; we have not done so in actuality until the sense of personality can be paralyzed in both bodies; until then, our heart, in fact clings to egoism and personality. To feel an emotion is not to be that thing its real self. The Eternal is all powerful. It is we who are weak.

We must win the Divine for ourselves, each into his own centre, but it helps. It does not do all because to make it truly our own we must work towards it; and in reality, we go to it, and then it does all. Our whole being does not wish to commune with the Higher Self. If it did, the thing were done, the bond established. It is precisely because parts of our nature yet to be conquered do not wish for it, but incline to material life, that the communion is not established. We have our moments of mental wish for it but that does not suffice.

We need to conquer every organ, every cell and fill each with that wish. Brother, you under-rate the task. It is one of ages. We cannot look for much now, but we can learn patience and we can work for the rest. Such work can be done by study.

I know well the condition you speak of “than which death is more desirable.” I have no panacea for it; I seek one. I find help only in stern disregard of all my lower mind says, and in going on as best I can. The best is lame enough. If the soul within desired to quit material life we should die in this body at once. So it is only the lower mind which desires it. That mind each must fight. Our own thoughts are our worst foes.

We have to learn not to accept our mind as judge and umpire, but to look aloft to intuitive faith. Mind suggests all these doubts and fears. We want silence then with the cry “alls well.” You look for too great results, and so you despond. Well, I have done it too.

Self control is the first great step. It is the only step for, when it is complete, we know all.

I also think the “Voice” more to the point, as we at present stand, and its teachings of submission and devotion are for all.

Not so easy either, and, till we learn them, progress is barred. We have to comply with inner conditions before we can do much with self.

I think the word “lost” in relation to him who “knows not the hidden powers of self” refers to that disciple who should undertake to awaken their forces without knowledge and due preparation and for them. I mean they can destroy the body of the rash seeker who knows not how to guide them and has not purified his whole heart. That is—it means this to my mind. Disinterested workers are much needed always. Bear patiently, as you have, with the present silence. The Light will shine again. Our doubts, our sad hearts, obscure it and then we wonder it does not shine, above us, it is, in endless splendor. All your efforts and your aspirations are known, are registered and must prevail, and our unseen comrades are ever near us with hearts full of sympathy and courage.
Thanking you always for your confidence and in belief that you will soon find a way station of more peace, I am, 
Fraternally Yours, 
Jasper Niemand.

What is Theosophy?

The word Theosophy is derived from the Greek Theos, God, and Sophia, wisdom; hence, divine wisdom, the Wisdom Religion. It is the basis of all the great religions of the world. Divest any of the creeds of history of the bigotry, ignorance and superstition in which they have been clothed by time and theology, and you have the truth which we call Theosophy.

The first record we have of this Wisdom Religion dates back to Pot-Amun, an Egyptian priest who lived under the earlier Ptolemies. Before his time, it was known only to the priesthood. Later, it crept out in the school of Ammonius Saccas, a philosopher who lived about the second century after Christ; and we can see tracings of Theosophy in the writings of Jacob Boehme and Paracelsus. And, in our own times, this great Wisdom Religion was revived by a woman, to-day known and honored by every member of the Theosophical Society.

It may be well to divide the question, "What is Theosophy?" into two parts: 1st, As to the Universe; 2nd, As to Man. For man is but the microcosm of the macrocosm. If we look about us, we shall soon perceive that there is a certain rhythm in Nature; that everything moves by slow, unchanging law. Some one has said that the Universe is the manifestation of Divine Thought, the manifestation of the One Eternal Life; a continual out-breathing and in-breathing, as it were, of this one Life. But, to say it is Life would be wrong; for Life is but one aspect of the Unknowable. We cannot call it Intelligence, nor can we call it Consciousness; for these are but other aspects of the Absolute.

As to Man, Theosophy teaches that he is a seven-fold being having seven Principles which correspond to those in Nature.

In our study of Theosophy, there are four points which appeal strongly to us, viz.: The doctrine of Evolution, the Unity of Consciousness, the law of Karma, and Re-incarnation. As to the first, the law of Evolution, Theosophy takes us further than does Darwin, whose theory is incomplete.

The doctrine of the Unity of Consciousness appeals to the human heart and mind at once. While it is taught by Christianity and embodied in the Golden Rule, Theosophy gives the scientific reason for it, for it shows us that there is no such thing as separateness in the Universe. We are all units in a Unity, and, without this teaching, we could not understand or realize Universal Brotherhood. This Universal Brotherhood will tend to establish and carry out the future progress of the race, raising man above his present state of ignorance and barbarism, to a higher, intellectual plane. Nature intends that man shall progress, and, in that progress, we must contact—we must give and take.
The rule of master and servant must exist intellectually. We, as individuals, have now to take this law which we have heretofore been blindly following, into our own hands, and agree to disagree for the benefit of one another.

Even a little knowledge of Theosophy teaches us that there is something in our nature akin to the divine, the Absolute, and that, by continual effort and aspiration, we shall one day be able to function on a higher plane than the material, and there manifest our true Selves. This can only be done by subduing the lower animal nature. Thus, we are taught to practice unselfishness and renunciation, even in the little things of life. Because Theosophy teaches us the Unity of All, it develops in us a feeling of sympathy and kindness for all our fellow creatures, for we know that the suffering of one affects all. To be a Theosophist is to try to help our fellows every hour of the day—if in no other way, by throwing out kindly thoughts to them. Meet that brother who is sinking into the depths of vice or despair, with gentle, loving sympathy, and he will soon regain faith in himself. Give to the weak, discouraged one a word or smile of cheer to lighten his pathway.

Karma, though a strange word from a strange tongue, expresses the thought far better than does our English cause and effect. This Law of Karma is the most potent lever for right living, and prevents us from casting our burdens on innocent shoulders. It shows us that each must work out his own salvation. This law we cannot escape by fleeing into solitude, away from the cares and trials of life, but must face calmly, wherever we may be, taking care to set up no new causes, except those which are good.

The doctrine of Re-incarnation, though seeming to us at first blush a very singular doctrine, can be proved by logical demonstration. It seems the only reasonable explanation of the problems of life. Just as the infant, when it wakes in the morning, is unconscious of the events of the day before; so we, being as yet only in our infancy, are not yet awakened to a realization of our former lives. But we shall grow to it. And we shall then, like the nurse who washes and dresses the infant, be able to assist those who are not so old as we. Such, we believe, are the Masters now.

Theosophy teaches us that that duty which we owe to the world should not be neglected; and that we owe to ourselves and others the duty of keeping our thoughts pure and good, and burdened with sympathy and kindness. To be a member of the Theosophical Society, one must be inclined to lead a moral life—to live up to his highest ideal. The study of Theosophy, in itself, has a tendency to keep one above low and debasing thoughts; and the companionship of others who are striving to reach a high ideal is, of course, elevating.

Theosophy is the clear, concise analysis of the laws of Nature, both physical and spiritual. By a knowledge of these laws, we can control ourselves and the corresponding Principles in Nature. It
is this knowledge which makes the
difference between the Hottentot
and the American citizen.

Every man is limited by the
sphere of his consciousness, and to
expand that sphere is the real ob-
ject of evolution, from atom to
man, and from man to God. This
will only come from experience.
But, just as we would prepare our-
selves for a trip through Europe
by a study of the history of her
people, a map and guide-books, so,
in the journey of life, we can take
the teaching which Theosophy
gives us as a guide to the unknown.

Theosophy puts into clear and
comprehensive form what is vague-
ly hinted in all the old religions
and mythologies, and gives us a
correct chart of the country we are
to travel over, enabling us to re-
recognize our experiences when they
come, what they indicate, and the
cause. Thus, Theosophy is a
training, a school, for the practical
experiences of life, enabling us
more completely to govern and
guide our evolution through this
life and that which lies beyond.

And, just as in the days of an-
cient Greece, the scholars and phi-
losophers consulted that "Voice"
which was called the Delphic Or-
acle, that they might be helped in
their effort to study out the prob-
lems of Nature, so, to-day, we of
the West have the Voice from the
East, helping and guiding us in
our efforts to reach the truth, and
this "Voice" we call Theosophy.
—Synopsis of an H. P. B. Class
Study.
March 31st, 1893.

To live to benefit mankind is the
first step.—Voice of the Silence.

Cautions in Paragraphs.

DO NOT fancy that because ours
is called a brotherhood any exclu-
sion of woman is inferred. En-
glish is not the only language on
earth, and in many others the same
term describes both feminine and
masculine. Theosophy does not
concern sex distinctions, and talks
more of souls, which are sexless,
than it does of the bodies they in-
habit.

LET not sentimentality make
you fear to bring forward what you
believe to be theosophy, even
though some persons threaten to
leave the ranks because their own
fad seems endangered by the
strength of your theory, but be-
ware you do not mistake self-as-
sertion in yourself for the strength
of your theories.

PAY the highest respect to the
sermons of Jesus, from the remem-
brace of the fact that in his dis-
courses he but gave forth once
again the old doctrine taught to
him by the ancient theosophists of
whom he was a disciple.—Rodu-
gues Undian, in The Path.

I am that which has been, which
is, which will be, and no one has
yet lifted the veil that covers me.
The knowledge of it is Divine Si-
lence; the rest of all the senses.
Shining steadily on and around
about the mind, it enlighteneth all
the soul, and changeth it wholly
into the essence of God. Man is
a mortal God. He dwelleth above
yet leaveth not the earth, so great
is the greatness of his nature.—
Book of Hermes.
Editorial.

The Masters as Ideals.

It is a truism that no man nor no body of men or nation can rise above his or their highest ideal. That man who places before himself a high ideal may fail; he with a low one, courts inevitable failure. It is for this reason that a proper conception of our Masters as living men and as ideals becomes of so much importance in furthering the advancement of the Theosophical Society. A belief in Them, a reverence for Them, and a strenuous insistence upon Their existence in our public utterances, is of almost, or perhaps of fully, as much importance as the teachings of Reincarnation and Karma.

Of course, in making this statement, one can almost hear the echo, "dogma, beware!" But there is no dogma, nor can be none, in stating in plain language demonstrable facts in, or laws of, nature. The Masters fall under both categories. Their existence as men has been and can be at any time fully proven, and the fact that They are possessed of spiritual knowledge and powers which show that They have far transcended the stage of evolution at which ordinary humanity has arrived, is also easily capable of proof. On the other hand, unless the theory of evolution is false, or unless the egotism of the modern coin accumulator and railroad builder causes him to look upon himself as the acme of all that nature can do in intellectual and spiritual unfoldment, then the Masters are absolutely necessary as a perfectly normal product of evolution, carried a step beyond money-grasping and Shylockism.

It is therefore the privilege and the right of every member of the Theosophical Society to proclaim his belief in the Masters, from the housetops, if he chooses; and, once he is fully convinced of Their existence, it is his bounden duty so to do. Whether he be the President of the Society, or like the present writer, but an humble armor-bearer in its ranks, cuts no figure; the one has no rights which the other has not also. As one works along Theosophic lines, as his years of service to humanity grow in number, and, especially, as his fitness and faithfulness to that work cause him to rise high in the ranks of the Society, will the evidence of such Beings and their active efforts in behalf of mankind accumulate. Because such a tried and faithful one, even if the very President of the Society, has personal knowledge of the Masters, and proclaims it, are the members to construe this as an attempt to establish a dogma? Must that old veteran and Founder, Col. Olcott, suppress his "Diary Leaves" composed largely of accounts of his personal dealings with Them, lest some timid soul should fear that a belief in Them might thus be promulgated, and a disastrous "dogma" result?

Yielding to such timidity would bring about the very thing which that timidity sought to avoid—a dogma that such and such facts must be made subservient to a mistaken policy of concealment. The Theosophical Society as a Society has no policy—except the insistence upon Human Brotherhood and perfect freedom of speech be a policy. Beyond this, it is a body of students searching for light upon the problems of human existence, wherein each is free to believe anything that he pleases so long as free speech and human brotherhood be accepted. If in the study of these problems, one has discovered evidences of the existence of exalted Beings, either from philosophical necessity or from personal contact, his declaration of such fact is not only his right and privilege but his duty to his fellow-men and, especially, to his fellow students, and no position, nor lack of position, in the Society can bar him from this right, or make his utterances dogmas.

The importance of an insistence upon the existence of Masters consists in its gradually awakening in the minds of men the knowledge that they also have within them the possibilities which these now possess. To inculcate an idea, the public must be first familiarized with it;
then, if it be true, its acceptance is only a matter of time. Ideas can not be driven into men's minds with pile drivers. They must be implanted, and grow gradually, as plants do. Who now—in all America, at least—laughs at Reincarnation and Karma? How was it but a few years since? What has caused this favorable change except a continual assertion by members of the Society that these are truths? thus in the face of the greatest difficulties preparing the soil of men's minds for the wider growth which has since occurred. Not that all or even but few in America accept these as truths—they do not; but they do accept them as reasonable, philosophical hypotheses which can no longer be "laughed out of court." They have assumed a permanent place in modern thought. Would this have been the case had the attempt to teach these been cried down as dogma?

Brothers, let us set our ideals high, and struggle upward towards them. Whether that ideal be Jesus of Nazareth, Buddha, or those high, holy, pure, compassionate Masters whom we in the West revere and serve, matters little, if the motive in the choice be unselfish. But the Theosophical Society will advance most surely by taking as its ideals these, the Christs of our time, living in flesh among us, truly "men of sorrow," who are in touch with us to-day, whom we can touch and contact. No dreary lapse of two or three thousand years divides us from Them—They are personal Leaders, Counsellors, and Helpers who are with us now. Therefore, let each member who truly desires to one day become also a worker with Them and of Them consecrate one chamber of his heart to Their service, dream about Them, think about Them, speak about Them in all proper times and places.

Mr. T. S. Solomons, of San Francisco Branch, is now in Chicago, as Special Correspondent for the Call, Post and Wave, of this city. He has been visiting the branches in Chicago, and sends encouraging reports.

Notes and Items.

BROther D. J. LAMOREE of Golden Gate Branch, leaves San Francisco August 8th, to visit the Branches throughout the East. We bespeak for him fraternal consideration and courtesy.

Olympia Branch has passed very eulogistic but well-deserved resolutions in accepting Mrs. M. A. Whitney's resignation as the Branch Secretary on account of her removal from Tacoma.

Dr. Anderson leaves on the 28th for Chicago, in order to attend the World's Congress of Religions. He has been assigned the topic of Reincarnation. During his absence, THE PACIFIC THEOSOPHIST will be in the editorial charge of the H. P. B. Training Class.

In a private letter Claude E. Wright writes of the work in the East: "Here we are, rushing ahead. Judge has just come back, and so work pressures. The Branches are all very full, notwithstanding the season of the year, and the winter must be trebly full. You would be surprised if you could know the number of speakers we are developing. No less than thirteen new lights in the last few months."

A cablegram to Brother Rambo announces the bad news that Mrs. Besant can not come to the Coast on her way to India, because of not being able to reach that country in time for the Adyar Convention. This cablegram was necessary on account of her having to decline a very handsome offer for a series of lectures from a prominent lecture manager in San Francisco.

The Puget Sound League of T. S. Workers are leading the Coast in Theosophic work at present. Read the Report of League Work in this issue. Bro. Schwagerl, the efficient Manager, suggests publishing leaflets in THE PACIFIC THEOSOPHIST, making the edition 10,000, and distributing them, in lieu of loose
leaflets—an excellent plan. In a neat form and cover, such as The Pacific Theosophist's latest incarnation, such literature is preserved, and reaches a dozen times more readers than by the transient method. A loose leaflet is thrown away even if read; a bound magazine, not so—at least, this was the experience of the present editor while publishing the New Californian, and was the chief reason for the change of form of this journal.

Brother Judge is contemplating a visit to the Coast after the Chicago Convention.

Among the Coast Branches.

Aurora Branch, Oakland, Cal.

S Pic. H. Bowman writes:

Aurora Branch T. S., Oakland, still continues the active propaganda work which was inaugurated immediately after its organization, nearly four years ago. Open meetings for lectures are held every Sunday evening, and Branch meetings every week, besides a "Children's Hour" and adult class every Sunday morning. Five new members have recently been admitted and a new impulse seems to have been given to the work within a few months, partly by the methods adopted in the conduct of the Branch meetings, and partly by the free admission of visitors to them and the formation of the adult class on Sundays. The Branch has been particularly favored and has great reason to be thankful for the aid that has been given to it, without stint, by that pioneer in Theosophic work, Mrs. Sarah A. Harris, an untiring and thorough student and teacher of Theosophy. And during the first two years of our existence Miss M. A. Walsh, the well-known and enthusiastic pleader for Theosophy, added greatly to the interest of both our Branch meetings and public lectures. We are also largely indebted to members of the Golden Gate Branch for their kind and liberal assistance in carrying on the work of the pub-

lic lectures. All these meetings are well attended, and three of our younger members have recently read acceptable papers both here and to San Francisco audiences. Several thousand leaflets have been distributed in the hall, and our free circulating library of 150 volumes has had over 200 readers, 1,250 books having been drawn since it was opened. No special effort has been made to induce members to join and while our actual membership is small, numbering only 29 at present, it is no measure of the work that has been accomplished in the community.

Los Angeles Branch,

Dr. G. F. Mohn, Sec., writes:

During the month of July, Los Angeles Branch held four public meetings at Lawrence Hall, Sunday evenings, and four Branch meetings. At the public meetings, the following lectures were given: "Hypnotism and Mesmerism," by G. F. Mohn; "Reincarnation," F. Neubauer; "The Three Lower Planes of Consciousness," Mrs. L. F. Giese; "Prehistoric Races and Continents," G. F. Mohn. Leaflets were distributed at the meetings, and much interest evinced in the lectures. Numerous questions were handed in. The Branch meetings, at which original papers were read by members, were well attended. We shall move to our new Headquarters next week, and I hope, next month, to be able to send you a full report. We shall then give up our hall, which is not well located, and hold all meetings in our own rooms, where we can seat about a hundred people. These rooms are located in the business portion, on Spring street. Here we expect to do more extended work, and also to aid suburban districts. More willingness is developing among our members, and we are conscious of the fact that those who are with the Masters will always have the Masters with them, and who knows but that, ere long, Karma will send some energetic worker into our midst? Mrs. L. E. Giese has had two articles published in the Daily Ex-
press during July, on "Theosophy at the World's Fair."

Willamette Branch, Portland, Oregon.

Sec. Laura D. Bunker reports:

Our Branch continues, highly encouraged by its series of open meetings, the Hall usually having been full, and sometimes overflowing. Earnest inquirers, and earnest members have likewise filled the Branch Meetings. Membership during July was increased by two.

Five Sunday evening lectures were given: "Theosophy in Daily Life," J. Emmet Smith; "Theosophy and Selfishness," A. R. Read; "Bible Evolution or Creation," and "Bible Evolution and Fall of Man," J. H. Scotford; "Theosophy not Anti-Christian," Mrs. A. R. Read. In addition to these, a highly appreciative audience listened to a lecture, on the evening of July 18th, by that efficient worker, Dr. W. E. Copeland, who will utilize his Summer vacation in visiting, with his family, the Puget Sound cities, also Victoria, B. C., lecturing at those points in the interest of Theosophy. We received a welcome visit from Dr. Griffiths, July 25, but had no lecture at that time, as he immediately entered upon his previously contemplated course of lectures in the Willamette Valley towns, which were intercepted, for one month, by the illness of his little daughter.

Pleiades' Lodge, Soquel, Cal.

Mrs. M. R. Watson writes:

The number of our members remains the same—eight. We hold our meetings on Sundays at eleven A. M., and, at present, are studying Reincarnation in Dr. J. A. Anderson's lately published book. In the absence of visitors questions are submitted in writing, on the text, and answered by the one drawing that question, and the views of other members are also in order. This keeps the meeting lively and has a tendency to remind us how much we have to learn.

Lucifer, The Path, The Californian and The Pacific Theosophist are taken, and furnish matter, frequently, for discussion.

Narada Branch, Tacoma, Washington.

Mrs. Fannie Sheffield, Sec., writes:

The Branch work has been kept up well. The rooms are kept open and there is a continual increase of interest in reading matter. A good amount of leaflets have been asked for by strangers and also distributed by the League members. We have had a number of new books added to our library, yet the demand for primary reading matter exceeds the supply. Both the Branch and public meetings are well attended, necessitating our purchasing more chairs. Each alternate Sunday we exchange a lecture with Seattle. Bro's Blodgett, Schwagerl, Barnes and Dr. Turner have given us good lectures. From Tacoma we have sent Rev. Mr. Copeland, Bro. Gibson, Mrs. Wiersmuiller, Miss Wright and myself. Bro. Copeland is with us for the Summer and we shall have him on Thursdays for five lectures. All of these are well attended and interest is manifest in the number of questions asked. The League workers have held meetings at Duwamish, Edson and Puyallup—Rev. Copeland lecturing twice in Edison. Upon the whole, Narada Branch has made good progress, and works in unity and harmony.

San Francisco Branch.

Recent lectures in San Francisco have been, "Yogas, Chelas and Adepts," by Miss Tuttle of Oakland; "Yoga, the Science of the Soul," by Prof. Oettle of the same place; "From Man to God," by Mrs. Schoultiss; and "Wars in Heaven," by Dr. Anderson.

San Francisco Branch recently added five members at one meeting. Attendance in both branches steadily increases.

The H. P. B. Training Class continues its good work, and some of the members show a marked improvement in speaking upon Theosophical subjects.
Puget Sound League.
The Puget Sound League of Theosophical Workers reports the following members as having given lectures to date, (Aug. 7) viz.: Mrs. Vera S. Beane, 5 lectures; Dr. T. H. Turner, 5; E. O. Schwagerl, 8; Thos. A. Barnes, 5; H. A. Gibson, 2; Ida Wright, 2; F. I. Blodgett, 4; Mrs. F. L. Wiersmuller, 2; Fannie A. Sheffield, 2; Rev. W. E. Copeland, 3. These lectures have been given in Seattle, Tacoma, Edison, Chico, Ballard, Port Townsend, Olympia, Columbia, Duwamish and Puyallup. Arrangements are in progress for lectures in Cosmopolis, South Prairie, Teabeck, Union City, Georgetown, Sydney and Victoria. Cost of leaflets distributed, $35.00; number of persons present at lectures, 1,040; books distributed: Reincarnation, by Dr. Anderson, 2; Ocean of Theosophy, 2; Occult World, 1; Esoteric Buddhism, 6; Letters That Have Helped Me, 2; Key to Theosophy, 3; Seven Principles of Man, 2; besides others. It goes without saying that good missionary work is accomplished besides the lectures.

Excelsior Branch, San Jose.
Miss Lizzie S. Morgan writes:
During the past two months we have had the kind assistance of Mr. Edward B. Rambo of San Francisco, and Mrs. Sarah A. Harris of Berkeley. Mr. Rambo gave a lecture upon "The Masters," which was well received by an attentive audience. Many questions were asked, and the answers given were clear and concise. Mrs. Harris lectured upon "The Ways of Providence," and again upon the subject "Mediums, Psychics and Adepts." Both the lectures were listened to with earnest attention. She has given, also, several parlor talks upon Theosophical subjects. Our usual vacation has been postponed on account of the interest manifested.
Miss M. A. Walsh has also been of very great help to us during the past year. Quite an interest in Theosophy is being developed, reading matter asked for and distributed.

Victoria Branch, Victoria, B.C.
Sec. H. W. Graves, writes:
At present Bro. Leitch of Los Angeles, is with us and does a good deal to enliven our meetings. Since Mrs. V. M. Beane lectured here we have met regularly on Sunday, as well as Wednesday, and are now expecting much from the visit of Dr. Copeland. Our library contains, now, something like 75 volumes and is steadily gaining additions. We are much interested in the writings of Jasper Niemand and greatly wonder who he is. Can you tell us?

Bandhu Branch, Santa Cruz
Mrs. L. A. Russell, Secretary, writes:
The Pacific Theosophist arrived, and presents a very enticing appearance. Our Branch is in an exceedingly thrifty condition. Our Sunday evening meetings are well attended, and if they increase at the same ratio for another quarter, Bandhu will have to be looking for larger rooms. Mrs. A. J. Patterson of Oakland, recently read a paper here on "The Mythology and Myths of the Norsemen."

Olympia Branch, Olympia, Washington.
Hattie E. Ogden, Sec., writes:
Since Mrs. Whitneys's departure we have been forced to abandon public meetings, but we hope to resume them before long. We were greatly disappointed that Dr. Griffiths did not come our way, and our sympathy went out to him in his recent trouble.

Pacific Coast Lecturer's Movements

Dr. Griffiths gave a general lecture on Theosophy in Forest Grove, Oregon, July 28th. D. C. Stewart, Secretary of the Oregon State Secular Union, and other Secularists, attended. After the lecture, Mr. Stewart introduced himself and others to Dr. Griffiths, and invited him to his residence. The invitation was accepted. Others were present and considerable interest in Theosophy evinced. The lecturer was cordially invited to return to Forest Grove, and offers made to get out a large audience, should he do so.
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Reincarnation.

[Continued from last number.]

To briefly examine some of these phenomena and philosophic categories which require Reincarnation in order to explain them, will constitute, then, the remaining portion of this paper.

All of the higher mental, psychic and spiritual phenomena are utterly unexplained except by Reincarnation. Among these we may note the sudden appearance of a genius in an entirely mediocre family; a Shakespeare, rising out of the muddy stream of a Warrickshire tenant-farming and petty-trading family. Then will appear a mathematical prodigy, such as Zera Colburn among Missouri clodhoppers; a musical wonder, a blind Tom, out of ignorant, slave parentage; a Napoleon, bred from a camp-follower, and so on, ad infinitum. No possible theory limited by one life can explain these. But, if we recognize Reincarnation, we at once see that each instance is but the pursuing of a line of development by an Ego who has already brought this particular line to a wonderful perfection in preceding lives. And the obverse of these instances is equally explainable by Reincarnation. Mental inferiority; stupid sons of wise or illustrious parents, it is impossible to account for under the law of physical heredity, to which, of course, false science would relegate them. True science confesses its inability, except to vaguely conjecture that "atavism" may be the agent. But atavism itself can not be explained except by Reincarnation. Under physical laws, any force must diminish according to definite ratios when disconnected from the original impulse, yet atavism plainly flies in the face of this, if it be a reversion to a skipped ancestry. Instead of a fancied atavism, however, Reincarnation shows that it is but a soul returning with tendencies so much more similar to impressions made upon the "eternal cell," transmitted from parent to offspring, by some remote ancestor, that that ancestor is copied rather than the nearer ones. Many of these cases of atavism, especially in this selfish age of violence, may be the actual return of the same Ego, in which case the tendency to reproduce the old form and traits would be almost irresistible.

And if we enter the domain of logic and philosophy, we are, if possible, in still greater perplexity unless we accept Reincarnation.
Immortality positively demands it; justice absolutely requires it. The inequalities of birth, of racial, national and social environments, represent a chaos of injustice unless explained by it. Even if we were to accept the theory of physical heredity as accounting for one child having a vicious and another a lovable disposition, one a highly intellectual, and another a stupid, animal nature, we are still unable to account for the terrible injustice which sends one soul to vicious, another to virtuous parents; one to cultured Aryans, another to African Bushmen, without the unfortunate or fortunate souls having any choice in the matter. Either we must accept the Reincarnation of souls who have lived such lives as have unavoidably attracted them under the law of Cause and Effect, to the black or the white, the virtuous, or the vicious parents, or we must admit that the universe is but a chapter of accidents; or, if designed and controlled by a god, then that god must be at heart a careless, indifferent monster.

There are absolutely no two individuals in the world whose social station, character, and intellectual capacities have been the same from birth. This inequality, thus attending the very entrance of the soul upon this sphere of action, must be justly and logically accounted for by any religion or philosophy before it is entitled to the slightest consideration or respect. It is in their foolish and puerile attempts to account for "original sin," and the presence of evil as a most patent and potent factor in the world, that all one-birth reli-

igious and philosophic theories break hopelessly down. But if we recognize in the soul a pilgrim through the great Cycle of Necessity, starting pure but undeveloped, and having to develop all its powers and faculties through use alone, we have at once in our hands the thread of Ariadne; the clue which shall guide us safely out of the labyrinths of evil we have become entangled in during our endeavors to slay the monster, Ignorance. For a perfect knowledge of earth states requires that each man undergo every possible experience; subdue every variety of human passion; resist every form of temptation whether of the physical, emotional or intellectual. Only by Reincarnation is it possible to do this; to round out and develop patience, fortitude, piety, charity, benevolence, and a host of god-like attributes; all of which have to be refined out of the crucible of actual experience and suffering. One life is all too short for the lessons of sympathy and love we have to learn, ere we develop compassion for the woes of others from the fires of our own purification, from the ashes of our sacrificed passions.

But Reincarnation affords ample opportunity for even infinite progression, and contemplates man as eventually becoming a god compared to his present position and powers, while before him still lie vistas, eternal, indescribable, incomprehensible.

Yet it is not by soaring into dreamy conjectures of the future that this philosophy finds its highest usefulness, but rather because it solves the present, every-day
problems of life. It removes all injustice, all chance and all accident from every human environment. Acting under the universal law of Cause and Effect, it determines inexorably every circumstance that foolish philosophies and more foolish theologies call the "accidents" of birth. As has been stated, a soul is born to vicious or virtuous parents, to black or white ones, with capacities which cause it to become wise or foolish, rich or poor, and so on, through endless diversities of circumstances and seeming "accidents," because it has created that character in former lives, which causes it to seek race, nation, and parent, under the law of Cause and Effect, as surely as atoms of oxygen and hydrogen seek each other in the crucibles of nature to form water. The law is absolute; like is attracted to like; similar causes produce similar results. Even the very diseases of men are karmic inheritances through Reincarnation by means of diseased parents having presented the line of least resistance or greatest attraction. The insane, the epileptic, the hunchback, the consumptive, would not—could not—come to parents having these taints in their blood had they not deserved to be born under such conditions by acts done and tendencies originated in former lives. There is no chance; there is no chaos; above all, there is no vengeful Jehovah controlling man's circumstances or destiny and "cursing him even unto the fifth generation." Man is his own arbiter, judge, executioner. Under the law of Cause and Effect—to which men and gods must alike bow—he works out his own salvation or perdition. Every act, thought, or word, is a cause which modifies his nature to some extent, and, taken together, form that character and those affinities which determine absolutely, without the possibility of interference, his every position and power in his next life. No cruel fate nor blind chance has been the slightest factor in the production of any evil or any blessing which now makes earth a "hell or heaven to him.

How can any one-birth theory account for those born diseased, blind, deformed, idiotic, from the standpoint of Justice? All such offer only chance, or the whim of some imaginary god. The mind revolts against such puerile absurdity. If chance can rule in one single instance, then the universe is all chance, and he who can get the better of his brother by robbery, or murder even, is amply justified, for we are then but cattle driven helplessly to the slaughter. But, realizing that we have lived on this earth in the past, and shall do so in the future, with every life controlled by the acts of past ones, even selfishness prompts us to pursue a line of conduct which shall send us into pleasant and happy environments in future Reincarnations.

Yet, as Reincarnation teaches the truth that we are absolutely dependent upon parents upon the earth for our ability to return here when this becomes inevitable under the law, it is at once apparent how intimate is the bond which unites all souls in a common brotherhood. One can
not soar away from the rest; he must use a body furnished by
physical parents, and the wisest
and most evolved soul will find
his wings crippled, his powers lim-
ited, if he is compelled to seek
Reincarnation through inferior
physical progenitors. He is thus
violently, as it were, thrown back
to partake in the common lot, to
share in the suffering he has self-
ishly tried to avoid. Only by
raising the whole of humanity is
it possible for its Egos to make
real and permanent progress. Thus
Reincarnation, even from the physi-
cal standpoint, reinforces and re-
declares the law of the Broth-
erhood of man; the law of his very
highest being as well as his low-
est, and in which is to be found
his only hope of attainment to the
elysian fields of the gods.

We see, then, true philosophy,
true science and true religion, all
requiring Reincarnation to meet
their demands; that innumerable
phenomena upon every plane of
nature are alone explicable by it;
that it satisfies the heart and in-
tellect alike. Let us, therefore,
if we be men, and not babes
afraid of our own shadows, accept
it, and, accepting it, so live that
humanity will one day have pro-
gressed until incarnation in these
mortal bodies upon this plane of il-
usion will be no longer necessary.

**Jerome A. Anderson, M. D., F. T. S.**

FOLLOW the wheel of life; fol-
low the wheel of duty to race and
kin, to friend and foe, and close
thy mind to pleasures as to pain.
Exhaust the law of Karmic retri-
bution.—**Voice of the Silence.**

**Letters to a Student.—No. 6.**

**Dear Sir and Comrade:**

It is true that we do not really
rejoice, for we have not yet
reached that state of resignation,
when all is viewed in the calm; if
we had, we should attain. But
one thing we can do—and we are
wise if we do it—that is, to con-
stantly study all things in the
light of this philosophy; to know
what we do and why we do it, and
what it is in us that causes these
thoughts. It is useless to make
an intellectual affirmation of a
thought, however frequently, un-
less we can transfer that thought
to our heart and live it there.

I find that the brain causes
much of our sadness. Of course,
much arises from ignorance. More
comes in the shape of mental sug-
gestions, sensed by the inner man,
and instilled from the astral pic-
tures of the dark Thought of the
age. At such moments, if we try
to go down into the heart, or to
concentrate all our attention in the
breath, and to feel there, we find a
sweetness rushing up, a feeling or
a sense that is pure joy in itself. It
do not take the shape of con-
crete consciousness; it does not
suggest some thing or fact about
which we are joyful. It is pure
gladness in itself, undivided by
objects. It is a fountain of force,
which flows forth, sweet and strong.
**Being** is pure gladness, and, in
such a moment, we taste its es-
tsence. The more we try to get to
this point, and to stay there, the
better for us. It helps us, for it
develops devotion.

The real value of mantrams lies
in their combinations of sound.
I believe that there is also great usefulness in embodying some central idea in a word or sentence and keeping it before us. A mantram of the first kind will be found in the words—impressively said—"What is your object in Life?" It rouses and stimulates. I have good authority and good ground in experience, too, for saying this. It awakens and helps young men, rouses them to thought. Another of the second kind is this: "Consider, when thou speakest, whether thy words will promote love; if not, speak not." If we fix this sentence in our minds, we find it recurring frequently, and it helps develop true fraternity. It is from the Oriental sage, Kapilya, and the vowel sounds must be peculiarly combined, for I find it has great force. Some combinations influence some men more than others; the matter is one of vibration and synchronous relation. You know how some sounds haunt us, and with elevating or depressing effect. At this time, a good mantram for T. S., and one which seems to recur with force and to be needed, too, is, "Blessed are the peace-makers."

At all times I find inspiration and much teaching, if I concentrate on this. "Every good and perfect gift cometh down from above, from the Father of Lights."—and then I hear an echo within—"The Father of Lights, Father of Lights." Deep thought upon this Elder Light reveals some hidden things. What and Who is this, and Where hidden? To reflect upon it, after we have found that fountain in the heart, gives a new, intangible strength. And then I find that if I try to help others, while in this state, I give them a real aid, which is above my human powers, and which must come from beyond, or deep within—from that Father of Lights, that Elder Flame Primal. For it gives them new hope and a real spiritual aid; to at once use for another whatever we receive is the secret of redoubled strength.

I do not "infer" anything from your letters. But I answer what you say. We do not always know ourselves, and I think you let the practical disappointments weigh far more upon you than you think you do. If you were to review your own letters, you would see it. We must stand alone—in the sense that we get to a point where we cannot convey what we feel, and where no help reaches us. It is useless to pretend to be where we are not. The soul itself has to outgrow certain tendencies, and we only know our minds, and but part of what we call "mind," our souls we do not know. The best possible plan now is to observe all we do and think, as if done by another, and to study its bearings in the light of the Gita. (Bhagavad-Gita). In this way, we come to realize our duality, and that thought, when instinctive and fixed, helps to form and to develop the astral or thought body, the vehicle of knowledge.

We are not taught how to concentrate because, in our present state, such rules would only injure us, so long as we have not a Guru to readjust us, nor are we self-initiated in the first degree. In consequence, any effort at concentration, which acts by genera-
tion of forces, might generate the wrong ones, and we should de-
velop negative concentration instead of positive concentration. There is a great difference. Enough hints are thrown out to help those who have developed the interior power to any degree. When that power is developed, men are ready, and they are taught from within. When they are ready, nothing can be withheld; so runs the law. But, before they are truly and interiorly ready, they can only develop into mediums and go to ruin. When devotion and resignation are perfect—that is, when nothing but calm arises in the heart; when it is calm to the very depths, and always so; when calm is a fixed quantity, then the messengers of light appear out of the The Light. Until this state is reached, devotion and altruism are our best helpers. Rules to concentrate might be given, but not right understanding of these rules, nor yet knowledge whether we are using them properly or mistakenly.

The Roman Catholic Church has an opposite aim to that of Theosophy. The former teaches her own authority, and so gives all the aids that will bind you to her, and bring you under her dominion through your faith in her. Theosophy teaches that men must grow, and that real growth is from within outward, and so urges you to make your own effort and throws you upon those efforts. The Church teaches obedience. Theosophy teaches development. Hence, we best attain when we learn to look within, and there to get deeper than the brain thoughts, into the intuitions, through calm. The way is taught to each from within, and not in hours or years.

Fraternally,

J. Niemand, F. T. S.

You are doing splendid work on your Coast. Congratulations and greetings to all.

Don't you see I cannot teach you how to fix your own thought? It is for you, by will, to control it. Fix it on what you will or can, but hold it. If you were ready, if you could—you would know of yourself, without any help. Think it out; thought will tell you how. Fix your mind on the how.

J. N.

The Masters.

"More kingdoms await thy diadem than are known to thee by name."

These were the words of the Persian sage to his prince; but to us, before whom the boundless vistas of the new-old wisdom are slowly unveiling, the words are pregnant with other and deeper meaning than that of mere earthly kingdoms or princely diadem. Indeed, for Mankind are many kingdoms waiting; but now he is a king dethroned, cast out, in chains and in a dungeon. Yet he is perpetually reminded of his royal estate, and that he has power to be free. But the king is dull; his heart is clogged with heaviness; he will not listen. He dreams his dungeon a palace; his fetters seem chains of gold; but he himself holds the key of the prison; he alone can loose the fetters. But the King dreams on! Yet when he awakes, when he hears the call, before him indeed
stretch kingdoms undreamed of, and treasures unknown to the slothful captive in his sense-bound prison; to whom the life of selfish enjoyment is but the ante-room of the palace where the true treasure lies. What is the treasure that lies within? Is it power, or wisdom, or happiness, or love? It is none of these, and yet it is them all, for it is the life of them—a rare, pure essence whose presence alone gives these things their worth—the unselfish love of humanity. This is the path the uncrowned King has yet to travel; this is the path already trodden by those great souls of whose presence we are now and then dimly aware—the Masters, the Mahatmas.

A Theosophical writer has defined a Master as "One who, through the full development of the various faculties latent in man, has the knowledge, wisdom and power belonging to a being thus expanded." There is nothing supernatural or miraculous about this. It is simply a matter of evolution pushed beyond a point known to us. Prof. Huxley, the doubter, in his last essays, admits that there may exist Beings of superior intelligence who are as much beyond us as we are beyond the black beetle. These Beings, called Masters, Adepts or Mahatmas, are nearing the goal towards which all Humanity is unconsciously striving. The majority of mankind will attain it, but only after numberless incarnations and countless ages of toil and effort. But those who are now known as the Masters, ages ago left the broad and beaten path winding round the mountain to follow the difficult way leading directly to the summit.

By almost superhuman effort, crushing with relentless will the lower sense nature, and developing through utter selflessness and self-conquest, the higher, they have attained to heights of human evolution from which they can reach down to struggling humanity the hand of compassion. From their lofty spiritual eminence they see, know, and understand the intellectual, moral, and spiritual topography of the mass of humanity below them. Here the dark clouds of ignorance, the mists of superstition, hover over the race, and the light of reason is struggling to dispel the fogs; while now and then, like a star shining through the darkness, appears a faint gleam of spirituality. To such bright point the Master directs his attention, helps dispel the surrounding gloom, sends magnetic strength and fuel to that spark, nursing it into a flame, until, aided by its own inward strength it grows into a sun which becomes immortal, and, in its turn, sheds warmth and light upon the coldness and darkness beneath.

The question is often asked, "Why do not the Adeptes come out of their seclusion and openly assist humanity and thus convince the public of their existence?" Fränz Hartman replies: "Is it so very necessary that the public should be convinced? Does the sun need a certificate that he shines? We can see his manifestations and feel his effects, and no amount of testimony would prove his existence to the blind. Does
Truth exist? If you can not perceive it, it is useless to attempt to assert its existence. A universal principle that would appear in personal shape would cease to be universal. To ask a Mahatma to come and show himself and prove his identity, shows an entire misconception of what the word ‘Mahatma’ means. That which constitutes him a Mahatma, a great soul, is invisible. The appearance of the physical body or the astral form may carry conviction to a believer, but cannot furnish absolute proof to the skeptic.”

Usually the Adepts make their home in some inaccessible mountain solitude, where, protected by natural obstacles, or by the power of elementals, intruders are kept away. Here, where the psychic, magnetic and auric conditions are at their best, and the finer forces of nature are uncontaminated by the vices and elemental conditions of society, can the Masters work for Humanity on higher planes and in loftier ways than we, at our present stage of development, can fully realize.

When a human soul is awakening, when it realizes that the inner faculties are to be aroused, truths to be gained, and aspirations to be fulfilled, then surely do the Masters respond. When an unselfish life, be it in charity, domestic duty, or in the wide expanse of philanthropy, exhibits in its humble way the same type as theirs, then must they recognize their own. When there are sore needs of a suffering humanity to be supplied, the Law of their Order, which is also the Law of their Being, ensures the giving of that help.

In the Theosophical Society, of which they are the real Founders, we can well believe that many a fortunate suggestion or helpful word has had a higher source than the brain which formulated it. When the darkness lifts and the unseen world becomes less inscrutable than now, we shall see, streaming over humanity, a radiance of strength, help, and beneficence from the Masters, the Elder Brothers of the race.

Madam H. P. Blavatsky, the Chosen Messenger of the Masters in this century, has given a few of the rules we must follow should we wish to tread the steep and thorny road over which the Adepts have preceded us. She says: “A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progress and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.”

M. M.

By the aid of the Theosophical Society there may come a time when you will be able to walk in the light of the Spirit, which will make the joys of material things higher and nobler, when there will be united the heart of the West and the heart the East.

—Prof. Chakravarti, at Parliament of Religions.
Mrs. Cooper-Oakley began her lectures in Australia to audiences of from two to three hundred, but, thanks to the attacks of the clergy, the numbers soon grew to five and seven hundred, and, during the latter months of her stay, to a thousand and more. Among the F. T. S. there are three members of the Victorian University, one of whom, the Victorian Geologist, joined the T. S. because of statements made by Madame Blavatsky in the "Secret Doctrine," which predated, by several years, the newest discoveries in geology. During her seven months' stay in Australia, lectures were delivered in Melbourne, Sydney, Adelaide, and many other cities. In New Zealand, she lectured to audiences, at Auckland and other places, numbering from seven hundred to a thousand. The Australian Theosophists are to be congratulated on having had with them one who has studied under the guidance of H. P. B., and also on having made such good use of their opportunities while she was with them.

IN AMERICA.

Mrs. Cooper-Oakley reached San Francisco, Thursday, August 31st, after a voyage of twenty-eight days on the S. S. Alameda, from Sydney.

On Thursday evening, she visited Golden Gate Branch, and gave an account of her travels in Australia. In answer to numerous questions, she told many interesting anecdotes of H. P. B. On Friday night, Mrs. Cooper-Oakley was the guest of the H. P. B. Training Class. After transacting the regular business of the even-
ing, the Class voted to place the meeting in her hands. On this occasion, she spoke particularly upon the subject of “Evolution,” pointing out very clearly wherein Theosophy differs from Darwin and other modern scientists.

On Sunday evening, September 3rd, Mrs. Cooper-Oakley lectured in Odd Fellows Hall, San Francisco, to a large audience, upon the subject of “Theosophy and Occultism.” Among other things, she said that Occultism stands as the very central pillar of Theosophy. The first premise laid down by Occultism is, that mind can function apart from matter, and that it is not a product of matter. Occultism is defined as the science of the laws of mind, and of the laws and intelligences of the universe beyond; that is, the relation of the seen to the unseen. It may also be called the science of life and death. Theosophy teaches that the kernel, the central part of this life, is Occultism, which, if you choose to take it up and study it for yourself, will enable you to gain practical knowledge of the life beyond, the life in the unseen world. You will find that, in every religious system, there have been people who have given themselves up to the study of the subjective life, who have withdrawn their energies from the material world and thrown them into the spiritual. If one is really going to investigate this inner side of nature, he cannot lead the life of the material world outside. It is impossible for any man to throw his energies into the material world, to be wrapped up in a search for wealth or comfort, and yet, at the same time, to be gaining knowledge of the subjective world. You cannot have the same amount of energy in two places at once.

The very first basis upon which people have to come into Occultism is upon the moral basis, and the reason is this: Until we have conquered the lower part of our nature, our material desires, we are not fit to have possession of powers and forces which we might use for the harm of mankind. So long as one selfish wish or desire remains in our hearts, so long shall we not reach the true Occultism. And it is this spiritual Occultism that H. P. B. came to speak to the West about, and until a man has left every selfish thought and motive behind, he can never be taken as a student in that School, can never hope to put his foot on that ladder, the very first step of which means renunciation of our lower selves, and the highest step of which lies in that perfection of self-abnegation, which means putting ourselves away entirely, for the sake of our brothers and sisters. And that is why Brotherhood is the beginning of Theosophy and the end of Occultism.

On Wednesday evening, September 6th, Mrs. Cooper-Oakley lectured to a large audience in Hamilton Hall, Oakland; subject, “Madame Blavatsky, her Life and Work.” She spoke of H. P. B. as the mother of her spiritual life, and one to whom she owed the greatest debt of gratitude that it was possible for one human being to owe to another. She said: “There was no person whose whole life could stand a closer in-
spection. My increasing knowledge of her has been one of continuing respect, love and admiration for her real character. While there have been many accusative statements, there is not a living soul the world over to back them, not one jot of evidence against her. Madame Blavatsky spent over twenty-five years of her life studying, under strictest discipline, in India, Egypt and Thibet, under the guidance of those she called Masters, and fitting herself to become the teacher she afterwards was. She came with nothing new, but simply gave to the world, at the end of the nineteenth century, an old philosophy, bringing with it a knowledge of the Adept, shedding hope upon struggling humanity, and repeating the teaching of all the great Masters of the world. In her own life she fulfilled, to the very utmost, the highest ideal of the teacher, and gave her knowledge to others that they might use it for the benefit of the race. To her immediate pupils, she was at once the soul of tenderness and the soul of severity. To an honest inquirer, who came with a sincere desire to learn the truth, she was the very essence of patience, kindness and tenderness, and she gave all she could in the way of help and aid. To the curiosity seeker, who came only to be amused by her powers, she was as stern and severe as was Christ when he turned the money changers out of the temple. Her object was to make men and women study their own faults and get rid of them. She taught that renunciation of the lower personal self was the highest ideal of life for every man and woman. She based her teaching upon that very simple text of Jesus: “Seek ye first the kingdom of heaven and all things shall be given unto you.” Seek first the spiritual life, by the renunciation of the material; for you cannot have the same energy in two places at once. People who have their interests centered around this material life, cannot, at the same time, be throwing that amount of energy into the internal and subjective planes which will enable them to develop the higher powers of mind. Therefore, the first step to be taken is to reach self-knowledge—a knowledge of our own faults, our own wishes and desires—to root out the lower nature, or govern it, and then devote our energy to the uplifting of the race. The very fundamental law upon which spiritual Adeptship rests is that you cannot use any one of the powers you may develop for your own benefit. And Madame Blavatsky lived up to this rule to the fullest extent; those who were nearest to her know that in her own life self-renunciation was the guiding impulse. Her very thoughts, even, were devoted, at every moment, to the carrying out of the work of her Masters. And her only reward for all she has done has been the love of the few and the hate of the many. A more perfect example, in daily life, of self-renunciation, I have never met. I do not know of anyone who more perfectly put forward, in every day and hour, the way that we should live, if we want to lift the future of the human race.”

Monday, the 3rd, was spent at
Santa Cruz; while the remainder of Mrs. Cooper-Oakley's stay with us was given up to interviews and private meetings.

The Congress of Religions.

CHICAGO, Sept. 8th, 1893.

On Monday, September 11th, at 10 a.m., the Parliament of Religions of the World's Congress Auxiliary of the Columbian Exposition will be solemnly declared open. In one of the two large wooden structures which were erected to supplement the smaller halls of the main Art Palace Building, and which seat nearly five thousand people each, there will gather delegates from almost every organization of a religious nature in the world. Upon the stage will be seated representatives of all religions, who, in turn, will make short responses to the addresses of welcome delivered by the officers of the Congress under whose auspices the Parliament of Religions has been convened. For a period of about seventeen days after the formal opening of Congress on the 11th, each of the religious bodies will hold its separate Congress, ranging from a day to a week in duration, in the particular apartment of the Art Palace which will be assigned to it by the management of the Congress Auxiliary.

The Theosophical Society has secured one of the largest of these halls, in anticipation of entertaining the greatest number of people who have attended any single Congress. The Theosophical Congress will meet on the 15th and 16th of September, three sessions being held each day. Addresses and papers are to be given by Mrs. Annie Besant, Mr. Judge, Prof. Chakravarti, Mr. Dharmapala, Claude F. Wright, Katherine Hil- lard, Dr. Buck, Mrs. M. M. Thirds, Dr. Jerome A. Anderson, and also by Mrs. Cooper-Oakley and Miss Henrietta P. Muller, both of London. Quite a numerous delegation from the flourishing lodges in London and New York is due in Chicago on the 14th. Preparations to entertain visiting Theosophists have been under way for some time past, and ample accommodations have been secured. Members of the Branches in Chicago and vicinity have left no stone unturned in their endeavor to make the Theosophical Congress a success.

Aside from the general meeting of the opening day, and perhaps one or two similar meetings, at which representatives of all denominations will be present, each sect or society will meet by itself, holding separate sessions, and having very little to do with all the others. However, substantial benefit arises from the fact that the Congresses are crowded together in one building, and thus the visitor is enabled the more readily to turn from one to the other, to compare, and to contrast.

It is expected that, at the conclusion of the Congress, Mrs. Besant will deliver a public lecture in one of the large halls. On the evening of the 14th, a reception to the delegates to the Congress will be given at the Theosophical Headquarters, Room 48 Athenæum Building. Many visiting members will meet Mrs. Besant, Mr. Judge and other noted Theosophists for the first time, as also our Hindoo brothers, Prof. Chakravarti, who represents the Brahmins at the Congress, and Mr. H. Dharmapala, the Buddhist delegate. Both of these gentlemen arrived in Chicago a few days ago. Prof. Chakravarti is a man of the finest presence, is tall, of large frame, wears a beard, and has piercing black eyes. Mr. Dharmapala is of a slighter build, and has a fine spiritual face, indicative of close and long continued introspection.

During the past week, the Catholic and Jewish Congresses have been in session, in advance of the Parliament proper.

About two weeks ago, the Psychical Research Congress, of which Prof. Coues and Richard Hodgson were the leading lights, terminated its week's session. It attracted more people than has any single Congress, with the possible exception of that devoted to Women's Pro-
THE PACIFIC THEOSOPHIST.

Notes and Items.

BROTHER H. A. GIBSON, President of the Tacoma Branch, spent a day at Headquarters on his way to Los Angeles.

Brother Turner of Los Angeles made a short stay in this city on his return home from the Chicago Fair.

The H. P. B. Training Class is responsible for the conduct of the PACIFIC THEOSOPHIST this month.

Neither Mr. Judge, nor Mrs. Annie Besant will be able to visit the Coast this fall.

Dr. Allen Griffiths, Pacific Coast lecturer, has returned from a tour in the Northern Pacific States.

MRS. KELSEY, of Stockton, spent a day at Headquarters recently on her way to Los Angeles.

Dr. J. A. Anderson is in Chicago, where he will deliver two lectures at the World’s Congress of Religions. His subjects are: “Reincarnation of the Soul, a Law of Nature,” and “The Doctrine of Evolutionary Reincarnation as applied to the sexes.”

The most attractive place for Theosophists is Headquarters. Our cheerful, homelike rooms have been crowded to their fullest capacity during Mrs. Cooper-Oakley’s stay. Full of busy workers, they presented the appearance of a well-regulated beehive.

Mrs. Cooper-Oakley left for Chicago on September 8th. She goes as delegate to the Congress of Religions from the Australian Branches of the T. S., and will be one of the speakers. At the close of the Congress, she will return to London Headquarters, where she will be needed during the absence of Mrs. Annie Besant in India.

THE CHICAGO PAPERS of the 16th and 17th have just arrived as we go to press. They report that the Parliament of Religions is the great attraction of the Fair. The Theosophical Congress has been a great success! The meetings were all well attended, the hall being so crowded, that it was necessary to hold an overflow meeting. Geo. E. Wright, President of the Chicago Branch, presided. Mrs. Annie Besant, Mr. Judge, Prof. Chakravarti, H. Dharmapala, Dr. Buck, Dr. Anderson, Mrs. Cooper-Oakley, Mrs. M. M. Thirds, Miss Muller, and others were present, and addressed the Congress. Several of these were called upon to speak two or three times. The enthusiasm and interest were so great that the management gave the Theosophists Washington Hall for an extra session Sunday night.

It is expected that our November number will contain a full report of the Parliament, by Dr. Anderson, and we look forward to it with great interest.
Mr. Sydney Thomas, President of San Diego Branch, accompanied by his wife and Miss Clarke, have gone to the Congress of Religions. On their way, they spent nearly a week in San Francisco.

The telegrams announce that Mrs. Annie Besant, Professor Ganendra Nath Chakravarti of the Allahabad University, India, H. Dharmapala, Buddhist Secretary of the Maha Bodhi Society, and Miss H. F. Muller, reached New York City on September 3rd. They were en route to Chicago.

The San Francisco Theosophical League had its annual election Monday, Sept. 4th, 1893. The meeting was one of unusual interest, and the reports of League work done particularly gratifying. Mrs. Vera S. Beane was unanimously re-elected President and W. J. Walters re-elected Vice President. Miss Anne Bryce was elected Secretary and Treasurer. Board of Directors as follows: Dr. J. A. Anderson, E. B. Rambo, Mrs. M. E. Fountain, Mrs. Ida Wadham, Mrs. Vera S. Beane and W. J. Walters. Abbott Clark and Sven Ryden were appointed a Committee for propaganda work. Mrs. Vera S. Beane, Miss Anne Bryce and Mrs. Paul Bunker were appointed Committee on Charities.

**Pacific Coast Lecturer’s Movements**

A good audience, both in numbers and intelligence, attended Dr. Griffith’s lecture on “Theosophy, Karma and Reincarnation,” given in McMinnville, Or., Aug. 1. The editor of the Reporter, the leading paper, was present, and said to the doctor, “Well, you have set us all to thinking,” and promised to study up the subject. He gave a fair report of the lecture in his next issue.

**Independence, Or.**—The Opera House was offered the lecturer for Aug. 8th. The lecture was advertised by the citizens, and a good audience was the result. Prominent people were present, and a number remained until after eleven o’clock asking questions. Judge Hurley, a member of the British and American Psychological Society, attended the lecture, and afterwards spent an evening with the lecturer at the hotel, when he freely admitted that Theosophy, as presented by Dr. Griffiths, not only threw a good deal of light upon some of his investigations upon subjects hitherto obscure, but introduced many, to him, entirely new phases. The same was also true as regards evolution, of which science he has for years been a close student. The Judge having expressed a desire to know more about Theosophy, a catalogue of T. S. books was given him.

**Augs. 14th, and 16th, Dr. Griffiths gave lectures in Unity Church, Salem, Or., to very fine audiences. Several prominent residents rendered welcome assistance. One gentleman kindly volunteered to introduce the lecturer to the editors of local press and secure notices. The offer was accepted and the press notices and reports of lectures were full and satisfactory. The Statesman, the leading paper, gave notice that its Sunday issue would contain an article on Reincarnation. A column and a half was printed. The lecturer made the acquaintance of a number who were reading and interested in Theosophy, some of whom called upon him and received marked catalogues of T. S. books. A Quiz meeting was held in the church Aug. 17th, attended by seventy or eighty, and did not close until after ten o’clock. A brother Theosophist residing in Salem has done, and is now doing, good work. May the way open to him for still greater efforts. 2,000 assorted leaflets were distributed.

**Corvallis.—**A general lecture was given here Aug. 21st. Exceptionally good press reports, and many leaflets distributed.
ALBANY.—Lectured twice here in Universalist Church, Aug. 25 and 26. Church crowded to overflowing. The M. E. Conference was in session at the time, and a celebrated bishop from the East had preached against Theosophy. The best thing that could have happened; result, a packed house. Twelve or fifteen ministers attended, and were surprised to find so large an audience. A prominent M. E. preacher of Portland interrupted the speaker several times by shouting, “Prove it! Prove it!” but the audience was against him and frowned him down. Though it was a very hot night, and the lecturer spoke for two hours, more than three quarters of the audience remained at its close and requested a second lecture. During question time the M. E. aforesaid attempted to make a speech, combating the statements of the lecturer, but one of the audience arose and asserted that the statements of the M. E. were, to his positive knowledge, incorrect, and that the speaker was right. The second lecture was also well attended. The best people were out—lawyers, doctors, professors, editors and teachers. Many called on the lecturer at the hotel. The press gave good reports in three different papers. The town was shaken to its center; several people told the speaker that they believed dogmatism had its back broken. Without actual experience, it is hard to understand how creed-bound are many people hereabouts. A kind of tyranny is practiced, so that the more liberal are terrorized into silence. Albany has had an experience and an awakening. Two young ministers introduced themselves after the lecture, and said they had been greatly instructed, had been reading and inquired if the Speaker had books for sale as they desired to study Theosophy.

A GENERAL LECTURE was given in Eugene City, Oregon, Aug. 29, to a good audience. Professors from the State University attended, and there was quite an interest evinced. Foundation was laid for future work.

ROSEBURG, OR., Sept. 1st, Dr. Griffiths lectured to a fair audience.

JACKSONVILLE, OR.—Through the influence of Judge Webster, the Courthouse was secured for lecture, and the speaker was introduced to prominent people. Lecture well attended, and reported by the Times, the paper having largest circulation in Southern Oregon. A Quiz meeting was held, and attended by many who expressed decided interest in Theosophy. Among those present were Judge Webster, Prosecuting Attorney Harry Benson, and other prominent lawyers.

MEDFORD, OR.—The Opera House and advertising for the lecture here were furnished by prominent citizens. A good audience was the result, and most of them remained for the informal Quiz held immediately afterwards. The Mayor of the city introduced himself and others, expressed himself as having been greatly instructed, and extended a cordial invitation to the lecturer to soon revisit Medford. The interest in Theosophy at Medford may be accounted for, in part, by reason of good T. S. work having been done by Bro. Dr. E. Kirschgessner, who was formerly President of Varuna T. S., at Bridgeport, Conn., and who now resides at Medford. Bro. K. thinks prospects for a Branch in this place are good.

ON SEPT. 9TH, a general lecture was given in Ashland, Or., in Granite Hall, to fair audience. The usual Quiz was held after the address, to which most of the audience remained. A “learned Orientalist” was present, and attempted to show the absurdities of Theosophy by relating Eastern allegories, and interpreting them in the usual dead letter way. When the speaker explained the true meaning, and showed that they were identical with the teachings of Jesus, a new light was thrown upon so-called myths. The audience was quick to see the points, and manifested approval by applause. The
lecture at Ashland closed the Oregon tour, which has yielded good results. Fifteen towns were visited, and seventeen lectures given.

Among the Coast Branches.

Los Angeles Branch.

Dr. G. F. Mohr, Sec., writes: The main accomplishment during the past month which Los Angeles has to report, is the settlement in our new Headquarters, located at 431 1/2 South Spring street, Rooms 19 and 20, in the heart of the city. Here we hold all our meetings now, public and private. The hall can seat 100 persons. A new impetus seems to have been given to our work since the establishment of these new quarters—the public and the newspapers seem also to have caught it. Our public meetings are well attended, sometimes even the hallway leading to the rooms being crowded. We notice many new and intelligent faces.

The Branch meetings are likewise very interesting; many leaflets have been distributed, and many books loaned. We have established a Discussion Class, which is well attended, meeting once a week. The Daily Herald gave us quite a "puff" on our Headquarters, and published several reports of meetings, with lengthy extracts from lectures. This is very encouraging. Though we are much in need of helpers and workers; though the work falls heavily upon the very few; we hope, by strenuous efforts, to keep things wide awake and moving until more assistance reaches us.

Blue Mountain Branch, Elgin, Or.

Henry Hug, President, writes: Blue Mountain has but eight live members. We used to have twelve, but only eight are really enlivened with the spirit of Theosophy. C. H. Marsh is still Secretary.

Stockton Branch.

Fred M. West, Pres., writes: Stockton Branch has to report the death of one of its most active members, Bro. H. B. Loomis, who died on August 24th. Bro. Loomis has been interested in the subject of Theosophy for many years, and has made it the study of his life. No member of our Branch has been more ready and willing to assist us than he. His long experience in newspaper work made it easy for him to present his answers to questions in beautiful language, and his presence at our Branch Meetings was a pleasure to us all. We shall miss him.

Bandhu Branch, Santa Cruz.

Mrs. L. A. Russell, Sec., writes: In Santa Cruz, Theosophy seems to be steadily gaining ground. Mrs. Cooper-Oakley’s lecture, upon the Life and Work of Madame Blavatsky, was well attended, and the questions indicated that the public is better acquainted with Theosophical subjects than formerly. Inquiries were not so much of a personal nature, concerning H. P. B., but were rather as to the tenets of Theosophy. The press reports were long and favorable, the Daily Surf giving a fine report. May our Karma bring us Mrs. Cooper-Oakley soon again.

The attendance at Sunday evening meetings is still on the increase. A Secret Doctrine Class is soon to be established, to meet some time on Sunday. The subjects discussed during September are as follows: "Universal Unity of Spirit and Matter," "Masters of Wisdom," "Theosophy as found in all Sacred Books," "Theosophy as found in European Medieval Philosophy and Mysticism."

In San Francisco.

Recent public lectures at Red Men’s Hall have been: "Brotherhood," by W. J. Walters; "Studies in the Secret Doctrine," by Abbott Clark; "Mediums, Psychics and Adept," by Mrs. S. A. Harris; and "The Sun," by Dr. Allen Griffiths.
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The World’s Congress of Religions.

FIVE THOUSAND YEARS ago the Kali Yug, or Iron Age, of the Aryan Race began. The Guardians of Humanity, those Masters who constitute the Great Lodge of Adept and Mahatmas, foreseeing the dark period of spiritual depression which was to follow, sent to the aid of humanity, one of the greatest of Avatars, or spiritual Teachers, Krishna. His death marked the beginning of this cycle, the first five thousand years of which will close in 1897. The key note of truth thus sounded seems to have lost little of its original force for more than two thousand years, and not until the time of Buddha was the condition of mankind such as to demand a restatement of the old truths. Within two hundred and fifty years of his death, during the reign over India of the great and good Buddhist king, Asoka, con-

*Stenographic Report by Miss Clara Brockman of a Lecture, given Oct. 22, at San Fran-
co, by Dr. Jerome A. Anderson, Delegate.
hopeful sign of the times. That it has been due to the Theosophical Society, or, rather to those Masters who are the Real Founders of the Theosophical Society, there can be but little doubt. It matters not who are the direct agents, it is the Theosophical Society which has forced attention to, and recognition of, these humane, divinely ethical and supremely philosophic "Hea-
then" religions of the East. Its literature, its—to the West—
strange theories of karma, reincarnation, brotherhood, evolution, and so on, have permeated every avenue of human thought, until the very stage draws dramas from this source. Men have pondered in their hearts if its doctrine of the real brotherhood of man and of the common origin of all religions could be true, until as a result of the mighty wave of interest so aroused the Parliament of Religions was made possible.

What was intended by this Parliament, and what was accomplished? The object of its founders was to have every religion represented upon the floors of the Parliament by that religion's best and most learned expounders. In this way, it was intended to contrast the great religions of the world, with the hope that the most tolerant and most enlightened people would find in them many great and similar truths. There was also a hope, probably, among those who attended, that each representative religion would be shown to be the best. So that the rivalry of our Western civilization, which makes us take each other by the throat in our efforts to get ahead of our fel-

lowmen, appeared even in this, the Parliament of the World's Reli-
gions. But something more than this was accomplished. For, when all of these religions, Buddhism, Brahmanism, Mohammedanism, Christianity (represented by its numerous sects), came together and talked their faiths over in the presence of that great gathering and of each other, it was evident that there was in every religion so much that was common to all, that a spirit of tolerance for each other's opinions and a recognition of the underlying brotherhood of humanity was undoubtedly the chief result.

The Parliament at-large was such a vast thing that it goes far beyond the power of any one person to report it. The Theosophical Con-
gress was allowed two days, Sept. 15th, and 16th, and it may be interesting to give some data as to where, when and how it met, and the personnel which constituted this our own Congress. The place of meeting was in a new building, the Art Palace, upon the Lake Front, at the foot of Adams Street, Chi-

cago. This building consisted of a number of halls, some of them moderate in size, some larger, the two principal ones being capable of holding at least three thousand people each. It was characteristic of this civilization, and an object lesson upon the teachings of Theosophy in relation to the higher and lower consciousness, that at this Congress for the spiritual uni-
fication and elevation of mankind, the voices of the speakers should have been almost drowned out by the rush, roar and hurry of the competitive traffic of our age. Right
in the rear of the building ran the tracks of the Illinois Central Railroad, and there was such continual uproar among the engines and cars, that, in the very midst of the deepest philosophical and spiritual discussions, the voices of the speakers would often be drowned by the "business" Babble of our nineteenth century competition, thus forcibly illustrating the teaching of Theosophy that this sense consciousness of ours, in its violence and uproar, is the means of either dimming or entirely preventing us from hearing the voice of our Spiritual or true Self.

At first, the Theosophists were assigned a hall with a capacity of about 250. In five minutes after the doors were opened it was filled to overflowing. Then the managers gave us a hall capable of holding 1,500 people; but in a few minutes that, too, was jammed, and then they assigned us two halls adjoining, in which to hold overflow meetings. It was most gratifying to us and to the Managers of the Society to find such an intense interest in Theosophy, and such remarkable audiences. We began in the 1,500 hall, and, for the last two sessions of the Congress, we were transferred to one of the larger halls, capable of holding three thousand people, and we filled it completely. Without attempting to convey any contrast between our Convention and others, the truth may be told at all times. It so chanced that, at the Sunday night upon which we held one of our principal meetings, the Presbyterians had their principal gathering in an adjoining hall.

Now, the Presbyterian is a great sect, and has spent millions of dollars in attempting to convert the heathen, some of whom were represented upon our platform. It has no peer in the amount of money expended for church purposes; the great Methodist Church even coming second. There were many of the church’s noted preachers on hand that night, to deliver lectures in that hall. Our hall was packed full, and, while Mr. Judge was speaking, Dr. Barrows, the Chairman of the entire Parliament came upon our stage, asked him to pause a moment, went forward upon the platform, and said that owing to the fact that it had been announced in the city that the Presbyterians would hold their Congress in that hall, instead of the adjoining one, there was no question but that many had gotten into the wrong place; that there was no audience in the other hall to listen to those men who had come so far to speak, and in justice to them he requested that all who were there by mistake would follow him out. He marched out with a great deal of confidence, as it seemed to us, but not a single soul followed him, and when he opened the doors to let the Doctor out, twenty-five or thirty came in to our already packed hall. And this twenty-five or thirty represented almost as large an audience as had gathered to hear the Presbyterian divines, for we were told that less than a hundred were in the adjoining hall. This but illustrates the hold which Theosophy has upon Western thinkers.
Now, as to the personnel of our Congress. Upon the platform, at one time, were to be seen prominent representatives of Brahmanism, Buddhism, Christianity and modern Agnosticism, as well as those who had been identified with many of the Protestant faiths, with Spiritualism and other isms. First came Professor Gyenandra Nath Charkavarti, a Hindu high caste Brahman. He was, it seems to me, the central figure of the entire Congress. Even Annie Besant, with all her wonderful oratorical powers and great reputation, certainly had to yield the palm on this occasion to Professor Chakravarti. Picture to yourselves a large, portly man, weighing, perhaps, over two hundred pounds, of a yellowish cast of countenance, quite light for a Hindu, with a most beautiful, spiritual expression when you caught his eye; but who when not speaking or conversing seemed to retire within himself as though a veil dropped over his eyes and he communed with higher intelligences. He was a most remarkable man; his eloquence was simply marvelous. His command of the English language was greater than that of any speaker there, although he was a foreigner and a "heathen Brahman." He is professor of mathematics in the college at Allahabad, India, brought over by the Theosophists of England and America to represent Brahmanical Theosophy at this Congress. And he did it grandly and well. His enunciation was clear and beautiful. He spoke in a high pitch, not using a single word in the chest register common to English speaking people. This had a peculiar effect at first, but after a few minutes, when one had caught the rhythm of his intonation and the poetry of his language, it was like the most beautiful music. He had a peculiar way of dwelling on the letter M. Every time this letter occurred, he rang it out or dwelt upon it in a way which produced the most remarkable effect. It almost seemed as though he were using it as a mantram, giving this intonation with an object beyond the mere verbal meaning; although this may not have been so. But the effect was marvelous. There was in the appearance of Professor Chakravarti a peculiar lightness and spirituality which, connected with a stout personage, carries with it the impression which we so often get from Catholic priests. Physicians know that celibacy has a certain well marked effect upon the physique, and these priests bear upon them the impress of this chastity. This expression of perfect purity coupled with the greatest physical and intellectual strength Professor Chakravarti had in a marked degree. It seemed as if all struggle against the lower nature had been long unnecessary, so completely was spirituality dominant.

Next in interest to Prof. Chakravarti came Annie Besant. It is useless to attempt to describe her; most of you have seen her; many of you have heard her, and know what a master of eloquence she is. It was considered a great acquisition by the managers of this Congress when she consented to come and speak at Chicago. She was
at her best. Seldom has a tide of eloquence ever flowed from human lips greater than came from those of Annie Besant. She fairly divided the honors with Prof. Chakravarti. The principal topics were assigned to these two; they came to present Theosophy to the West, and they did it well.

William Q. Judge was there as the head of the American Section, and he also did grandly. While not possessing the eloquence of Mrs. Besant, nor the beautiful, poetical imagery of Prof. Chakravarti, there was that running throughout all his talks which appealed to the common sense of his audiences. He presented Theosophy in the light of reason, and drove it home to his hearers by the use of the most common, simple and plain language. He was a power throughout the entire convention.

Following him was Miss Muller, representing Christian Theosophy; going upon the platform as an avowed Christian, and doing her part successfully. Then came Dr. Buck, of Cincinnati, one of the foremost Theosophists, as also one of the foremost scientists, of to-day.

Then came our good and learned Buddhist Brother, H. Dhamapala, bringing home to Western hearts some of the beautiful conceptions of, as well as historical truths about, that great religion.

Mrs. Cooper-Oakley was also there, and Claude Wright from London. Bro. George Wright of Chicago, had charge of local matters during the entire proceedings, and to his efforts the success of the Congress was largely due. Besides, there were Theosophists from the East, from the North, from the West and from the South—a most complete gathering of the clans.

When we come to the topics of the Congress, Theosophy along general lines was assigned to Professor Chakravarti, Will Judge and Annie Besant; one were to attempt to give of these his proper position presenting its teachings to the public, one would say that Professor Chakravarti represented the spiritual element, William Q. Judge the intellectual element and Annie Besant the emotional element throughout the proceedings, meaning all the time, by these terms, their very highest expression and also, that each of these three touched upon all these different elements. But it was Professor Chakravarti's duty, and delight as well, to present to those audiences something of the Theosophical conception of spiritual life; it was Mr. Judge's work to present Theosophy intellectually and from the common sense standpoint; and it was the part of Annie Besant to bring it home to the hearts of men and show them that all are really brothers. It seemed as though Professor Chakravarti wished to show the relation of man to spirit; of Mr. Judge, the relation of man to man; of Dr. Buck, the relation of man to science; of Miss Muller, of man to woman; of Mrs. Cooper-Oakley, of man, the microcosm, to the macrocosm; while my own topic was the relation of man to life and death.

In doing this Prof. Chakravarti presented, in the most beautiful imagery and the most poetical language, a description of the higher
conscious states. He showed us how the clamor of the senses destroyed or inhibited spiritual perception upon lower planes, and how necessary it is for man to retire within himself, to still all this clamor and turmoil of the senses, before the inner, spiritual vision can dawn. He alluded to difficulty with which the true spiritual knowledge from the inner nature of man was conveyed down to and through this sensuous plane, and pointed out the fact that this was the reason for differences in existing religions. One has to still all these lower vibrations which so disturb the repose of the soul, before he can rise above the domain of materiality, and when one does so rise, and obtains a glimpse of spiritual truths, and attempts to impart these for the benefit of mankind, he has to put his teachings in the language of sense perception, and, in the very attempt to do so, many divergences must arise in our conceptions of these spiritual truths, so entirely dissociated from sensuous perception. And he brought it out clearly that we ought to exercise tolerance towards each other’s conceptions and religious beliefs, because of this difficulty of bringing them down to this plane. Pursuing this subject, he said that the head of the West must be united to the heart of the East. The East has too long occupied itself, not with the study of spiritual truths, but with metaphysical discussions of the rubbish which has overgrown the spiritual truths of Brahmanism and Buddhism; and, in order to clear this away, it has become necessary to bring the strong intellect, common sense and matter-of-fact knowledge of the West to bear upon the metaphysics of the East, and that by and through this union, both East and West will be greatly benefitted. He showed also how mistaken Max Muller is in claiming that there is no esotericism in the Brahmanical Scriptures. When talking of brotherhood his similes were remarkable for their beauty. In one instance he likened the spiritual progress of man to a candle, saying that just as the candle affords light by giving up its own life to the flame which consumes it, so only by the fire of self-sacrifice and the destruction of all the lower nature was it possible for one to benefit mankind.

Annie Besant gave most of her time to arousing in her hearers a realization of the real fact of man’s love to man. She related one incident which brought this home very forcibly, and showed the existence of the divine spark in every human being. This was a story of a disaster in one of the English mines. She said she had been appalled, in passing through the village, on hearing the foul and filthy language of the miners; in seeing how degraded they were, how they seemed to have entirely given themselves up to their animal appetites and passions; drinking, carousing, dissipating in those ways, which these men, toiling from twelve to fourteen hours a day, deluded themselves into thinking enjoyment. But there was an explosion in the mine, and a fire broke out below, and then these same men, apparently so
vile, so brutal, so selfish, so lost to all which we consider the redeeming elements of humanity, stood about the mine and actually fought with each other for the privilege of going down. One would say to another, "You have a wife and family; I have none; let me go!" What greater evidence could we have than this, that the divine spark is within each, and that it can and must be made to develop into a real human brotherhood.

Dr. Buck made a most able presentation of the relation of Theosophy to Grecian philosophy, and of Theosophy to modern science, showing how far superior, in many respects, are the teachings of Theosophy to those of modern science, and how Theosophy had antedated discoveries which have been recently verified by science.

Miss Muller made a strong presentation of the Christian aspect of Theosophy, showing how Theosophy was the only system of thought which placed woman upon the platform where she belongs—that of perfect equality with man. She paid her respects to St. Paul in not a very complimentary manner. Mrs. Cooper-Oakley made a most learned exposition of the relation of the seven principles of man to the macrocosm, and to the human soul as we find it upon this earth to-day.

As to the lesson of the Congress. One of those Masters whom it is the delight and the pleasure of Theosophists to serve, has said the one thing which Western civilization needed above all others was tolerance. If any of us had been asked what we most needed, we would probably have answered knowledge, or wisdom, or justice. And yet this Being, who represents the very flower of human evolution, selected as that which humanity most needs to-day, a tolerance for each other's beliefs, and particularly for each other's religious beliefs. And this was the great lesson of the Congress. The fact that all the religions of the world were called together in a Christian country, and invited and permitted to state their beliefs freely and fully, and that these were listened to in a spirit of tolerance and a willingness to recognize the good in each, is a most hopeful sign of the times. And this Parliament of Religions has been brought about, as we believe, by the efforts of the Masters, working by and through the Theosophical Society. Twenty-five years ago, such a Congress would have been impossible. Or, if not that, it would have been unsuccessful, or would have broken up in a row, as did many such conventions in the early days of Christianity. But it is the continual hammering at the world which has been done by the Theosophical Society, and the teaching that there are common truths in all religions, and that men are all brothers, which has enabled this Congress to be held. The thousands who attended will take away to their homes something of the same spirit which prevailed during its sessions, where many heard, for the first time, the truths of these great religions, many of them older than Christianity, and many of them grander, purer and more philosophical.
This Congress was the entering wedge, the stepping stone, towards a wider dissemination of the real truth; an effort in the direction of correcting the gross errors and misconceptions which so pervert and corrupt Christianity. It has also taught people to do that which every Theosophist should make it his duty to do: to seek out the truths common to all religions. We have had enough fighting, enough blood-shed, enough enmity among men, arising from misconceptions of what true religion really is. These misconceptions we have to correct. We have to teach men how they have wandered away from the truths which all religions have in common, and to show them how each is trying, in different places and in different ways, to make mankind better, happier, purer and holier. And along these lines can all the religions of the world join hands and work for the elevation of humanity, the first step of which union has been taken in this the great World’s Parliament of Religions.

There has been organized at the Headquarters in New York, a scheme for enabling all members of the Society to join a general quiz and correspondence class. Subjects for topical study will be assigned, correspondence carried on, questions answered and questions asked, and a general supervision over students exercised. Enquirers address W. Q. Judge, 144 Madison Ave., New York.

Brother Burnett, of Sacramento, spent several days with us this month; also Mrs. Kelsey, of Stockton.

Our Hindu Brother.

Mr. D. H. Dharmapala, who has lately been with us, has been well known to most of the members of the Theosophical Society as an earnest Theosophist, giving most of his time to the work in Ceylon and India; and more recently, as the editor of the journal of the Maha-Bodhi Society.

On looking about for suitable representatives of the various faiths the Managers of the Parliament chose Mr. Dharmapala as the leading exponent of Buddhism. He went to London, where he spoke at the Blavatsky Lodge, and then, in company with Mrs. Besant, Miss Muller, and Professor Chakravarti, came on to New York, where he and Professor Chakravarti lectured to a crowded meeting of the Aryan Branch. The same evening, Mrs. Besant lectured before the “H. P. B.” Branch at Harlem, to a large audience. On arriving in Chicago, Mr. Dharmapala was invited to speak on Buddhism in a leading Unitarian pulpit, which happened to be vacant that Sunday. His audience was so pleased with what he said, that he became, practically, the lion of liberal Christian society during his stay in Chicago. He lectured three or four times in Unitarian Churches, which were always overcrowded. At one lecture before the Chicago Branch, over eight hundred people were turned away.

With the exception of the Theosophical, probably no Congress attracted greater attention than that of the Buddhists.
At the close of the Parliament, Mr. Dharmapala came on to San Francisco. All the daily papers published long and favorable interviews. On the evening of his arrival, he addressed a crowded meeting of the Golden Gate Branch, of which the following are brief extracts:

"I speak to you as I speak to my own dear friends and brothers in my own country. It was some ten years ago that I joined the T. S., and I think it was about fourteen years ago that I first heard of the Society. What I heard made me give my closest attention to the subject, and the more I read of the Theosophical literature, the more I became fascinated with it, the more I was drawn nearer to the Founders of the Society. Then I read the "Occult World," and then some writings of my dear and revered teacher, H. P. Blavatsky, and then I thought that the Society opens up the inner vision of life, and I had better give my whole time to this great work. Then I joined the Society, and since 1884, I have given all my time to the interests of this great movement, and the result of my admission is that I stand before you to-day. From my home in Ceylon, I travelled about from village to village, from town to town, speaking to the people about the work of the Theosophical Society. From Ceylon, I went to India, and there I travelled over the greater portion of that large continent, everywhere finding a welcome, given simply because I was a Theosophist. There are no Buddhists in India; all are Brahmans; but they gave me a fraternal welcome, because they saw in me a member of the Society. Two and a half years I worked in India, and then came into correspondence with Dr. Barrows, the Chairman of the Parliament of Religions, and received his invitation; and I attended, and represented my own faith, as taught by Gautama Buddha. Those who have read the "Light of Asia" know of his life. Having finished that work, I came to see my Theo-

sophical brothers, and am indeed glad to see you all here.

"The Society has done enormous good in Ceylon and in India. It has given a new impulse to all people spiritually inclined. It gave a vitality to the dry bones of the old systems in India. Young men there were brought up under Western education in the colleges. Those who read Herbert Spencer, Tyndall and Huxley, gave up the old so-called superstitions and ancient faiths, and said, 'There is nothing in them, and the one thing to do is to study the materialistic philosophy of the Western thinkers.' Just when India was going to perdition, the Theosophical Society, with Madame Blavatsky and Col. Olcott, came in time to save her from the materialistic grave. The Society has done enormous good in giving a healthy impulse to those yearning for spirituality. To study their own systems and to lead an altruistic life were the tidings Theosophy brought. Theosophy put into scientific form the beautiful truths of the old religions. Young men who did not care to lead a spiritual life found in the Theosophical literature a beautiful field for study, and then some of them gave up their worldly habits and took up the altruistic life, and now work in the interests of the Society."

He then spoke of the efforts of the Maha-Bodhi Society, of which he is Secretary, to regain the Temple of Buddha Gaya, which has been erected over the spot where Buddha received enlightenment. This temple is now in the hands of the Brahmans. It is the purpose of the Maha Bodhi Society to unite the Buddhists of all nations in an endeavor to recover this sacred shrine, and make it again a Buddhistic center. When this has been accomplished, they will establish there an international college, for the training of young men as missionaries.
Buddha’s object was to emancipate human kind from the fetters of dogma and theology, and the establishment of this college is a great work.

Buddha taught that all progress is possible to the one who leads a pure life. One must be conscious that he is pure, and then all the hidden truths are revealed to him.

Therefore, Buddha always said before we can enter that path which leads to wisdom we must stand on the platform of a pure life. And then we may aspire to climb and reach the higher stages.

He then recited the Pancha Sila, and explained the pledge which every Buddhist takes at least once a day.

“You will be glad to hear,” he said, “that the women’s movement in Ceylon is making remarkable progress, and that is entirely due to an American woman, a Mrs. Higgins, who went there at the invitation of the Buddhists, sacrificing her position in America. She was connected with the postal department in Washington, but gave up her place and went to Ceylon; took up the work there, and is now working very hard indeed. She has sacrificed everything, and is giving her services free; working simply for love. We have now about forty schools established under the auspices of the Theosophical Society. During the last six years, Col. Olcott and Mr. Powell, who went from Los Angeles some years ago, and others, all Theosophists, have gone around from village to village, from town to town, preaching to the people the importance of educating their young children.

Under the auspices of the Society, more than forty schools have been opened, and a great impulse is being given to educate the boys and girls in Ceylon. There is a great future through the influence of the schools, and the American people can claim a large share in the help that has been given to elevate the people of Ceylon.”

On Friday, October 6th, Brother Dharmapala, as he liked to be called, spoke in Santa Cruz to a crowded hall. A further stay was earnestly desired, but he was obliged to return to San Francisco Saturday night, in order to meet his Saturday engagements.

At three o’clock, on Sunday afternoon, he spoke in the Unitarian church, corner of Twenty-second and Capp streets, his subject being “Buddhism”. Rev. Leslie Sprague, the pastor, presided. The church was crowded from the pulpit to the outside stairway. His words were listened to with rapt attention, and elicited many expressions of approval.

On Sunday evening, Mr. Dhar- mapala spoke at Scottish Hall to an interested and enthusiastic audience, his subject being, “Theosophy and its Relation to the Eastern Religions.” Long before the hour appointed for the lecture the hall was crowded to the doors, and every inch of standing room was occupied. An overflow meeting was held at the Theosophical rooms near by. Our Buddhist brother was received with great applause by the audience, and he began by saying:

“I feel very much the cordial welcome I have received here, in New York, and
at the Chicago Parliament of Religions. I bear the warmest affection for the people of America; and the people of Ceylon and other countries bear the same affection to the people of this country, because of the freedom of opinion which they enjoy, and their love toward their fellow men. You enjoy a freedom which very few people on earth enjoy, in having a government based on Democratic principles; and we Buddhists, who base our faith on a system of religion which teaches the broad principles of Democracy, realize the situation that you are in, and we always wish the people of America success.

"Theosophy is just now engaging the attention of the thinking people of Asia, Europe and America. The Theosophical Society was formed with the object of studying the esoteric sciences and philosophies, and it asks every lover of Truth, in all nations and of all creeds, to come upon that platform and freely investigate the religions and philosophies of Asia. Asia is the home of religions. There Christianity, Buddhism, Brahmanism and all the other great religions took their rise. The study of these religions forms an important item just now, and the recent Parliament of Religions has shown, by example, the possibility of bringing together the different faiths, and presenting them to the intelligent mind."

The speaker then gave a summary of the ethical and philosophical teachings of the religions of Asia.

"There have been many misunderstandings and misrepresentations of Buddhism, but the one fact remains that this is to-day the religion of about four hundred and seventy-five millions of people. It was a protest against the priesthood then prevailing in India, and an attempt to overcome the distrust and scepticism then running rampant there, and to replace it with peace and harmony. With the growth of knowledge and science, and with deeper study, scholars are finding that the tenets of the philosophy, ethics and psychology promulgated by Buddha twenty-four centuries ago, are almost identical with the most modern discoveries of science, and the latest development of thought of to-day.

"The ethics taught by Christ and by Buddha are identical. Both taught the same love, the same gentleness, the same compassion. To the intelligent mind, the study of religions offers a vast field. Truth is one, and, just as the ocean receives the waters of all rivers, so Truth can receive all the aspects of truth found in all religions. Such study frees the mind from prejudice and dogmatism, and teaches one to be tolerant.

"Now comes the Theosophical Society which offers the broadest field for study, investigating all systems, taking the good there is in all religions. It presents, to the enlightened, intellectual world, what is best, and asks the inquiring student to accept what is good. It enforces no dogma, asks one to accept nothing on faith."

The speaker closed by saying:

"Theosophy will make a Christian a better Christian, a Brahman a better Brahman, a Buddhist a better Buddhist. Theosophy is the synthesis of all religions."

After the lecture, Mr. Dharmapala hurried to the crowded overflow meeting at Headquarters and addressed the people there for a few minutes.

On Monday afternoon, Mr. Dharmapala met the members of the Oakland Branch at the residence of Dr. Bowman. At eight o'clock in the evening he spoke in Hamilton Hall, Oakland, to an audience which packed the house to the doors, many being turned away. His subject was, "Man; his Mission on Earth." From the Oakland papers we cull the following:

"The audience was composed of the
best-known and most intellectual residents of Oakland.

"Man," said the speaker, according to Buddhism, is the culmination of evolution. He is supreme on this earth. A life of sensualism. Buddha says, is to be condemned. The one who leads such a life cannot comprehend great truths. His mind is obscure. The same is true of one who resigns himself to a life of pessimism. There is a correct medium between the two, which will lead to universal human love and the Brotherhood of man. Mercy and compassion were the teachings of Buddha. Six centuries later, Christ taught a religion of mercy and compassion to the Jews. But there was this difference between the results of the teachings—those of Buddha succeeded, those of Christ failed. The outcome has been twenty-four centuries of religious unity and peace in India, and eighteen centuries of intolerance and strife in Europe. The true religion is for a man to be true to himself and true to humanity; to do good to all; to be merciful and kind; to live purely. That is true religion, and that is man's true mission on earth.

At each meeting at which Mr. Dharmapala spoke, the hall was crowded to the doors; and though many came, doubtless, through mere curiosity, none left without feelings of deep respect.

On one occasion, while watching the dispersal of one of his audiences, he said: "Ah, all these people brought up without a knowledge of Karma! How much work you have to do here!"

Speaking of the work of the Pacific Coast Lecturer, he said: "Yes, that is good, but you ought to have twenty such lecturers." He was very enthusiastic over the work being done on this Coast, and frequently said, "Go on! Go on!"

On Tuesday, October 10th, Mr. Dharmapala left on the steamer Oceanic for Japan, where he goes in the interests of the Bodhi Society. He left with us a deep impression of his great kindliness and brotherly spirit. Here again was an illustration of the fact that they who work for the Masters work for humanity. He often referred to the Masters in terms of the deepest reverence—the key-note to success was loyalty and devotion to Them.

Letters to a Student.—No. 7.

Dear Sir and Comrade:

Your "panacea" is known to me, and well; but "perfect trust," "utter disregard of self," "divine carelessness," and the rest of your formula if obtained in reality, would make an Adept. So it is evident that we have not got them.

Man has the power of choice. He can awaken the spiritual will or not, as he may choose. In the Secret Doctrine it says, the Higher Self is powerless on this plane, and may be mastered by the lower principles on this plane, unless the mind of man conquers these lower principles, attunes itself to those higher planes above it. They are planes of force. The body has its Samadhi, and every organ has its. That is, the trance or quiescence into which it must be thrown is, to it, what the higher Samadhi is to the higher Principles. And all this is effected by the generation and use of a dynamo-spiritual force, to be generated in the magnetic inner body and mind. Every
individual must grow himself, but the right growth of one helps all. Common sense is highly valued in occultism. Even learned students may err in their methods and are not authority.

Pardon the haste incidental to absence. I hope you continue well. I should not feel as you do about silence at Branch meetings, for each should have his turn, and due proportion of time to speak, as all views are in the All, and are useful as lessons.

Fraternally,

J. Niemand, F. T. S.

Notes and Items.

THE THEOSOPHICAL LEAGUE has done some very excellent work this month. The members have been indefatigable in their works of charity. Several poor families were housed and fed. A number of sick were visited and cared for; prisons visited and supplied with reading matter; while words of encouragement were given to those weighted down by Karma.

Dr. Griffiths has organized two new branches this month—one at Redding and one at Marysville.

Public lectures in San Francisco, during the past month, have been: The Good Law, by E. B. Rambo; Theosophy, the guide to Human Happiness, by W. J. Walters; Theosophy, its Relation to the Eastern Religions, by Rev. H. Dharmapala; Duty, by Prof. Oettle, of Oakland; The World’s Parliament of Religions, by Dr. J. A. Anderson; The Masters, by Abbott Clark.

A Secret Doctrine Class of about twenty members, has been recently organized in San Francisco, and is conducted by Abbott Clark. It meets every Sunday afternoon, from one to two, at Headquarters.

Mrs. Beane has been prostrated for a week by an acute attack of la grippe. Her place has been filled by one of our faithful young members, Miss Ann Bryce.

Mrs. Annie Besant and Professor Chakravarti arrived safely in London, and are now, probably, on their way to India, accompanied by Countess Wachtmeister.

Mrs. Besant will be accompanied, in her lecturing tour through India, by the Countess Wachtmeister, Colonel Olcott and Prince Harisinghji.

The members in Los Angeles are thoroughly awake, and the meetings are large and enthusiastic.

Brother Claude F. Wright of the New York Headquarters, is lecturing in the Central States.

Miss Ida Wright has been elected President of the Narada Branch, Tacoma, Washington.

Mr. and Mrs. Frank Blodgett, of Seattle, have returned from their extended Eastern trip.

The attendance at the San Diego public meetings is on the increase.

Alaya Branch of Santa Ana, is holding prosperous meetings in a public place.

OBITUARY.

MRS. MARY E. GUNN, F. T. S., of San Francisco, closed this life October 4th, 1893, aged 54 years.

Mrs. Gunn has been in the Theosophical Society about five years, being a charter member of Excelsior Branch, San Jose. Hers was naturally an intuitive mind. In her home she was a faithful wife, a loving mother, a kind and real sister. She was a true friend and always to be found on the side of the oppressed. She was the champion of truth, and loyal to her convictions. She will be missed by a large circle of friends.

S. A. H.
Pacific Coast Lecturer's Movements

Redding, Cal.

A GENERAL LECTURE was given Sept. 29th. On Sept. 30th, the “Redding” Branch was organized with five charter members, as follows:

Ruggles Bostwick, President; Mrs. S. S. England, Vice-President; Mr. W. P. England, Secretary; Mrs. L. M. Bostwick, Mrs. Mattie J. Deming.

Theosophical books were ordered for the nucleus of a Branch library. The Path was subscribed for, and work begun at once in a way that promises good results.

At the request of citizens, who offered to make all preparations, a second lecture was given in Redding, Oct. 2nd, to a much larger audience than attended the first. The town was agog with interest in Theosophy.

Marysville, Cal.

A lecture given in Marysville, Oct. 11th, was well attended. A lecture given here last year created much interest, and several persons began the study of Theosophy. The greatly increased attendance this year demonstrated the Theosophical maxim: “No good effort is ever lost, but in time produces its corresponding effect.” “Sravaka” Branch was formed. All the charter members are young men and students, J. W. Rupert is President, and Wm. T. Henn, Secretary and Treasurer. Among the number are three high degree Masons and the son of a clergyman. A Branch Library is already started, and systematic meetings and study begun. Press reports were long and commented favorably upon the new Branch. Bro. Wm. T. Henderson contributed much to the success of the work at Marysville by his presence and cooperation.

Chico, Cal.

Two lectures were given in K. of P. Hall, Oct. 7th and 8th. Seven hundred leaflets were distributed.

Editorial.

THEOSOPHY is the religion of science, and the science of religion. It combines all the natural logic and common sense of science (without any of its blind materialism) with the moral force and spiritual power of religion (without any of its superstition.) It is religion without creeds or superstition; it is science without negations or materialism. In the religion of to-day; the emotional nature and the spiritual aspirations are cultivated or excited, at the expense of the intellectual nature and common sense. In the science of to-day, the intellect and analyzing faculties are cultivated to an enormous degree, at the expense of the nobler moral and spiritual nature. Science is divorced from religion, and intellect from spirituality. Theosophy is the union of science and religion; the combination of reason and aspiration; the marriage of intellect and intuition.

By presenting the fundamental moral and spiritual truths underlying the world's great regions, Theosophy will reconcile all sects, religions, nations and races under a common system of ethics. No one is any the wiser for accepting anything on faith and authority. No such thing as vicarious progress is possible. Theosophy does not proselyte. It educates; not converts. It is not fanatical in anything; but is reformatory in everything. It appeals to a man's reason and intelligence, to his experience and intuition, and to these only, for support.

Chico, Cal.

Two lectures were given in K. of P. Hall, Oct. 7th and 8th. Seven hundred leaflets were distributed.
mony, peace and progress. Selfish thoughts, harsh speech and evil deeds are causes which bring about the misery which mankind endures. There is no escape from the suffering except, as Sam Jones would say, to “quit your meanness.” Man will attain peace only when he has quit creating bad Karma long enough for the effects to have worked themselves out, and have been replaced by ‘nothing but grace and good.’ An old Hindu verse says: “There is no cleft in the rock, there is no depth in the sea, there is no spot on earth or in the heavens, where a man can hide from the consequences of his acts, be they good or evil.”

A. B. C.

Among the Coast Branches.

Los Angeles Branch, Los Angeles.

Dr. G. F. Mohr, Secretary, writes:
The audiences here continue large in numbers, and the questions handed in show deep interest and earnestness. We have with us now another earnest worker, Bro. H. A. Gibson, of Tacoma, Wash. The Daily Herald gives us good reports. On the whole, we are getting along nicely, though we have no small struggle financially. Books and leaflets are continually going out. The Branch meetings and Friday evening discussion class are also doing well, and the attendance increasing. Several persons contemplate joining the Branch. Our new syllabus of lectures for the coming two months will soon make its appearance. Trusting in the Masters, we hope to be eminently successful.

In a recent number of the Path, it is said: “Los Angeles T. S. has, through no small struggle, by the devoted ones, secured large, airy rooms, centrally located, and making a lecture room seating seventy or eighty people. It is delightful to hear that it has been named Blavatsky Hall, the very term to choose for a region where so much life and work have been paralyzed by small suspicions of H. P. B. and unintelligent carping on her personal peculiarities. There will be no such paralysis if the now active Los Angeles Branch keeps her name and image well to the fore, imitating her devotion instead of pecking at her character, and leaving the disaffected alone to revel in their grumbling. All things look promising.”

Wieland, Amador County, Cal.

Mrs. Lulu H. Rogers writes: I am pleased to be able to report to you at least the usual amount of progress in Theosophical work in our correspondence band. The publication of my last report in the Pacific Theosophist was the means of adding several to our number who wrote me at once offering help.

This system of correspondence is much appreciated by Fellow's living far from any possible social intercourse with their Fellows. We have added to the original plan of exchange of letters that of an interchange of pamphlets and the smaller treatises on Theosophical subjects. The epitomes of work done in the H. P. B. Class, sent by Miss Brockman are thus exchanged and read by many. Those who have Theosophical literature among our number are willing and glad to help others by the loan of books. Since my last report to you of June 12th, I have written thirty letters in my regular correspondence with unattached Fellow's and twelve to non-members who are interested and inquiring about Theosophy.

In this latter work I have several able and willing helpers among our unattached members, who are warmly interested in it. I am convinced that this portion of the work is destined to aid greatly in disseminating a knowledge of Theosophy and I wish that it might be undertaken even more extensively in other parts of the country. I have letters from states as far east as Missouri and Colorado, as well as from all parts of the Pacific Coast.

Dyana Branch, East Los Angeles, Cal.

The former Secretary, Miss Stella W. Hart, was obliged to resign, on account of removal from the city, and Miss Bess Aylsworth has been appointed to fill the vacancy.
Santa Cruz Branch.

Mrs. L. A. Russell, Secretary, writes: By special permission of the Executive Committee of America, we have changed our name from Bandhu to Santa Cruz Theosophical Society. We have rented a hall for Sunday evening meetings, and there is a gradual increase in the attendance. Our regular Branch meetings are still held every Thursday, at eight o’clock P.M. We have initiated three new members this month. Mrs. Littlefield, Sr., a Member at Large here, holds meetings for inquirers every Thursday afternoon; the attendance is from fifteen to twenty. Dharmapala’s audience here was too large for the hall; many were turned away. He made a very good impression, and all the papers gave full reports.

Notice to Branch Secretaries.

It is requested that every Branch Secretary on the Coast send to THE PACIFIC THEOSOPHIST a notice of the place, day and hour of holding all public meetings. This will be printed for the benefit of travelling Theosophists.

Brother George Leitch spent several days here, on his way from Seattle to Los Angeles. He is now making a tour of the San Joaquin valley, and sowing Theosophy on the way.

Book Reviews.

Japanese Proverbs.*

THIS little volume is one which ought to be in the libraries of all who love the quaint and philosophical. It is a collection of proverbs of the Japanese which but once more illustrates the common ties binding all men together. The manners, customs and even the thinking of these Eastern people seem to us so unlike ours in the West that one is almost startled to find that they have arrived at identical conclusions with us through what appears to be such differing experiences. Not only is the result the same, but the language when literally translated makes use of the same words, and more striking still of identical metaphor. Thus “Physician, heal thyself,” becomes “The son of a good physician may die in illness;” and the root of all evil” is rendered, “Gold is the greatest enemy in the world.” “From a married couple’s troubles even a dog will flee,” “Too much is as bad as not enough,” To the Jaundiced all is yellow,” “At the gate of a widow gossips will gather,” “The praising customer never buys,” “Repay malice with kindness,” etc., are all English sayings in another guise. The book ought to have a liberal sale, as it is just such things which bring one into nearer contact with the real life of a people than an hundred books of travel. J. A. A.

*Japanese Proverbs. For sale by the author Ota Masayoshi, Box 1956, San Francisco. Price 75 cents

Death, A Delusion.*

A little volume giving an evidently truthful account of certain phenomena of spiritualism, which can be verified by any investigator. “While it may to the author and to others indicate that death is an illusion, still, no amount of such phenomena prove anything to the philosophic enquirer except that there are forces and intelligences both in nature and in the embodied soul unsuspected by Western science. Mere phenomena prove nothing unless they support a reasonable hypothesis, and until spiritualists bring forward a philosophy which explains not only these phenomena but such ethical questions as the appalling injustices which attend birth—to use one out of many arguments—the Theosophist must still decline to believe that the divine Soul within man either finds it necessary or desirable to prove its continued existence by turning tables bottom side up or even writing platitudes as its “communications.” J. A. A.

Some Hints as to the Esoteric Meaning of the Lord's Prayer.

Before beginning the explanation it may be well to consider the nature of Jesus, as viewed by most Theosophists, and the composition of the early Church. Two views of Jesus are permissible; one that he was a Nirmanakaya; the other that he was a Mahatma. If a Nirmanakaya, then, of course, he was a Mahatma. There has existed for tens of centuries in the inaccessible wildernesses about the Himalaya mountains a secret Brotherhood of great souls—which is the meaning of the word Mahatma—or Elder Brothers; men who after many incarnations have obtained great wisdom; have learned to control themselves and through that control to make the forces of Nature their servants. These Mahatmas are the repository of the wisdom of the ages, which, accumulating century after century, has been entrusted to their keeping. Nations have appeared and disappeared with their various civilizations; priesthoods have advanced to great power and have been abolished, yet the Brotherhood has continued, and has been made the heir of all which these civilizations and priesthoods have developed. Continents have risen above the ocean, have been made ready for inhabitants, have been occupied by millions, and have sunk beneath the waves; still the Brotherhood has endured, not as the same individuals, but as successive Adepts possessed of all the knowledge and power of their predecessors. When one Brother has laid aside the body, a neophyte has been advanced to his place, and so the number has always remained undiminished. Not always have all the Elder Brothers remained in the same place; as occasion required they have appeared now in one place and now in another. For not only are they deep students and custodians of the knowledge of myriads of years, but they are Saviors of humanity. Their special charge is to help the human race in its slow process of evolution from the man of flesh to the man of Spirit. It is a faulty conception of the Brothers, as we have been taught to call these Mahatmas, to suppose them to be cold and indifferent to human weal or woe. They are tender and compassionate, and always working for the uplifting of the human race; and while advancing themselves they are also trying to lead the race forward,
not only on spiritual but on mental and material planes. At last with each Elder Brother comes the time to lay aside the body and enter Nirvana or final peace, rest and joy ineffable. But the Mahatma, true to his noble nature, refuses to leave the yet struggling mass of his brothers, and either assumes a new physical body or uses the astral, and remains as a Nirmanakaya. The Buddha of compassion, as such a great soul is called, renounces all that he has earned—for we can have no happiness, no pleasure physical or spiritual which we do not earn—and voluntarily takes upon himself all the miseries which belong to this earth, that thus some of his brothers may be saved. Here, there is a real sacrifice, a real renunciation, a genuine crucifixion, and this not at the end of life but at its real beginning. How much grander is such a being than a God who assumes a human form, but cannot with it assume any real suffering. Jesus, then, was either a Mahatma or a Nirmanakaya, and the language used in the New Testament would lead us to believe that he renounced the glory which he had earned and was a true Buddha of Compassion. With this conception there is a meaning in his life, and in his words, which the church has failed to grasp; now are we drawn towards him as never before.

Each of the Masters have many Chela's or students, whom the Master instructs and guides in their progress toward Brotherhood; when they, too, shall possess all the knowledge and power which the Masters have acquired during repeated incarnations. These Chela's, or disciples, serve sometimes near the Brotherhood, sometimes at a distance; for the Mahatmas have those powers which annihilate distance and time. Sometimes they form a school far from the home of the parent lodge and their Master or Guru resides with them. All the ancient priesthoods and schools of philosophy were formed after this same plan—a Master, an inner band of disciples, and the general public. Jesus, we read, had his disciples to whom he spoke plainly, while to the people he spoke in parables. The disciples of all Masters are pledged to secrecy and obedience; they often possess a portion of the powers belonging to the Master, especially the power to work wonders and to instruct. We see the same thing with Jesus and his disciples and we find the early church divided into Brothers and catechumens, or those partially initiated and those just preparing for the initiation, and this division continued until under Constantine Church and State were united, when the distinction was abolished, the wonder working power, the gift of tongues, ceased, and the key of the mystic writings which had been given to the Brothers by which they could arrive at the spiritual meaning of the Scriptures was lost.

Before coming to the meaning of the prayer, a word about the great festivals of the Church, as Christmas and Easter. Those very words indicate the connection of the secret work of the Church with that of the ancient Mysteries, for these were the great occasions
with the Masters of Mysteries. Especially so was Easter, or the
great Spring festival, where the
final initiation which admitted to
the Brotherhood took place. There
the candidate, as in the great py-
ramid of Ghizeh, descended into the
grave, was buried for part of three
days, and was then raised to life
and invested with the Omnific word,
which properly pronounced would
compel obedience from elementals,
and really gave control over the
four elements—earth, water, air
and fire—and which could raise
one to the rank of a god.

Now, to return to the prayer:
The Chelas or disciples, who had
been pledged to secrecy and obe-
dience, asked Jesus, their Guru or
Teacher, to teach them how to
pray. They were sufficiently ad-
vanced to understand what Jesus
meant by prayer, and had out-
grown the conception among the
common people of God as an ex-
tracosmic, great man, as Jesus had
taught them that God is spirit.
Then we are entirely right when
we look for the esoteric meaning
of the prayer, since it was inten-
ded for the use of those who were
at least partially initiated into the
Mysteries. If God is spirit then
God is everywhere, within man as
well as without, and the Father to
whom prayer is made is the God
within. Jesus was never weary
of teaching his disciples that "the
kingdom of heaven is within." Then our "Father who art in heav-
en," is the divine one dwelling in
every man, of whose presence the
Initiate is more or less conscious.
"Our" is used instead of "my" to
remind the Initiate of his one-ness
with all mankind; the "divinity" in
his heaven is the divinity who is
in the heaven of all men, and thus
by virtue of the possession by all
men of that which is called the
Seventh Principle or Atma, all
men are brothers. Science has
made very plain to us that so far
as the physical body is concerned
and even the lower mentality we
are all descended from protoplas-
mic slime, on our way from the
rock itself, passing through the
mineral, vegetable, animal and hu-
man kingdoms, and so that on the
physical side also we are brothers.
Occult science teaches a higher
brotherhood, and adds to the as-
cent from the rock the descent
from the Absolute. It is cer-
tainly fitting that a prayer for Ini-
tiates should begin by recognizing
a universal Brotherhood, without
which recognition no one can be
in a fit condition to pray. So
long as one selfishly cries "save
me," his prayer is utterly worth-
less and can never get away from
the personal, lower man. If one
is in the right spirit and prepared
to worship God in Spirit and in
Truth he begins his prayer to the
God who dwells in himself with
the admission that God dwells in
others, other men and other things.
So that in the very beginning he
frees himself from the sin of sepa-
rateness, which is the fertile source
of all other sins. Vain are prayer
meetings and revivals, vain all
forms, so long as men and women
are content to be saved alone—one
to enter heaven while one remains
in hell. True is it that heaven's
gate is shut to him who comes alone
and that so long as we are seek-
ing truth and occult powers for our
own use, we shall never receive
the precious gift.
“Hallowed be thy name.” In other words, “Blessed be the sacred Word, the all powerful name of God. May that name be honored everywhere and used ever reverently and for unselfish purposes.” The Orientals consider that sound is the greatest potency in Nature, and we may well believe this, when we note the tremendous effect of vibration. Life seems to be vibration, and according to the quality of this vibration is the nature of the force. It is believed that the proper pronunciation of the Word, giving both the right pitch and vibration to its syllables, and, above all, the right spiritual potency by reverent, holy thought, will work wonders. The Talmud declared that Jesus worked his wonders because when helping his father repair the temple he heard the high priest whisper the Omnic name of Deity—giving it the right pitch and vibration.

This phrase of the prayer is really a fervent aspiration for the triumph of the good over the evil, or White over Black magic; for the use of the Omnic name only to help humanity. It seems to me a protest against profanity and the careless use of divine words, and another instance of unselfish devotion to truth. “Not for myself will I use the all-compelling name of God but only for the help of all mankind; in no careless and irreverent way will I cause vibration in the great ocean of ether, which may bring evil to others centuries after I have spoken. If I have learned the true name of Deity, the long lost word of the Masons, it shall ever be held secret and used only for the good of the human race; and never for purely selfish advancements,” is the spirit of this phrase.

“Give us this day our daily bread,” Jesus says in the Fourth Gospel, quoting an old adept, “Man does not live by bread alone, but by every word which proceedeth out of the mouth of the living God.” If God’s word or the words of the Father are bread, that which this phrase of the prayer means is, that each day the petitioner may receive the directing truth from his Higher Self which is necessary for the day. “Ask and ye shall receive,” again says the Great Teacher, referring to an ever active law, that only when we are in a receptive condition can we obtain truth, strength and inspiration. God always dwells in us, but we only hear the Voice of the Silence, when we hunger for it almost with agony. May we receive to-day that portion of the true bread from heaven which we need for the day’s use. Jesus again says, “My flesh is bread,” referring to the truth which he was teaching, and, receiving that truth clearly, we grow strong in the spirit.

“Thy kingdom come and thy will be done on earth as it is in heaven.” This is all one phrase and is the most essential part of the prayer. It means that the Initiate earnestly desires that the Higher may control the lower self; that the spiritual may overpower the material. But this refers to an interior exercise, as does all the New Testament when we understand its real meaning as revealed by Theosophy. The aspiration is for the lower man to come into
oneness with the Higher Self, when the kingdom shall come on earth. Not only will the Father rule on his own plane, but throughout the seven-fold man. Then perfect harmony shall reign throughout the whole man even down to the physical in which the law shall be fully observed, and thus the Initiate shall enjoy perfect physical as well as perfect spiritual health.

"Forgive us our trespasses as we forgive those who trespass against us." This phrase contains the grandest of thoughts. Forgive us our trespasses as, or in proportion that, we forgive others. In this sentence the key note of Theosophy is sounded, for the doctrine of Karma is fully set forth. Just in proportion as we give to others strength to rise triumphant over their mistakes or sins or trespasses against us, shall we receive strength to make good all of our mistakes or trespasses against the Higher Self or the Divine in us. If we, so far as we may, punish others for their trespasses against us, we miss the opportunity for which those trespasses were designed and we suffer in consequence. Let Karma have its way as it will have, but let us submit and get the best from its workings that we may. "Let perfect justice be done though the heavens fall," wrote the ancients, and so we will ask only for justice, whether that bring to us ill or good.

"Lead us not into temptation but deliver us from Evil" or "the Evil One." The Higher Ego is the guardian of the personality from that Dweller on the Threshold, who is called the evil one, and whom Bulwer Lytton in several of his occult novels describes so vividly. Or, in another way of looking at the subject, Evil is the selfishness which enchains the aspiring spirit and makes one of the earth, earthly. It is evident that this prayer could not be addressed to a personal God, for it would be utterly inconsistent with the divine nature for God to tempt or try any man. But the Higher Ego, in its desire to obtain all possible experience out of this incarnation, might try or tempt the lower man, and it is the cry of every Hierophant to the Initiate "do not try me with too severe tests."

"For thine is the kingdom, the power and the glory forever." This is a fitting ending to this noblest of prayers, and is simply the assertion that the Father in Heaven is a Ray of the Absolute and as such has all power. In this phrase the aspirant after perfection admits that in himself dwells all wisdom and all strength and all glory. That light which "lighteth every man who comes into the world," that "Word which was with God and was God," is the light which has always and will always burn; the eternal fire, from which all other fires are lighted. In Atma, the Higher Self, exist all. Then all for which we long, shall be ours sooner or later, for in us is the potentiality of all that has been made actual in the most exalted Mahatma. Om Mani Padme Hum, I am in God and God in me so that like God I can be what I will to be.

This prayer so long used in the Christian Church is rightly explained by Swedenborg, as containing all that can be properly put into a
prayer and would seem a proper aspiration to be used by students of Theosophy when they strip off the anthropomorphic garb and come down to the inner meaning. Holding in our minds the thought contained in the sacred mantram, *Om Mani Padme Hum*, that God dwells in us, remembering that the word which was with God and is God, not only became flesh and took on flesh in Jesus but in each one of us as well, this prayer becomes full of meaning and we can join with Christendom in repeating this ancient prayer composed by the Jews long before the time of Jesus.

Finding an esoteric meaning to this prayer, we may well believe that if we search we shall find in the New Testament other helpful thoughts veiled from the people in words of which the key is lost save as recovered by Theosophy. Not only was Jesus a Mahatma and instructor in the secret wisdom, but Paul was an initiated Brother, as many of his words indicate, so that all through the New Testament, and in the Old as well, we shall find underneath the letter the same truths which are taught in the Secret Doctrine and in all Oriental Literature. The more closely we study the Christian Bible under the great light which has been given us by the Masters, the more clearly do we see that the teaching in all the secret books, Hebrew, Persian, Hindu and Chinese, is identical, all coming from that great Brotherhood who, through their chosen agent in this century, H. P. Blavatsky, have given to us what in other centuries through other teachers they gave to other bands of disciples. Finding ourselves in such good company let us be ever the more diligent in making the truth entrusted to us a part of ourselves. For it is not enough simply to hear, and intellectually to comprehend: now, as of old, we must do, we must live, and daily we should use the prayer of Jesus, in which we seek to overcome selfishness, to recognize our heredity from God, and to arouse an invincible determination to force our way into oneness with the Father who dwells in each one, and thus into one-ness with the Masters that we may obtain that knowledge and that power which shall enable us to assist in saving the world.

*Rev. W. E. Copeland, F. T. S.*

_Kama loka._

All religions tell of a hereafter, a state or place into which the immortal part of man passes after the death of the body. The Hebrews had their Sheol, meaning a hollow or subterranean place for the abode of departed spirits. The Greek Hades was of a similar nature. The Indian has his “happy hunting grounds,” and the Spiritualist of to-day his “Summerland,” both very like the Christian’s “heaven.” The worn-out idea of hell is the most cruel of them all. This word hell is derived from the Gothic *Helja*, who was the Goddess of Death, and whose name was derived from the Old German *helan*, signifying to hide or conceal. So that at one time it, too, probably meant simply the abode of the dead, but came to be used by the Church to
denominate the place of everlasting fire and torment of the wicked. This old superstition, however, has been largely outgrown by Christians of later years, and there are but few who now hold to a literal hell of fire and brimstone. The Catholic believes in an intermediate stage, between heaven and hell, where the soul of the dead is purged or purified of its sins before it enters into eternal peace. This comes nearer than any other to the Theosophic teaching of Kama Loka.

Kama Loka is a Sanscrt word, which has been given to us by the greatest of all philosophers and metaphysicians, the Hindus, who have devoted more time and study to the solving of the problems of life and death than have any other people. The Hindus have many of these lokas; there are fourteen in all—Deva Loka, Maha Loka, and others—each signifying some particular state of consciousness; for Loka means a place, a sphere, or a state. Kama Loka, then, means the place or region of desire. This region or place is not a locality, as we understand location, but rather a state. It is really a differentiation of matter; a more subtle state of matter than our own, or than we can cognize by our physical senses. And all these worlds of denser and subtler matter interpenetrate. It is said that the entities of such worlds can meet and pass each other—indeed, pass through each other—neither being the wiser for the meeting.

To properly understand the teaching upon the subject of Kama Loca, it is necessary to know something of man. Man is a seven-fold being, and his first four Principles, together with the lower Manas, form what is called the Personality, the mortal part of his nature. When the breath leaves the body, it is presumed by scientists that a man is dead; but really, he is only beginning to die. In reality, his body is now beginning to live at a more terrific rate than ever, and that because of the nature of the molecules which go to make up that body, and which are now freed from the law of cohesion.

At the moment of death, there comes up before the mind of the dying man a picture or review of everything which has transpired during his life. Those who have nearly met death by drowning have again and again related such an experience, and they have said that, in the short space of a second, the events of a whole life, covering fifty or sixty years of time, have passed before them in rapid review.

After what is commonly called the death of the body, the remaining six principles immediately begin to disentangle themselves from it. The astral body, which is formed of more subtle matter than the physical, disintegrates slowly, like its physical counterpart. The life principle, Prana, returns to Jiva, its source. These three lower Principles are abandoned by the soul at death. But the fourth, Kama, is not so readily shed off. Consciousness still clings to it. The Kama Rupa, with what it has assimilated from the lower Manas, and the higher Triad (composed of Manas, Buddhi and Atma),
find themselves in Kama Loka. This place is not confined to any particular space, but is supposed to take in the atmosphere surrounding us, and within the earth also, as stated in some of the books. Here the three highest, divine Principles must linger, until freed from every trace of desire. All the animal nature which the personality has built up in life, all its desires, passions and emotions, must remain here.

The stronger the animal nature, the greater will be the length of time consumed in the separation, and therefore, the longer will be the stay of the soul in Kama Loka. A man of material impulses, who has lived almost entirely upon the Kamic plane, and who has failed to cultivate the higher side of his nature during life, will be apt to spend much of the period between two incarnations in Kama Loka; while one of spiritual aspirations, who has kept his animal nature under control, will very soon pass into Devachan, —a state of blissful dreams into which the purified Ego passes after it has separated itself from desire. After the death of the body, there being no organs through which it can act, the Kamic Principle can gather no new strength, and is bound to be overcome by the higher Principles, which, being separated from their grosser material vehicles, can therefore act more freely. After the separation, the Kamic Principle is no longer an entity; for it has no physical body and no mind-body through which to act. It remains a mere bundle of desires and passions, called by the Buddhists skandhas, meaning effects, and these await the birth of the next Personality into which the Ego will enter. In the next life, they will form the qualities, the disposition, the tendencies of the individual.

H. P. B. says: "After the death of the body, there commences for the Ego either a period of full, clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep, indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them in our waking hours; why cannot the same be admitted for our post mortem dreams?"

In reality, death is but a sleep, in which the dreams are beautiful or horrible according to our acts or thoughts during life. In Kama Loka the dreams will be chaotic; but in Devachan they will be beautiful and pleasant. There all our highest thoughts and aspirations, our desire for wisdom, our lofty ideals, will be realized in happy dreams. But the soul which has lived upon the material plane, and has there created strong affinities for the "grossly physical pleasures of life," will be unable to enter into Devachan until these have loosened their hold.

Kama Loka cannot properly be called a place. It is a state, an astral locality, corresponding to the Kamic Principle in man. The entities in that state are infinitely more diversified than in our world. It is the state of passions and desires; it is the region of animal as well as human entities. In the case of the animals, the last
atom disintegrates, is annihilated; but, with the human entity, Kama Loka is but a threshold between death and the Devachanic period. The inhabitants of Kama Loka are elementals, elementaries in almost infinite varieties, suicides, etc. And, if it is possible for us to come into constant contact with these entities, it is necessary that we should, by lives of strength and purity, make ourselves so positive that we shall not receive the vibrations that come from them.

Much of the phenomena of modern Spiritualism is due to Kama Rupic entities. It is said that these entities can converse with mediums before the separation of the Ego has occurred; but after that separation, no vibrations can be set up which will disturb the Ego. Some mediums have developed psychic powers which enable them to withdraw these entities from the Kama Lokic state, and each time they are withdrawn to the earth, sufficient vitality is given to them to permit them to exist for a longer period than they would ordinarily. A clear understanding of the state of Kama Loka will protect the medium from many of the dangers which attend the use of psychic powers.

H. P. B. Training Class.

The self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both.

Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

—Voice of the Silence.

The Path to Spiritual Progress.

Many of the members of the Theosophical Society seem to be in the habit of thinking that there is a great gulf separating us from the Masters, and that it is impossible to reach up to them. Difficult, yes; but impossible, no; because although there is distance there is no separation, and the great Brotherhood are forever watching over and protecting humanity. The only way to approach the Masters, the only path to Spiritual progress, is through performance of the duty that lies nearest—the fulfilling of every duty in life, however bitter these may seem or however disagreeable, small or unimportant they may appear. We too often think that with different surroundings, with other or no ties and family relations, we could do so much better—progress so much faster. We forget all the while that daily duties are daily tests, and that nothing comes by chance; but that it is by the mighty law of Karma that we are placed just where we are best fitted to gain needed experience and learn the necessary, although often so hard, lesson of self-abnegation. This lesson, well learned, is the first step on the Path to Spiritual Progress, and the stronger the lower personality is, the harder is the struggle, the more bitter the pain before the lesson is learned.

"Follow the wheel of duty to race and kin, to friend and foe," says our Spiritual Teacher in the Voice of the Silence, and we may be sure that by shrinking from any of the duties that our Karma
has brought to us, though these be family duties, social or business obligations, we raise the surest and strongest bar to Spiritual progress. And sometimes, when the burden seems too heavy and the law of duty almost too hard to bear alone, and we look despairingly around for help and comfort let us then remember that we are not alone, that, out of compassion, the Masters have renounced the greatest bliss so as to be able to help, watch over and guide humanity. They do not abandon us unless we abandon Them by giving way to our lower nature; but with each humble duty faithfully performed, with each battle bravely fought will come more light and greater strength.

In the Voice of the Silence is again said: "Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great range; believe thou not, O, Devotee, that this will lead thee to the goal of final liberation."

Does not suffering endured finally teach us compassion and love "for all that lives and breathes," thus leading us a step nearer to the Masters?

Elin M. C. White, F. T. S.

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LET not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed.

—Voice of the Silence.

An Astral Experience.

I was meditating on the ability to unite the Astral consciousness with that of the physical.

* * * * * *

And I passed out, fully conscious of my physical self and that I was on the Astral plane. The strongly dominating idea was "to be conscious in the Astral," and these words I kept repeating to myself in a most positive way.

I found myself on what appeared to be an old-styled and somewhat narrow street, a place I felt to have been well acquainted with in the past. I walked along this street for some distance, and saw a little ahead of me a female figure, walking in a slow and aimless manner in the same direction I was going.

I soon caught up to this figure and as I passed, I turned and looked at the figure, and as I looked I shivered to the very centre of my being. I realized that this was but the "shell" of one I well knew in a previous incarnation, but could not overcome the nameless horror that thrilled me as I gazed into those soulless, expressionless eyes. I observed several other such figures also moving ahead of me.

On my right I noticed what appeared to be a large barn with square doors having a large iron handle. I was immediately desirous of proving whether I, in my peculiar condition, could touch what I told myself was Astral matter. I went to the doors and grasped the handle which felt like very natural iron. I then reasoned that Astral matter was, of
course, to be perceived with Astral senses and my Astral hand could touch the Astral matter.

Suddenly I was aware of the fact that I must return immediately to my body. I said to myself, “I cannot take the time to return by the way I came, so I must will that I return immediately.” As I said “will” my whole will-power seemed called into action. Then a vapor seemed to surround me and I felt a slight vibratory motion, and——

I was fully conscious on the physical plane. The time, from the moment I felt that I must return, to the moment of normal consciousness, seemed to occupy but a moment. And still the horror clung to me from gazing into the soulless eyes of that Astral shell. C. D. Greenall, F. T. S.

"The Mind constitutes part of the entity we call man. But there is another, a nobler and higher Self, to the very existence of which we are oblivious in the every-day, common-place hurry and endeavor of life in material existence. It is only when our physical senses, and the mind, which is the product of those senses, are lulled to sleep by the harmony of nature, that we find coming to us a voice mellifluous and divine, from that Self which sleeps within us, telling us that we are not base, grovelling creatures, limited and powerless in our capacities, but that we are the very angels of Heaven; that our capacities are infinite; that our future is a future which is inconceivable and has no bounds."—Prof. Gyenandra Nath Chakravarti, at the World's Congress of Religions.

Links Between Religion and Science.

RELIGION and science now stand side by side before the mystery of mind. Again the question arises: What is spirit? Ancient wisdom answers: Spirit is life, it is consciousness, the one reality that through all changes of evolution remains ever the same. Its manifestations differ according to the various vehicles in which it is embodied, but its essential nature continues forever unchanged. Sleeping in the vegetable, dreaming in the animal, it awakes in man. Mind is consciousness unfolded to this stage of active thought, and therefore man, who perceives the relation between subject and object, becomes the only self-conscious denizen of earth, the only ego among its myriad creatures. Soul is the eternal basic medium in which life resides, a sublimated essence to unfamiliar thought scarcely distinguishable from spirit, but which is, nevertheless, a clothing, or vehicle, of life, per se. Mind, therefore, is spirit in its essential nature, but in its manifestation it is soul.

From the occasional flash of genius to full illumination is but a step in the process of unfolding. Triumphing over the sluggish opposition of matter, which it has finally moulded into harmony with its requirements, mind has expanded into consciousness of the all. Veil after veil of matter has been lifted, each, in turn, revealing its own secrets and making clearer all the knowledge gained in lower realms. That the same process should continue into soul regions
may logically be supposed. The mounting vision then would scan the world of spiritual causes, and see truth at last revealed.

Revelation is the natural insight of a perfected soul. As reason crowns man now, knowledge will reward him then. By an impartial law of spiritual growth it is attained, prophet and seer transmitting to unillumined minds truths needed for their guidance. The pure soul, seeing God, stretches a helping hand to weaker brothers, and writes for them upon some sacred scroll the laws of life and duty.

So religions are founded when they are not merely versions of an older faith. Their fundamental identity is a necessity, and the strongest possible evidence of the truth of revelation. "God is no respecter of persons." At all times and with all races he has dealt impartially. Everywhere the story of man's spiritual origin has been told, and the hope of immortality implanted. Arrogance and egotism may claim a special favor, but the bibles of all races offer confusion. Their teachings may be differently expressed; one or another aspect of spiritual truth may be emphasized; but each reveals the Fatherhood of God, the Brotherhood of Man, the sacredness of duty. Each forbids selfishness and inculcates love; and finally, through aspiration, all point to possible perfection of the soul.—Mrs. Mercie M. Thirds, at the World's Congress of Religions.

KILL out desire; but if thou kill-est it, take heed lest from the dead it should again arise.

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Among the Coast Branches.

Los Angeles Branch, Los Angeles, Cal.

Dr. G. F. Mohn, Sec., writes:—We are doing good work in Los Angeles. The public meetings are well attended, and during last month, the following papers were read: Oct. 1, "Theosophy, Occultism and Science," F. Neubauer; Oct. 8, "Emerson and Occult Law," H. A. Gibson; Oct. 15th, "Progress of the Human Soul," G. F. Mohn; Oct. 22, "Universal Adjustment, Nature's Law," F. Neubauer; Oct. 29, "Religion in Ancient Egypt," G. W. Aylsworth. As usual, the weekly Branch meetings continue, at each of which a paper is read and questions answered. Four new members have recently been added, and more are expected. Bro. J. J. Fernand is again with us, and is assisting the Dhyana Branch in East Los Angeles. He is also about to form a class in Pasadena. Sister M. A. Rathborne of San Francisco is visiting us for a few weeks, and has donated several volumes of Annie Besant's works to our library.

In conclusion, I would say to all F. T. S. that success only follows arduous work. Now is the golden time for sowing the seed for future generations, before the cycle closes. If we have faith in the Masters, it must be a practical faith, which will call us to work!

Seattle Branch, No. 1, Seattle, Wash.

E. O. Schwagerl, Sec., writes:—Our Branch holds its meetings on Thursday evenings at 7:30 o'clock, in rooms 504 and 505 Bailey Building and its public Sunday evening meeting in Pettit's Hall, 1008 Front St. Lectures or papers are given and questions from the audience answered.

The Seattle Branch held its first Conversazione on the seventh instant. The evening was devoted to conversation and music. There was a larger attendance of strangers than was anticipated and they took a lively interest in Theoso-
phy. The Branch will repeat these interesting and profitable gatherings every month.

Salt Lake Branch, Salt Lake, Utah.

Amos J. Johnson, Sec., writes:—An active interest is maintained by the members of Salt Lake Branch. Papers or addresses are presented at each meeting, and entertaining discussions follow. All papers read before the Branch are filed away for the library, and we expect in time to secure a valuable collection of articles on theosophical subjects. The Branch Library was only started a few months ago, but now contains about 25 volumes, and 15 Mss. President Scannell presented the Branch, a few weeks since, with a large crayon portrait of H. P. B., which is finely executed and in a handsome frame. There is considerable interest manifested in Theosophy by outsiders, and there are generally several visitors at each meeting. We are doing what we can and leaving Karma to look after results. It is hoped that next year we shall have visits from some of the Coast lecturers, as they may pass through on their way to or from the East.

Aurora Branch, Oakland, Cal.

H. Bowman, Sec., writes:—We have added to our Branch three new members this month, and several others are expected to join soon. Our Branch meetings are well attended, both by the members and by visitors, and private classes have been formed for the study of the Bhagavad Gita and Secret Doctrine.

We have recently moved our public lectures to Odd Fellow’s Hall, which is a large commodious room, centrally located, and capable of seating 300. The opening address was given by Dr. J. A. Anderson, to an audience that the former hall could not have accommodated. His subject was “The Parliament of Religions.” Since then we have had a lecture from W. J. Walters, of San Francisco, on “Theosophy the Key to Human Happiness;” and one from Dr. Allen Griffiths, on “Evolution in the Light of Theosophy;” both of which were well attended.

Eureka Branch, Sacramento.

Sec. Mary B. Smith writes:—Eureka Branch has taken a new departure. We have here fine, high, well-lighted, neatly furnished rooms—double parlors, well located and attractive—large enough to seat a hundred or more persons, and containing our library. Our hope is, by renewed consecration and activity, to make a permanent success, and extend a knowledge of Truth.

Boise Branch, Boise City, Idaho.

Mrs. E. E. Athey, Sec., writes:—We are holding open meetings every Thursday evening. Papers have been prepared and read, and the subject of Karma discussed. Three new members will soon enter the ranks. Literature is being given away, and books loaned, so the work goes quietly on. “Letters to a Student” are particularly interesting.

Triangle Branch, Alameda, Cal.

Mrs. C. McIntire, Pres., writes:—Triangle Branch meets in Red Men’s Hall, corner of Webb Avenue and Park Sts., every Tuesday afternoon, at 2:30 o’clock. Also every other Tuesday evening open meetings are held at the residence of the Secretary, 2328 Clement Avenue. All are invited.

Alaya Branch, Santa Ana, Cal.

Mrs. S. A. Smith writes:—Our Branch holds regular meetings, which are advertised, and for which a programme is arranged. We are looking up, and hope for new members. The meetings are interesting; have an attendance of from eight to twelve. Selections from the Voice and Branch papers are presented.

STOCKTON BRANCH.

Mrs. A. C. Kelsey writes:—Mr. E. B. Rambo lectured in Stockton, Sunday,
Nov. 12th. His subject was "The Masters." We were all much pleased with the lecture and the good audience he brought out. I trust we will all be brought in closer touch with the Great Ones.

Pacific Coast Lecturer's Movements

Dr. Griffiths spent several weeks in Sacramento, where two lectures were given. On November 5th, the subject was "Evolution." A good audience was out, and the local press gave lengthy reports. On November 6th, "Reincarnation" was the subject. Branch and other meetings were held.

Eureka Branch has awakened from a minor pralaya. Local Headquarters, centrally located at 610½ I Street, accessible from all parts of the city, well lighted and ventilated, and newly carpeted and furnished, have been established. A black walnut book-case and secretary for the librarian's own use, two large tables, richly covered, to be used for magazines and unbound literature, eight walnut chairs, beside a lot of folding ones for public meetings; photos and pictures of prominent Theosophists, including the Founders of the T. S., and one of the largest and most complete T. S. libraries, are contained in two immense parlors, which will hold about 100 people. Mrs. Mary B. Smith, formerly president of a local literary society, is librarian, and is in attendance from 1 to 5 and from 7 to 9 P. M., daily, to receive visitors, attend the library, assist in the selection of reading, etc. Regular Branch meetings are held every Thursday evening, and public meetings every Sunday evening. All meetings are open to the public.

This is a grand beginning, and it is due to the generous efforts of a few of the older members, one of whom assumed the responsibility of the rent for six months, donated his own large T. S. library, presented a new carpet, furniture, pictures and other items. Nor were these things given out of the abundance of possessions, but at a sacrifice, and by almost draining the pocket. But this is a spirit that delights the gods and makes for a glorious Karma. Surely, as Jasper Niemand writes: "The treasures we give to others are really retained for our selves." In future lives, those who have been helped by our unselfish efforts will rise about us and repay, even though, now or then, we may never know them face to face. "Act thou for them to-day, and they will act for thee to-morrow."

A Word from Dharmapala.


My Dear Brother:

The "Oceanic" is expected to arrive in Honolulu to-morrow, and I am writing this to tell you we have a great work to carry on in the near future. The Great Parliament of Religions has sounded the tocsin, and the people will now be made to think.

In the purity of our lives lies our strength, and the great truths taught by the Masters will illumine our minds. Charity, Purity of Life, Self-sacrifice, Sincerity, Patience, Determination, Investigation, Strength of Character, Benevolence and Equanimity—these should be our virtues in the struggle for the attainment of spirituality for the Race. We have to show the great Truths of Theosophy in our daily lives, and we will conquer.

My sojourn in America has given me strength to fight for the Master's Cause. We have a large field there, and I hope to revisit your people. I breathed freely in an atmosphere of love during my stay there. All blessings to you.

Yours Affectionately,

H. Dharmapala.

A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self.

—Bhagavad-Gita.
Notes and Items.

SAN FRANCISCO BRANCH is pursuing the study of the “Seven Principles of Man,” by Annie Besant. The average attendance is from thirty-five to forty.

Golden Gate Branch is studying Mrs. Besant’s Manual on “Death and After.” The average attendance is from forty to fifty.

The demand for Theosophical books is increasing to such an extent that the Secretary, Mrs. Beane, often has twenty-five or thirty dollars worth of orders a day.

Mrs. Foster, a member of Golden Gate Branch, has opened Theosophical rooms in the city of Honolulu, and with four or five assistants is preparing to push Theosophical work in the Hawaiian Islands.

The Pacific Coast Committee have re-organized and enlarged their Lecture Bureau and its members may be called upon to lecture in any of the surrounding towns within reasonable distance from San Francisco on any Sunday afternoon or evening.

The children of the Lotus Circle are preparing for a merry time on Christmas. All persons interested in Theosophical work for children and young people will be pleased to know that a Children’s Theosophical Paper is contemplated. It will be conducted by Mrs. Cooper-Oakley, published in London, and be international in character.

Notes From the Sound.

MRS. MARY A. WHITNEY formerly of Olympia Branch is now in San Francisco.

SEATTLE Branch is now studying the “Ocean of Theosophy” at its weekly Thursday night meetings.

SEATTLE and Tacoma Branches are alive and fully awake. The meetings are well attended, and much active work is carried on by the members.

MRS. ELIN, formerly of the Seattle League, has resigned her membership, to reunite with the London, England League, she at present being stationed at Theosophical head-quarters in that city.

VICTORIA Branch commences to hold open meetings this month. Mrs. Anna L. Blodgett of Seattle, has been detailed to give an address in that city, Sunday, Dec. 3rd, upon invitation of the Branch. The date will be filled.

A member of Seattle Branch is of the opinion that the report of the recent Theosophical Congress is one of the best books we have, or can have, for propaganda works. It is proposed to lay in a supply, if they can be had.

TACOMA Branch has met more or less success, doubtless more; adopted the method pursued by the Golden Gate Branch at its Branch meetings—a main topic, then slips of paper are passed for questions.

THE Puget Sound League of T. W., is opening up a circuit of Branches in the towns of Olympia, Tacoma, Seattle, Port Townsend and Victoria, B. C. It is intended that an interchange of lectures be given between these points each month by members.

THE Seattle Branch held its first conversazione at Pelt’s Hall on Tuesday evening, Nov. 16th. There was a very good attendance for its first meeting. Among the visitors was the Jewish Rabbi of the city, who came to check up what there was in Theosophy that corresponded with the Hebrew religion. It is intended to hold one a month hereafter.

F. I. Blodgett, F. T. S.
BOOK REVIEWS.

"REMINISCENCES of H. P. Blavatsky and the Secret Doctrine," by the Countess Wachtmeister, is one of the recent additions to theosophic literature. It will be read with intense interest by all Theosophists, and, especially, by those whose bad karma prevented them from personal acquaintance with Madame Blavatsky. The book is but another proof of the almost overwhelming obstacles which had to be overcome, as well as the self-sacrifice of the great Soul who wrote it. How such a work would have been welcomed during the dark days caused by the ignorant and brutal attack of the Psychical Research Society! Bearing in its every sentence the impress of truth and honesty, and giving independent and unimpeachable evidence of personal dealing with the same Master, who was Madame's Guru, and under circumstances where any "cabinet" explanation, or interference of any kind by the Madame was impossible, its moral effect would have been of great value.

Yet it is not in its account of personal knowledge of the Masters, or of phenomena witnessed, that the book is most useful. The loyalty of Madame Blavatsky to the Masters, the unswerving self-sacrifice, the unrewarded and unrecognized devotion to the highest welfare of humanity, the toil amidst physical suffering and the jeers and jibes of a Shylock world, the steady faithfulness to a grand purpose amidst desertion and contempt from those who ought to have been co-workers—these are but a few of the noble examples which shine throughout its pages. Let every faint-hearted Theosopher read it and kindle his devotion anew at its simply-told story.

It is supplemented with short papers by W. Q. Judge, the Keightleys, Jasper Niemand, and many others who had personal knowledge of her life, and the difficulties under which the Secret Doctrine was written.

The verbatim Report of our portion of the great Parliament of Religions* is published, and will be eagerly read by those who had not the good fortune to attend. It is to be regretted, however, that the short-hand notes were not submitted to the various speakers before publication. The printer's devil is sufficiently formidable; add the stenographer and the situation becomes almost unendurable. Take the following sentence: "All that we think to be evil and recognize under the forms of evil is due to ignorance alone, and, therefore, you will see how important it is that we do have light upon the problems of life, and in this way how important becomes the message of Theosophy in giving light to the Western world," then put "because" for "becomes" and "is" for "in," and you have it as "reported." This same confusion runs throughout all the Report, marring sadly matter which no Theosophist can afford not to read. Besides, what speaker in Congress or elsewhere sends his speeches from the short-hand notes to the printer without revision? Better have waited a little longer, and have had both form and matter equally excellent.

J. A. A.

NOTICE.

Any F. T. S., on the Coast who does not receive a copy of the PACIFIC THEOSOPHIST is invited to send us his address. Also, any one receiving the magazine with a wrong address will oblige us by sending the correction.

Any one who has subscribed for the PACIFIC THEOSOPHIST, but who has not received all the numbers from the first of August, will, by kindly letting us know, be furnished with the missing copies.

TO WHATSOEVER object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit.

—Bhagavad-Gita.

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The World's Great Religions.

[Stenographic Report by Miss Clara Brockman, of an Address given in San Francisco by Dr. Jerome A. Anderson.]

The study of Philology, or the Science of Language, makes us familiar with certain strange facts. These are, that languages as unlike as Sanscrit, English, German, French, Scandinavian or Italian, are all originally derived from a common source. This parent language was older than Sanscrit, which is, perhaps, the oldest of all existing languages; and, by means of certain words expressing such primitive ideas as "home," "god," "sky," "man," etc., it has been found that these which I have mentioned, together with many others, forming that which is now known as the Aryan Group, have all been derived from this old Pre-Aryan tongue. If it be possible for people who originally understand each other well to have their languages become so dissimilar because of mere difference in location that they are unable to converse together—the slight and at first un-
the phenomenal out of the noumenal and its subsequent orderly cyclic procedure; Karma, or the law of Cause and Effect upon all planes either material or spiritual; Reincarnation, or the repeated rebirth of the human soul in physical bodies; and the real, dynamic Brotherhood of Humanity.

Taking up these basic postulates of Theosophy in order to show the relation they sustain towards the later derivatives of the Wisdom Religion, by Evolution it is understood that the entire Universe proceeds out of that which we term the Unknowable in an orderly succession of phenomenal manifestations, which, related to time, appears as cycles. In common with Western philosophy and especially with German Pantheism, Theosophy postulates an Unknowable—the Infinite or Absolute—which no finite mind can ever comprehend. Out of, or rather, within, the abysses of this Unknowable, then proceeds, in orderly sequence, the manifestation of the Universe as we perceive it. It is orderly because it is under the law of cause and effect from its very dawn to its return to the bosom of the Absolute from whence it came, for, as said before, the whole stupendous and really inconceivable process appears from our finite standpoint to take place in cycles. A Universe will manifest itself, pass through all the various stages which we now designate as evolution, and which occupy unthinkable periods of time, and return again to the Source from whence it came, to be again breathed out during a following “manvantara”—or the period in which a Universe is objectively manifested—in order that the evolution of the next great out-breathing, or world formation, shall again proceed along lines followed, and left incomplete by the close of its last great out-breathing or manifestation. This is a generalization of the process of evolution; and, as I have said, it takes place under the iron law of Cause and Effect—the one law which binds the finite to the Infinite; a law which proceeds out of the very abysses of the Unknowable; the one stable bond which binds the manifested and conditioned to the unmanifested and unconditioned.

All reasonable foundations for philosophies must take their origin in this law of Cause and Effect, which is unerring, which cannot be set aside, which makes no mistakes, and this because, in the Infinite Heart of the Universe, Cause and Effect are united in One Grand Unity—are but opposite poles of the One Reality.

Now, this evolution in cycles, when applied to the human soul, is termed Reincarnation. By this we mean that the soul comes to this earth, constructs here a body, occupies that body in order to obtain experience, and, out of that experience, all the wisdom possible; dies or casts its body off, retires again to subjective realms, and reappears, in due time, clothing itself with another body, to again take up the lesson of life where it last laid it down. This is the parallel of the same process taking place upon all the planes of the Cosmos. The formation of a world, its passing through the fiery nebulous, aqueous, and other stages down to a habitable one, such as
our world is in now, then to a state similar to the dead moon, and the still farther one of entire dissipation in space—all this is in obedience to cycle law, and it is this same law which obtains in the Reincarnation of the human soul. Reincarnation also proceeds under the same law of Cause and Effect that obtains upon the physical, cosmic, and all planes; for there cannot be one law for one, and a conflicting law for another plane of the one Cosmos. Reincarnation, then, which enables the soul, by continually coming to this earth, to at last garner all the wisdom to be gained in this sphere, is another of the basic truths of the old Wisdom Religion, for which we must seek evidence in its derivatives.

A third is, that men are really united in an actual dynamic Brotherhood; a Brotherhood as real as anything in the Universe can be. It teaches that all men are of one essence, having the same potentialities; that there is no difference in essence between our souls and those of the humblest and lowliest Fiji Islanders. All have the same potential powers, and in this or future manvantaras must continue the process of Reincarnation, until all shall have developed the godlike powers potential in them.

If these four postulates be truths, and if they were portions of the teachings of the old Wisdom Religion, then we shall find traces of them running, like golden threads, through all the great religions of humanity, and this will be the task which I have set myself to very imperfectly perform to-night.

Passing in brief review, then, the great religions of the world, we find that they fall naturally into two principal divisions; one of which may be termed the pantheistic, the other the theistic conception, of the Universe. Beginning with the pantheistic religions, the greatest of all these is that known as Brahmanism. What is Brahmanism? In its esoteric aspect, it is a most deep and comprehensive pantheism. In its exoteric aspect, it has degenerated, perhaps, into mere polytheism. For it is the fate of all religions to be overlaid with the rubbish of error and superstition; and while Brahmanism is esoterically a most magnificent system of philosophy, in its exoteric aspect it appears most unreasonable and foolish; and the same thing can be said of all exoteric religions, without exception.

Brahmanism teaches, in common with Theosophy, that all the Universe proceeded out of a great Unknowable Causeless Cause. It calls this Causeless Cause, Parabrahm, or that which is above Brahm. It holds that all the manifested universe is Brahmac, or the manifestation of the hidden power latent in Parabrahm. Brahmanism is divided into two principal sects, and in these two sects is to be found, perhaps, the earliest point of divergence from the Wisdom Religion—a divergence which will give us the clue to most of the theological warblings since.

These are the Visishtadwaita and Adwaita philosophies. The Adwaita teaches that all is Unity in essence; that the manifested
Universe, in its infinite variation, is but the manifestation of the One Unity, and will eventually return to that Unity; be absorbed in it; become that Unity in actual essence. This belief is at the foundation of all philosophic pantheism. It is the God in Nature—which is Nature; Nature being but the manifestation of God. It teaches that all the Manifested Universe being in essence Parabrahm, and Parabrahm being unknowable to finite minds, must of necessity be an illusion, meaning by illusion that we do not perceive the real essence of anything.

The Visishtadwaita Schools teach that everything proceeds out of Parabrahm, but that in Parabrahm itself is the power, or quality, to be both Being and Non-Being; or, as they express it, Parabrahm can be both Chit and Achit, Atma and Non-Atma. Note the distinction: The Vedantin believes that his soul, as well as all other souls in the Universe, will be actually reabsorbed into Parabrahm. The Visishtadwaita believes that in Parabrahm are the qualities which manifest as Nature, and that these qualities are eternal. Therefore, he separates himself from Parabrahm. The soul, according to the Visishtadwaita belief, descends into matter, passes all through the evolution which the Adwaita accepts, and returns into a state in which it is with Parabrahm—has all the glory and the knowledge of the Infinite, and yet it is not the Infinite. Here is the very first step towards the erection of a personal God, and at this point takes origin all theistic beliefs, because the Visishtadwaita Brahmans are in one sense theistic. Separate from Parabrahm, eternally descending to pass through the cycle of evolution, such almost infinite progress as is contemplated must eventuate in even finite beings attaining states equivalent to the ordinary conception of God. Such, indeed, is the Theosophic conception of Evolution, and its Creative Logoi, if postulated as a single Logos, would make of it a distinctively Theistic philosophy. For Visishtadwaita theism avoids the unphilosophical error into which Judaism with its offspring, Christianity and Mohammedanism have fallen, of confusing a God, himself the product of evolution, however unthinkable, the eternities necessary for this to take place, and that Absolute Causeless Cause concealed behind, and necessarily untouched by any evolutionary or conditioned process. The God of the Visishtadwaita is conditioned, as all creative power must by the very act—using this word in the sense of modifying or changing only; the God of Christianity is unconditioned theoretically, yet conditioned by innumerable attributes in his practical relation with manifestation.

But it is also the teaching of Theosophy that, after reabsorption into the, from our present standpoint, Unknowable, at the end of a manvantara or world-period, the same monad re-emerges, to again take up its evolutionary activities; thus showing that there is not the amount of difference between these two conceptions
that we might think, for the Adwaita claim that, though the soul is absorbed in Brahma during the Great Pralaya, or Subjective existence of the Universe, at the dawn of a new manvantara the same human monad reappears. This relation of the monad to the Absolute is really the chief difference between the Adwaita and the Visishtadwaita Brahmans.

It will be noted that these, together with most points of disagreement between great religions, have their principal field of operation in tenets which really transcend human conception. We quarrel more about things we never can understand than about the things we can comprehend. Let us, then, be charitable in our religious opinions, and not think our brother an infidel because he does not entirely agree with us.

At the bottom, both these conceptions are so deeply philosophical, that they far transcend my own petty powers of analysis. They are Brahmanical conceptions of the relation of the Infinite to the finite—the hypotheses of thinkers who have spent life after life in profound metaphysical thought and investigation. But, passing these hyper-metaphysical conceptions by, the after processes become easy of comprehension. The Vedantin says that, just as I waken to consciousness in this body, and recognize in it an "I am myself," which seems real to me, and yet is not real because it will disappear from this body at death; so, at the out-breathing of the Manvantara, Brahma himself, or the "I" mani-

festation of the Universal Consciousness, recognizes himself in the Phenomenal Universe as a great "I", in many Creative centers or Logoi. This is philosophical; and, as indicated by the analogy of the human center of consciousness in the body, it seems the only logical conclusion to be drawn. Now this great "I," thus manifesting at the dawn of the Universe, Brahmanism calls the first Logos; and that first Logos the Theist may well term God, because it corresponds to all of our very highest conceptions of the powers of God.

The chief distinction between the Christian and the Theosophical doctrine of God consists in the Christian thinking there is but one Logos—Jehovah—while the Theosophist and Vedantist postulate an almost infinite number of Creative Logoi. In the consciousness of these first Logoi is the plan of the future Universe, and in their will, the power to put that plan into execution. This creative action is seen in those laws, the knowledge of whose action constitutes a part of the teachings of the Wisdom Religion. These are, as we have seen, the law of Cycles, the law of Karma, and the law of Reincarnation; and in all of these, Brahmanism is in direct accord with the Wisdom Religion, showing that it, perhaps, is closer than any other to that old religion, even as Sanscrit is closest to the old language from which all Aryan tongues have been derived.

Passing on to Buddhism, the chief distinction between this and other pantheistic religions arises,
as it seems to me, through the intensely practical teachings of Lord Buddha. Brahmanism had become a system of castes, of inequalities, of a favored priesthood, these holding in their possession divine truths, which Buddha thought mankind at large ought to know, and he made it his mission to reveal many of these sacred and hidden truths to the common people. But, realizing that the common mind could not soar to those metaphysical heights embraced in the basic aspects of Brahmanism, he dwelt more largely upon the things of this earth. In other words, his was an ethical religion, a religion which teaches people to do right rather than to flounder among metaphysical hypotheses. And the very fact that he did dwell upon the things which more nearly concern the human soul, and refused to discuss those deeper philosophical questions, has led to his being called, even by many Brahmins, a negator; an atheist; as one who denied the philosophical conceptions of Brahmanism. He did not do this; but only dwelt upon the more practical aspects of the problems of human existence. In its esoteric philosophy Buddhism is identical with Brahmanism. But Brahmanism attempts to solve the deeper problems of human existence by philosophical explanation, while Buddhism sets such hypotheses aside as beyond the human intellect for the present; or, at least, holds that religion should occupy itself with problems more nearly concerning the present needs of the human soul than these metaphysical and philosophical discussions.

Buddha taught four great truths, and in these are the essence of Buddhism. You will perceive that they do relate to human existence, as we find it here and now. These are, first, that misery always accompanies existence, meaning by this, no doubt, sensuous or material existence; second, that this material existence results from desire; third, desire must be destroyed—meaning all the time, remember, material or sensuous desire; and fourth, to destroy desire, the four paths to Nirvana must be taken. The first path is the realization in consciousness that these four truths are truths, the intellectual conception and also the heart conception—the realization and acceptation of these truths intellectually and the living of them in the heart practically. This is the first path to Nirvana. Following upon this must be the killing out of impure desire, revenge, and all the lower appetites, passions and unholy things. The third path will be the freeing of one’s self from all desire of any kind, and from all ignorance and doubt. The fourth will be freedom from the great illusion—the illusion that we are separate from Brahma, from Christ, from God, according to the religious aspect from which we view this great truth. Buddhism, like Brahmanism, accepts and teaches Karma, or the law of Cause and Effect; Reincarnation, or the repeated rebirth of the human soul in physical bodies; and, in common also with Brahmanism, teaches Nirvana, or that sublime state when
the human soul shall have passed through and beyond all these sensuous states of existence, and shall have obtained a condition whose felicity may be imagined, but which can never be described in words or thought upon this plane. Buddhism states that all human woe is due to ignorance. It does not assume vice, wickedness, or any of these things as being inherent in the human heart, but holds that, in descending into matter, spirit is of necessity inexperienced in that matter, and will in itself make mistakes, and that out of these mistakes grow all of those things which we recognize as the miseries and woes of human existence. You will see how kindness and compassion lie at the very bottom of the great, grand Buddhist religion, and you will also perceive how near it is to Theosophy in its conception of all the grand truths of Theosophy, of Karma, Reincarnation, Human Brotherhood, and of the involution and evolution of the human soul. All these things are at the very base of esoteric Buddhism, but, like Brahmanism and Christianity, Buddhism has also been overlaid with creeds and dogmas, until it has become more unreasonable, more given to idol worship, and to many other things which seem weak and puerile to us, than perhaps any other of the great religions. But, if thus degraded in form and ceremony, it still, at its heart, has something of the purity derived from its ancestor, the Wisdom Religion, which makes Buddhists, throughout the world, the purest, most kind, most charitable, most honest, most forgiving, of all human peoples.

[To be continued.]
How often has the dis-union among the various representatives (or rather unrepresentative) sects of Christianity—their pitiful squabbles over the mere husks while the seeds of wisdom were lost and unnoticed at their feet—been a subject of sorrow to spiritual minds, and the points at which atheists and unsympathizers aim their shafts with the most certainty of never failing to strike home. Is it not the disgrace of so-called Christianity that its many sects indulge in mutual recriminations over the method, for instance, of administering a baptism of water—a merely material symbol of something spiritual, with no meaning whatever when the spiritual is ignored? If we can see so plainly their folly, let us take care not to fall into the same errors. If it is ridiculous in them to war over so immaterial and foolish a thing, would it not be so for us to dispute over some equally unimportant point?

Ah, when will we learn the substance of things, and not wander, erring and lost, among the shadows? Not until man can see something else besides his own personality. But each one can, if a very little effort is made, contribute immensely toward the harmony and consequent strength of the Society. Let us each be willing to yield on points where the general sentiment may differ from our own; even if we are right we can lose nothing, nor can the Society, by such a course. For it is nearly always on questions of policy or expediency, scarcely ever on points of ethics, that these differences arise; so it is not a question of standing firm in the cause of right, truth and justice; it is only our own prejudiced opinion on some question of policy, which may be right, or may be wrong. Whichever it be it is of no consequence compared to the danger of bringing one element of discord into our midst which may grow into the "little rift within the lute." Union is strength, and where should one look for union if not in a Society professing the Brotherhood of man? Without it our organization is the veriest sham and mockery and its grand and glorious precepts will be held up to the scorn and derision of the world because of our failure to live up to them.

But we will not fail. There is a golden thread of determination, and a desire for Truth and its furtherance running as a strong and sure tie among our members which is warrant for a prophecy of high success, and that our Society will not permit any disruptive or inharmonious elements to creep in, for the very love we bear our principles.

The germs of Truth and Love are sown broadcast in our ranks by leaders whose honesty of purpose, self-sacrifice and broad love for humanity make them worthy of our warm support and affection. Let, within the heart of each member fructify those germs, later to grow into the "tree which brings healing to the nations"—the Tree of Knowledge and life eternal, whose roots are in heaven and whose branches are on earth.

_Lulu H. Rogers, F. T. S._
Brotherhood.
The Best Methods Towards Its Realization.

To bring about a realization of the law of Universal Brotherhood seems almost an impossible undertaking in this selfish age of the world, when most men are eager only for material prosperity, forgetting the promptings of the Higher Nature, and trampling in the dust all that stands in the way of their own selfish achievements. But, to form a nucleus for such a Brotherhood is the task which the Theosophical Society has undertaken. The nucleus exists—a living, active force for good; and the question now is, how shall that little nucleus go to work to bring about a realization of this Great Law.

Three methods have been suggested as good ones to be pursued by the members of the Society in the attainment of this object, and they are (1) by education; (2) by thought; and (3) by example.

As to the first—by education. It is one of the main functions of the T. S. to spread the truths which have been given to it by the Lodge of Masters in the East, through their Messenger, H. P. B.; and to awaken in the Western mind a realization of their importance. To do this, it is not necessary to go into the depths of ancient mysticism and philosophy—for which the average Western mind has neither time nor inclination. But all possible publicity should be given to what are called the Ethics of Theosophy—which are but the same great truths which have existed for ages in all the old religions of the world. The simple and logical doctrines of Karma, Reincarnation and the Septenary Constitution of Nature and of Man, should be spread abroad, for they open up to Man a view of the Higher Life—the life of the individual, of the Soul. With a proper understanding of these teachings, Man will come into a knowledge of the law of Universal Life; and the idea of Brotherhood, which has hitherto seemed to him very beautiful, but likewise impracticable, will assume a new aspect of reality.

Each member of the society can assist, to some small extent, at least, in this work of Education, which is to be done largely by the spread of Theosophical literature. But it is also possible to do much in this direction individually, by first gaining a correct understanding of these truths which have been given us. On this subject, a noted Theosophist once said:

"All about us are persons striving at the tether of their creeds, eager to break away to pastures of living Truth. Before the great mysteries of Life they stand, dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which, in the man of to-day, received little support, scant sustenance, from all that he has been taught heretofore. If such a man be met, at the critical moment, by a Theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of Theosophical truths upon the mental, social and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law, as partly known to the
average mind; the value of the service rendered thus becomes evident, and the need of self-education among our members is perceived. * * * It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought."

Another method is by thought. Thoughts are things, having force and power, and we are taught that they are eternal. What, then, can we not accomplish by right thinking? To quote Mrs. Besant:

"Every change must begin in the mind, and only such are permanent and stable in their character. Great nations are made by great ideals, and great people grow out of great thoughts. A law is only potent as the people who administer the law are in sympathy with that which it proclaims; and you cannot form a brotherly society without brothers, nor can you use laws for good, save as the people's hearts expand to the impulse that has made the law. It is our thought that has made the society of to-day, and that gives it its vitality and its permanence."

Theosophists, by standing together as one, and keeping in their minds—their thoughts—this ideal of the Unity of Humanity, will create a wonderful force towards the realization of that ideal. They will, by this united effort, be able to raise the thoughts of others, to create a new standard of public opinion, to replace the human law with the divine. Some one has said that "the will of man is the mightiest factor in the world." And as all our laws are inoperative without the sentiment of the public supporting them, it becomes the duty of Theosophists to unitedly use this will for the purpose of creating public sentiment. To again quote Mrs. Besant: "You have to make brotherhood a reality in men's hearts as well as on their lips."

The third method, by example, though mentioned last, is not the least in importance. It is the duty of every Theosophist to put his faith in the law of Brotherhood into daily practice; for, we are told, "Theosophists must actually be the thing they talk about." The Theosophist should endeavor, by his own conduct, to prove to others that the knowledge which Theosophy has brought to him has made his own life better and more useful. He should try to act with sympathy and justice toward all his fellow men. And how shall this be accomplished in the individual? Here, again, the threefold method applies.

1st. By mediation. In "Letters that have Helped Me," the writer says:

"In cogitating lately, I thought of you in respect to some of my own thoughts. I was reading a book and looking around within myself to see how I could enlarge my idea of Brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age. I am not separate from anything. 'I am that which is.' That is, I am Brahma, and Brahma is everything. But, being in an illusionary world, I am surrounded with certain appearances that seem to make me separate. So I will proceed to mentally state and except that I am all these illusions. I am my friend—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the
mumhnes when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself."

The second method is action; giving to those with whom we may meet such help as they may need and we are able to give, whether it be material aid, or sympathy, patience, kindness, encouragement. For philanthropy may be practiced as well on the spiritual plane as on the physical; and we are taught that we are building good Karma for others and for ourselves, by the practice of philanthropy.

The third method is unselfishness—self-sacrifice—the surrendering of selfish hopes and pleasures for the benefit of others. It is only when freed from the chains of personal motives and feelings that Man can experience, appreciate and realize Brotherhood. In the language of Dr. Keightly:

"It is the absolute duty of every Theosophist to keep constantly before him the ideal of Universal Brotherhood—to keep it so constantly before him that he is drawn into it and it into him, so that he works for it in the vital strength of the whole Theosophical Society and of Humanity. Then we shall lend our individual strength to merge into a vast and powerful unity of force. The vast promise of the future can be realized by work, by effort, alone; by stern and indomitable effort to kill out the sense of separateness in search for the life within—the Brotherhood of the Universal Soul. To obtain illumination, Man must be indeed a brother to every soul that suffers, and to every spirit that aspires, and he must open his soul to the divine ray, and climb toward it with all his strength and will, all his mind, and with every faculty of his soul."

Mr Mead has summed it up in these words:

"He alone is a true Theosophist who develops all his higher faculties and learns to sense the fitness of things, their underlying harmony on all occasions. Right thought, right speech, right judgment and right action are the signs of such a one, and will indubitably lead to that consummation of Brotherhood which we have before us as our ideal."

Abbott B. Clark, F. T. S.

Editorial Items.

The World's Congress of Religions.

Theosophists on the Coast have reason to congratulate themselves. At this date there is small doubt but that there will be held a comparatively large and successful Congress of Religions during the Midwinter Fair. The latter itself has assumed such proportions as to assure the success of any and all Congresses held in connection therewith. But there is still more than this—there is a strong probability of the Annual Convention of the Theosophical Society coming to San Francisco this year. There is a general desire that this city should have its turn as well as New York, Boston, Chicago and other places. And the World's Congress of Religions occurring at the same time will be an additional reason for our being granted the favor this year. In case the Executive Council of the American section consents to holding the Annual Convention here, the Pacific Coast Committee will use all their efforts to have their assignment in the Congress of Religions made for the same date, so that delegates will have the pleasure of attending both events. While no definite statements can yet be made, the probability of both the Conventions and the Congress are so strong that we urgently request all Brethren on
the Coast to begin now to make their arrangements for visiting San Francisco during the last week in April or thereabouts. The Pacific Coast Committee will attend to all local details and will probably be able to provide accommodations for the delegates who attend.

Let the Theosophists upon the Coast turn out en masse, for we are so distant from the Eastern States that we cannot expect many delegates to come so far. But there is enough of us upon the Coast to make the event a most successful one if we all put our shoulders to the wheel.

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The Game of Knowledge.

The “Game of Knowledge,” recently published by Col. Geo. H. Thistleton, F. T. S., has been purchased by the Pacific Coast Committee, for Theosophic Work, with a view of aiding, by means of its sale, Theosophic propaganda. The “Game” is one of Oriental origin, having been invented and played in India ages since. It was published originally in the Oriental Department Papers of the American Section of the T. S., and taken from there and put into a convenient and artistic form by Col. Thistleton with a view to aiding the Theosophic movement, and it is with the expectation of its being more helpful that he now generously makes it over to the P. C. C. on very favorable terms.

It is a most interesting Game, and while it interests it also instructs, and as almost the entire proceeds will be devoted to Theosophic propaganda—and most probably towards keeping a Lecturer in the field—it is hoped that the sales among Theosophists will be large, for they will not only have the innocent pleasure and profit of the Game but also the further satisfaction of knowing that they are aiding the Theosophic Cause.

Those desirous to purchase, will please send their orders direct to the Pacific Coast Committee. Price, $1.00 for each Game, which will be mailed promptly upon its receipt.

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Notes and Items.

Members are earnestly requested to secure and read the report of World’s Congress of Religions. Many strong and valuable addresses were given and as the report of the entire proceedings of the Theosophical Congress can be procured for the small sum of thirty-five cents, no one can afford to miss the treat therein provided. The addresses of Prof. Chakravarti, Annie Besant, Wm. Q. Judge, Dr. Buck; Mrs. Thirts and others will amply repay a careful study, and in point of literary merit will compare favorably with any work done at the Congress.

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“SHE OF THE HOLY LIGHT,”

By John G. Claxton, is evidently written by a student of the occult. Those who understand its interpretation can readily see the dangers of Black Magic—the dangers of developing the selfish or lower, rather than the selfless or higher. The author is evidently a mere novice in his occult studies, and has much to learn. The story will not attract the general reader, unless some study is given to unravel its hidden meaning. V. S. B.

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The P. C. Committee has reorganized and added to its Lecture Bureau, and is now prepared to supply Lecturers to any and all points within reasonable distance of San Francisco. The following Lecturers and Subjects are available: Dr. J. A. Anderson—Reincarnation, Karma, Septenary Man, Evolution; Mrs. S. A. Harris—The One Life, Functions of the Seven Principles; Abbott Clark—Theosophy: The Science of Life, and the Art of Living; Karma and Common Sense, Wise Men of the East; E. B. Rambo—Mahatmas, Objections to Reincarnation, The Good Law, The Heart Doctrine; Julius Oetl—Ambition, Duty, Enthusiasm; Mrs. V. S. Beane—The Destiny of Man, The Gates of Life, The Lost Chord; Mrs. J. R. V. Shoultes—The Inspiration of Theosophy, Facts of the Astral World, From Man to God, From the Human to the Divine.
The Pacific Theosophist is pleased to announce to its readers that, in the near future, it will begin the publication of a series of letters by Jasper Niemand. These will be in the form of notes upon "The Voice of the Silence," and those who have had the pleasure and profit of reading, "Letters That Have Helped Me," by the same author, will appreciate the treat that is in store for them. The first of the series will probably be published in the next number of the Theosophist. When all are completed they will be brought out in book form and will, no doubt, prove as helpful to all sincere students.

A LARGE CLASS for the study of the Secret Doctrine has been organized in Oakland. It meets at the residence of Mrs. H. W. Merwin, 1262 Franklin St., Monday evenings, and is presided over by the veteran worker of the Coast, Mrs. S. A. Harris, of Berkeley.

The good example has been caught up and followed by Mrs. M. V. Shoultz who holds reading in the Secret Doctrine on afternoons for those who cannot attend in the evening. Mrs. C. J. Gilbert, of Berkeley, holds classes in Oakland, on Tuesday afternoons, for the study of the Ocean of Theosophy.

It is very gratifying to find the Headquarters always so cheerful and inviting. The number of visitors has greatly increased since the Religious Congress and all are earnestly inquiring into Theosophy. Mrs. V. S. Beane is at her post early and late, and those who call and meet her seem pleased to report their visits.

The League of Theosophic Work, two classes a week, to meet on Tuesday and Friday afternoon. They are presided over by Mrs. Anna F. Bush. The League has also opened a class for beginners on Thursday afternoon, conducted by Miss Anne Bryce.

Notes from the Sound.

The Sound will be glad to welcome the Pacific Coast Lecturer, Dr. Griffiths, when he can come to see us.

ALBERT C. THORS of North Bend, Washington, a member at large, is visiting in Seattle at present and is enjoying the Branch meetings.

The office cat bit quite a piece from my copy last month. "Mrs. Elin," should read Mrs. Elin E. M.; C. White, now of London headquarters, etc.

The Seattle and Tacoma Branches have both started on a new course of lectures, issuing neat programs giving date and subject of lecture.

The second conversazione of the Seattle branch was held at Pettis Music Hall on Tuesday evening, December 19th. The affair was in every way pleasant and profitable.

Every Monday morning the Seattle Telegraph publishes a synopsis of the Sunday evening lecture, consequently the Telegraph has the thanks of the Seattle Theosophists.

Should Wm. Q. Judge, our genial and hard-working General Secretary, come West this winter he will receive a warm welcome by his friends on the Sound. His visit will be of great value to us all.

Interest in Theosophy is kept alive in Ballard, a suburb of Seattle, by Mr. B. A. Welbon, a member of the Seattle Branch who lives at that point. A meeting is held every Sunday, conducted by him, with the assistance of other Seattle members.

Olympia Branch is holding open meetings every Sunday now. They have a few energetic members there who are holding up the light to the best of their ability. Miss Ida Wright, President of the Tacoma Branch, addressed them recently and her visit was much enjoyed as well as the able address delivered. Olympia gives welcome to all Theosophists who will come her way.
Mr. Thomas A. Barnes, of the Seattle Branch, opened the lecture course Sunday evening, Dec. 10th. Subject, "The Perfect Way." There was a good audience present, and the paper was enjoyed.

The Victoria Branch open meetings have failed to materialize thus far, as word was received not to send over the lecturer, for the reason that a hall could not be secured. At last reports they were still working to get a suitable hall.

Yours, K. M.

Pacific Coast Lecturer's Movements

Dr. Griffiths, spent the last weeks of Nov. in Stockton. Many informal, semi-public meetings were held, besides others, Branch and private. A lecture upon "Satan: Good & Evil," was delivered Dec. 3d, attended by a fair audience.

Stockton Branch has a good library and maintains local Headquarters, in which all meetings are held. Hitherto, Branch meetings, to which the public were invited, have been held on Sunday evenings, but now the Branch meets during the week, pursues more systematic study, and does some training, thus fitting members to take an active part in the regular Sunday evening open meetings. These will be conducted especially to present Theosophy to interested inquirers and the general public. This is an important step, and if persistently carried out, will certainly effect a new and better order of things in Stockton as it has in other Pacific Coast T. S. centres. With few exceptions, and generally speaking, the F. T. S. of the Coast are woefully lacking in that definite knowledge of Theosophy itself, and in efficient methods of imparting it to the public, which is so indispensable to success in Theosophical propaganda work. Systematic study, and training as to best methods of work, have always been the prime factors employed in every T. S. centre where success in making

Theosophy and the T. S. potent influences has been accomplished. Devotion and enthusiasm, study and active work, command success. That success is not attained in any given place, is because of the absence of these factors. This has been so often tested that it stands as a demonstrated fact. Faint-heartedness never accomplished anything but to lull the faint-hearted to sleep. Excuses are subterfuges and confessions of weakness or laziness, more often than genuine reasons for inactivity. A Master has said "There is scarcely any position in which an F. T. S. can not do something." We are so often the rocks in our own path! "He who does the best he can, does enough for us," A. G.

Among the Coast Branches.

Santa Rosa Branch.

Mrs. M. V. Shoultes was sent on request of Santa Rosa Branch, to Santa Rosa by the P. C. Com. Lecture Bureau, Dec. 10, and on that date gave an address upon "The Evolution of Man to the Divine."

Mrs. S. had prepared a paper upon that subject, but on facing the audience the thought seized her that she could do better work, come closer to the head and heart of the people and thus better help them, by speaking instead of reading. She followed her intuitions, reading but little and speaking directly to the audience. Results proved the wisdom of that course, for the audience were deeply interested for an hour and plied numerous questions at the close of the address. For audiences composed of people who know little or nothing about Theosophy, extemporise speaking, or speaking from notes, is much more effective as has been demonstrated repeatedly. These is nothing that equals the flash of the eye, the direct appeal to the head and heart of an audience and a sensing of their conditions and needs, like extemporary speaking. While most of us are novices as speakers, yet do not the immensely greater good
results possible when this method is pursued, imperatively demand that efforts be made in that direction?

Papers and lectures that are suitable for San Francisco audiences, are not suitable for the best work in outside towns. The former, if not too deep for city audiences, are beyond the understanding of people who know little or nothing about Theosophy residing in suburban towns. Yet these same people are desirous of learning. If really good work is to be done by speakers upon Theosophical Subjects among people at large, they must deal largely with the primary concepts of Theosophy, and make up their minds to repeat the same things over and over again. People often remark at the close of a lecture, "What was he talking about; did you understand?" or, "Well, he seems to know a good deal, but Theosophy is too deep for me." Are we not to blame, for shall we not profit by these honest comments of people really intent upon knowledge and desirous to understand Theosophy? If Theosophy is to reach and help the million, it must be presented in a way the million can understand and benefit by it. Let us give the A. B. C. of Theosophy more, and its occult phases less.

Narada Branch, Tacoma, Washington.

Fannie A. Sheffield, Sec., writes:—During October and November, the members of Narada Branch put forth a great deal of individual effort in every direction, to make good the loss of so good a President as we had in Mr. Gibson. Miss Wright is coming to the front, and we are now assured that the interest of both meetings (public and study) will be maintained. The numbers coming keep up well, and as a result of our renewed effort, nearly all of our attending members have become workers. The newer members write articles on our Thursday evening subjects, and so give the others more time to prepare for public meetings. From now on during the winter, we are prepared to aid other Branches on the Sound. Miss Wright read a paper before the Branch in Olympia, Dec. 3rd. The interest there in Theosophy is increasing, and the few who are pushing the Cause shall be helped by us in every way possible. We have just completed a course of Sunday lectures in which the Seattle members helped us, and are now preparing another, to extend through the winter, interchanging with Seattle. Our membership is increasing, and we are working in perfect harmony. Our rooms are kept open afternoon and evening. We are reaching many, by loaning books and answering inquiries.

We were much disappointed in not seeing Dr. Anderson on his way home from Chicago. His book upon Reincarnation is doing a wonderful good among materialistic thinking people here, and paving the way for the other doctrines of Theosophy.

Geo. Sheffield, Jr., writes:—We are doing nicely here Theosophically. Our League is not very active, but is still alive and doing a little. We hope soon to get the Puget Sound League to work on lectures, which had about stopped for want of money, but is showing signs of life again. Our Tacoma League tries to keep things going in Tacoma by keeping the room open, and the library in good working order.

Los Angeles Branch, Los Angeles, Cal.

Dr. G. F. Mohn, Sec., writes:—The workers in Los Angeles are unceasing in their efforts. At the public meetings, in Blavatsky Hall, the large audiences evince much interest by handing in numerous questions. Last Sunday, some twenty-five questions were presented after the lecture. Our third syllabus of lectures is now printed, and leaflets and books are constantly going out. We need more of the standard works. During November, we added two new members to the Branch. In our Friday evening Discussion Class, which is quite i-
formal, we seem to do our best work. The "Key" is used as our text book. At our last Branch meeting, Bro. H. A. Gibson gave an excellent paper upon "Fear," and the numerous questions could hardly be adequately answered, without keeping the audience too long, which the audience, however, seemed willing to submit to. We consider that we have a most excellent and earnest worker in Bro. Gibson; but we have yet room for more workers. May their Karma lead them this way. The following public lectures were given: Nov. 5th, "Instinct, Intelligence and Intuition," Mrs. L. E. Giese; Nov. 12th, "Theosophy and Ethics," H. A. Gibson; Nov. 19th, "Post-mortem States," G. F. Mohn; Nov. 26th, "Reality and Illusion," Frank Neubauer.

We are pleased to notice that Santa Ana is going ahead, and if we can do anything for them, they have simply to command us, and we will gladly help them in any way possible. This holds equally good with other neighboring places. Bro. L. P. McCarthy visited our meetings several times while here.

Stockton Branch.

Fred M. West, President writes,—Dr. Griffiths spent about two weeks with us from Nov. 20th to Dec. 4th, and gave quite a number of lectures to the public and several good, square talks to the Branch, all of which were both instructive and useful. Since he left our Branch has opened its doors wider than ever to the public Sunday evenings and changed the Branch Meeting night to Wednesday eve. All the members seem in earnest, and willing to do their share of work. We are not yet prepared with matter of our own production for the public, but have succeeded so far in interesting them, and we hope very soon to give them some of our own thoughts gathered from the combined efforts of our members.

We have taken up the Seven Principles of Man, each one separately and all members gather what they can; then a paper is prepared from these, and when all have been taken up, a paper will be written composing the whole.

Eureka Branch.

Sec. M. B. Smith writes,—The recent election in Eureka Branch returned all last year's officers to their posts with one exception. To concentrate the clerical work and records at Hdqs. the librarian in charge was elected Branch Secretary. So the official list now stands: President, Albert Hart; V. P., H. A. Burnett; Sec., M. B. Smith; Treasurer, Dr. J. S. Cook.

In the Branch, we have begun the study of Besant's Seven Principles; it being the intention to pursue it with vigor or by means of questions, answers, examinations and reviews.

Considerable interest is evident among the young men, which is quite encouraging. A desire is expressed for an afternoon study-class for ladies; and some talk also of a Children's Hour on Sundays; both of which we hope to establish as soon as may be.

Triangle Branch, Alameda.

Mrs. C. McIntire, Sec., writes,—Triangle Branch has now a membership of ten, and holds meetings every Tuesday afternoon at Red Men's Hall. Parlor talks are also given every second Tuesday evening at the residence of the Secretary, 2328 Clement Ave. The attendance is increasing. Branch members are very active, circulating Theosophic literature, etc. Mr. Sully has been lecturing before the Socialists upon Sunday evenings with good success. The Branch is united and devoted, and in this way is strong and active.

Chicago.

Mrs. M. M. Thords, Secretary, writes: All goes well with us. We are growing in numbers and solidarity, and our work continually widens. The lecture bureau is established, with more good speakers arising among us, so that we shall soon be really strong in the field. Besides, we have added to our Hall a platform, fitted it up nicely, bought a piano, and otherwise improved Headquarters.
The World's Great Religions.

[Stenographic Report by Miss Clara Brockman, of an Address given in San Francisco by Dr. Jerome A. Anderson.]

[Continued from last Number.]

Another great religion, derived from the Wisdom Religion, and also pantheistic, is Zoroastrianism. I shall deal very briefly with that, mentioning it only because it ought to be included. The philosophy of Zoroastrianism is very deep, and, unlike all other religions, it has not materialized great philosophical ideas by connecting them with signs and symbols, or forms, or ceremonies. Almost its sole symbol is the sun, or fire. But its teaching in relation to this symbol is that the sun is the outward manifestation of the great inner spiritual Source or Energy which calls into existence the entire Universe; and that fire, upon this, the objective plane, is the correspondence and symbol of the sun. Zoroastrianism teaches that there are in the Universe two Principles, eternally warring with each other. It calls one of these Ormuzd, or the principle of Good, and the other Ahriman, or the principle of Evil. But in neither of these terms is there to be found the idea of an anthropomorphic God or devil. They are used only as symbols of the apparent good and evil in the Universe. Behind them Zoroastrianism recognizes the eternal opposites of spirit and matter, and also that there is an eternal warfare between these two, because of their being eternally associated in the processes of involution and evolution. It further teaches as a poetical, yet very real, dramatization of life, that each soul is a warrior, whose duty it is to fight upon the side of the right and against the wrong.

Its ethical basis may be found in these words of its great Prophet, Zoroaster: "Think purely; Speak purely; Act purely." This plainly implies that the fate of each human soul is in its own hands, and recognizes clearly the law of Karma, or ethical causation; thus bringing it, in these points also, in accord with other great religions. Its philosophy requires Reincarnation to satisfy its postulates, but it does not, so far as I have been able to study it, specifically teach this great truth. It is the only point in which Zoroastrianism is in any kind of disagreement with its parent, the Wisdom Religion, and this may be an error of omission rather than of commission.

The teachings of Confucius—or
Confucianism—are but another presentation of the teachings of Christ. Confucius, like Buddha, was a moral reformer, and did not attempt to teach the deeper philosophical aspects of religion, except, perhaps, to his inner circle of disciples. These were said to have been ten in number, who were thus associated with him, similarly as Christ had his twelve disciples. Like those of Buddha and Christ, his teachings, also, were intended to promote and foster Human Brotherhood. Confucianism recognizes the law of Karma, and its philosophy also teaches Reincarnation—or certainly suggests it, if it does not specifically teach it. So that this great religion has three or four strong roots connecting it directly with the one Source of them all.

We now come to the theistic religions—all having their origin, as I believe, in the Visishtadwaita philosophy of the Vedantin schools. Of these theistic faiths, Judaism is perhaps the chief; but I will deal with Christianity first. This religion teaches that God is a Trinity; that he is omniscient, omnipotent, omnipresent, immutable. Let these words sink into your minds. Omnipotent, or all-powerful; omniscient, or all-knowing; omnipresent, or everywhere throughout all the abysses of space; immutable, or incapable of change. Have we not here, then, a philosophical conception which corresponds very nearly to the Vedantin’s Para-brahm? There is very little difference indeed, except that Brahmanism philosophically predicates these qualities of Impersonal Being, while Christianity very unphilo-
sophically attributes them to a personal God. In fact, the chief fault of Christianity, as I take it, is that as a religion it has no philosophy, and because of this, confuses, in the most illogical and involved way, postulates which must of necessity root in Absolute Being and those which apply to finite existence. It thus continually confuses the Infinite with the finite—the Absolute with the limited and conditioned—and because of this confusion there is no real philosophy in Christianity, as understood by the masses to-day. But if studied deeply and carefully, there will be found golden threads from the common origin running through it; and even in its conception of God, it will be seen that it also roots back, through Visishtadwaita engraftings, into the old Wisdom Religion. Its teaching that man is fallen, is only a forgotten or confused conception of the descent of spirit into matter. Its tenets that, from the consequences of this fall, man can only escape by the acceptance of Christ, the Redeemer, is but a dim remembrance of the truth, derived from the old Wisdom Religion and running through all its off-shoots, that man in essence is one with the Divine, and that only by developing this divine principle within him, can he return to the source from whence he came. This is the true meaning of the esoteric Christ in all religions. Christianity has, in its exoteric creed; misinterpreted and degraded this great truth; but, esoterically, it contains it, in its deepest and most philosophical aspect, and it may yet prove a strong bond to reunite Christianity with
its sister religions. It also teaches Karma, for it declares: "As ye sow, so shall ye reap." And the great Catholic Church affirms that all sin must be expiated. In Protestantism, it is true, there is an idea that it is possible for an omnipotent God to forgive away one's sins; but Catholics, at least, do not fall into this error. The forgiveness of the Catholic restores the person forgiven to his former status of favor with God, but it does not relieve him from the consequences of his sins. These must be expiated fully and completely. This is Catholic teaching, taken directly from the words of one of its greatest magnates. So it is plainly seen that Christianity teaches Karma; for, if one must expiate the sins and crimes he has committed, there is no setting aside the consequences of any act. Therefore, in this saying: "As ye sow, so shall ye reap," does Christianity fasten another tendril by which it entwines itself securely around the common source and support—the Wisdom Religion. It teaches also, though somewhat blindly, Reincarnation. As examples, are those instances where Jesus declared to His disciples that John the Baptist was a re-incarnation of the prophet Elias; and where the Jews asked Jesus whether this man, "having been born blind, had sinned, or his parents." It is plain, from this passage in the New Testament, that Reincarnation was believed in by both Jews and Christ; for they evidently accepted the fact that the blind man might have committed those sins, in a former life, whose effects appeared as physical blindness in this one. Whatever, therefore, the ulterior object of the questioners may have been, the question was senseless, unless they recognized the fact of reincarnation. For how could a man "sin" before he was born? Reincarnation is thus plainly shown to have been a common belief among the Jews, and to have been taught by Christ specifically in the case of Elias and John the Baptist; thus adding still another and unanswerable proof of the real Source of the teachings of Christ. Like all the others, its far-away origin in the Wisdom Religion is thus clearly established.

Judaism is a theistic religion which may be classed as philosophical. It teaches that God is the First Cause of all existence; thus identifying him, in one aspect, with Parabraham. In others, he corresponds more nearly with the First Manifested Logos of the Vedantins. Judaism fails, however, to some extent, into a similar error with Christianity, in confusing the attributes of God, the finite, with those of God, the Infinite. But yet it does possess a deep philosophy. Thus it teaches that God reveals himself in the Universe; that he is that Universe, as one aspect of himself. That which is infinite, eternal, omnipresent, omnipotent, and immutable, as I have already pointed out, corresponds to those conceptions with which we clothe the Eternal Parabrahm of the Vedantins, or the Causeless Cause of Theosophy. Judaism also teaches that every entity in the Universe is first an idea of God, before it is an entity; thus fully accepting the teaching of the
Wisdom Religion that man, as well as everything in the Universe, is an emanation from Deity. How remarkable, except in view of their common origin, is this agreement between the philosophy of Judaism and the philosophy of Brahmanism! This religion further teaches that God only forgives after the sinner repents and expiates his offense; which is but Karma, as was shown in relation to the forgiveness of Christianity. It declares that sins of the parent are visited upon the children unto the fourth generation; thus accepting and tracing out physical heredity. Judaism, also, fully accepts the idea of Karma, and so again roots itself in the Wisdom Religion. Indeed the parallelisms between Judaism and this are so many that much more time might very profitably be spent upon the subject, but enough has been given to clearly establish its right to a recognition as one of the offshoots from the common stock—the Wisdom Religion or Theosophy.

Another theistic religion is Mohammedanism. It is necessary to deal at least briefly with this, because the ordinary conception of it is very erroneous. Mohammedanism has the idea of God that is found in Judaism and Christianity. The latter, it is true, divides this God into a Trinity, but, with Judaism, claims that he is Unity in essence. This is to say, that these two religions take the same idea, at different stages of its conception, in Theosophy. In the Absolute, Deity is Unity; in manifestation, Trinity. Mohammedanism, therefore, agrees with Judaism rather than Christianity in claiming that God is an Absolute Unity. It further claims that everything in the Universe exists by virtue of and because of the will of God. Its acceptance of Karma, or the law of Cause and Effect, is more far-reaching than that of any other religion, because it claims that all causes and effects are the will of God, and therefore there can be no escape from this will. This is the Mohammedan Kismet, or fate. All that happens in the universe is the will of the Creator of that Universe, and therefore could not but happen. Mohammedanism’s mission, then, consists in teaching men to reconcile themselves to the will of God. This it declares they have the free will to do, and can accomplish by being good, pure, and kind. There is no religion which teaches a purer system of ethics—which so insists upon chastity, temperance and abstinence in all things. In its ethical aspect, it is one of the most beautiful religions to be found upon the earth to-day. We have associated Mohammedanism too much with the ideas which have been brought us by Christian missionaries; and we have made the same mistake with Buddhism and Brahmanism. Mohammedanism, in essence, is a beautiful if unphilosophical religion, and its precepts are carried out with a more sincere faith, perhaps, than those of any other religion. The Mohammedans pray five times a day, never omit any of their devotional exercises, abstaining from liquor, and teaching men to be holy and pure. They believe that they will thus attain union with God—by being pure in heart. What more can we ask of a prac-
tical religion? Let its philosophy go; its practice is sublime. There is a mistaken idea that it teaches that women have no souls. It does not teach this. In the Koran it declares that women, if faithful, go to Paradise. It is true that in its exoteric aspect are things which seem to us sensual and material; but, in its esoteric and ethical aspects, it proves itself to be worthy at least of our tolerance in all its beliefs, and of our imitation in many.

Then, summing up ideas common to all religions, we find that the pantheistic religions, Brahmanism, Buddhism, Zoroastrianism, Confucianism, as well also as those of Greece, Rome, Egypt and Scandinavia, with which I have been unable to deal to-night, and the theistic religions, or Judaism, Christianity and Mohammedanism, are each and all really rooted, in their deepest and most philosophical aspects, in common truths; that they alike have their origin legitimately and logically in the Wisdom Religion. The highest aspects of the philosophy of the Wisdom Religion are beyond the power of ordinary men to conceive of or to explain, and so, such differences are just those we must expect to appear when finite man attempts to deal with Infinite Problems.

In conclusion, permit me to point out specifically, certain teachings, faiths, traditions, and customs, which also prove conclusively a common origin. Thus, as examples of religions having a chief Triad of Gods, derived originally from the teachings of the Wisdom Religion of the Three Aspects or Hypostases of the Absolute to be found in the Universe, we have:

In Persia, Ormuzd, Mithra and Ahriman; in Hindoostan, Brahma, Vishnu and Siva; as also, Agni, Indra and Surya; in Greece, Chaos, Gaia and Tartarus; in Rome, Jupiter, Minerva and Juno; in Scandinavia, Odin, Vili and Ve; in Assyria, Oannes, Bel and Ao; in Egypt, Osiris, Horus and Typhon; in Christianity, Father, Son and Holy Ghost; and, if Catholic prayers are an indication, we might conceive that it also, has a triad of Gods in Jesus, Mary and Joseph.

The following religions have "hells," or states of punishment: Brahmanism, Buddhism, Christianity, Mohammedanism, Judaism and Zoroastrianism. Christianity and Mohammedanism teach that these hells are eternal.

Christians, Mohammedans, Jews and Zoroastrians have heavens. Brahmans and Buddhists also have heavens, for the Devachan and Nirvana of these philosophies correspond to the Christian heaven. The only difference is that the former religions teach that these are eternal states, while the latter take a more philosophical view, and hold that they are but temporary, and that man returns from them to again take up the work of evolution.

There is also a first or highest Deity in all of these: as Brahma in Brahmanism; Adi-Buddha in Buddhism; Jehovah, in Judaism, Christianity and Mohammedanism; in Zoroastrianism, Ormuzd, back of whom lies a deeply philosophical conception of the Absolute. Confucianism also teaches a high God, but claims that the conception of this Deity, as well
as that of the future life and of heaven and hell, is beyond human power. It is commonly thought that Judaism does not teach immortality. It does; but, like Confucianism, declares that these immortal states so far transcend our petty, finite conceptions that it is useless to speculate upon them.

Reincarnation is taught by the Egyptians, Brahmans, Buddhists, Jews (in a material sense), and by Christianity, Mohammedanism, Zoroastrianism and Confucianism. In fact, all religions either teach it plainly or in a veiled manner. All also teach Karma; and all agree in speaking of devils or elementary sprites. And common symbols are numerous. The cross is used by every religion on the face of the earth except it be Mohammedanism.

There are also many minor agreements, which go to prove also that all religions really descend from a common source. Thus Buddhism is a representative of pantheism, and Catholic Christianity of theism; yet both of these have many of the same symbols and customs. They have, in common, celibacy, monks, rosaries, chants, incense, candles, the cross, confession, the mitre, the cope, the worship of saints, double choirs, exorcisms, censors (each suspended by five chains), chaplets, benedictions, fasts, processions, litanies and holy water. There are so many things used in common by both these religions, that, when the Christian missionaries first reached India, they declared that the devil had certainly been there ahead of them, and had imitated every Christian rite. Afterwards, they claimed that these Christian customs had been taught by the Nestorian missionaries in the early days of Christianity; but this assumption, also, was disposed of by evidence that Buddhism antedated Christianity at least five hundred years. How and why came such exact customs to exist in two great religions, differing as widely as do pantheism and theism? Their common origin in the Wisdom Religion explains it; and there is no other explanation.

Brahmans and Catholics have penance and mass, and some of the Brahman ceremonies are simply a prototype of the Catholic masses. In the Jewish religion, as accepted by Christianity, it is taught that man fell by eating an apple. In Zoroastrianism, they teach that he fell by drinking milk. All Saviors are simply the Avatars,—represent the same philosophical idea.

Since, then, all religions, without exception, teach that man can only attain happiness by right conduct, by doing good to others; and as all desire to elevate him, to make him better, happier, and purer in every respect; and as all teach that future rewards are according to our deserts; that ignorance and poverty are the results of human vices; as all seek human perfection by the development of the God-nature within man, is there not enough common ground to abolish sects and establish that Universal Brotherhood which it is the avowed mission of Theosophy to establish?

As hunger is curable by eating, so is ignorance by study.
What is Matter?

According to modern science, matter is atomic; and yet, science has never succeeded in finding the atom. What it has been able to demonstrate is the molecule; but the atoms of which the molecules are formed have not been discovered. If, then, we would know what matter is, we must turn to the ancient teachings. A portion of these teachings is now being given out through the Theosophical literature, and to this literature I am indebted for my knowledge in the following definition of the atom, and hence of matter.

Now, the Theosophical teaching is, that spirit and matter are but the opposite poles of one and the same substance; therefore, if we discover the basis of matter we will also discover the basis of spirit. In the "Secret Doctrine," we are told that matter is motion, and that motion is force. Then, in reality, matter is force, and the appearance of a state of matter would depend on the quality or intensity of that force. Now, I understand force to mean vibration; and, hence, on the number of vibrations the aspect or appearance of matter would depend.

In this sense, the atom would be the energy or force itself, and the molecules would be the vibrations; so that a certain or definite kind of molecule would depend on a definite and intelligent number of vibrations, and hence we see the infinite varieties of that which we call matter built up; but, in reality, it is only the aspect of matter or force. A certain number of vibrations, for instance, forms what we would call a molecule of iron, and a number of these molecules of iron taken together constitutes the iron itself in its solid aspect; so that in reality we never see matter, but only an aspect—in this instance iron. Wood, or any other aspect of matter, would be built up similarly; a different number of vibrations being necessary to form a molecule of wood, and these molecules themselves being determined by the intensity of the force, or matter, in its ultimate and eternal form. This view or analysis of matter gives us an entirely different idea of substance, and we can understand how on other planes of existence, even on the companion globes of our earth chain, matter might not be as we have it on this earth. It would not be molecular. Of course, we cannot understand what aspect matter, as objective, would assume, were it not what we call molecular, or as it appears to us on this planet.

The reason we cannot understand it is, because we have not as yet evolved the sense whereby we would be able to cognize a new aspect of matter; but, given the corresponding sense, a matter in its new dress or appearance would be perfectly comprehensible and objective. A blind man is in a similar state to ourselves. He cannot sense the aspect of nature as form and color, because he has not the sense of sight. Given eyes that can see, and the reality of the appearance of matter is as self-evident a fact to the man that was blind, as it is to the man who has been able all the time to see.
But nature, in all its variety of form and color, did not come into existence simultaneously with the gift of sight, except to the blind man; for others who could see, it existed all the time. So it is perfectly safe and logical to assume that with the development of new senses we would be in a condition to observe nature or matter under entirely new aspects. Now this is exactly what the wise man among the ancients had done ages and milleniums ago, and what some few students of Theosophy have already accomplished. They have evolved the sense or senses, as the case may be, which, in the majority of mankind are yet latent, but which in the course of evolution will be evolved in all humanity. But it is possible to hasten the development of these latent senses, and only when they are developed are we in a fit condition to judge of the reality and truth of what others who have developed these senses tell us.

But a sign of the appearance of a new sense, must be in the need which we, ourselves, find of it; that is, the very fact that we are thinking and reasoning about the atom and other aspects of matter, proves that we are fast approaching the condition where such a new sense is indispensable. We feel the need of it to prove to ourselves the reality of certain things which we can think about, and, as necessity is the mother of invention on this plane, and a demand is followed, sooner or later, by a supply, and “as above so below” is the old axiom, we are justified in believing that a new avenue, or sense, for observing the universe, must be evolved sooner or later—even if we had not the witnesses that such is law, in our fellow beings who have developed higher and keener senses than humanity generally now has.

The different aspects of matter, or substance, do not depend on our being able to sense them; they exist just the same, but our knowledge of them does depend on our knowing something of those states or aspects. So we are not logical when we say other states of matter do not exist simply because we do not sense them; evolve the sense and the proof is certain. Now, a study of Theosophical literature, and an earnest desire to help humanity, does develop or evolve these new senses, exactly in proportion to our desire to use all the knowledge we procure, for the elevation of the whole of humanity; for by helping all we help ourselves as a part of humanity. Altruism—unselfishness—is the real factor in evolution to higher planes.

A. L. B., F. T. S.

Tolerance.

It seems as if, in the latter end of this century, we are about to realize a revulsion from the deadly materialism that has had so firm a hold on the western races since their great reaction against the superstitions and dogmas of the Middle Ages. So much the better, and all hail to the triumphs of reason and the intellect, so long as they do not force upon us a still more deadly—because more refined—system of materialism. The power of free thought now belongs to the people, and all will
be well if they but use the reason and intelligence so lately made king, and ponder well their facts before laying down deductions. This is what Theosophy is making so great an effort to teach the race, and it also seeks to teach each to think for himself and to accept no other man's conclusions. True Theosophy is as many-sided as the Universe itself; it has a phase appealing to the interest of every man, if that side can but be presented to his gaze, for it includes science, metaphysics, ethics—all that which is dearest to the intelligence and spirit of man. It is but a small portion that our modern Teachers, with all their efforts, can bring before the gaze of the world; but even that is attracting wide-spread attention. People are ripening for a broader view of all religions and all philosophies than they have cared to take hitherto. Theosophy comes forward and urges upon every man the importance of the study, practice and mastery of all that is true and good in the religion fate has made him to call his own, with a broad tolerance for the religions of all his brothers—more, with an earnest effort to understand and appropriate to himself all the best teachings of his brothers' religions. It does not require a great deal of such study to show him that their fundamental principles and ethics are identical; that it is only in the man-made creeds they differ. Then does the student begin to learn that tolerance is not, after all, a favor shown to his brother man, but the very first step in his own upward progress—the clearing of his own mental vision for the reception of the Light of Truth.

How much the late Congress of Religions in Chicago has done to further this brotherly and truly Theosophical tolerance and sympathy, only time can show. It should start a volume of thought forces which could revolutionize modern thought, turning the western money-and-pleasure-seeker from his dry dust of materialism to thoughts of the real destiny—the divine evolution—of man, the true brotherhood of humanity, deeper, even, in its true sense, than as known to the kind heart of the modern philanthropist using the word. What this power has, and will yet, set in motion among the forces on the higher planes, we cannot now know; but one thing is evident to each and all of us, if we look for the relationship which these facts should bear to our own actions. Surely now is the time for each of us to make every effort possible to us to further the Cause of the Master; to help others to a knowledge of the teachings of Theosophy; to live such lives as will be worthy of Fellows of the T. S. and students of the Wisdom Religion. Now, while the great forces of the cycle, the century's end, are moving in this direction, should we throw in with them the small forces at our command—the forces of unselfish daily life and action, of effort to enlighten those who know even less than ourselves, of pure and noble thoughts; forces forming a current, perhaps not great in itself, but when united with those of all true workers for the Cause, swelling into a mighty tide, bearing the Cause of Humanity irresistibly forward toward another
point—another completed cycle—marking its upward progress in the great spiral of evolution.

L. H. R.

Theosophy and Modern Science.

In dealing with modern science, Theosophy deals with no mean antagonist, for it is the only one of its opponents that can really be said to be active, and to use Theosophy’s own weapons, namely, reason, logic and common sense. Yet, one of the greatest illusions of our nineteenth century may be found under the title of “Modern Science.”

The main distinction between modern science and Theosophy is: Theosophy deals chiefly with that which is permanent and real; while modern science deals principally with the external, and, therefore, transitory. In dealing with the universe, modern materialistic science leaves out by far the greater and more important half—the psychical, mental and spiritual planes of nature. One of its most vulnerable points is, that it attempts to trace the thinking, intelligent being, known as man, back to a mere correlation of molecules of dead matter. Theosophy presents the contrary view—that mind or intelligence, the living, vital, thinking principle, is as universal, as much a part of nature, as matter or this so-called force.

The further we delve into the mysteries of the Wisdom Religion, the greater the vista that opens up before us. The more we try to understand the language of the Adepts of the East, the more grows our respect for Their wisdom. The more we become able to grasp Their ideas, the more grows our conception of man. Their teachings make of man something immeasurably greater than the puny and impotent being known to modern science as a compound of bones, muscles and nerves. Modern science attempts to prove that man is an animal; the teachings of the Adepts show that he inherits god-like possibilities. Modern science invests him with the power to lift his own weight; ancient science invests him with the power to control the destiny of the world. Modern science allows him to live for a very limited number of years; Theosophy teaches that he has always existed, and will never cease to exist if he desires to live.

H. P. B. Training Class.

Two Dreams.

I dreamed that I met a Teacher. I thought that it was necessary for me to undergo, at his hands, a great and severe test. This was to consist, after certain preparatory ceremonies, in his thrusting a dagger into my heart. I wondered whether or no the test was to consist in my willingness to submit to the dagger thrust, or whether the dagger thrust was to be really given, and my life ended, for this incarnation. In either case I decided to take the chances. I reasoned with myself. If the dagger is really thrust into my heart and my life so ended, I shall certainly be fitted for better work in a future life or this would not be done, and so I shall be content. If, on the contrary, the blow be only in-
tended as a test of my endurance, I shall also be content.

After a second of preparation, the teacher lifted up my arm gently, and thrust the dagger directly into my heart, and—I awoke out of my dream, happy and tranquil. I had apparently stood the test of Devotion—even to the laying down of my life.

I dreamed again. I was in the midst of a jungle of dry grasses, at the farther side of which a fierce sea of flame was approaching me, for the jungle was on fire. With me, scattered here and there, were several other people. Suddenly, almost immediately in front of me, there came out of the jungle, disturbed, apparently, by the fire, an immense yellow lion. I looked at him a moment, and the thought crossed my mind that, by steadily meeting his gaze and standing my ground, he would go away without harming me. But the thought was only transient, and was replaced by a feeling of abject terror.

I hoped that his attention would be attracted to someone else, and turned and ran into a grove of trees, with the intention of climbing one and remaining until there was no longer any danger. Upon arriving in the grove, I glanced around, and found that the lion had selected and followed me, and was now preparing to spring upon me. In an agony of terror, I rushed to a tree and began to climb, and in the climbing—awoke, to find my heart throbbing, and my whole physical being thrilled with physical fear; and I realized well, that, though I had stood the test of Devotion before, now I had failed in the test of Courage.

Editorial.

The Coming Convention.

As will be seen by the official notice in another column, the Annual Convention of the American Section of the Theosophical Society will be held in San Francisco this year, upon the 22nd and 23rd of April next.

There will also be a "Midwinter Congress of Religions," whose sessions will take place from the 14th to the 20th of April, inclusive. At this writing, the plan of the "Midwinter Congress of Religions" has not been definitely determined. There is no doubt, however, but that Theosophy will have a prominent position in its proceedings. The sessions of this Congress will either be given over to differing religious faiths, for the presentation of each faith, or general religious topics will be selected by the Sub-Committee having control of the Congress, from which representatives of different religions may select. If this latter plan be adopted, at the session or sessions devoted to Theosophy, for instance, some such topic as "The Common Origin of All Religions," will be assigned to the writer or speaker whom the Theosophists may designate for that purpose. After it is read, there will be given an opportunity for it to be discussed by the representatives of other faiths; thus making use of quite a different plan of procedure from that at the Chicago Congress of Religions, and one which, if adopted, will be peculiarly advantageous to Theosophy, for it will enable us to sharply contrast our religion, philosophy, and science with those of others. This will compel a hearing of Theosophical philosophy, primarily, and a defence of its tenets, secondarily, by those whom no motive, short of such a Congress, would induce to consent to such a presentation. It will develop a fraternal feeling, and compel a knowledge of each others' religious beliefs, by a method superior to any other which could possibly be adopted.
As this will, most probably, be the plan of the Congress, it will be at once apparent that Theosophy should be well and ably represented. Therefore, it becomes the duty of each Theosophist upon the Coast, to prepare himself to take an active part in the proceedings of the Congress, if necessary. Certainly, it is the duty of everyone who can do so to attend, and to strengthen, by his presence, those upon whom devolve the responsibility of presenting Theosophy to the Congress. And not only this, but attendance is almost obligatory, in order that Theosophy may be creditably represented in numbers.

The Convention following immediately afterward, permits of delegates attending both events by remaining in San Francisco a single week; and this should be another inducement for all Coast Theosophists to be present. For our Annual Convention, following directly upon the course of the Midwinter Congress, must attract a good deal of attention, and may be made the means of spreading a knowledge of Theosophy in a very wide and comprehensive manner. Let all who can then, come, and let each one, able to do so, prepare a short paper, of not over thirty minutes, as material to be used, either at the Midwinter Congress, or at the Convention, as the exigencies of the case may determine. For, at this time, all personal pride, all petty motive, all ambition to be first or foremost, must be sacrificed for the general good to be accomplished by the double event.

Brethren, make your arrangements now, and prepare yourselves, upon all portions of the Coast, to descend upon San Francisco, en masse, during the week or ten days in which the Congress and the Convention will be held.

It is with regret that we have to announce the non-arrival of the new edition of the "Voice of the Silence," which was expected before Christmas. The Secretary has had to disappoint numerous friends, who sent for copies. She hopes soon to supply all demands.

How to Help the Theosophical Society.

There are many Theosophists eager and willing to help the Theosophical Society, and, through it, humanity, but the question presents itself, "How can I do this?" In the very formulation of the mental question lies the solution of most of our inability and helplessness. Leave out the "I," and put the question, "How can the Theosophical Society be best helped?" and the help is already half accomplished. Upon the plane of the personality—the only one where most of us are willing to work—truly, little or nothing can be done; but, on that of the individuality, much. Yet when we rise, perhaps briefly, to this impersonal region and get glimpses of truth, we must needs distort and color these by our personal preconceptions before we are willing to give them out to the world. The gold must be alloyed, hammered and shaped into forms which we conceive to be beautiful and appropriate; it must have the stamp of our personal and petty mint before it can safely be labeled gold. We forget that, with every such personal impress upon it, it becomes less and less serviceable as an universal medium between man and man—more and more restricted and confined to a purely local use. A truth plainly stated is always a truth; yet equally plainly stated over a personal signature, even, it is at once dwarfed into A's or B's conception; and loses much of its original force and strength. How much more is this the case when the same truth has been colored by our purely personal limitation, by our preconceptions arising out of old erroneous teachings; by social customs; by vanities, ambitions, and all the many things which are so real to the personal man that they seem a portion, and a desirable portion, of his very self?

Let us remember that help for the personal man must always come from the higher nature, and that only by purifying our own personalities, now raging in the lusts of the flesh, can any real help to the Theosophical Society and the world be accomplished. The creative or
HELPFUL force is not—cannot be—generated on the personal plane: it is only as we conquer this that we can truly help our fellowmen. The power is always ready and waiting. Let us all strive to make of ourselves impersonal centers for this creative force—to so conquer our selfish longings, passions and desires that the Light can shine through us uncolored. So shall those whom we contact in our daily life know, without uttered words on our part, that we are Theosophists. So shall we become real helpers of humanity; centers of right thought, right action, and right living, more powerful for good than the most eloquent—and most envied—writer or lecturer without these qualifications.

Importance of Systematic Study.

The need of the hour is a clear, comprehensive working-out of Theosophical ideas, and their practical application to daily life. This can only be obtained by thorough, definite and systematic study. Take some standard Theosophical work, such as the "Key to Theosophy," and study it as one would a grammar or physics; make a note of the principal points in a chapter, or even on a page. After forming a clear idea of these points, express them in one’s own language; but the idea must be clearly and definitely formed, for the first requisite of clear speaking is clear thinking. This is also of the greatest occult importance, since the real potency of our lives is on the thought plane. Thoughts, shaped in a clear and definite manner, are the karma which mould the destinies of men. One hour’s concentrated effort of the mind for the elevation of the race may do more good than weeks of drudgery; and how easy, if we only desire it, to find a little time to steady the mind and purify the heart. This may seem to have little connection with the Esoteric Philosophy, but, in fact, it has a very vital one, since you must, in very truth, live the life if you would know the doctrine; and the Theosophical doctrine, abstruse as it may seem at first, is really an exposition of the deeper truths of nature and their relation to man's principles, by knowing which, we may put ourselves in harmony with universal law, and, ceasing to violate her edicts, reach the "Place of Peace," the state in which all the duties of life can be performed, yet the energies retained within for higher purposes.

The object to be accomplished by the members of the T. S. is the working out of clear conceptions of ethics, religion, and duty, which can be taught to the public and applied in the daily life of the masses. On our efficiency in the discharge of this duty depends the usefulness of the T. S., the success of the movement, and the enlightenment of future generations. A. B. C.

Editorial Items.

There seems to be a great awakening, and an eager search for the truths of Theosophy—Divine Wisdom.

Mr. Alex. McIvor, F. T. S., of Scotland, called at Headquarters and paid his respects to the Secretary.

Mrs. I. C. Ivey, a member of the Aryan Branch of New York City, has been visiting San Francisco recently.

Mr. and Mrs. James R. White have visited San Francisco, and are making preparations for forming a Branch in Fresno.

The Tuesday and Friday afternoon classes at Headquarters are well attended. Thursday and Saturday afternoon classes have been started at the same place.

Members from various Eastern Branches have visited the Headquarters, and were cordially received and entertained by the Secretary.

Letters from Victoria, B. C., show that an increase in Branch and League membership is anticipated. Good work is being done, and new Headquarters are to be formed. Everyone shows great earnestness.
The San Francisco Branch, T. S., will hold open meetings every Tuesday evening, as usual, at 1504 Market St., Headquarters. A cordial invitation is extended to all.

The League of Theosophical Workers has lately presented the Headquarters with a handsome new book case, which was very acceptable, as more room for books was very much needed.

Letters come pouring into Headquarters from other parts of the North, and also from Wisconsin and Michigan, asking for suggestions as to courses of reading, etc.

During the past month, the League of Theosophical Workers has accomplished great good by its efforts. The sick have been visited, and the poor aided and comforted. Much of this has been due to the handsome donation of a banker of this city.

Dr. Mohn is working very hard in Santa Ana, and public meetings are being held.

He contemplates visiting Pasadena and Riverside, as he, Mr. Neubauer and Mr. Gibson, anticipate forming Branches at these places in the near future.

Dr. Anderson has been giving a course of lectures in San Francisco, on "The Seven Principles of Man."

The first lecture was "Man: the Microcosm;" the second, "The Physical Body;" third, "The Astral Body." Owing to the serious illness of the doctor the rest of the course has been postponed, for the present. The entire series will be given to our readers in due time.

The two volumes of the new edition of the "Secret Doctrine" are now for sale at Headquarters. The paper, print, and general appearance are far superior to the old edition, and will give great satisfaction to subscribers. The Secretary hopes to receive the revised and enlarged index bound separately within a few weeks. It will be a great boon to the student.

Lectures in San Francisco during the past month have been: "What Think ye of Christ," by E. B. Rambo; "Satan—Good and Evil," by Dr. Griffiths; "Outlines of Some Theosophical Doctrines," by Evan Williams.

Theosophy on an Ocean Steamer.

Bro. Sven Ryden, who left San Francisco for Europe, via Japan, Ceylon, and India, writes from Japan that considerable interest in Theosophy was manifested on the steamer, in the course of his passage thither. He distributed numbers of leaflets, and had animated talks with his fellow voyagers, one gentleman, especially, showing a desire to join the Society. Thus the seeds of Theosophy can be sown, under all circumstances, and it behooves each and all of us to be prepared, should the exigency arise in our own case, by careful study, so that our presentation of it may be able and forcible.

Lotus Circle Christmas Party

On the evening of January 1st, 1894, the Headquarters were filled with a band of happy children—members of Lotus Circle, No. 1—and their friends, the occasion being a Christmas party given by the Superintendent, Mr. W. J. Walters, to the little folks. During the day, the rooms had been decorated by members of the H. P. B. Training Class, and presented a cheerful holiday appearance in their dress of ivy and evergreens.

The entertainment of the evening consisted of a programme of songs, recitations, etc., arranged by a committee of the children themselves, and very well carried out. This was followed by a magic lantern exhibition, with the accompanying talk and explanations, which delighted the little folks, and drew from them some very droll remarks and much laughter. The last picture, a huge roast turkey, labelled "Hot I scream," aroused some little suspicion as to what was to follow in the shape of something "good," and when the trays appeared with cakes and cream enough for all, and some over,
there was a smile of "I told you so" all around. Later, each child was presented with a book by the Superintendent, and then, amid much merriment and social good cheer, the good byes were said, and the little ones went home. In every way, it was a most charming event, and one which will be long remembered by both young and old.

Among the Coast Branches.

Los Angeles Branch.

G. F. MOHN, Sec., writes: The Theosophical work here is steadily progressing. Public meetings are well attended, and a number are talking of joining the Branch. During last month, the following lectures were given: Dec. 3, "Thought and its Potency," Mrs. L. E. Giese; Dec. 10, "The Evolution of Man," H. A. Gibson; Dec. 17, "Occult Powers Latent in Man," G. F. Mohn; Dec. 24, "Evidence of Talents," F. Neubauer; Dec. 31, Magic, Maleficient and Beneficent," Mrs. L. E. Giese. The regular weekly Branch meetings are also increasing in interest. Subjects are now given out, upon which each member writes a short paper, to be presented at the next meeting. The following officers have been elected for the year just begun: President, H. A. Gibson; Vice-President, F. Neubauer; Secretary, G. F. Mohn; Treasurer, Mrs. Isabella Jones. During December three new members were admitted.

In looking back over the past year, we can see that quite a good deal has been accomplished; though that without a struggle, as many difficulties have had to be encountered and overcome. We hope, during the present year, to accomplish still more in our efforts to remove the ignorance and darkness of the world, and thus help to lift some of its heavy Karma.

Golden Gate Branch.

On the evening of December 28th, 1893, Golden Gate Branch T. S. held its regular annual meeting. The following officers were elected: E. B. Rambo, President and Treasurer; Mrs. M. E. Fountain, Vice-President; W. J. Walters, Secretary; Mrs. Annie T. Bush and T. H. Slator (with the officers), members of Council. It was decided to change the method of conducting the meetings, for a time, at least. All regular sessions of Golden Gate Branch will hereafter be closed to all persons not members of the Theosophical Society, or earnest students of the teachings. "The Seven Principles of Man," by Annie Besant, is being studied, carefully and systematically. One member is appointed to read the lesson, another to prepare a ten-minute paper or talk, another to ask questions, and all the students are invited to participate in the discussion. So far, the study hour has been very interesting and instructive.

Santa Rosa Branch.

C. D. Hudoff writes: Since the lectures of Mrs. Schoultes and Dr. Griffiths, which were both well attended, considerable interest is manifested in Theosophy, although people are slow about coming into the Society. We sincerely hope that you will be successful in bringing the Convention to this Coast in April. Our Branch, though small, will do what little it can to help. Dr. Griffiths, while here, gave us a lecture and a parlor talk, and we all felt much benefited. We have determined to get down to earnest work, and increase our membership, if possible.

Seattle Branch.

The officers of the Seattle Branch T. S. for 1894, were duly elected at the annual meeting.

We are glad to learn that the Branch has been doing excellent work during the past year. There is a good membership, and, judging from the report of the Branch meetings and public lectures, not to speak of newspaper articles and reports, they keep Theosophy well to the front in the North.
They have our hearty sympathy in all their efforts.

The League of Theosophic Workers continues under the old regime.

San Francisco Branch.

Mrs. V. S. Beane, Sec., writes: The meetings of the San Francisco Branch, T. S., still continue open to the public, and interest in them is unabated—in fact, the attendance at the last two was larger than usual.

Two new members were admitted this month.

Pacific Coast lecturer's Movements

Dr. Griffiths gave two lectures in Fresno during Jan.: "Evolution, Terrestrial and Racial," Jan. 11th; "Evolution of the Thinker," Jan. 14th. Several informal meetings were also held. All were well attended. A Branch is in process of formation in that city. The local Press gave extended reports of the lectures.

Sanger was visited; and on request of citizens of that city, a lecture on "Theosophy, Karma, and Reincarnation" was given Jan. 19th, in Tucker Hall. Every seat was occupied, and the lecture of one hour and a quarter was listened to with unflagging interest. Questions followed; a number remained to talk with the speaker after the meeting was dismissed. People called on Dr. Griffiths at his hotel, next day; books were ordered, and the Sanger Herald gave a long report.

On our going to press, Dr. Griffiths is in Porterville, Tulare Co., having been invited to that city to give lectures. He will later visit Visalia, Selma, and Merced. He has received an urgent invitation from a prominent minister of Selma, who will secure a suitable hall, and advertise the lecture there. This gentleman met Dr. Griffiths at Sanger, talked Theosophy with him, and was so interested that he made the above offer, which was accepted.

IMPORTANT.

The Pacific Coast Committee having sent its circular letter in regard to the Coast Lecturer and his maintenance for the next year to all Branches and members on the Coast, is now most desirous of hearing directly from the Branches, stating what amounts they may be able to contribute for the coming year, either monthly or in one sum. It is also important that not only the Branches answer, but that every individual member reply to the Treasurer, as requested. It is very essential that the Committee have full data for their financial obligations for the coming year, and they request a reply from each member. If one proposes to contribute through one's Branch, kindly state that fact. If one can contribute directly, state this, and if unable to support the Lecturer, for any reason, please reply that it will be impossible, for this year, to do so.

OFFICIAL NOTICE.

Theosophical Society American Section,

GEN. SECRETARY'S OFFICE,
Headquarters, 144 Madison Ave.,
New York, Jan. 3, 1894.

PACIFIC COAST COMMITTEE FOR THEOSOPHICAL WORK, ROOM 35, 1504 MARKET ST., SAN FRANCISCO, CAL.: SIRS & BRETHREN:—On the 27th of December I addressed a letter to the Executive Committee of the American Section giving reasons why the Annual Convention of this year should be held in San Francisco, notifying them of your request, and urging upon the Committee the adoption of a resolution to that effect. I wrote separately to Mr. Blodgett of Seattle, but there can be no question of his approval of the plan. The remaining members of the Committee have, without exception, endorsed the recommendation, and some of them wrote their enthusiastic approval. The Resolution having been thus unanimously passed, it is settled that the Convention, to open on the 22nd of April, will be held in San Francisco.

Sincerely yours,

WILLIAM Q. JUDGE,
General Secretary.
The Mystery of Christ.

A Lecture by Dr. J. S. Cook, Given at Sacramento, Dec. 25, 1893.

This subject in some form has been in the minds of men in all ages. For more than eighteen hundred years, it has been before the (so-called) Christian world. The Council of Nice claimed to have decided it, but, as others before, they failed.

Yet in all ages, as now, there have been those who held the key to this mystery. Jesus of Nazareth was one, so he declared, and, to those who understand his teachings, it is evident that he did. And that he taught a few chosen ones this mystery we are also well-assured, for he said to these, “To you it is given to know the Mysteries of the Kingdom,” while, to those without, “he spake only in parables.” These chosen ones addressed him as “Master”; others called him “Jesus Christ,” “Lord Jesus,” “Son of David,” and other high and lofty titles, all tending to show that they knew his true name and character.

Our Lexicographers have furnished us with but little light on the deep meaning of the word Christ. They simply state that it means “anointed,” or “the act of consecration,” or “installation into an office, by pouring oil over or upon a person’s head, thereby signifying their induction into an elevated position, such as prophet, priest or king.” How very inadequate and unsatisfactory this is to the earnest seeker after the whole truth. But we are not left in ignorance regarding its meaning, for the teachings of Theosophy, or Divine Wisdom, elucidates and makes it plain. From Theosophy then, together with the teachings of the New Testament, I shall draw principally the evidence offered this evening. I shall try to show you that these are a unit on this subject. I also hope to impress upon your inner consciousness, how much this same Christ is the spiritual life of each of us.

In the New Testament, Christ is claimed to be God; one with the Father. This is the mystery—to show that this is capable of proof; that Christ is not only God, but Man also. To do so, we will consider him as God in his nature as related to man, and as man in his individual consciousness. Teacher, Saviour and Redeemer; Word, Spirit and God; Crucified, Risen, Enthroned and Conqueror;—these are his titles from different points of view, or judged from
different planes of consciousness.

The question has often been asked, "Who and what is Christ?" Seldom has it been answered by the teachers of the day, although at all times there have been hosts of these. Other similar questions have also been asked; such as: "How can Christ be both God and Man?" "How could Christ be crucified if he is God, God being a Spirit?" "How can the body be dead if we are in Christ, and still perform the functions of a human being?" "How, if all died through Adam, can all be made alive through Christ?" "How can Christ be made a sacrifice for sin?" "How can Christ be a Saviour and Redeemer?" "How could he die, rise again, and become the first fruits of spiritual life?" "How can Christ be one with the divine Father, God?" Many other questions bearing on the same facts might be propounded, but I think these are sufficient for our purpose.

Theology gives but the exoteric, superficial answer to these questions, although the New Testament abounds with statements and answers to those who can read and understand. Theosophy, on the other hand, offers an esoteric and logical answer to all such questions, at the same time averring their truth; and, by delving into the secrets of nature, draws forth irrefragable evidence that the doctrines as set forth in all ages by the Great Souls, or Masters, are identically the same. With only very slight variations, all taught the interpenetrating and interblending of man's higher and lower nature, thereby uniting God and man, and man and God.

To illustrate, let us take a cursory glance at the Septenary nature of Man, as taught by Theosophy. We find that not only is man composed of different Principles, representing different planes of manifestation, but also a corresponding state of consciousness for each plane. We have thus Atma, Buddh, Manas, or Spirit, Spirit-Soul, and Spirit-Mind, or Thinker. These are the highest Principles known to us, or that the finite mind can comprehend, and these are permanent and everlasting. Then, we have Kama-Manas, Prana, Linga Sharira, and the Body, as lower or impermanent Principles. The object of this life is to unify and harmonize these Seven Principles, that they may glorify that Christ of whom I speak. Viewed separately, Atma is the God above, rather than within us. All consciousness is synthesized in this one Principle, and on this plane. Hence it is the silent Watcher of its child through all stages of evolution and development, as we are taught in the Secret Doctrine.

From this one state of consciousness all others are differentiated. Buddhi is the vehicle through which the Spirit Ray, Atma, illuminates the Principles and states of consciousness below it. Manas is the Mind which first receives the Ray—the great Spiritual Thinker. These three are one; this Trinity in Unity is the Christ of all Mystics; the permanent, reincarnating Ego.

Kama-Manas is the lower mind, the Animal Soul, and is the Principle in which functions the lower nature, with its emotions, passions
and longings. It stands at the head of man as we know him; it is the center—the pivot, on which all turns. Its central position renders it very important, for upon this plane perception first commences both psychic and physical—for through the psychic all consciousness comes to the physical. This is the lower reincarnating Ego. Prana, or vitality is the all-pervading Life Principle, or "Great Breath," as manifested in all living, moving, breathing things. The Astral Body is the vehicle through which functions the last two. It is also the mould or form upon which the physical body is built. The last and lowest Principle is the physical Body. This seems to many to be the whole man, but their mistake lies in taking the house in which the real man lives for the man himself.

Only as the lower Ego frees itself from desire, and becomes pure can the Shining One impress it, and, sometimes even become one with it—the triumphant conqueror over sin and death. In that supreme moment the neophyte sees before him the glorious Presence; he becomes one with Christ—is himself Christ. Henceforth, such an one may live in a body, but it has become subject to his will; he is again God. And this God-man is the Teacher, Guide, Master or Christ. 'Now the silent Voice can be heard; the spirit has developed in him and he can understand its communings, for none can commune with Spirit but those of the Spirit. This communion is through the heart, for that is the only organ through which it can manifest itself in the flesh; the only vehicle through which its voice can be heard, because it is the great center of the human organism. It is to the human organism what the Sun is to the Earth.

Christ, then, is the Spiritual Ego, always drawing the Soul to God, always seeking God, always athirst for God. Having this inextinguishable impulse upwards, it is the ideal Son; Humanity; the personal God; the God-Man found in all religions; the God incarnate; the Word made flesh. This Christ must be born in each, and with whom the Lanoo, Chela or Disciple must be made one. God's highest revelation is man. Perfected man is the highest God, and Saviours of men are all Christs and, as Jesus, of Nazareth, draw men to them. They are the power of God unto Salvation, for all terrestrial things are put under their feet, and death is swallowed up in victory. There is no more darkness; there is no more night, for the effulgent rays of Christ, the Sun of Righteousness, have illumined the entire man, and thus we see that Christ can be both God and man.

Christianity teaches that God the Father, God the Son, and God the Holy Ghost are one. Brahmanism teaches that Brahma, Vishnu, and Siva are one; and Theosophy teaches that Atma, Buddhi, and Manas are one. It requires no great penetration to see that when this One imbues and permeates man's lower nature and he becomes saturated with spirit, he is no longer the gross physical being he had been. No longer does he desire the sensuous things of his lower nature.
The body is dead in the Christ, and Christ is all in all; He has become one with the Father; every Atom, Molecule, Cell,—all sensation, and all consciousness, are one with God and Christ.

Nor, is it difficult to see how Christ can be crucified and still be God. He cannot in the commonly accepted sense, it is true, but in the Esoteric sense he can. Christ as the three Higher Principles of man’s nature is constantly antagonized by the lower Quaternary; these Principles struggling continually for their own gratification at the sacrifice of those Higher, and each time the lower succeeds in defeating the higher, is Christ crucified in the flesh. Paul said, “there be some who crucify the Lord daily.” The body is dead to sensual joys if we are in Christ and Christ in us. One who knows has said, “That soul has done with sadness who knoweth Christ aright.”

All mankind die to Christ by virtue of not knowing him. So all die by Adam, the physical man, and all can be made alive by Christ, the eternal man. In this way, Christ becomes a sacrifice for sin when man indulges the Adamic nature in him. Christ thus becomes a Saviour and Redeemer; saving us by His Will, and redeeming us by His Love. This love, this compassion, induces the Nirvanee to make the Great Renunciation, that he may save while there is a soul still unsaved, and redeem while there is a soul yet unredeemed. “For he willeth not the death of any, but rather that all should accept Christ and live.” What a wonderful sacrifice these great souls make! Yet some ask more of them, and want to know why they do not do thus, and so, that we may know them!

Christ dies, rises again and becomes the first fruitage of the Spirit. It is said Christ dies for the ungodly because they will not have the Christ-man to reign over them, their hearts are closed to his illuminating power, the Higher Manas is excluded, the silver cord is so attenuated that the fiery, or mother, power cannot pass through. But when the lower self becomes, through constant hunger, thirst and despair, like the Prodigal Son—has nothing but husks of the animal senses to sustain him—he then intuitively remembers Christ, the Father’s House; the way begins to open, the Kundalina has made an impression; he has drawn nearer to the spirit light, and Christ arises from the death or separation that existed, and the soul realizes a newness of life, the first impression of its Higher Self.

It is said that the distinguishing difference between other world Saviours and the Judean Master, exists in the fact that the latter taught that Love is the great power used to instruct and enlighten the soul, that love is the great coherent by which unification, oneness and solidarity ensue; the force which will draw all men to higher planes of life; the spirit which strives with the lower nature, until the lower is conquered and cries “Abba, Father.”

Our Masters of to-day teach us that Love, Purity and Wisdom are necessary; that love unites all in an Universal Brotherhood. The first lesson taught by Theosophy
on entering its portals, is, that the
pure in heart only can see God,
and that Wisdom is necessary to
the finding of the straight Gate,
and the narrow way. Many say,
that this brotherhood is by virtue
of all coming from the same source
—the same Father. In that sense
it does, it is true, come all along
the lines of the elemental, mineral,
vegetable and animal kingdoms,
because these are a part of the
great Whole, but this is not the
sense in which Theosophy teaches
Brotherhood. Where is there any
purity of heart on these lower
planes? Does heart speak to
heart, or is there altruism there?
On the lower planes of life it is a
constant struggle for supremacy;
the weaker being devoured by the
stronger; but upon the plane of
Wisdom, Love and Purity, heart
dees speak to heart, and the bonds
of pure unselfishness unite all to-
gether in Christ. This is the
Brotherhood upon which the The-
osophical structure is erected.
Reared millions of years ago,
from “everlasting to everlasting”
it must endure. This is the Christ-
plane and means the Eternal. Well
might Wise Men come from the
East, Shepherds rejoice and An-
gels sing, when a child was born,
through whom this Christ could
become manifest to humanity.

If the mind is clear, even in a
dark room there will be radiance;
if the thought is dark, at noon-day
there will be demons.

As hunger is curable by eating,
so is ignorance by study.

There is no cordiality for the
too frequent visitor.

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Universal Brotherhood.

“‘All are but parts of one stupendous whole,
Whose body nature is, and God the
Soul.’”
—Pope.

Universal Brotherhood is a
great reality, a living truth,
and the underlying basis of all
true progress. All things in the
Universe, from the great worlds
revolving in space to the smallest
atom, are dependent upon each
other for their existence. A noted
scientist once said that if one
atom could exist alone, it would
tear the Universe to pieces. We
are atoms, as it were, in the Uni-
verse of Humanity; each man be-
ing as but a drop in its great
ocean. We are all parts, or units
of a Great Unity—the Cosmos—
and are all subject to the same
laws. But, while it is a fact that
the same physical matter makes
up the material bodies of all man-
kind, true Brotherhood does not
rest upon any such idea; but
rather upon the fact that we are
all one in Spiritual Essence—one
with the Eternal Principle which
is the Rootless Root of all, and
which Principle Theosophy calls,
Atma, or Spirit. When we real-
ize this fact, we can understand
how we are linked one to the
other, and how an injury to a
brother or sister must be felt by
all. And then we shall under-
stand those words of the Voice of
the Silence: “So shalt thou be
in full accord with all that lives;
bear love to men as though they
were thy brother pupils, disciples
of one Teacher, the sons of one
sweet mother.”

“To form a nucleus of a Universal
Brotherhood of Humanity,
without distinction of race, creed, sex or color," is the first and fundamental object of the Theosophical Society. How can we claim to better accomplish this than any of the hundreds of organizations who, in a more or less definite way, have a somewhat similar object?

The reasons are these: Firstly, because we have stated it more broadly than has any other existing institution, save the Brotherhood which founded our Society—the Sacred Lodge of Adept's in the East; and, secondly, because the philosophy which we study bases this ethical idea of Universal Brotherhood upon facts in Nature. These facts are the fundamental principle of that whole system of thought and philosophy known as Theosophy. According to its teachings, the Universe is One Great Whole, divided, into matter and spirit; which are, however, but as two opposite poles of the same great magnet. One of these poles, the denser, the coarser, that of slowest vibration, we call matter; the other, the most sublimated, the most refined, of the highest attenuation and the greatest rapidity of vibration, we call Spirit. Between these two poles, the entire Universe exists, in various degrees of density or ethereality. Man is an epitome of Nature, embracing within his constitution, in miniature, the entire Universe, and having within him the extreme of matter and the extreme of Spirit. He is a mirror of the Universe; and, in this way, each of us is connected with and essentially the same as every other human being. In this fact, the first and primary of all natural laws, rests the law of Brotherhood.

This law would teach us, then, to recognize in every human being a brother or sister, whose sufferings are our sufferings, whose pleasures are our pleasures; for, a shared sorrow is but a half sorrow, and shared joy, double joy. It would fill our hearts with love and sympathy for all mankind, and take away all prejudice. For our own advancement must be measured by the progress we help others to make; and the moral and intellectual elevation of our brothers must be the criterion of our own growth.

Brotherhood is the teaching of all the ancient religions. This was the doctrine of Jesus, but rarely exists to-day among his professed followers; for so-called Christianity takes the law of Moses—"An eye for an eye and a tooth for a tooth"—rather than that of Christ, as a guide. The Theosophical conception of Brotherhood is the giving of sympathy, kindness, strength, and an effort to uplift, as well as the giving of material aid. It is the mental and spiritual equality of the race which Theosophy hopes to bring about, as well as equity in material conditions. This can only be done by the overcoming of selfishness—by self-sacrifice. We must work for others; not for ourselves. And the best way to purify ourselves is by unselfish efforts to serve Humanity; so that, in reality, such unselfishness would be supreme selfishness. Let us put into daily practice the teaching of the gentle Nazarene, who said,
"Love one another," and "Do good to them that hate you."

The fact of the antagonism existing between the various individuals in the human kingdom is often observed, as is also the fact that it is greater among men than in the lower orders of Nature. The reason for this is, that man occupies the turning point in Nature—the place between the two extremes of matter and spirit where the forces meet and cross. Man is evolving from that plane where he obeys the laws of Nature blindly or through instinct, and is evolving toward that higher state where he will obey those universal laws from knowledge—deliberately placing his will in harmony with Universal Law. It is because he occupies this position in Nature that Man is so antagonistic to his fellows. When he reaches an understanding of Nature's laws through experience, then, with definite knowledge and deliberate intention, he can put himself in harmony with them, and thus become not only the silent co-worker with Nature, but an active, powerful, planning, thinking, intelligent being—a helper of Nature. The Voice of the Silence says: "Help Nature, and work on with her, and Nature will regard thee as one of her creators, and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom."

This gives us, in the poetic language of the archaic stanzas, the enormous possibilities that are before man, if he will but put him-
gling, the final goal of human attainment—Nirvana.

And then there stands before him the opportunity of accepting the fruits of his long toil, or that further, greater one of renouncing peace and bliss for self, that he may return to assist Humanity in its conflict, following in the footsteps of that great sage who said, "Neither will I enter into final salvation alone; but forever and forever will I wait and work, while one Soul remains unsaved."

H. P. B. Training Class.

Editorial.

Communications From Masters.

THERE is, perhaps, no member of the Theosophical Society who would not be pleased and gratified by a communication from the Masters, who are the real Founders of the Society. And there are many, no doubt, who secretly long and hope for such communication, and who, it may be, feel that an unnecessary reticence and mystery is maintained upon the part of the Masters, in this respect. Let us look into this a little more closely. Is not every member of the Society already in communication with the Masters? Unless we have no faith in our fellowmen; unless we believe that those who devote their whole lives, and sacrifice everything which the ordinary man holds dear in life, to be infamous liars, we must admit that we are; that through these we are now, and have long been in communication with the Masters. Through these our tasks have been allotted to us by the Masters; we have been told just what to do, and, broadly speaking, the best lines along which to work in order to bring about the desired results, pointed out. We have each had work assigned to us—work sufficient to employ us a dozen lives. The Masters have indicated to each of us their desire that the knowledge of the laws of Karma and Reincarnation should be brought home to Western, materialistic minds, and, by this means, a higher ethical comprehension, and a nobler ideal of what life really means, be substituted for that universal worship of sensuous delights, which now obtains. Let the one who most desires the honor of a communication from a Master; who would fain deceive himself into thinking that such a course, on their part, would advance the welfare of humanity by making him a harder, more efficient worker for humanity, pause and honestly ask himself whether or no there is not all and more work than he can do, now waiting at his hand. If there is an idler who can find nothing to do, or a stupid who does not know what to do, let such ask for communications. They will not get them; but it is far more reasonable for these to do so than it is for one already up to his eyes in work, who appreciates that there is a thousand times more to be done along plain, easily followed lines than he can do, to ask such a personal favor. And it is just these hard-working, busy ones who are least anxious about special communications. Such workers recognize the Herculean task before them, and they are not so foolish as to suppose themselves ready for new, until the old are accomplished. These commands are all the communications we need, and all that we deserve, if we are, as we claim to be, true servants of humanity, asking for no wage nor reward. If we are in the Theosophical movement recognizing its grandeur and importance, realizing the tremendous effect it must have upon human destiny for weal or woe, we shall be glad of the opportunity to so work for it. What private, who really loves his country, demands, in time of danger, that the General shall issue each order to him in person? So, with the workers in the Society. If our Generals receive orders, unless we are untrue to ourselves, unless we are the very essence of selfish-
fess, while professing to be unselfish, it is enough.

We are, therefore, in communication with the Masters—every one of us. We have our orders direct; let us see that we carry them out. Let us accomplish that which has been given us to do; let us rise to the point where the interests of humanity, as a whole, will be subserved by such a course, before we demand that our petty actions shall be personally directed by those great Beings

The Convention in April.

Arrangements for the approaching Annual Convention of the American Section of the Theosophical Society are being rapidly perfected, and the gratifying news has reached the Coast that not only Mr. Judge himself but also Dr. J. D. Buck, and Mr. W. T. Hargrave, of London, will be present. Dr. Buck is a host in himself, and will no doubt come prepared to give us two or three of his strong, scientific papers. His coming to the Coast is most fortunate at this time, because it will enable him to be present and participate in the Theosophical portion of the Midwinter Congress of Religions. This Religious Congress has had so many applications from different religious bodies that Theosophy has been limited to a single evening session and two addresses. These have been assigned to Wm. Q. Judge and Dr. Buck, respectively; the titles being, "The Truths Common to all Religions," and "The Belief in Reincarnation."

But the Midwinter Congress dwindles into insignificance when compared with our own Annual Convention, which follows it some five days later. This will take place upon the 22nd and 23rd of April. There will be two day and one evening session for both days. For the day sessions, Red Men's Hall has been secured; for the evening sessions the new and beautifully furnished Golden Gate Hall has been taken. This hall has a seating capacity of about one thousand, and is one of the most conveniently situated in the city.

Appearances indicate that there will be a large attendance of Theosophists from all portions of the Coast. Indeed, our distance from the East puts us upon our metal, because we have, practically, to make the Convention a success unaided by any help from our Brothers on the Atlantic seaboard.

Many papers have already been submitted to the Committee in charge of the arrangements, and from these a provisional programme has been formulated. Among those who will read papers or give addresses are: Mrs. Annie Blodgett, Mrs. Mercie M. Thirds, Mrs. Sarah A. Harris, Miss M. A. Walsh, Mrs. Vera S. Beane, Mrs. Schaeggs, Wm. Q. Judge, Dr. J. D. Buck, W. T. Hargrave, Rev. W. E. Cepeland, Dr. Allen Griffiths, Abbott B. Clark, Dr. J. S. Cook, A. R. Read, Evan Williams, W. J. Walters, and Dr. J. A. Anderson. Some of the titles are, "Theosophy not Brahminism, not Buddhism, not Spiritualism nor Atheism;" "Relation of Theosophy and Theosophical Work to Religion, Education, and Soci-ty;" "Esoteric Christianity;" "Extent and Variety of Theosophical Work in the World;" "Reincarnation;" "Karma;" "Karma and Reincarnation Found in the New Testament;" etc. Indeed the Coast has come to the front so liberally in papers and addresses that some of these may have to be read by title only from lack of time. But it is better to have too much matter than too little, and from what is already at the disposal of the Committee, the literary tone of the Convention will be very high.

The Indian General Convention of the T. S.

The January Theosophist contains a report of the General Convention of the Theosophical Society held at the Headquarters, Adyar, Madras, India, Dec. 27th, 28th, 29th, and 30th, 1893.

Perfect assurance of the strength and
in general activity. It reports twenty
new Branches, and over two thousand
Branch meetings, aside from public lec-
tures, during the past year. Also the
publication of over two hundred new
books, magazines and pamphlets, besides
new editions of the "Key to Theosophy,"
the "Voice of the Silence," the "Secret
Doctrine," and about 250,000 pamphlets
and leaflets for inquirers. In all, over
eighteen tons of printed matter. The
H. P. B. Pres.-, London Headquarters,
where most of the printing is done, is
presided over by two Californian Theos-
ophists, James and John Pryse.

The "League of Theosophical Work-
ers" reports the flourishing condition of
the H. P. B. Home, and the East London
Working Women's Club; also, day
nursery, and sundry classes for children,
soup kitchens, work circles, classes and
workingmen's clubs, all under the charge
of the League.

The American Section reports the The-
osophical Congress at the Parliament of
Religions. [Though that is reported by
the President of the T. S. as an affair of
the whole Society.] Also, eighteen new
Branches, three travelling lecturers,
Bros. Claude F. Wright, B. Harding and
Allen Griffiths, and an increase in the
efficiency of Branch work and moral and
philosophical training.

The Indian Section reports long lectur-
ing tours by the President Founder, Col.
H. S. Olcott, and by Sydney V. Edge
and W. R. Old, and by their Branch In-
spectors, Pandit Bhavani Shanker and
Bro. Srinivasi Row. But by far the most
important event since the advent of the
T. S. and H. P. B. in India, is the pres-
tent tour being made by Mrs. Annie Bes-
ant, accompanied by the Countess
Wachtmeister, Col. Olcott and others.

Mrs. Besant and party first landed on
the island of Ceylon, and visited most of
the important cities, where they were
welcomed by over two thousand children
from the schools founded by the T. S.
The Countess writes that on landing at
Colombo, "crowds were lining the
streets, standing before every door—with
eager eyes and kindly faces." They were met at the T. S. Headquarters by the boys from the Buddhist English school, singing the Jaye Mangala, or Hymn of Praise.

From Ceylon the party crossed to Southern India, where they visited some fourteen cities, before arriving at Madras in time for the Annual Convention of the T. S. After the Convention, Mrs. Annie Besant was to travel to the North of India, cross country, and thence return to Europe, visiting twenty or thirty more of the leading Hindu cities. So far her course through India has been one triumphal march. Thousands turn out to the lectures: they form in processions, and strew the way with flowers. Prime Ministers, Rajas and Brahmins wait upon her for advice as to methods of education, reform, and the revival of Hindu Religion; beseeching her to remain with them and aid them. Of one lecture the Countess enthusiastically writes: "The hall and corridors were packed. Annie Besant spoke as I have never heard her speak before. Those who really wish to hear her at her best must come and listen to her in the East."

But to return to the Convention: The Ceylon Section reports some seventy-seven schools founded and conducted through the agency of the T. S., where the Singalese children may receive an education untainted by the dogmatism or materialism of the West. These are attended, as near as I can estimate, by an average of over a hundred pupils per school.

The Australasian Branches have been very active during and since the very successful visit of Mrs. Cooper-Oakley.

Thus the Theosophical Society is seen to have established the "Nucleus of a Universal Brotherhood," and is growing in strength and influence in every part of the world. It is rapidly permeating and leavening the whole mass of thinking, intelligent people with its large minded and noble ideas of Duty, Religion and Philanthropy. A. B. C.

Notes and Items.

Mrs. Wood, F. T. S. and daughter, of Milwaukee, Wis., are visiting in the city, and have spent some time at Headquarters.

A few weeks ago, Lee Hong Hay, of Canton, a very intelligent Chinaman, came to Headquarters and bought several advanced works on Theosophy. He spoke English perfectly, and had already read a great deal on the subject.

Some prominent church members, visiting the Headquarters for the purpose of study, express much surprise in finding Theosophy entirely free from the inconsistencies which the pulpits seem so ready to pronounce against it.

Several letters from San Quentin have been received by the Secretary asking for Theosophical books and pamphlets. Considerable interest is manifested by numbers of the inmates; and so the Masters work goes on!

The number of young men who are becoming interested in Theosophy, and making use of our library is very gratifying. Their earnestness in reading upon abstruse subjects, and thus leaving ordinary pleasure behind is evidence of a great awakening.

A prominent young man, who is travelling a great deal, has visited all the public reading rooms and supplied them, and also the cars, with Theosophic leaflets. He has been on several occasions the center of a little crowd of fellow-travellers, and has availed himself of the opportunity to explain Theosophy.

The H. P. B. Training Class continues its good work, having added many new members recently. A change of programme has lately been inaugurated. Instead of the usual six-minute talk or paper from each member, the early part of the meeting is devoted to a twenty-
minute paper by one member, followed by brief extemporaneous remarks, not exceeding three minutes in length, by the others. A list of subjects has been prepared and assigned, to occupy six months' study. Thus far, the papers have shown considerable research and care, and promise well for the future.

The report at the Coast Meeting of the Theosophical League proved the success of the work of its faithful adherents. Mrs. Caroline Bunker, Miss Bryce and Mrs. McKaig have especially exerted themselves. The President, Mrs. Vera S. Beane, is not lost sight of by the poor, who remember her work in the "Women's Educational and Industrial Union." J. W. Rupert joined, when in San Francisco, and his earnestness in all things Theoscopic insures another good worker for humanity. The propaganda work undertaken by the League shows good progress.

Mr. Rambo lectured in Sacramento on Sunday, Feb. 4th. His subject was "The Heart Doctrine," which was much appreciated. Mr. Clark spoke in Oakland, on "Karma and Common Sense," a subject of great importance. On the same date we were pleased to have Dr. Anderson back at his old place on the rostrum at Red Men's Hall. He continued his subject of the Seven Principles, giving an excellent lecture on "Prana," which called forth a number of questions. The following Sunday, Feb. 11th, he went to San Jose, and gave an address on the "Mystery of Life." The Branch there shows activity and progress. On the latter date, Mr. Abbott B. Clarke visited Stockton and greatly pleased his audience with his discourse on "Karma". At the close a number of members gathered together for instruction and assistance in the "Secret Doctrine." T. H. Slator spoke in Oakland on "The Inquirer's Difficulties," and Mr. Merwin gave some interesting remarks on the "Secret Doctrine" in Red Men's Hall.

Among the Coast Branches.

Blue Mountain Branch, Elgin, Oregon.

President Henry Hug writes: At the last meeting of our Branch, we re-elected the old officers, with the exception of Librarian. Eugene F. Hug received the unanimous vote of the Branch for that office. At present, we have nearly thirty books, all well bound. We have ten members, and one or two others are about ready to enter. Of late, we have adopted a new plan of operation, in order to enlarge our knowledge of Theosophical principles. Each one of the Branch members gives and receives in exchange from three to twelve questions. These are written out; as, for instance, "What is Karma?" "What is the lower and the Higher Self?" "Explain the Astral Light." The answer, when given, has also to be written out. By this method, we hope to gain more knowledge than in any other way.

Our Secretary will soon lecture in Elk Flat school-house, and also near Summerville. Our work in the inland region goes slowly on, but the rays of truth must finally break through the dark, cloudy atmosphere of ignorance, superstition and materiality.

Narada Branch, Tacoma, Washington.

Addie E. Barlow, Sec., writes: At the annual election of officers, Miss Ida Wright was re-elected president of Narada Branch. Meetings are well attended. The League has managed to keep the reading room open from 2 to 5, and from 7 to 9 each afternoon and evening. Books recommended for study are seldom in the library. We appreciate the Puget Sound League work. By this system each local league is able to do something toward general work. Since organization of local league, members have written and delivered forty-two lectures for home and general work.

The pastor of Trinity Church gave a
series of lectures on "Foes to the Faith." Three days before his lecture on Theosophy he came to the rooms and secured reading matter enough to occupy three months time when undertaken by an earnest student. In a voluble manner he gave what he misnamed theosophy. His misconceptions were so great there was no basis for argument. A triangle was embroidered upon the altar cloth and over the entrance was the interlaced triangles in colored glass. The proceeding to assail the fundamental truth, which these symbols should help them to recognize, seemed a strange one. A fellow student signing himself "J. L. B." ably defended the cause in regard to the misrepresentation in a published article.

Triangle Branch, Alameda, California.

Mrs. C. McIntire, President, writes:—

Triangle Branch is having successful parlor talks every other Tuesday evening, at the residence of one of its members. The meeting of January 30th was conducted by Mrs. V. Schoutes of Oakland, her subject being, "The Two Principles Active in Dream States." Students and strangers alike manifested much interest. On Tuesday, February 13th, Mr. E. B. Rambo gave the Branch an instructive talk. Meetings are held every other Tuesday evening. All are cordially invited.

Mrs. M. L. Lemon, a member of Triangle Branch, T. S., passed out of this life on Thursday, February 8th. Her body was cremated at Cypress Lawn Cemetery, Sunday, February 11th. Mrs. Lemon was a Theosophist in good standing, who was much beloved by her fellow members, and she will be missed from among them.

Golden Gate Branch.

The Secretary, W. J. Walters, reports: The attendance at Lodge meetings, and interest in our new line of study gives great promise for the future. All our members who attend are taking an active part. A reader is appointed for the evening, and the members either prepare papers or make extracts from other books upon the subject which is under consideration. The book at present being studied is Mrs. Annie Besant's "Seven Principles." After the papers are read one of the members asks questions, which have been prepared during the week, on the subject of the previous reading. We thus get along slowly but surely, covering, as far as possible, all the ground. Two new members, Mrs. M. Sweet, and Mrs. Bertha Brosius, have lately joined.

San Francisco Branch.

The Secretary, Mrs. Vera S. Beane, reports increased interest in Branch meetings, with a growing attendance. Mr. Evan Williams was duly elected Vice-President on Jan. 30th. On the same date Mr. Harry Monges was received as a member.

Los Angeles Branch.

The following is a syllabus of lectures published by the Los Angeles Branch, to be given in that city at Blavatsky Hall: "Septenaries in Nature and Man"; "The Theosophical Conception of Death"; "The Eye and the Heart Doctrine"; "The Ministry of Pain"; "The Rise and Fall of Continents"; "States of Consciousness"; "Karma and Elementals"; "The Necessity of Rebirth"; "Astral Bodies".

Portland, Oregon.

Visalia received a visit and lecture from Dr. Griffiths, Jan. 29th. Also, upon the urgent request of a resident minister, Dr. Griffiths visited Selma, and gave lectures there Feb. 1st, and 2nd, to good audiences. A Revival of Religion [?] was in progress on the same dates. The lecturer was introduced to two ministers and was told by one of them that, "Theosophy was a dangerous thing," and by the other, "Theosophy was a blight upon Society." When Dr. Griffiths attempted to reply, one had a sudden call elsewhere, and the other berated the gentleman who attended the speaker for introducing paganism. Here was a queer spectacle! One Christian minister, known to his fellow citizens as a broad minded, scholarly gentleman, who extends the hand of fellowship to one whom he believes will exercise an elevating influence upon others; while another, who presides over a small country flock, unknown beyond his narrow circle, condemns, without a hearing, both Theosophy and its advocates. The former gentleman replied, "I know the lecturer and something of Theosophy. We will first give a hearing, after which we shall be better able to judge both. The truth in it will stand, the untruth we will condemn." This incident serves to illustrate the attitude of the two classes of ministers on the Coast, and speaks for itself. A number of ministers and many of their members attended both lectures, read the leaflets there distributed, and took them to send to others. The same was true of the informal meetings held after lectures.

The Freethinkers and Secularists of Selma, between whom and the church element there is bitter controversy, desired Dr. Griffiths to identify himself with their side. But that was declined on the ground that he visited Selma not to create or perpetuate differences of religious beliefs, which he thought superficial, but to endeavor to reconcile those differences by showing that all had a common basis which, when known, would cause a realization of that res,
Brotherhood which exists as a law of nature upon physical, mental and spiritual planes of being. This attitude had a taking effect, and a number of those entertaining widely differing beliefs afterward said to the lecturer that they believed that was the best course, and that the other 'only aroused bitter antagonisms which made matters worse.

Theosophy was formerly regarded as 'heathenism' by many in Selma, who now are disabused of false impressions, and desire to study a subject that is of such wide spread interest.

Treasurer's Report.

E. B. Rambo, Treasurer, in Account with Pacific Coast Committee, Theosophic Work.

Receipts. Sept. 5, 1892.

Balance as per last report, $17.89; Collections Third Ad Interim Convention, 48.50; from San Francisco Public Meetings, 155.00; Profits of Book Sales, 62.91; Subscriptions to Pacific Theosophist, 23.50; Leaflets Sold, 29.57; Receipts Golden Gate Lodge, 72.00; San Francisco Branch, 54.00; E. S. T., 72.00; An F. T. S., 290.00; F. T. S., 226.65; Annie Besant, 50.00; Dr. Henry Bowman, 32.50; Mr. Archibald Campbell, 25.00; Aurora Branch, T. S., 30.00; "S. Friend," 24.00; "F. T. S." G. G., 25.00; Indra Branch, Clinton, Iowa, 3.00; T. H. Slator, 8.00; Mrs. H. M. W., 20.00; Mrs. L. A. Russell, 3.50; Dr. Thos. Docking, 1.00; Capt. Samuel Calhoun, 2.00; W. T. Jenkins, 5.00; Abbott Clark, 2.75; Mrs. M. E. Fountain, 2.50; W. J. Walters, 1.00; J. C. Hug, 1.75; Mrs. E. S. Wadhams, 1.00; Luman Wadhams, 3.50; Miss Wadhams, 1.50; Mrs. Gunn, 50c; Mrs. Wilcox, 50c; Sunday Donations, 350.00.

Total Receipts.........$1,299.57.

Disbursements.

Leaflets Printed, $152.47; Postage and Express on same, 29.00; Postage on Keys Distributed, 2.59; Books Donated, 36.26; Rebinding Books in Public Library, 5.35; Tax on Ramayana imported, 1.50; Expense of 3rd Ad. Interim Convention, 49.90; Stationery, 38.85; Envelops, 33.60; Postage Stamps, 20.03; Postal Cards, 3.25; Addenda Book List, 2.50; Press Scheme, 9.50; Sacramento Lecture Clark, 3.00; Special Lecture Tour, Mrs. Beane, 100.00; Pacific Theosophist, August, 37.15; Pacific Theosophist, Septemb'r, 28.00.

Headquarters' Expense.—Rent, 240.00; Secretary's Salary, 455.00; Gas, 25.20; Coal and Kindling, 9.25; Janitor, 14.35; Visitor's Register, 5.00; Photograph Frame, 7.35; Sundries, 11.55.

Total Disbursements...$1,320.65. Balance due Treas. Sept. 1, 1893, $21.08. E. O. E.

E. B. Rambo, Treas.

San Francisco, Sept., 1893.

Coast Lecturer Fund.

The subscription to this Fund for the year 1893, pledged about the sum of $1,025, for the twelve months, with some indefinite amounts, if subscribers should be able.

The Committee engaged the services of Dr. Allen Griffiths as such lecturer for the year, and so far have paid him as agreed the sum of one hundred dollars monthly.

A number of pledged subscriptions have not been paid; some have been obliged to cease their payments, and the burden has fallen heavier on others, but promptness and self-sacrifice has been the rule, and the Committee expects those delinquent will come in; and it must and will for the lecture year, closing March 15th, 1894, meet its agreement with the lecturer.

At the request of a majority of the subscribers, no details of names and amounts is made. Same may be had by those entitled to such information from the Treasurer's books at any time.

Fraternally submitted,

Edw'd B. Rambo, Treas.

September, 1893.
Notes from the Sound.

THE Tacoma, Seattle, and Olympic Branches have arranged courses of lectures between them. This will make the subjects more varied, and avoid what sometimes becomes irksome—one or two persons doing all the talking. Besides it will materially strengthen each Branch by interchange of ideas and good wishes. The following programmes will be of interest to many:


Victoria will soon be included in these lecture courses.

At the end of the year, 1893, the membership was as follows: Seattle, 18; Tacoma, 16; Olympia, 4; Victoria, 4. The number of lectures last year was 78; delivered by the following: Mrs. Vera S. Beane, 5; Thos. A. Barnes, 9; Mrs. Annie L. Blodgett, 2; F. I. Blodgett, 5; W. Brown, 5; Rev. W. E. Copeland, 5; H. A. Gibson, 2; J. L. Greenbaum, 3; Miss Eleonora Kling, 1; Mrs. Hattie E. Ogden, 1; Dr. H. T. Turner, 11; Mrs. A. K. Skimmings, 1; John H. Wilson, 2; B. A. Welbone, 3; F. L. Weismuller, 2; Miss Ida S. Wright, 5; Mr. Manges, 14; Mrs. Fannie A. Sheffield, 2. This shows enthusiastic and hard work among our brother and sister Theosophists in the North. Such example we should all follow, and then our Teacher's "Last Incarnation will not be a failure."

Branch Secretaries will confer a favor by sending branch news or items of interest to the Editor, each month.

"Not unrelent, unifided,
But to each thought and thing allied,
Is perfect nature's every part
Rooted in the mighty Heart."

—Emerson.

"Whoso performeth, diligent, content,
The work allotted him, what e'er it be,
Lays hold of perfectness."

—Bhagavad Gita.

Japanese Ethics.

If the water be too pure, fish cannot live in it; if people be too exacting fellow-beings cannot stand beside them.

Approach too near to ink, you will be dyed with it.

People become old, but the spirit fades not; they endure poverty, but yield not their aim.

Even a jewel without polishing has no lustre.

Chinese Ethics.

See that what thou receivest as the truth be not the shadow of it; what thou acknowledgest as convincing, is often but plausible.

Condemn not the judgement of another because it differeth from thine own; may not even both be in error?
Circular letter from Wm. Q. Judge.

In relation to the plot against the Theosophical Society and the charges against him as a part thereof, Bro. Wm. Q. Judge has issued the following circular letter to Theosophists generally. Let all Theosophists carefully study it. It carries the impress of a truthful, honorable man.

To all Members of the Theosophical Society:

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in the present case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently active to compel action on my part. Hence I now make known in advance that which has been spoken of obscurely for some time, and which is now before me officially from the President, Colonel H. S. Olcott, to the end that all members of the Society and friends of my own in all parts of the world shall be in possession of the facts so that surprise and perhaps confusion may be prevented.

The assertion has been made in India, by persons, whose names have never to this moment been given to me, that I have been guilty of "misuse of the names and handwriting of the Mahatmas," and this has been officially communicated to the President, who, writing from Agra, India, under date of February 7th, (received here March 10th, 1894) says an investigation is demanded through "an official inquiry by means of a committee into the matter of your alleged misuse of the Mahatmas' names and handwriting."

Conceiving himself required and authorized to take action, the President proceeds thus:

By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options:

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or

2. To have a Judicial Committee convened as provided for in Art. 6, § 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary: in the one case general; in the other, to be full and covering all the details.

He then ends by proposing two code words for an immediate re-
ply; "first", to mean that I resign, and "second", to mean that I demand a committee.

On March 10th, I cabled him as follows:

Charges absolutely false. You can take what proceedings you see fit; going to London in July.

The reason for not using his word "second" will later on be made clear.

The charge is made against me as Vice-President: I have replied as an individual and shall so continue, inasmuch as in my capacity of Vice-President my duties are nominal, have once been exercised by communicating to the Society, as required by the Constitution, the resignation of the President, and once by acting for the President at the Parliament of Religions in Chicago. The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office when there were any duties attached to it. On the face of this very vague charge, then, it is evident that there is nothing in it relating to the official Vice-President.

Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first Secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil but that I have been conspicuous as an upholder of Theosophical doctrine, as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers; against the ridicule of the world and much opposition from certain members of the Society she founded; that I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him; it is important and imperative that I should make this matter public, and I now do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has absolutely no foundation.

Under the Constitution the President is directed to call a Judiciary Committee to consider charges. The Committee is to consist of the members of the General Council, who are now the President, the three General Secretaries, and the Vice-President. In this case, one member of the Council could not sit, being the General Secretary of American Section, Vice-President, and the accused. The person charged has the right to nominate two additional members on the Committee, and each of the Sections two. This would call for eleven members. The accused person has the right to fix the place of trial. When the President calls the committee, I shall fix on London as the place for its meeting, as I am going to attend the European Section Convention next July.

Hence I shall request the American Section Convention in April to make selection in advance of the two members from this Section, either by then naming them or by empowering the Executive Committee to do so whenever the official notice comes to the Section from the President. It is certainly useless to wait the long time re-
quired by the distance of India from here, inasmuch as it is perfectly evident that the Committee will be convened by the President. Perhaps when the Committee is convened I shall, for the first time, have particulars as to persons, dates, and the like of the charges made, none of which up to this time I have had except in the form of rumor.

More acutely than any personal grievance, do I feel the probability of a deplorable influence being at first exercised on the Theosophical movement by the making of these charges. I do not think it will have a lasting effect for injury. The rumors to which I have referred have been used by the enemies of the Society to show, if possible, dissension among us and to found a charge of rottenness; they have printed the matter in a scandalous form in both Europe and America, pretending that in my official and private capacities I am in the habit of sending alleged "Mâhatma messages," and then they added ribald jokes of their own. This I have not hitherto noticed, because all members know that the correspondence and work of the Society are open to all and entirely devoid of the elements alleged to exist by these opponents; we are perfectly aware that our strength lies in our devotion and constant work. The present situation will therefore result in clearing the air and consolidating our ranks in all directions.

As to my failure to cable the word "second", meaning "I demand a Committee." The reason is not that an investigation is avoided. Such an investigation will not be avoided. But on constitutional and executive principle I shall object from beginning to end to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the "Mâhatmas or Masters". I shall do this for the protection of the Theosophical Society now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question, and that is the first inquiry and decision necessarily beginning such a deliberation, would mean that the Theosophical Society after over nineteen years of unsectarian work is determined to settle this dogma and affix it to the Constitution of the Society. To this I will never consent, but shall object, and shall charge the Committee itself with a violation of the Constitution if it decides the question of the existence of "Masters" or Mahatmas; if it should affirm the "Masters" existence it will violate the law; if it should deny Their existence a like violation will result; both decisions would affirm a dogma, and the negative decision would in addition violate that provision of our law, in Art. XIII, Revised Rules, which makes it an offence to "willfully offend the religious feelings of any Fellow" of the Society, inasmuch as the belief so negatived is religiously held by many hundreds of the Fellows of the Society. I intend to try once for all to defi-
initely have settled this important question, and to procure an official decision affirming now and forever the freedom of our Society.

Hence the President’s alternatives, offered as above, are mistakes, and are the initial steps to the promulgation of the dogma of belief in the “Masters”. The first alternative is furthermore a judgment in advance, ridiculous in itself yet serious as emanating from our highest official. It precludes him from sitting on the Committee, and that point also I shall raise before the Committee. The whole proposal he makes brings up serious and complicated questions of occultism touching upon the matter of the existence, powers, functions, and methods of those “Masters” in whom many Theosophists believe but as to whom the Theosophical Society is perfectly agnostic and neutral as an organized body. For that reason no one in official position ever thought of making a public matter of the many assertions made here and there by members of the Society, that they individually communicated with beings whom they called “Masters, Mahatmas,” nor of the assertions publicly made by prominent members that certain philosophical statements recently published in our literature were directly from the very “Masters” referred to by Col. Olcott, although those statements contradicted others made by H. P. Blavatsky on the declared authority of the same “Masters.”

On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters.

But some of you may wonder if all this leaves in doubt the question whether I believe in the “Masters”. I believe the Masters exist, that They actually help the T. S. Cause, that They energize and make fruitful the work of all sincere members; all this I can say to myself I know, but to prove objectively to another that such beings exist is impossible now so far as my intelligence can perceive. “Letters from Mahatmas” prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahatmas, for the reason that mere mediums and non-mahatmas can make precipitations. This I have always asserted. By one’s soul alone can this matter be judged, and only by his work and acts can one judge at first as to whether any other person is an agent of the Masters; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society’s work.

Finally I may say that my personal belief in Mahatmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not
been entirely without guidance and help from these exalted friends of the T. S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact.

William Q. Judge.

The Plot Against Theosophy.

The plot against the Theosophical Society to which Mr. Judge refers in the articles of that name in the February Path has been attempted to be put in execution in San Francisco, quite recently. Slanderous and vituperative articles against Mr. Judge and certain of our local Theosophists have appeared in a daily paper, notorious for revelling in private slanders. In relation to Mr Judge, the charges are but repetitions of attacks from enemies of the Society which were formerly directed against Madame Blavatsky. In regard to those against our local members, the charges were of a personal and libelous character, and were hastily retracted by their author in a succeeding issue of the paper in question; so that no more attention need be given to this portion of the attack. The falsehood has fallen by its own weight.

As to Mr. Judge, these attacks assume a more serious aspect, coming as they do from those who are or were members of the Society, and who have allied themselves with others on the outside of our ranks long known as our bitter enemies. Those attacks coming from within the Society are caused by feelings of envy and jealousy, which these disloyal and disaffected members have suffered to "grow, increase in size and power, until this thing of darkness has absorbed their being before they have realized the black, foul monster's presence." Such members have utterly failed to catch the spirit and meaning of the great Objects of the Theosophical Society, and its mission. For while Mr. Judge and the host of other loyal workers are endeavoring to accomplish that high mission, these, from motives of blind jealousy or mistaken ambition, are doing their utmost to retard and neutralize all such endeavors.

There are evidences of disaffection and disloyalty which involve certain members in India, England, and the United States, and this disaffection has a few representatives on the Pacific Coast. Those disaffected here were the active agents in bringing about the recent attack.

But the plot will not succeed. The disaffected naturally belong to the selfish, vain and weak, and even their numbers may almost be counted upon the fingers of the two hands. Such are fighting against nature, instead of helping and working on with her, and have placed themselves in a position where the Karmic law of harmony
must, sooner or later, bring “unutterable woe” to them. Hence, they deserve our pity, even though it becomes necessary to “cut off the hand that offends us.” For the mission of the Theosophical Society is too sacred, the need and the peril of humanity too great, for either to be jeopardized by permitting the disaffected and disloyal to remain within our ranks. Since they are the enemies of the Society, and its avowed Objects, let them go over to the camp of the enemy, and fight under the black flag openly and above-board. This is but justice to the loyal, devoted and unselfish workers within the Society, who find enough to do in carrying out its objects, and in seeking to spiritualize humanity, without having to waste their energies in placating the disaffected and disloyal within our ranks. For that brother who is unable to rise to the altruistic and impersonal plane upon which the work of the Society must be accomplished, is disloyal to its objects and a traitor to its cause because of such inability. And that member who justifies his creating of strifes and antagonisms within the Society because, forsooth, this or that member’s actions do not suit him, or this or that personality is not pleasant to him, has no right nor mission within its ranks.

As to the local trouble, it is but just to the Pacific Coast Committee for Theosophic Work to state that this arose on their part entirely through an effort to add to the efficiency of the movement upon the Coast by placing an additional helper upon the local staff. The work at Headquarters was being sadly neglected; strangers, or those incompetent to answer even the simplest questions regarding Theosophy, placed in charge of our Headquarters; and business confusion arising more and more, owing to the ill-health of the late Secretary, Miss Gertrude Piper. In view of this, and with the kindest motives, the Committee secured the free services of an additional worker, retaining the former Secretary at her full salary. She, however, became indignant, attributed the most unworthy motives to the Committee for making this change, and insisted upon resigning. The Committee refused the resignation, continued her salary, and offered her a vacation—all with the hope that rest and recuperation would bring about a happier and more just frame of mind, which would enable her to appreciate its motives in dividing the labor at Headquarters. But this action was unavailing. In a short time she left the Society; since which a few sympathizers with her have followed her out. After events have shown that, probably, the real reason for this resignation was because the Secretary had been long disaffected, and was in active correspondence with the disaffected in other places; and in creating the office of Corresponding Secretary, and assigning it to the assistant, which the Committee did, it unconsciously took the power of officially using her position to further the ends of the conspiracy out of her hands. So that in this respect it really “built wiser than it knew.” This is a truthful statement, and all there is at the bottom of our local trouble,
which trouble does not cause even a ripple of disturbance in the Theosophic Society in San Francisco. The weak and disaffected have gone out, the sick and diseased have "parted themselves from the body," and by an immutable law that body is now stronger and healthier than ever. Never were Theosophists more united, more devoted, or more resolute to advance the cause of humanity than are those of San Francisco and the Pacific Coast generally to-day. It has proven just as beneficial to cut off disease when affecting a Society as it is to cut off similarly diseased portions of a physical body. The result is always helpful.

Therefore let all the Theosophists upon the Coast be comforted, encouraged, and stand firm, for this little local explosion at San Francisco may mean a repetition, upon a smaller scale, of the old Coloumb scandal. Mr. Judge will, probably, be assailed now, much as our teacher, Madam Blavatsky, was then; and the results will be the same. There will be a shaking off of the trembling and the weak-kneed, and a separation of the disloyal and disaffected and curiosity-mongers, just as there was at that time. And, just as at that time, the effect will be to cause the grand old Society to show evidences of renewed vigor and life, because of thus ridding itself of benumbing influences. It may be a time of trial to the weak, but only to the weak. Therefore, let our enemies, both within and without the Society do their worst; make their pretended exposures; put in evidence their forged Ma-

hatmic letters, and persevere in their petty personal malice; they will be doing the cause we serve far more good than they can possibly do it harm. Meanwhile, the grand, loyal Heart of the Society, that portion which was organized to keep the Society intact, and to protect it from enemies without and within, will work on undismayed by such petty malice and vain attacks, for they are listening to the voice of humanity's woe; that sound in the presence of which all these raging, selfish and passionate notes belonging to our lower natures, pass into silence, and are heard no more.

Since writing the above the evidence is at hand that the attack here in San Francisco is only a part of a preconcerted scheme to carry out the plot referred to. As will be seen by the circular of Mr. Judge in this issue of the THEOSOPHIST, action has been taken nearly simultaneously in Adyar, Chicago and this city, these being points where the members of the Society in the conspiracy were enabled to personally communicate with its enemies. Mr. Judge has been most foully and cruelly attacked; being charged with an offence which amounts to the forging of Mahatmic letters. The position which he takes in the circular referred to, is a bold and manly one, and just that which those who best know him would have expected. Such charges will only rebound upon those who make them. Had Mr. Judge been accused of working against the best interests of the Society, of unfaithfulness; of uncharitableness; or of any other thing than this, there
might have been some excuse for the conspiracy. But such is not the case. He is not charged with wronging or injuring the Society, or with belittleing or maligning any of its members, which is the exact position of those who now attack him.

Brothers and sisters, there is no peril to the Society in all this injustice, ingratitude and dissenion upon the part of the disloyal and disaffected few within its ranks, even though some of these seem to stand in high places. Mr. Judge is a well-known and devoted worker in its ranks and his work must not and will not be hindered nor neutralized. Almost the last message from our revered Teacher to us in America was to beware of placing ourselves in opposition to such workers. Let the whole of America follow the example of the Pacific Coast in holding up the hands of this, our devoted and selfless Leader. England may be depended on to do likewise, and Asia can but follow in our footsteps. So shall shame and confusion fall upon the weak and unworthy few who stand behind this attack, which they only deceive themselves in thinking is upon Mr. Judge, but which is in reality upon our Cause and upon the highest and most sacred interests of humanity.

Jerome A. Anderson.

Sweet are the fruits of rest and liberation for the sake of self; but sweeter still the fruits of long and bitter duty. Aye, renunciation for the sake of others, of suffering fellow men.

—Voice of the Silence.

A Message from H. P. Blavatsky.

A propos of the conspiracy now in active execution against the Theosophical Society, the following from Madam Blavatsky’s letter to the American Convention, Theosophical Society, held at the Palmer House, Chicago, April 28th and 29th, 1889, becomes prophetically significant as well as helpful:

"* * * But you in America. Your Karma as a nation has brought Theosophy home to you. The light of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: To lift high the torch of liberty of the Soul of Truth, that all may see and benefit by its light.

"Therefore it is that the ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

"With such favorable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately, and not too rapidly, for fear lest, like some children, it should outgrow its strength and there should come a time of diffi-
ulty and danger, when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar manner. What can be done to prevent such a thing is for all Fellows of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and to treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then, consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

"We need all our strength to meet the difficulties and dangers that surround us. We have external enemies to fight in the shape of materialism, prejudice and obstinacy; enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet again, there are more insidious foes who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus, indeed, we are in the midst of foes. Before and around us is the 'Valley of Death,' and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

"Our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong 'personality' of our members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

"But, in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society, who wish to work and work hard. But the price of their assistance is that all the work must be done in their way, and not in any one's else way.
And if this is not carried out, they sink back into apathy, or exalt their own method of working, at the expense of all other workers. This is a fact, but it is not Theosophy. Is this “Separateness” consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble Masters? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our great cause, it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way, and not endeavor to force his ideas of work upon his neighbors. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there, save the man himself in the highest and truest spirit of Brotherhood, and any other attempt of entrance will either be futile or he will lie blasted at the threshold.

“But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the ‘wages’ earned will be accorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So sure as there is a Karmic power behind the Society will that power exact the account for its hinderance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

“Thus, then, ‘IN UNION IS STRENGTH,’ and for every reason, private differences must be sunk in united work for our Great Cause.

“Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old “In hoc signo vinces” which should be our watchword, for it is under its sacred flag that we shall conquer.

“And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass. Because they are the embodiment of the highest practical Theosophy. I must translate them for you.

“* * * Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action or turn it to another man’s profit.” * * *

“‘There is no happiness for, one who is ever thinking of self, and forgetting all other Selves.’

“‘The Universe groans under the weight of such action [Karma], and none other than self-sacrificial Karma relieves it. * * * How many of you have helped Humanity to carry its smallest burden that you should all regard yourselves as Theosophists? Oh, men
of the West, who would play at being the Saviors of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom, or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole of humanity, mankind as part of yourselves, and act accordingly. ** *’

“These are golden words; may you assimilate them! This is the hope of one who signs herself, most sincerely the devoted sister and servant of every true follower of the Masters of Theosophy.”

H. P. Blavatsky.

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Editorial.

The Coming Convention.

As this will be the last issue of the Pacific Theosophist previous to the Annual Convention of the American Section of the Theosophical Society, to be held in San Francisco, April 22nd and 23rd, it is urged upon each member on the Coast to make now the necessary preparations to be present upon that occasion. There is no doubt that the Convention will be an immense success. All the arrangements have been perfected; one of the largest and handsomest halls in the City secured for our principal meetings; the comfort and accommodation of our visitors coming from a distance provided for; papers and addresses prepared, and everything connected with it in the most satisfactory condition. Add to this the fact that we have just received several columns of free advertising in the daily papers, which so far from injuring us has roused an immense amount of friendly interest, and it will be seen that the success of this Convention is doubly assured.

Theosophy may well be proud of the position it has secured in the public estimation. It has attained universal respect, and—in many cases this respect takes on the almost amusing form of a certain awe of the profound learning which a conception of Theosophy in the public mind implies. It is realized that in Theosophy there is a system of philosophy as deep and profound as that of Hegel or of the Vedanta, and much more intelligible and satisfactory; a science before which the materialistic hypotheses of our modern times sink into insignificance; and a code of ethics more purifying and spiritualizing than that of any existing religion. Therefore we have every reason to respect ourselves and the name which honors us in proportion as we honor it, and to be grateful and loyal to that Great Soul who brought the message of Theosophy to the West, and thus enabled us to take part in this most glorious re-lighting of old spiritual fires. So let all come, and be prepared to show to the world and to the people of the Pacific Coast, particularly, that Theosophy is a power because of the unselfish devotion of its followers.

Mr. Judge will be here. And no plainer, more convincing, logical and commonsense speaker upon Theosophical subjects is in our ranks. Dr. Buck, the old veteran war-horse of Theosophy, will be present; he who so logically, learnedly and strongly presented the scientific aspect of Theosophy to the World’s Congress of Religions. Bro. Hargrove will bring us a breeze from the energy which pervades the London Headquarters, entirely free from all London fog. Claude Wright, a man who oozes occultism out of his very pores, one of the London Household and a personal student under Madam Blavatsky, is also expected to be present. It will be a grand occasion. It marks the beginning of another seven years of the life of the American Section, as represented by its Conventions. It is the first time that the Pacific Coast has ever been honored by the presence of a Convention, therefore, it ought to bring all the Theosophists upon the Coast.
together. Let us get acquainted with each other; break down the little barriers of strangeness and separation which now divide us to a certain extent. It is good to know each other, to take each other by the hand, to look into each other's eyes, for we thereby strengthen the bond which binds us together a thousand-fold. Brothers, turn out one and all, and make the Convention of this year in San Francisco an epoch in Theosophical history.

Be Not Dismayed.

Another trial has come for the Society. Several have passed, and yet the T. S. seems to have risen triumphant over them all. In the early days of the T. S. in India, curiosity ran rampant; to witness phenomena was the goal of the aspirant; hundreds flocked to the standard, incited by this motive. The crash came. An attack was made on the genuineness of the phenomena, and the idle or curious sped clamoring away. Only those whose intuitions had pierced deep beyond the veil of phenomena and intellectual disquisitions remained. Those, true to the great objects of the Society, and loyal to its inspiring genius, H. P. B., pursued undeviatingly their self-appointed task, and toiled on for the spiritual regeneration of Humanity.

The work was then taken up in London, and the faithful workers soon had all England aglow with Theosophic interest. But every great work for Humanity, especially in spiritual things, brings in its wake an opposition. The Collins-Couses affair, involving a few of the members, exploded, and the conspirators, as before, drifted into oblivion.

It is not, in either case, simply the officers of the T. S., nor the mere organization, which is attacked, but the vital heart of it—the channels through which the regenerating power of Theosophy most copiously flows. These are what the selfish and the wicked dread. The Powers of Darkness rise en masse to cut off the Theosophical army from its base of supplies. But in this they will never succeed; for the Powers of Light have too well chosen their vehicles. The Messengers of the Masters have risen within the Circle of Light, and stand bathed in the Living Glory. All those who cluster around these beacon lights will be warmed and enlightened by the flame, and enough will remain to "hold high the torch of the Liberty of the Soul of Truth." And these Masters have said: "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial; they bend like reeds but never break, nor can they e'er be lost. But, when the hour has struck, they blossom forth."

A. B. C.

Notes and Items.

The new edition of Dr. Anderson's "Reincarnation," will be issued about the middle of this month. It has been thoroughly re-edited, and a few additional data and remarks incorporated.

The P. C. C. Secretary, Mrs. V. S. Beane, has received letters from all parts of the country expressing condolence and sympathy. An old friend of hers in Southern California wrote a vehement denunciation of the attack upon her character in a San Diego paper—the Seaport News,—which shows how much she was esteemed whilst residing there.

In the February number of the German magazine, the Germania, published in this City, one of the most silly and acrimonious articles against Theosophy, which we have had the pleasure of reading, appeared under the signature of T. L. Ragler. Fortunately, I. F. Hallman took up the cudgels in its behalf, and in the March issue of the same magazine, gave an admirable reply. The thanks of Theosophists are due to the latter gentleman, since he is not a member of the Society.
The Sunday meetings at Red Men’s Hall are attended with unabated interest, and the newspaper articles which have appeared of late have caused unusual attention to be drawn to them; this was demonstrated by the crowded hall, Mar. 25th, to hear Dr. Anderson’s admirable lecture on “The Dreaming Self.” The following lectures were given during the past month: Feb. 18th, Dr. Griffiths, “Theosophy and Heredity;” Feb. 25th, Abbott B. Clark, “Karma;” Mar. 4th, Dr. Anderson, “Prana, the Mystery of Life;” Mar. 11th, T. H. Slator, “The Enquirer’s Difficulties;” Mar. 18th, Evan Williams, “The After Death States.”

The San Francisco League of T. S. Workers held an interesting meeting on March 5th. There were as many gentlemen present as ladies, in all fourteen. This is very encouraging as gentlemen are much needed in its work. Visiting the sick and other works and labors of love is actively engaged in by the lady members. One of the gentlemen has pushed the subject of Theosophy to the front at Folsom prison, and among the inmates seven are already interested. The League, by tuus including propaganda work, opens up a field of usefulness to the varied abilities of those anxious to help their fellow men, and offers the assistance, advice and encouragement which association with Brothers and Sisters in the same Great Cause presents.

Mrs. Beane has received a letter from Bro. Sven Ryden, dated Allahabad, India, Jan. 27th, 1894. He gives a glowing account of the country, saying that it is so “serene and beautiful” that he is almost tempted to make it his permanent home. He had the pleasure of hearing Annie Besant in the Holy City of Ber- nares, on Jan. 24th, besides other places. He is quite enthusiastic in his description of some of her lectures. The Countess Wachtmeister invited him to travel with them, but with his usual modesty he declined, thinking he could add nothing by his presence either of help or sociability. Bro. Chakravarti sends his love to his Brothers and Sisters on the Pacific Coast. Bro. Ryden states that many of the “benighted heathen” excel Chakravarti in oratory. Mrs. Besant, also, sends her best love to Mrs. Beane and special remembrances to members.

Special Meeting of the Theosophical Society.

In relation to the charges and insinuations made by the Chronicle against Dr. Griffiths, the Coast Lecturer, and Mrs. Beane, Secretary of the Committee, it was thought best, in view of the fact that that paper published only a general retraction, that the letters upon which the charges were based should be read publicly. Therefore, a mass meeting to be held at 1504 Market St. March 26th, was called, composed of all Theosophists of San Francisco and vicinity. At this meeting these letters were read, and after patiently listening to them, and to the corroborative evidence afforded by Dr. Griffiths’ private diary, the meeting adopted the following resolutions, with but one dissenting vote:

WHEREAS, “We, the Theosophists of San Francisco, Oakland, Alameda and vicinity, having heard read the full correspondence between Dr. Griffiths and Mrs. Beane, as referred to in the Chronicle and other journals of this city, Therefore, be it

“Resolved, That it is the unanimous opinion of this body that the charges brought in each and all of said journals are utterly false, and that Dr. Griffiths and Mrs. Beane be fully exonerated from any and all aspersions upon their character and honor.”

Dr. Allen Griffiths then offered the following resolution, which was carried unanimously:

“Resolved, That it is the sense of the Theosophists in this mass meeting assembled, that the charges lately brought against William Q. Judge, Vice-President of the Theosophical Society, and General Secretary of the American Section, are entirely baseless, in our opinion, and that we will not, even in our minds, give credence to a suspicion as to his motives, character and life.”
From Branches and from individual members over the entire Coast comes a united and indignant protest against the unjust attack upon Mr. Judge and the Theosophical Cause. Puget Sound in the North unites with San Diego in the South, in unqualified expressions of confidence in the integrity of our General Secretary. Indeed, this issue of the Theosophist could almost have been filled with the resolutions of confidence coming officially from Branches alone, to say nothing of numerous letters from private individuals. The effect of the attack has been to crystallize into solidarity the movement and workers throughout the entire West.

The May issue of the Theosophist will be delayed on account of the Convention. But this will be more than atoned for by the full reports it will thus be enabled to furnish its readers of that important event.

Among the Coast Branches.

Golden Gate and San Francisco Branches.

Both of these Branches are progressing finely. The attendance was never so large nor the earnestness of the members so thorough as at the present time. Golden Gate still continues its closed meetings for the purpose of a thorough drill in Theosophic teachings, so that all members shall be capable of an intelligent explanation of Theosophy. San Francisco keeps its doors open as a recruiting class, for strangers, and for those just becoming interested in Theosophy, with the result that its meetings are packed. In view of the late unjust attacks upon Mr. Judge, as well as upon certain of our local members, both Branches have passed resolutions expressing the utmost confidence in his integrity, and pledging unqualified loyalty to him and to the Cause. The resolution referring to him, and drafted by both Branches, is as follows:

"Resolved, That Golden Gate and San Francisco Branches of the Theosophical Society express their unqualified and unreserved confidence in the integrity, ability and policy of Mr. W. Q. Judge, the General Secretary of the American Section, and pledge themselves to stand loyally by him in this attack upon him, both as an official and as an honorable man."

In speaking to the resolutions Bro. E. B. Rambo said: In the history of this Society, like all others, there must come times when we have calmly and quietly to face situations of the kind which have occurred last week, by the publication of this attack. These publications those who are acquainted with the activities of the Society know have been inspired by those who, if not now, have been members; and some members now in the Society are concerned with them. This is not an unexpected attack. It is made by those who do not have the interests of the Society at heart, but who desire, rather, to do what they may to break it up, and this not only here, but, I am sorry to say, in other places as well. Disaffected members here have been corresponding with those also disaffected in other places, so that it seems perfectly proper and necessary that we should here, as a lodge, express our own feeling upon this matter; and if there is a majority of us—as I certainly know there is—who are loyal to the Objects of the Society, who desire its success, who deprecate anything of this kind of which we have just had an example, who feel for each other and for every member of the Society those strong bonds of the heart which brought us together originally, and which now hold us in a work which is not for ourselves, not for selfish glorification, not for recognition, but which is for all humanity, we should put ourselves on record.

Willamette Branch, Portland, Or.

The Sec., Mrs. L. D. Durkee, writes: Our President, A. R. Read, and Miss Edwina E. Howell will be our delegates to the Annual Convention, and others of
our members expect to be present. After March 26th the Branch will change the public meetings from Marquam Building, to Rooms 75 and 76, Lewis Building, corner of Park and Morrison Sts., where both Branch and public meetings will be held and permanent Headquarters formed. Dr. Vanderlinden, an old member of the T. S., will be in attendance to welcome visitors and enquirers. On March 14th the Branch passed the following resolution:

"Resolved, That the Willamette T. S. express our regret and sorrow at the uncalled for attack upon our esteemed co-workers, Mrs. Vera S. Beane and Dr. Griffiths, and express to them our confidence and esteem; and tender to them our support and determination to vindicate their characters whenever necessary."

-Narada Branch, Tacoma, Wash.

The Secretary, Miss Addie E. Barlow, writes: Prof. Plummer, at three consecutive meetings at the Academy of Science, upon "Gravel Deposits and Whence They Came," introduced the subject by producing a copy of the "Secret Doctrine," saying that it was compiled by Madam Blavatsky, who did not claim to be the author of it; and all credit was given to the work. Although attacking its authority, he, nevertheless, brought many Theosophical ideas before several schools of advanced pupils and other persons whom it would be difficult to reach through direct Theosophic agency. Narada Branch, a few days ago, had the pleasure of receiving from Bro. Phineas Haskell, a beautifully carved chair, the result of his own patient labor. The emblem of the Society—the inverted triangles, and snake swallowing its own tail—was represented in appropriate colors; and at the base is the Egyptian symbol of Life. Our Branch numbers thirty-two.

-Point Loma Branch, San Diego, Cal.

Dr. T. Docking, Secretary, writes: For the accommodation of members and enquirers in the neighborhood, Point Loma Lodge T. S. has been removed to 164 Boston Avenue, where its Branch meetings are held on the first and third Sunday in each month, at 3:30 P. M. We are working quietly and holding our own, and doing much missionary work, especially when out in the country. Dr. A. G. Patterson and myself lectured at Tia Juana, sowing, I hope, some seed. Our library is in constant use by outsiders, books, pamphlets, etc., being lent. Besides which, we have an extensive correspondence.

-Blue Mountain Branch, Elgin, Or.

Bro. H. W. Graves writes: Proxy has been sent to Mr. Judge for the coming Convention. The Branch has just acquired a full and handsomely bound set of the Path, and recently enrolled a new member. W. H. Berridge has been elected Secretary.

-Pacific Coast Lecturer's Movements

Dr. Griffiths lectured in the Opera House at Calistoga, March 2nd, to a large audience. There was strong interest as a result of his lecture and work last year. At that time only a small audience attended, but a few became interested, read the literature and talked Theosophy, with the above result. Next evening a quiz meeting was held and well attended. Books were ordered, and arrangements made for class study. Mr. P. S. Eastman and family are much interested and actively assisted the lecturer, also kindly offered to arrange for a future visit, which was gratefully accepted. While at Calistoga, Dr. Griffiths received a number of invitations to visit St. Helena, which were accepted.

March 7th, Dr. Griffiths gave a lecture on Theosophy in the new Town Hall, St. Helena. On the two following evenings quiz meetings were held, and were well attended, the result of which was the formation of a class for study, composed of a number of the best people of the town. Long press reports were given, the Star printing over a column. Orders
for Theosophical books were sent. Thus a nucleus was formed at another point which will, ere long, shape itself into a Branch.

OFFICIAL CIRCULAR.

Hqrs. Pacific Coast Com. for Theosophic Work.
104 Market St.,
San Francisco, Mar. 21, 1894.

To the Members of the Theosophical Society:

BROTHERS AND FELLOW WORKERS:—Now that the attack, so long and covertly threatened by its enemies, has been made against the Theosophical Society, let us calmly look over the field, examine the situation and, if possible, forecast the future.

1st. We observe that some of the same old-time enemies of the Society are still pursuing the same old methods of attack, such methods consisting of falsehoods, villification and unscrupulous proceedings generally. These are the tactics that have always been adopted by unprincipled intriguers in every unholy cause.

2nd. It is apparent that the object of all this is to create contention and internecine strife amongst the members of the Society, for well our enemies know that "a house divided against itself cannot stand." They thus expect to see the Theosophical Society destroy itself by its own dissensions. That is their only hope. But it can be defeated by our devotion and loyalty, for so long as we remain true the Society is invulnerable.

3rd. Our enemies are ambitious, in that they attempt to besmirch and dishonor the life, motives and character of our beloved Brother, Wm. Q. Judge, Vice-President of the Theosophical Society, and General Secretary of the American Section. The attempt is futile, since the oldest and best tried workers in the Society know by certain knowledge, cooperative Theosophical work, and direct personal contact, that he is unreservedly devoted to Theosophy itself and to the realization of the objects of the Society.

We know and believe Bro. Wm. Q. Judge to be now, as he ever has been, loyal to Theosophy and to the Theosophical Society. Believing this, we give him our pledge of entire faith in his purity of motive, our gratitude for his past efforts to help us upward on the Path, and our continued loyal support under every circumstance that may arise.

Furthermore, we absolutely refuse to give credence in our own minds to any allegations, from whomsoever, the tendency of which is to impugn his motive, attack his character, or interfere with his and our own life-work. And we affirm and believe that because of his purity of motive, character and life, he will triumph over all obstacles, and that the present charges will fail to harm him or the Society.

P. C. Com. for Theosophic Work.
J. A. Anderson, Pres.
V. S. Brane, Sec.

OBITUARY.

Benj. F. Gronard,
Born in Jan., 1819, in the state of New Hampshire, departed this life the 18th of March, 1894. He was a charter member of Alaya Branch, T. S., being elected the first President. He was an insatiable reader of Theosophic books, and his intuitive power gave him a correct comprehension. Last May he was stricken with paralysis, and since that time he could do little but purchase books, and after reading them lend them to others. We will miss him in many ways.

Sec. Alaya Branch.

Wm. H. Dancer.

Our worthy Brother and member of the Santa Rosa Branch, Wm. H. Dancer, died on March 16th. Our Brother was an earnest student of Theosophy, and often testified in open meetings that he found great consolation in its teachings, and also that he firmly believed in the Masters. Heart trouble was the immediate cause of his death. We all sincerely mourn his loss.

Fraternally yours,
C. D. Hudoff.
In 1851, in this century, Madame H. P. Blavatsky went to London with her father, to take lessons in music, in which she manifested great talent. One day, while walking in the street, she saw coming towards her some Indian Princes, and, amongst these, a very fine looking Indian—a man of seven feet high—and to her great surprise, recognized in this man one whom she had always looked upon as her guardian angel. Ever since childhood she had seen him, and in moments of trial he had helped her. She had great love and affection for this person, and when she saw him in the physical form in London, she wanted to rush up to him and tell him how delighted she was to see him. But he made a sign to her to move on, and she went home and told her father, and all that night was unable to sleep, thinking of this strange thing—of how she had met her guardian angel. The next day, she went to Hyde Park, and while there this man came again to her, and said it was true that he had watched her from childhood, because he saw in her a good instrument for the formation of this Society. He said it was on account, first of all, of her psychical power, for she had been a medium. Secondly, on account of her great intellectual and mental powers, and because of her partly Eastern and partly Western birth, as, he said, she would have to work in all
countries. Then he told her he had this work given to him to do by those above him, and that therefore he was most anxious that she should accept this position he offered her, which was to form this Society. He told her to go home to her father, consult with him, and then, if she would undertake this work, to return in three days to the Park and tell him. He pointed out to her that it would be a position of great trial, that she would be persecuted, and told her many things which would happen to the Society and to herself. She went home, consulted with her father, who said she might do as she pleased, and that if she chose to take up the work, he himself would give her money and help her; but she was to decide for herself. After three days' cogitation, she decided to accept this position offered her, and she returned to the Park and told this to her Master. He then said she must go to Egypt, and that there she would have to stop for some time to be taught, so that she might be enabled to teach others. Then she went to India, and was taken, hidden in a hay cart, through a country where no European is ever permitted to pass. She lay in the cart, covered with hay, and was conducted safely through that part of the country by Indians. At last she reached the place where the Masters live, was received by the sister of one of Them, and lived in the Master's house for three years.

But these three years were years of very great trial. In the first place, she was taught how to use her will. She had to do lessons just like a child; had to get up early and work hard and learn mental lessons. At the end of three years she was told to go to Egypt, and there was placed under the charge of another Master, who taught her about the Book of the Dead and many other works. After that, she was put in charge of a Jewish Rabbi and taught the Kabbala. When she had passed through all these, she was told she was ready, and should go to America, and that when she reached here, she would meet a man named Olcott, who was to be President of the Theosophical Society. She came to America, and I know people who have told me it was a standing joke against her when she came, because whenever she met anyone she would ask: "Do you know anybody by the name of Olcott?" "Do you know a man called Olcott?" They would say, no, they had never heard of such a person. But at last some one said, Yes, they had heard that Col. Olcott was with the Eddy Brothers, studying Spiritualism, and if Madame Blavatsky would go there she could meet him. An hour later she was on the train which conducted her to the Eddy homestead, and there met Col. Olcott. She was quickly able to prove to him that all the phenomena witnessed at the Homestead, she could produce by will-power. She was able to tell him beforehand just what she was going to do. She was also able to duplicate any particular kind of phenomenon produced by the Eddy Brothers in a state of unconsciousness and passiveness, by mere will-power and in full pos-
session of her own consciousness. Some time passed, and then she, with Col. Olcott and Wm. Q. Judge, formed the nucleus of the Society, and Col. Olcott consented to become its President. Sometime afterwards, they went to India, and there established the Society. Such was the beginning of this grand movement. At first but two or three meeting together in a drawing-room; then growing larger and larger, until it is what you now see it—a huge Society, with branches all over the face of the earth—in every country of the world. We have members belonging to all nationalities and to every religion of the world. And all these people call themselves brothers; and this Theosophical Society is one vast brotherhood extending all over the globe. And it is a brotherhood not only in name, but in reality, for I, who have travelled in so many countries, can tell you that wherever I go I am received as a sister. In India, among the Hindus, I have been received as a sister, taken into their homes (where they are not accustomed to take strangers or Europeans at any time), and I have not only been treated as a sister, but as a much loved sister. And now I come over here to the opposite end of the world, and all receive me kindly; and wherever I travel, I feel I am welcome. This is a beautiful thought—to think we have created in the world such a brotherhood as this. I will not insist that it is a real brotherhood, but it is a nucleus which, as time goes on, will, I hope, become a real brotherhood.

When people come to us and ask us whether they can enter the Society, we do not think of asking to what religion they belong. To us that is nothing. All we say is this: Will you be equally tolerant of the religion of others as you would wish them to be of yours? And if that man or woman says Yes, then we answer, “You are welcome if you will subscribe to this idea of brotherhood.” And, if they do subscribe to it, they can enter the Society, and are welcomed as brothers and sisters. Then we say to them, “Search down deep into your own religion, and you will find Theosophy there. Never change your own faith or seek another religion, for you will find truth in your own. We can give you the key so that you can understand it better than before.” Then we say to them, “Try to act as brothers to all; try to be tolerant and charitable to all.”

No man is obliged to believe anything he does not wish to believe. He is not obliged to believe in Masters, though there are many persons in the Society who do believe in them. But there are many who say, “I have no actual knowledge of them, and therefore I cannot believe in them.” Neither need they believe in H. P. Blavatsky. No man is forced to believe in anything but the brotherhood of man.

Now, Theosophy teaches many things. In the first place it teaches the Law of Karma, or that which I should call readjustment. One of the great objects of the Society is to teach men to keep their lives in equilibrium. Think of a straight line; if you always go right along that line, then you are in harmony
with the laws of nature, because that law of nature goes on straight beyond you. If you diverge either on one side or another, then you fall into disharmony, and then the Law of Karma has to readjust you. The Law of Karma is continually readjusting people as they fail, bringing them back; and it is this readjustment of Karma which causes pain and sorrow and trouble. But these things we should receive with joy, thankfulness and calmness; because the object of our soul in coming to this earth is to gain experience in matter, and it can only gain that experience by descending deeply into matter. Therefore, every time we are out of harmony and have to be readjusted with the law of nature, we must suffer; and therefore, each suffering in life, if taken in the right and proper way, should really prove a blessing to us.

Then again, Theosophy teaches us that we have to come again and again to this world; that there is continual birth and rebirth; because the soul which descends into matter to gain experience, can only gain one set of experiences during one life. Therefore, to gain all experiences in this world, we have to come continually to this earth, for the soul comes into matter to gain knowledge.

Now, what is the most potent factor in our lives in connection with Theosophy? Theosophy teaches that it is thought; that in fact thought is the key to everything; that by our thoughts we create surroundings; that every thought we send out is an active power—is an active force, either for good or evil. Therefore, we teach people to watch and to govern their thoughts.

Naturally, as Theosophy is at the base of every religion, so Theosophy contains the morals and ethics of every religion. But what Theosophy does more than any religion is to teach people to know themselves; to master themselves; to govern their thoughts, so that through life no thought need ever come into one’s mind which one does not choose to have. This is a very important power to obtain. For we are all drifting about in every way; thoughts are continually coming to us we do not want. We are thinking out thoughts every day which are perfectly useless to ourselves and to others. Therefore, if we gain the power to think thoughts which are good and potent and useful, we have made a great step in life. By not frittering away our energy (because every man has only a certain amount), but by keeping it concentrated in our minds, our thoughts have far more potency and force than the thoughts of people who do fritter energy away in every direction. Therefore, Theosophy does teach things not taught in other religions.

We consider thought to be exceedingly powerful. When children do wrong you do not say to them, “Stop thinking naughty things,” but you always say, “Don’t do this or that.” But if you taught them to guide their thoughts, it would have an immense effect upon their lives, and then they would grow strong in virtue, because they would grow accustomed to thinking good thoughts. Now, thoughts have a potent effect upon
the character—thoughts mold the character.

A man, for instance, who is always coveting the goods of others, wanting fine houses and clothes and other things, is thinking such thoughts that in his next life he must almost necessarily become a thief. He will be born into such a position that he will really take the thing he now covets. Again, a man is exceedingly ambitious in this life, always longing to have power over others; in his next incarnation, he will necessarily be in a position of power, because he has created that position for himself by his thoughts. But it will depend upon himself whether he will be in a position where he will lead a happy life, or in a position where, though he may have power, he will be a most miserable man. If in this life he has wished for power for himself and his own gain, then, that being intensely selfish, he will be born, in the next life, with just that power, but at the same time with a power for evil for which he must surely suffer.

This Theosophic life teaches us the true way to live, teaches us how to govern our thoughts, teaches us to have love to our neighbors, and that we should try in every way to help and benefit those around us. I will tell you one lesson I have learned which may be useful to you, and that is, if ever I have an angry or revengeful or unkind thought against anyone, I immediately send out a current of good thought towards that person; because I know I have hurt them by my unkind thought. Thoughts are realities, forces, and if we send out wicked and unkind thoughts to a person, he feels them even though he knows not where they come from, and they wound and hurt him. Therefore, if you send out a good thought, you counteract the bad one, and then it does not do so much harm. If we only knew the power we have in this way—that every thought we have goes out into space, and can fall down into some heart, and, if a bad and wicked thought, can awaken a germ in that person for badness and wickedness, and that thus whatever the act of that person, we have contributed towards it, we would see at once why the governing of our thoughts is so necessary.

Therefore, you see how important it is for us to think only good thoughts. Now try to do this. It will be a very useful lesson to you, and as we go on, let us also try to help those around us. Let us try to help everyone—even those who persecute us; and then we may be sure we are reaching to that goal where all humanity will go in the end. Those who go a little before, go up the narrow path simply that they may be strong and come back and help the others. One who has reached the heights will come back to stretch out his hand and help the weaker ones on the way; and it will be only when the very last has reached the goal that he will feel he has earned his rest.

*The Countess Wachtmeister.*

"Occultism is not the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation."
Resolutions.

The following resolutions are those referred to elsewhere as having been passed by an unanimous and rising vote of the entire Convention—members, as well as delegates. They voice in no uncertain tones the united protest of American Theosophists against the introduction of dogmas into Theosophy and their faith in and loyalty to our beloved General Secretary, Wm. Q. Judge:

I.

WHEREAS, Many members of the Theosophical Society, including the late Madame Blavatsky, Col. Olcott, W. Q. Judge, Mrs. Annie Besant, A. P. Sinnett, and others have at various times and places, expressed their belief in the existence of certain Mahatmas or Masters, and have claimed to be in communication with the same; and

WHEREAS, The President, Col. Olcott, at the request of one of the members, Mrs. Annie Besant, has recently demanded an official investigation by means of a judicial Committee of the Theosophical Society, to decide whether or not Wm. Q. Judge is in communication with the Mahatmas, and whether or not the said Wm. Q. Judge has “Misused the names and handwriting” of the said Mahatmas; and

WHEREAS, under the Constitution and Rules of the Theosophical Society it is declared that the Society, as such, is not responsible for the personal opinions of its Fellows, nor for any expression thereof, and that no Fellow, Of-
to be in communication with, to receive letters from, or to act as agents for, those above referred to as Mahatmas or Masters; or on the other hand to express disbelief in the proper title of any member to make such claim or claims, and disbelief in the existence of said Mahatmas.

Resolved, That this Convention hereby declares its unswerving belief in the integrity and uprightness of the Vice-President of the T. S.,—Wm. Q. Judge—and expresses to him most cordial thanks of the Section for his unremunerated and self-sacrificing years of labor on behalf of the T. S. as a whole.

II.

Whereas, This Section regards official investigations into the existence and methods of Mahatmas, and a dogmatic verdict rendered upon such investigation, as not only illegal under the Constitution but impossible in the absence of more profound knowledge of the science of Occultism, and, therefore, absurd in the present instance, although such inquiry and investigation are always proper privileges of individual members as such; therefore

Resolved, That, if in the face of this protest and opinion of this Section, there is to be an investigation to decide whether or not William Q. Judge is or was in communication with said Mahatmas, and whether or not he has "misused the names and handwriting" of said Mahatmas, or whether or not, pretended or real communications or orders from said alleged Mahatmas have been issued or given out by him, then in the opinion of this Section, an investigation should also be had to decide whether or not Col. Olcott, A. P. Sinnett, Annie Besant, and others have had, given or promulgated such or any communication from the Mahatmas, whether real or pretended; and that they be required to show evidence of the possession of a commission from said Mahatmas, and of the truthfulness of their claims as heretofore frequently made and announced by them in public.

Resolved, That, in the opinion of this Section, only a Body of Mahatmas appearing at the Sessions of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahatmic message.

III.

Whereas, The American Section is officially informed that the Vice-President has been officially notified that Col. Olcott, the President, has suspended the Vice-President, pending his trial for alleged "misuse of Mahatmas names and handwriting,"

Resolved, That this Convention, after careful deliberation, finds such suspension of the Vice-President without the slightest warrant in the Constitution, and altogether transcending the discretionary power given the President by the Constitution, and, therefore, null and void.

Resolved, That this Section, in Convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Consti-
tution contain any provision for a suspension it would be wholly needless and unbrotherly, in as much as, by the Constitution, the Vice-President has no duties or power save in the case of the death, resignation, or accusation of the President.

A Buddhist Protest.

Buddhist Headquarters, [PellaH, Feb. 2, 1894.]

Dear Sir and Brother:

In your paper, the Pacific Theosophist, Vol. IV, No. 6, p. 87, you state that Buddhism is "more unreasonable, more given to idol worship and to many other things which seem weak and puerile to us, than perhaps any other religion."

I am certain that you have arrived at these conclusions from insufficient evidence, and shall thank you for your reasons and proofs for the statements.

1. Buddhism seems to me to be the most reasonable religion, as it has the least number of theories which its adherents are expected to believe in without proof. In its doctrinal aspect it is almost unassailable on the ground of reason.

2. Buddhism knows no idol worship at all. No Buddhist that I am aware of, worships idols. The temples, indeed, contain huge statues of Gautama, to which pious folks offer flowers simply as an act of reverence to the founder of their faith. But not the most simple-minded country woman, even, expects any favor from "Heaven" or the "Devas."

3. Many misleading statements indeed, have been made by Chris-
Letters to Students, No. 8.

Dear Brother:

You tell me that you were much benefited by a letter which spoke so enthusiastically and devotedly of the Masters. "Before that," you write, "I had never heard, nor dared to speak my inmost convictions on these things. That side of Theosophy, so far as myself was concerned, had never been spoken, save perhaps, to * * but treasured in the recesses of my inmost being. Well, that letter, and later, one from * * made the subject seem quite natural, and my inner conviction no longer seemed assumption."

Your idea, thus expressed, is the position held by many of the members of the T. S. who believe in Masters. They "treasure the idea in the recesses of their inmost being," and yet do not feel it possible to speak of it to others.

May I give you my position as regards this question? Think it over and let me know how it impresses you.

Take that letter which made the subject of Masters seem quite plain to you. As you and I know the writer, we can feel confident that in the recesses of his heart he has the deepest reverence for the Masters and the truest devotion to their work. To him the ideal is sacred—so sacred, indeed, that he desires to keep it hidden in his heart, away from the gaze of the scoffing world. Other things he can show without hesitation, but this he can reveal only when duty rises superior to feeling, yet he spoke of it to you.

He and I have often spoken of the duty of Theosophists to express themselves on this subject and your letter confirms us on this point. For, while you might have come, in course of time, to an understanding of the nature and the nearness of the Masters, still that letter has made you grasp the idea more quickly.

I believe, as did the writer of that letter, that Theosophy does most where it finds those who are able to make clear to others the ideal which controls their own life.

You were thinking these things when suddenly you found others, also, thinking and speaking of them. Did it take from your ideal to find it understood by others? to have it spoken of by others? No, it did not; but made the bond of sympathy stronger between you. Moreover, you are generous, and desire that many others may feel what you feel, and that they, with you, may become a force for the advancement of those who do not yet understand.

It is good and quite right to reverence—to keep sacred—the idea of Masters; but let us not selfishly lock it in our hearts.

Choose those to whom you will speak, especially if you would speak of Masters; and, as the Gita says, use discrimination; but if your ideal in the heart is true, it will teach you to whom you should speak. You will not rush here or there to tell this or that one, but, as in the case of the writer of the letter that struck a chord which you had longed to hear, so you, in turn, will learn to touch other hearts and they still others.

There are many yet who do not know these things which now seem
so plain to you. Therefore keep
the ideal always in your heart and
extend it as best you can. Be si-
lent till you know who they are
that share your thought; then
speak, and the truth of your words
will be felt.

Only by helping others can we
again the power to know, see and
be; only by helping to give others
an ideal can we fully understand
the one that we ourselves are
striving to attain. Chakra.

The Secret of Satan.

And so at last I saw Satan ap-
ppear before me—magnificent,
fully formed.

Feet first, with shining limbs, he
 glanced down from above among
the bushes.

And stood there erect, dark-
skinned, with nostrils dilated with
passion—
(In the burning, intolerable sun-
light he stood, and I in the shade
of the bushes)—

Fierce and scathing the efflu-
ence of his eyes, and scornful of
dreams and dreamer's (he touched
a rock hard by and it split with a
sound like thunder).

Fierce the magnetic influence
of his dusky flesh; his great foot,
well formed, was planted firm in
the sand with spreading toes.

"Come out," he said, with a
taunt, "Art thou afraid to meet
me?"

And I answered not, but sprang
upon him and smote him.

And he smote me a thousand
times, and brashed and scorched
and slew me as with hands of flame;
And I was glad, for my body
lay there dead; and I sprang upon
him again with another body;

And he turned upon me, and
smote me a thousand times, and
slew that body;

And I was glad, and sprang upon
him again with another body;

And with another, and another,
and again another;

And the bodies which I took on
yielded before him, and were like
cinctures of flame upon me; but I
flung them aside;

And the pains which I endured
in one body were powers which I
wielded in the next; and I grew
in strength, till at last I stood
before him complete, with a body
like his own and equal in might—
exultant in pride and joy.

Then he ceased, and said, "I
love thee."

And lo! his form changed, and
he leaned backwards and drew me
upon him,

And bore me up into the air,
and floated me over the topmost
trees and the ocean, and round
the curve of the earth under the
moon—

Till we stood again in Paradise.

Edward Carpenter, in Lucifer.

Hatred does not cease by ha-
tred at any time; hatred ceases
only by love. As rain breaks
through an ill-thatched house, pas-
sion will break through an unref-
lecting mind. By reflection, by
restraint, by self-control, man
makes for himself an island that
no storms shall overwhelm.

—Dharmapala.

"This is better, that one do
His own task as he may; even though he
fail.
To die performing duty is no ill,
But who seeks other roads shall wander
still."

Krishna.
Editorial.

Our Annual Convention.

The Eighth Annual Convention of the American Section of the Theosophical Society has passed into history. To say that it was a success in every respect is to do it an injustice. It was more than a success; it was an event in even the remarkable history of the Theosophical Society. It marks an epoch in that history, in that during its sessions was given a death blow to the attempt to fasten a dogma upon the Society. Not only this, but it has rebuked, in the most emphatic terms, those members who, to satisfy that which could only be a personal grievance, would fasten a dogma upon the Society. We refer more particularly to the action taken in reference to the citation of the Vice-President, W. Q. Judge, by the President, Col. Olcott, to appear before a committee and stand trial for having "misused the names and hand-writing of the Mahatmas." Aside from the uncharitableness and absurdity of the charges, to decide it either for or against would be to establish the dogma that there are Mahatmas. For this reason the American Section, in Convention assembled, passed resolutions to this effect, and placed itself on record as uncompromisingly opposed to the introduction of any dogma whatever as a tenet of the Society. Further than this, the method in which the action was taken was most gratifying to all true Theosophists. Resolutions bearing upon the legal aspects of the case had been carefully drawn up, and with these other resolutions expressing the fullest and most complete confidence in the integrity of the General Secretary, Mr. Judge, were also prepared. These were read to the Convention with the intention of having them referred to the Committee on Resolutions, but such was the enthusiasm with which they were received that this course was rendered impossible.

The Convention, as one man, refused to so refer them, demanded that they be submitted to the Convention at once, and upon this being done, passed them unanimously by a rising vote of the entire Convention. More than this, the members of the Society present who were not delegates asked permission to vote upon this special question, which was granted, and every Theosophist present rose to his feet in testimony of the indignant protest of America against such illegal and unbrotherly proceedings. Laymen and Delegates alike joined in emphatically expressing their entire confidence in the General Secretary, and the enthusiasm with which this was done was beyond all bounds. Never, before any Convention, was a resolution passed with greater unanimity. Indeed, a spirit of solidarity pervaded the entire proceedings from beginning to end. There were those present who had attended every Annual Convention of the Society in America, as well as some of those in other Sections, and these unite in the declaration that never in the history of the Society has there been a Convention, so large in numbers, so devoted to the Objects of the Society, or so united in purpose, as this.

The day Sessions of the Convention were held in Red Men's Hall, and this, although capable of holding an ordinary audience, proved entirely inadequate. Yet such was the interest that many strangers remained standing during the entire two hours of both morning and afternoon Sessions. Indeed, the sign "Standing Room Only," was in order during all the Sessions. The audiences of evening Sessions in the large Golden Gate Hall were simply magnificent. The addresses and papers were all well received, and in respect to the quality of the matter submitted in its papers and addresses, the Convention also ranks second to none in the world. So that, taking it all in all, the Eighth Annual Convention of the American Section was one in which American Theosophists may justly indulge a feeling of satisfac-
tion, and, indeed, pride. It has sustained its General Secretary, Mr. Judge, as one man, and has sounded a note of warning which Asia will notice, and with which we know Europe is in full accord. So let us press forward to our future work, putting the past, with whatever feelings of regret or discord may have belonged to it, into the past entirely. Never were the prospects of Theosophy brighter, never was there more hope in its future, and never had humanity greater cause to rejoice that the Master Lodge sent at this time a Teacher to establish this Theosophical Branch of the Great Lodge among us.

One of the most pleasant features of the Convention was the presence of the Countess Wachtmeister among us. The pleasure consisted in the fact that not only was she directly from our brothers in India and thus was the means of linking us more closely together, but in the farther fact that the Countess herself has a warm place in the hearts of all American Theosophists for her devoted service and loyalty to the cause of Theosophy, and especially to the Messenger to the West, Madame H. P. Blavatsky, at a time when there were few, indeed, able and willing to render such service. On this account we all feel that we owe her a debt of gratitude which we shall never be able to repay. Aside from this, her frank, out-spoken devotion to Theosophy and the loving-kindness in which she holds Theosophists of all lands, brought an element of peace and harmony which fell with the benison of blessing upon the entire Convention whenever she arose to address it. May she be long spared to do the work of those Masters to whom she represents the ideal of loyal devotion.

Mr. Earnest Hargrove, the Delegate from Europe, also deserves more than a passing mention. He represents the type of the old Christian Apostle, who knew nothing but "Jesus and Him crucified." Bro. Hargrove lives and breathes Theosophy as his daily life. Possessing an address as pleasant as rare, and a flow of language at all times ready to clothe his thought, he was at once a leading and strong figure among our speakers, and ably, indeed, represented our brothers of the European Section. Dr. Buck was also at his best, and never, perhaps, spoke more forcibly and logically. Mr. Judge was also at his best, and with Dr. Buck and Mr. Hargrove really constituted a very strong basis upon which the whole work of the Convention could rest.

It is to be hoped that the proceedings will be published verbatim as there was scarcely a paper presented to the Convention which Theosophists could afford not to read. That of Mrs. Thirds, of the Rev. W. E. Copeland, of Mrs. Annie Blodgett, among many others, are instances in point. If, however, the report should not be published in full, the Pacific Theosophist hopes, in future issues, to present, from time to time, several of these Convention papers, which will enable those who were not permitted to attend, to appreciate to a degree at least, the grand work and the intense enthusiasm which pervaded the entire proceedings.

Notes and Items.

Mrs. McCrary, President of the Hot Springs Branch, T. S., Arkansas, and Mrs. Warner, Grand Island, Nebraska, were both in San Francisco, and visited Headquartersduring the middle of April, but unfortunately, the former could not remain for the Convention.

The new edition of the "Voice of the Silence" has at last reached San Francisco. Incorporated with it are some of the Stanzas from the "Book of Dzyan." The print and paper are excellent, and since the notes have been placed at the foot of the page to which they belong, the book will prove in every way acceptable to those desiring a copy. It is bound in red leather, 75 cents; morocco, guilt edges, $1.00.
During the visit of Mr. Judge, the Countess Wachtmeister, Mr. E. T. Hargrove, Dr. J. D. Buck, Mrs. Sarah H. Cape, and other delegates to San Francisco, their time was almost completely taken up with Theosophic work. They either attended public or Branch meetings or private gatherings every evening. On Sunday evening of their arrival they came *en masse* to Red Men’s Hall, and after an admirable lecture by Mrs. Shoultes of Oakland, Mr. Judge, Mr. Hargrove and Dr. Buck, were called upon to address the meeting, which they at once complied with, and kept every one interested until about ten o’clock, and even then it was with reluctance that many left. Tuesday, April 17th, Mr. Judge and Dr. Buck spoke at the Congress of Religions, which held its sessions at Golden Gate Hall, Sutter St. Their papers were listened to with marked attention. Dr. Buck ably represented Theosophy from the scientific standpoint, and Mr. Judge in forcible and plain language showed the Unity of all religions. On Tuesday, April 19th, Golden Gate Branch T. S. was favored by the presence of Mr. Judge, Dr. Buck and Mr. Hargrove, besides many others of our visiting Delegates, and before the close of the meeting their number was augmented by the arrival of an old-time friend of Golden Gate Branch and of Pacific Theosophists generally, Mrs. Mercie M. Thirds. Mr. Judge encouraged all by the earnestness of his views upon the need of charity and forbearance; and Mr. Hargrove simply carried everybody away with enthusiasm for our beloved cause—Theosophy—by his earnest exhortations on its behalf.

The following Sunday and Monday were, of course, completely taken up with the Convention, when every one was kept right in harness from morning till night.

Tuesday, April 24th, the Countess Wachtmeister and Mr. Judge visited San Francisco Branch, and made interesting remarks about Branch work and propaganda. Wednesday, April 25th, Mr. Judge and party paid Aurora Branch, Oakland, a visit; and in the evening Mr. Judge delivered a public lecture upon “Ghosts.” Another upon “Mahatmas, Who They Are and Where They Are,” was delivered on the following evening in the Metropolitan Temple, San Francisco.

Friday, April 27th, the Countess Wachtmeister, Mrs. Thirds, Mrs. Cape, and Mrs. Russell, spent the evening with the H. P. B. Training Class, and after listening to the papers and the remarks of the members, they presented additional views on the subject of the evening, “The Path,” and encouraged the Class by expressing their appreciation of the value of a young people’s training class, and by words of counsel and advice.

Mr. Hargrove spent two or three days in Santa Cruz and San Jose, talking and lecturing on Theosophy.

Dr. Buck left on Friday, 27th, for the East, intending to remain one night in Salt Lake City, and, if desired to do so, to give a lecture upon Theosophy.

Mr. and Mrs. Judge and Mr. Hargrove left on Saturday, intending to lecture in Sacramento on Sunday, April 29th, and then proceed to the East via Portland, Seattle, Tacoma and neighboring cities.

Among the Theosophists present at the Convention, the following are taken from the Visitors’ Register. Many, however, neglected to enter their names:


Theosophy in San Quentin.

For some time past the Pacific Coast Committee and individual Theosophists have sent Theosophical literature, books, pamphlets, etc., to the State prison library at San Quentin. This work has borne good fruit, as the following incident will demonstrate.

A number of the prisoners have not only been reading this literature, but studying and calling the attention of their fellow prisoners to it. The result of this has been the formation of a class which meets regularly for the study of Theosophy. One of the most earnest of this class, hearing that his friends contemplated circulating a petition for his pardon, refused to allow them to proceed, stating that he preferred to serve his time out because he had an opportunity of imparting a knowledge of Theosophy, which had done so much for himself, to those with whom his lot had been cast. This he considered his Karma and duty to do. When he made this decision he was in the full vigor of life and health, but a few days later his end suddenly came. One morning, quite recently, his lifeless body was found in his cell. Heart disease had claimed another victim. A few, both in and outside the prison, who knew of this man's noble self-sacrifice and intention to devote his life to the welfare of inmates of prisons and ex-convicts, while deeply deploiring his untimely death, yet realized that he had paid his debt and won merited release.

The Warden at once notified Bro. E. B. Rambo, whom he knew to be interested in the prisoner. Bro. Rambo reported the facts to the Pacific Coast Committee, and that Body delegated Bro. Rambo and Dr. Griffiths to cooperate with the prison authorities in the funeral rites. At the appointed time services were held in the prison chapel, which consisted in reading appropriate selections from the "Light of Asia" and "Bhagavad-Gita," closing with a short address by Dr. Griffiths and benediction by the prison chaplain. The prison friends of the departed then viewed, for the last time, the calm, still face; the coffin was closed, and the little cortège wound slowly through the iron gates and
up the hill to the prison cemetery, which
overlooks the Bay. Here are no massive
gravestones, no memorial mausoleums
to mark the last resting place and extol
the virtues of the departed! Here rise,
like rebuking, infant ghosts, but plain
old wooden boards, with numbers paint-
ed upon a field of white! And here our
friend was buried. An evocation of
"Dust to Dust," and mother earth claim-
ed her own, while grave marked No.—
holds a head more worthy to have worn
a crown than many a royal pate!

Fohat.

Report to the Pacific Coast Committee
FROM THE CORRESPONDENCE DEPART-
MENT.

Mrs. Lulu H. Rogers writes: The in-
terest manifested by the few in this
branch of work has been considerable
and many have given attention and as-
sistance to it. As opportunities for al-
lying themselves with local Branches arise
members drop gradually out of our ac-
tive circle and new comers take their
places. This is the natural course of
such work, its aim being more especially
to assist the new comers into the Theo-
sophical Society with the experience of
older members as to course of study,
helping them thus to find their own true
field of labour, as well as to afford
communication and interchange of thought
between the more isolated Fellows of the
Theosophical Society. That this has
been appreciated is evidenced by the
continued interest of many in such cor-
respondence as well as in the interchange
of Theosophical literature. Within our
circle are some devoted workers for The-
osphy who have helped to introduce its
teachings and prepare the way for lec-
turers to visit their section, and even to
found the nucleus for a Branch. Among
this number Mrs. E. C. Miles of Porte-
erville, and Miss Mayer at Riverside have
been uniniting in their efforts, and
Branches have been formed in both these
places.

I have written and received a great
many letters during the past year and
numbered between fifty and sixty cor-
respondents, both F. T. S. and those in-
quiring about Theosophy. Of the latter
number three have joined the Theosophi-
ical Society.

Taking all things into consideration,
the correspondence work has been quite
successful for the first year of such a de-
partment on the Pacific Coast, and it is
with renewed energy and hope that I
look forward to its continuance.

Pacific Coast Lecturer's Movements

DR. GRIFFITHS was in San Francisco
and vicinity during Convention time
but has now gone on a tour down the
Southern Coast. His stopping points
are Gilroy, thence he will go to Salinas,
Paso Robles, San Luis Obispo, Lompoc,
Santa Barbara, Ventura, Los Angeles,
Pasadena, Pomona, Colton, San Bernar-
dino, Redlands, Riverside, Santa Ana,
and San Diego.

Theosophists and others are requested
to communicate with him as to dates,
work and other items. Address 418
Market St., San Francisco.

Pacific Coast Lecturer's Report
TO THE EIGHTH ANNUAL CONVENTION
OF THE AMERICAN SECTION OF
THE THEOSOPHICAL SOCIETY.

Dr. Griffiths reported to the Conven-
tion that, during the first year of his
work, he visited 55 cities, at which 86
lectures were given, and 66 informal
meetings held; 18,000 leaflets were dis-
tributed; 500 columns of press reports
were given, and three Branches organ-
ized. The second year's work was
equally successful, 86 cities being visited
and 83 lectures given, besides 171 infor-
mal meetings being held, giving an at-
tendance of 10,000 people. At these
meetings and at other times 30,000 leaf-
lets were distributed and the press gave
200 columns of reports. Four Branches
were formed. This brings up a total of
151 cities, 169 lectures, 237 informal
meetings and an attendance of 21,000
people, 48,000 leaflets distributed, 700
columns of press reports, seven Branches
organized, and 13,000 miles of country
traversed.

Among the Coast Branches.

Los Angeles Branch, T. S.

Dr. G. F. Mohn, Sec., writes: Our
regular public, Branch and class
meetings continue to be held with fair
results. The meetings are well attended.
During March the following lectures
were delivered: March 4th, "Karma
and Elementals," Mrs. L. E. Guise;
Mar. 11th, "The Necessity of Re-Birth;"
H. A. Gibson; March 18th, "Astral
Bodies," Dr. G. F. Mohn; March 25th,
"Universal Brotherhood as a Fact in
Nature," Mrs. E. Penning. A flood of
questions follow the lectures, which are
answered by the members. Leaflets
have been sent to the following towns:
Santa Monica, Santa Ana, Riverside,
Redlands and Pasadena. The Countess
Wachtmeister inaugurated a new Branch
at Riverside, when there, consisting of
ten Charter members. Whilst in Los
Angeles the Countess was kept constantly
at work, not only at public meetings,
but in receiving people and answering
their numerous questions. On Sunday,
April 15th, she lectured in Blavatsky
Hall, which was packed to the very
entrance. After her address she answered
a number of questions in a very able
manner. Friday, April 13th, Mr. Judge
lectured in the Unity Church to a large
audience. Wide interest was manifested,
and the press reports were favorable.

San Jose, Exce1sior Branch.

Mrs. P. M. Gassett, Sec., writes: After
an adjournment of several weeks Excel-
sior Branch held its first session Jan. 7th.
We have open Branch meetings every
Sunday afternoon, in Odd Fellows' Build-
ing. Our attendance is small, but the
members are active and earnest. "The
Ocean of Theosophy" is the subject of
study. Mr. A. Winlow has been chosen
President for the coming year; Miss L., S. Morgan, Vice-President. We shall
occasionally have lectures take the place
of study. The meetings are informal
and each one feels free to ask and answer
questions. It seems to be the desire to
learn Theosophical teachings and to un-
derstandingly impart them to others.

Porterville Branch, Porterville, Cal.

Elum C. Miles writes: The Porters-
ville T. S. which was started about Feb.
1st, with 18 members, has been enabled
to keep up the interest caused by Dr.
Allen Griffths at that time. The Branch
is studying the "Seven Principles," by
Annie Besant, and considering the ad-
verse circumstances under which most of
us work, has made commendable pro-
gress, and our taste for study and work
will abide through life. We have the
beginning of a Theosophical Library and
have good prospects of adding to it dur-
ing the next six months.

Fresno Branch.

Dr. Laura A. Harris, Sec., writes: Owing
to the interest manifested in Dr.
Allen Griffths' two lectures here, a
Branch was formed on Feb. 6th, under
his eye, and nine names were enrolled
for membership, and Branch officers
elected. We meet once a week, and are
studying "The Seven Principles of Man."
We hope, by persistent effort, to accom-
plish, in mind and character, that which
will further our highest aim and make
us a blessing to ourselves and the world
about us. There are a number of others
who are interested, and who, we hope,
will join our Branch later.

Pleiades Branch.

The Secretary writes: Pleiades is
studying the "Ocean of Theosophy,"
with keen enjoyment. The clearness of
its expressions are found to be of great
help in comprehending the "Key to
Theosophy." The members are all work-
ing in harmony and doing their best to
scatter Theosophical literature among
the people in the neighborhood.
Practical Theosophy.

We hear a good deal at present about Practical Theosophy. Is such a thing possible? To many Theosophists, Theosophy is an individual, internal thing; a system of cosmogony, philosophy and science to which the term practical is completely inapplicable. As well, they think, talk of practical metaphysics. Others again, feel that to love your neighbor and still neglect to help him in the material things which would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet talk glibly about the "Rounds" and "Rings" and the "seven Principles of man", who long for Nirvāṇa, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, and that thought makes them, oh, so happy! gives them such peace of mind! The convict is their brother; their caught and cocked-up brother; the tramp is their brother—their idle, unwashed whiskey-soaked, good-for-nothing brother; the work-woman, who has to sew sixteen hours a day to keep body and soul together, is their sister—their sister with bad "karma". Then there is their fallen, wicked sister, who is hurrying to an early grave; but still their sister! Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalis about Practical Theosophy, and they all look suddenly stupid. Tell them that in a garret not a hundred yards from their back door there lies a fever stricken family; that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were talking Sanscrit. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their "higher selves" and the great All, into which no vulgar earthly considerations enter. These people are probably quite unaware what a wretched sham their "Theosophy" is, and what miserable frauds they are themselves when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel; if they realized in their hearts the meaning of the
words "my brother", "my sister." Suppose they heard that their real brother was starving to death because without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and anxiety to save him? Would not any one under these circumstances fly to his banker and make him instantly telegraph money to his nearest correspondent, with instructions to send messengers with immediate relief at any cost to his brother? Were it a poor woman, even, would she not hurry with her trinkets, her clothes, her furniture—anything—to the poor man's banker—the pawn broker—thankful and proud to be able thus to raise the money to save her brother from a horrible death? No. We who descant upon the brotherhood of man, seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words we utter. If we did, there would be no question as to the nature of Practical Theosophy. If we did, a great unrest would seize us, a supreme desire to help the thousands of suffering brothers and sisters that cross our path every day of our lives, and from whom we shrink because cowardice, selfishness and indolence inhabit furnished rooms in our hearts. The Australian savage murderer meets who do not belong to his little tribe. He knows they belong to another set. In far upon the road to Practical Theosophy, the civilized world has advanced so far that we do not actually maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the pioneers of the race, write on their tombstones "Here lie my brothers and sisters."

The fact is, and a staggering one it is too, that Practical Theosophy, in its full acceptance, would mean the dissolution of society as at present constituted. Of this there cannot be the slightest doubt, for it would institute a reign of kindness, of sympathy, of unselfishness, of tenderness, of happiness in seeing others happy! And there is not a single one of our present social institutions that is not founded upon principles diametrically opposite of these, and which would not burst to pieces were the ferment of altruism introduced in it. Only fancy what the result would be of introducing Practical Theosophy in our treatment of criminals, and in our legal processes! What would become of that dignified and learned profession, the law, were the object of the attorney to make people friendly and forgiving, instead of being to foment their enmity and hatred? What would we do with our great prisons and convict establishments, were jurymen, judges and legislators, to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or again, what would become of our armies, arsenals and iron clads, were people of various nationalities to refuse to shoot and stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and
had no quarrel, and did not want
to harm each other?

And another noble profession
would go to the dogs! What
would become of the churches
were the clergy to treat their fel-
low creatures as brothers and sis-
ters? Would not the bishops
hasten to convert their palaces in-
to asylums for the homeless
wretches who now lie shivering at
night in the roads before their
gates? Would not the lesser clergy
quickly follow their example? The
next thing would probably be that
these would open their great
empty churches for wretched and
homeless women and children to
take shelter in, instead of letting
such lie shivering in the rain and
wind before the barred doors of
those gloomy temples of their jeal-
ous God—and then what on earth
would become of religion?

But let us be reassured! The
social order is in no danger just
yet of being upset by the introduc-
tion of Practical Theosophy in the
lives of men. For this to exist,
except in fancy, requires practical
Theosophists—in other words, peo-
ple who value the happiness of
others more than their own enjoy-
ments, and such people are a rare
exception in any walk in life.
If anyone feels to-day that his sen-
timents are those of Practical The-
osophy, and seriously proposes to
sacrifice his worldly prospects and
enjoyments in order to spend his
life in doing what little he can to
benefit others, he runs a risk, that
is not far from a certainty, of be-
ing treated by the world as an in-
corrigible lunatic. It is a fact
which few will deny that anyone
would be considered a madman
who openly and confessedly fol-
lowed the injunction of the great
Practical Theosophist of Judea, to
sell all that he had, and having
given the proceeds to the poor, to
follow him—that is to say, one
who devoted his life, in complete
forgetfulness of self, to the great
and glorious task of raising hu-
manity out of the quagmire of ig-
norance, selfishness and cruelty,
in which it flounders. If he had
some reasonable object in view,
well and good. The world can
understand a person being altru-
istic for the sake of a good living
and an assured position in soci-
ety; it can even excuse a man
for loving his neighbors, if he
firmly believes that he will there-
by be entitled to a reserved seat
in the halls of the gods; but “utter
forgetfulness of self,”—that is quite
unnatural, and amounts to a sign
of weakness of intellect!

When people talk of Practical
Theosophy as a thing that is pos-
sible in the world to-day, in ninety-
nine cases out of a hundred, they
are thinking of practical benevo-
ience and charity; for if the foun-
dation of Theosophy be the senti-
ment of the brotherhood of man,
Practical Theosophy, by the very
laws of society, as at present con-
stituted, is an impossibility. Law,
religion, politics,—our very system
of morality itself, are all incompat-
able with the existence of the senti-
ment of the brotherhood of man.
All these institutions were invented
by and for people imbued with the
opposite sentiments; they are fit-
ted only for such people, and
could not exist in a world inhabit-
ed by Practical Theosophists.

The natural laws that govern the
manifestations of Practical Theosophy are as different from those that obtain in our present system of egotism and destructive competition, as the laws that govern the phenomena of steam are from the law of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to the boiling point. Even so, we also know that in order to raise the world to the point at which men will generate Practical Theosophy the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder, and still kinder, in heart, stronger and still stronger in spirit, and this can only be done by raising the standard of kindness and of spiritual strength in the whole race. Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause? a fruit rather than a seed? Benevolence and charity belong to the time when men stoned and crucified those who told them that all men are brothers and ought to treat each other as such. Were Practical Theosophy the rule of life, benevolence and charity would not be needed, for these owe their existence to the prevalence of vice and injustice. They are the exceptions occurring when the rule of selfishness is in force, and disappear when that rule ceases to act. Benevolence has become an anachronism since the idea of unnatural brotherhood has dawned upon the world. Charity under the Higher law is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which Theosophy declares it to be criminal to leave undone, because not to do them, is to do an injustice. Works of benevolence and charity, I submit, are therefore not Practical Theosophy. They belong to the old regimen of egotism, of which they are the flower and fruit, and, however good in themselves they should not be mistaken for Practical Theosophy, if a dangerous delusion is to be avoided.

If, then, Practical Theosophy be in reality a form of human life—of morality and of society—far higher than any which exists in the world to-day, and for the coming of which we can but prepare the way, can we not give a practical turn to such Theosophy as we already have, so that it may hurry on the reign of brotherhood? Or must our Theosophy remain for long centuries only a thing centered on self and selfish ideals? What form can we Theosophists give to our efforts so as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egotistic modes of thought and standards of value, what it will be like to live in a world peopled by Practical Theosophists. But, without the slightest doubt, we can turn what The-
osophy we have in us to practical account; for we can each of us add his or her warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself; and at present, as society is constituted, it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbors. Practical Theosophy in isolated individuals, if it is to avoid an opposition that would paralyze or destroy it, must of necessity take on a somewhat different form to that it would assume in a society where all were Practical Theosophists.

The Practical Theosophist of today is the individual who is animated by that spirit of brotherhood which will one day become universal; and, as such, he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth; who tries to induce his neighbors fearlessly to think out the problem of existence for themselves and to feel the dignity and the responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet, in the present order of things, for their overflowing impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of Practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy; they are incidents in the growth of Theosophy, just as the useful inventions of modern times are incidents in the progress of science. The object of Science is not to discover new bleaching powders, or murderous explosives, but the intellectual conquest of material nature. Even so, the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or kill out all the lower animal nature, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind and make his own spirit strong, and the difference between theoretical and Practical Theosophists is that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong and pure hearted, is, even unconsciously, a powerful influence on
the world, and he becomes a center of energy potent in proportion as he forgets himself and merges his hopes and fears, his likes and dislikes, his thoughts, words and deeds, in the great life of humanity, dissolving his personality, so to say, in the race to which he belongs, feeling with it, thinking for it, bearing its burdens in his consciousness and knowing that to sacrifice himself for the good of humanity is, therefore, in reality but to insure his own salvation.

The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Ingersoll was once asked if he thought he could improve upon the work of the Creator. He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that the Creator is not so stupid as he thinks Him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owes most of his great influence in the world of thought, not to his logic, powerful as that is, not to his wonderful command of illustrations and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity and pity, and charged with electricity of a love for the good, the true and the beautiful. The Practical Theosophist, wherever he goes and whatever he does, causes those with whom he has to do to "catch" Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, become through the power of his vitalizing magnetism the seeds of Theosophy in others.

Frank I. Blodgett, F. T. S.

Messages from Masters.

The subject of Messages from Masters is so much under discussion just now that a few words on it may be timely and appropriate.

In the first place, there is the broad and general law which seems to be that the Aryans race shall receive a spiritual influx once in a century, when mystical and spiritual influences prevail, as the influx of vitality prevails in the spring.

During the last quarter, or spring-time, of the century the Masters work more generally with the race. They do not create the law; they utilize it, as the wise husbandman does the spring. They appear or send messengers among men for the accomplishment of certain definite and specific results, always looking to the present and future elevation of the race. Now, as all things in Nature which are done are brought about by force or energy, it follows that the Masters, to accomplish anything, must use forces or energies, of some kind, even though these should be more invisible and spiritual than those in use by less developed men. As our forces and ordinary state of consciousness are upon the Kama-Manasic plane, so the Masters are naturally upon the Manasic, and their forces...
are more subtle, far-reaching, and potent. And these forces of the Buddhi-Manasic plane are really at the root and well-spring of all higher action. The Masters, using forces on that plane for definite, specific results, anyone co-operating in the work for that specific end would, in a general way, receive the assistance and sustenance of the forces proceeding from Them, and might, in one sense, be said to be in communication or connection, on the plane of force, with Them. This is undoubtedly the case with anyone who is working devotedly and sincerely for the Theosophical movement. This, at first general and indefinite relation, would, necessarily, in more advanced cases become mutually conscious and definite, and in this Chelaship would be constituted. Just as in the case of the man who has not proceeded far with self-analysis and control, the opposite states of intuition and impression are inextricably mixed and inseparable, so in the disciple, not yet free from delusion and passion, the voice of his desires and emotions may not always be distinguished from the voice of his Master. From this inability to discriminate would result confusion and disorder, but in the absence of these latter there would be no ground for the supposition of delusion.

Now, as to communications from the Masters, in a more specific sense. We have heard a great deal about precipitations and other phenomenal assistance from Masters; but, happily, the age of objective phenomena, and the rage for it, are ceasing; and the idea of reaching the Masters on Their own plane and in subjective regions is animating some.

Among the many methods employed by Masters, it is said that in Their Mayavi-Rupa they may ensoul or envelope a man, thus coming in contact with men and external objects and producing certain results. If this, under rare circumstances, may be the case, how much more likely would it be to occur with their devoted disciples and pledged Chelas. And, in truth, this is frequently the case, as evidenced by Col. Olcott’s “Diary Leaves,” in which he describes the various characteristics of several of the Masters, nearly every one of whom he had no other means of knowing. This “ensouling” of a disciple by the Mayavi-Rupa of a Master has been definitely known to occur in other cases than that of H. P. Blavatsky.

An occasional psychic phenomenon is for a person to sit down and write, simply from the impression on his mind, communicated by thought transference, long articles with certain information not in anywise known to the subject, yet correct in all its details. While doing this the operator might remain in full possession of all his faculties, quite well understanding what was being transmitted through him and written down in his own hand-writing, yet he not in anywise its author, being previously in complete ignorance of the facts given.

A higher and better method than all is in the case of the one who can transfer his consciousness to the higher planes of his own being and communicate with Them
on Their own plane. Yet, in even this, the most exalted of all, the spectator who could not sense the inner plane of the operator, much less that of the Master, would be utterly unable to decide whether such communications were genuine or not. In the case of thought transference, or psychological telepathy, the evidence is still uncertain from an objective and skeptical standpoint. In the case of precipitation and objective phenomena, all these have been produced by psychics of a much lower order, and by mediums. Hence this is not an indisputable evidence to him who is disposed to cavil.

In no case could the works of the Master be indisputable except in that of his personal, objective appearance. And of enduring the critical Karma and enormous force of these startling objective phenomena he is quite certain to kindly and considerately exempt us.

In any case our verdict upon any phenomenon must rest with ourselves individually, and we base our own private opinion upon implicit confidence in the integrity of some individual, or upon reason, or upon interior evidence, but in no case can we either by a Committee, or officially, or in any dogmatic way, assert the verity or otherwise of any communication. Lay Chela.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

Who is there that judgeth not either too highly of himself, or thinketh too meanly of others?

Editorial.

Karma, or—a Psychic Czar?

As noted in the last issue of the Pacific Theosophist, the American Convention placed itself squarely on record as opposed to the introduction of dogmatism within the Society, under any guise or pretext whatever. In this it did well, for any dogmatic assertion strikes at the very life of the Society. And, as was also pointed out, it is impossible to try any member upon a charge of "misusing the names and handwriting of Mahatmas" without postulating the existence of those Mahatmas as a basis for the charge. A decision either for or against an alleged misuse must involve the assertion that there are Mahatmas, for if there are not then the charge of misuse of Their names and handwriting would fall by its own weight, being founded upon a chimera. It has been claimed by some Theosophists that the question at issue is merely one of forgery, and does not involve the dogma of Masters at all, and that upon this ground the accusations ought to be met. But the absurdity of accusing anyone of forging the handwriting of a person who does not exist is apparent. And if the offence charged is reduced to simple forgery, it must be tried by precisely the same methods which would have to be adopted in an ordinary Court of Justice. That is to say, questions of handwriting, motive, veracity, and all such things would have to be taken into consideration. As Mr. Judge points out in his circular, such a course is not only absurd but impossible in these cases, as it would require a body of Mahatmas to properly try them, for the whole question turns upon and involves Occultism and its methods.

For what is the ordinary means by which Masters have communicated with the public in the past? Through Chelas who are capable of receiving such mes-
sages in Occult ways, and who then transmit them to individuals or the public, as the case may be, by ordinary methods. That is to say, that the Chela receives the message through and because of his psychic faculties, and transmits it either verbally or in writing. In proof of this, and also to show the folly of attempting to judge these matters by ordinary standards, we quote the following from an article by Madame H. P. Blavatsky, entitled "Lodges of Magic," and published in Lucifer some time before her death:

"We have been asked by a correspondent why we should not 'be free to suspect some of the so-called precipitated letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem, from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test alleged communications. The inevitable consequence of applying his untrained judgment in such cases would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what criterion has anyone to decide between one precipitated letter, or another such letter? Who except their authors, or those whom they employ as their amanuenses, (the Chelas and disciples) can tell? For it is hardly one out of a hundred occult letters that is ever written by the hand of the Master, in whose name and on whose behalf it is sent, as the Masters have neither need nor leisure to write, and that when a Master says 'I wrote that letter,' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their Chelas, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-painting process of precipitation. It depends entirely upon the Chela's state of development how accurately the ideas may be transmitted and the writing model imitated. Thus the non-ades recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. For all that the recipient of occult letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one single fraudulent line in his name, would wink at the unlimited repetition of the deception. And this leads directly to the following. All the so-called occult letters being supported by identical proofs, they have all to stand or fall together. If one is to be doubted, then all have, and the series of letters in the 'Occult World,' 'Esoteric Buddhism,' etc., etc., may be, and there is no reason why they should not be in such a case—frauds, 'clever impostures,' and 'forgeries,' such as the ingenious but stupid agent of the 'S. P. R.' has made them out to be, in order to raise in the public estimation, the 'scientific' acumen and standard of his 'principals.'"

Thus it will be seen how absurd it is for an ordinary person to set himself up as a judge of the genuineness or otherwise of messages from Masters, and, it is also apparent how absurd is the attempt to determine the genuineness of such messages, by ordinary methods.

Farther than this, those making accusations of fraud are constituting themselves the conscience of the Society; are assuming, as well as a general supervision and dictatorship, its control in all Occult matters. The Masters themselves, as has been distinctly stated, are content to leave all offences against the Society or of any kind to the workings of the law of Karma. They punish no one. Are we to consider ourselves wiser than They that we must take the action of this divine law into our own hands, and attempt to mete out retributive justice from the pinnacle of our own dense ignorance? This is doing the one thing that the Gita solemnly warns against—attempting the duty of another, which it declares is "full of danger." And this attempting to decide occult matters, is a clear invasion of the duty of the Masters themselves, and must be attended with corresponding peril. It is no wonder that, to those engaged in the prosecution of this self-imposed and mistaken duty, the existence of the Society as a united whole seems imperiled. For
they are attempting a task far beyond their powers, and their interference, while it may or may not result disastrously to the Society, is certain, if persisted in, to bring disaster upon themselves. Such is the law; and when the Master himself refuses to abridge freedom of action or to punish wrong action, members may well be content to imitate this high example and especially to leave all occult things to the working of the law.

More than this, the sowing of dissension and distrust within the ranks of the Society, which such charges must necessarily bring about, is one of the surest means of disintegrating it in the present, and of preventing its re-formation in the future. For the bond which holds its workers together is that of love, and this cannot be lightly severed or even strained. The Society is not a thing of to-day, but dates back through untold centuries, and its workers have undoubtedly been associated together in this particular work during numerous lives. Therefore, quarrels and dissensions weaken this tie of the ages, and create the sole thing which is capable of cutting us off from that Society in the future—indifference. For the workers must come back as a body, if the work is to be efficient, and must be drawn together by the tie of mutual association, mutual help, and, above all, by mutual love. So it becomes our sacred and bounden duty to ourselves and to humanity, to trust each other wholly and to love each other sincerely.

In cases like the present, if an error—which the writer does not admit nor believe—has been committed, at the worst it could only be one of the head and not of the heart. The motive could only be the best interests of the Society; and, therefore, the sole duty of any one, if he believed certain messages from the Masters not to be genuine, would be in a kindly, brotherly spirit to express his doubts to the brother or sister through whom such messages came, and there let the matter rest. The possibilities of mistakes in messages is, as we have seen, pointed out by Madame Blavatsky herself. Are we, then, to demand a perfection of transmission which only psychic powers among Chelas who have passed long lives in Occult training, unharassed by that daily contact with the work which our work necessitates, could bring about?

Let us be just to each other. Besides, nothing but evil can come from appealing in spiritual and occult matters to the intellectual and passionate aspect of man's nature and its consequent arousing, and those who do so only generate causes which will in future reincarnations, unless repented of and atoned for, cut them off as individuals from the sacred position they now occupy as Helpers of the Grand Lodge, and servitors of Humanity.

The Countess Wachtmeister's Work on the Pacific Coast.

The Countess Wachtmeister, who accompanied Mr. Judge and party on his recent Western trip, has proven herself a most indefatigable and tireless worker for Theosophy, as the following brief resume of what she has accomplished since arriving on the Coast will prove. Beginning in San Diego, her first lecture was delivered in the Theosophic Hall, before the Branch, and was of an hour's length, followed by another hour of questions and answers. Going thence to Los Angeles, she remained in that city for three days, and during that time gave a lecture in Blavatsky Hall, to a crowded audience; receiving a constant stream of people at Headquarters during the day, and at the private residences of members of the Society during the evenings.

She then went to Riverside and organized a new Branch in that city. After this she came on to the Convention in San Francisco with the other delegates, and gave a number of lectures before the Convention and at private and Branch meetings in this city. A large hall was then secured, and she was announced for a special lecture upon "Spiritualism and Theosophy," which she gave before a fine audience, and which
was of over an hour's duration, and was a most successful effort in showing the explanation of spiritualistic phenomena by Theosophic philosophy.

A regular tour through the Santa Clara Valley was then mapped out for her, and she visited all the principal points in this section, lecturing at each place. At Santa Cruz she gave a lecture to a good audience, and received visitors at Dr. Gamble's residence and at the Headquarters, while there. She did a great deal of most satisfactory work in that city. The next day she attended a Branch meeting at the village of Soquel in the afternoon, followed by a lecture in the evening. Next morning she attended another Branch meeting, and was then driven over to Watsonville, where a lecture was arranged for and delivered at the Opera House, in the evening, to a fine audience. The next day she received visitors, both afternoon and evening, in the parlors of the hotel, with the result that a class for the study of Theosophy was formed, and it was arranged for Mrs. Russell, of Santa Cruz, to go over once a week and take charge. Seven or eight persons joined the class, and a room was engaged for regular meetings.

Thence she went to San Jose, and received enquirers at the houses of both Mrs. Gassett and Mrs. Morgan. The following day she lectured in the Town Hall. The day after she again received visitors and enquirers. Next morning she visited Gilroy, and received visitors the whole time at the residence of Mrs. Angney. Gave one successful lecture, and the following evening a Conversazione, where there were continual questions and answers. During the same afternoon, at a private residence, she met many people who were interested in Theosophical subjects. The next day, continual visitors again, and in the evening a Branch meeting, to discuss methods of work. She then returned to San Jose, and was then driven to Mrs. Stubbs' house, about six miles from San Jose, returning to San Jose and lecturing in the evening to a full hall, on "India." The next morning, received visitors again, and in the afternoon left for Oakland, where a lecture was delivered that night to an appreciative audience, upon "India."

Following is a programme of the future work, of which a report will appear in future THEOSOPHISTS:

Countess Wachtmeister will leave for Stockton, Monday, May 28th. Remains in Stockton, May 29th, 30th, 31st and June 1st. Leaves for Sacramento, Saturday, June 2nd. Remains Sunday, June 3rd, also 4th and 5th. Leaves for Redding, Wednesday, June 6th. Remains in Redding 7th and 8th. Leaves for Portland, Saturday, June 9th. Arrives in Portland, Sunday. Remains in Portland, June 10th, 11th, 12th and 13th. Leaves for Seattle, Thursday, June 14th, at which place the details of the time to be spent at Tacoma, Olympia, Seattle, Port Townsend and possibly Victoria, B. C., will be arranged. Returning to Portland the Countess will leave Portland not later than June 29, so as to reach Salt Lake for Sunday, July 1st. She will stop at Omaha, Chicago, Fort Wayne, etc. It will thus be seen what an amount of work is contemplated by her, and the consequent good to Theosophy which must accrue may be estimated. Let this tireless worker be welcomed and aided by all true Theosophists wherever she may go.

White Lotus Day.

On the evening of May 8th, the anniversary of the death of H. P. Blavatsky, the Theosophists of San Francisco, Oakland, Berkeley and Alameda assembled at Headquarters in this city to offer their tribute of gratitude and affection to their departed Teacher. The rooms were hardly large enough to accommodate all who attended, and many were obliged to stand during the proceedings.

Dr. J. A. Anderson was the President of the evening. The exercises were opened with music, after which the President briefly stated the object of the meeting.
After speaking of the family of Madame Blavatsky and her life as a child in Russia, he touched upon the work which she had been chosen to accomplish, and upon the fact that the Theosophical Society was not an accident, or the result of the casual coming together of a few students of occultism, but that, on the contrary, long before its actual formation, the work had been laid out by the Lodge of Adepts whose Messenger Madame Blavatsky was; that she had been chosen for that purpose, and was watched over and guided to that end from her childhood by the very Master whom she afterwards, when a woman, met and recognized, and for whom she then agreed to do the work which was mapped out for her. He spoke of the many difficulties which she encountered, of her years of hard study and preparation, and of her journey to America, where she sought out Col. Olcott, and where she finally, in 1875, organized the Society, as directed by those whom she always called her Masters.

Mr. Abbott Clark then read a chapter from the Bhagavad Gita, which was followed by a reading from the Light of Asia by Mrs. V. S. Beane.

Mr. E. B. Rambo made the first address of the evening. He said that H. P. B. herself never spoke of who she was, but always of the work which she had to do. Whether she were an Adept (as some believe), or a high Chela, or merely a woman of extraordinary ability, each must determine for himself. It really did not matter. We who have been so near to her and to the whirl of events which ever surrounded her, cannot fully judge of what she was. But, in the future, she will be judged by the results of her work; by the men and women whose lives have been filled with something of the grandeur which filled her own; by those who, being near her, absorbed something of her love and devotion for humanity, and who continue to carry on the work which she began. Then we shall judge her by the work and devotion of Annie Besant; by the untiring efforts and self-sacrifice of William Q. Judge; by the writings of A. P. Sinnett, who was so long associated with her; by the labors of the workers at the London Headquarters, where she lived for so long, and where she finally passed away; by the lives of the men and women all the world over who have been helped and benefited by her teaching. But, above all, we shall judge her by her own writings—by those books which she has written and bequeathed to us—by "Isis Unveiled" and by the "Secret Doctrine". In closing, Mr. Rambo said that Theosophists should be careful in referring to Madame Blavatsky to avoid a tendency to create a dogma by quoting her as an unimpeachable authority. This, to outsiders, would give us the appearance of a Blavatsky Society, whose main object was to lend the works of Madame Blavatsky; while our true purpose was to spread abroad a knowledge of the law of Brotherhood and the truths of Theosophy as given out by H. P. B., at the same time working for one another and for humanity. Unselfish devotion to others was the keynote of her whole life. Let us follow her example in this, and, putting self aside, work for the uplifting of the race.

Mrs. Sarah A. Harris spoke feelingly of the work and devotion of Helena P. Blavatsky, one of those Great Souls who had made enormous sacrifices for mankind. In closing she said: "To-night I bring a wreath of lotus blossoms and immortelles—flowers which never fade—and ask your leave to lay them at the feet of Helena P. Blavatsky, as the offering of a grateful heart."

Mrs. M. M. Thords of Chicago, spoke of the beautiful influence which surrounded H. P. B., and which all who came in contact with her felt—that atmosphere of love and kindness which encircled all about her. In no better way could we show our appreciation of her life work and of the sacrifices which she made for humanity, than by attempting to reach up to her plane, and to follow the example which she laid before us. Personali-
ties and disagreements should all be laid aside, for the time is short; and, if we would fulfill the wish of H. P. B. "Keep the chain unbroken; do not let my last incarnation be a failure," we should work together, as one united body, not only for Theosophy and Theosophists, but for the whole of humanity.

Mr. Munges of San Francisco furnished some music, after which brief remarks were made by Mr. Walters, Miss Bell of Oakland, Mrs. Hunslacker of Honolulu, and many others. All dwelt upon the fundamental teaching of H. P. B.—brotherhood and unselfishness—and all were united in the expression of the thought that the only way to manifest a sincere appreciation of her labor for humanity, and to fittingly show our gratitude and reverence for her, was in an effort to follow in the Path which she pointed out to us.

C. B.

Notes and Items.

The San Francisco League of Theosophic Workers is still going on with its good work, and three new members have recently joined.

Bro. Leach, a travelling Theosophist, has proven himself a most efficient aid in the conduct of Branch work in the various small towns he has visited on the Coast. Wherever he remains for a short time he buckles on the harness and helps and encourages the resident members. This kind of service for Theosophy cannot be over-estimated.

The Secretary, Mrs. Vera S. Beane, has received the following letter from Mr. Leon E. Corneille of Palo Alto: "We had the pleasure, last Thursday evening, of listening to Miss M. A. Walsh lecture on Theosophy in the Stanford University. The lecture was well attended, for fully three hundred persons were there—professors and students.

"Miss Walsh scientifically gave us a synopsis of what Theosophy was. After the meeting several introduced them-selves to the speaker, as they wanted to learn more of the Wisdom Religion."

For several weeks preceding the Annual Convention visitors began to flock in from various portions of the country, and our Headquarters presented the appearance of a hive of bees rather crowded for cell space. The amount of work quietly and orderly accomplished by our efficient Secretary, Mrs. Vera S. Beane, was something remarkable. Everything was kept in perfect order, letters answered, books sold, supplies sent out, leaflets distributed, etc., as quietly and efficiently as though the Headquarters were not thronged with visitors and questioners from morning till night.

Yet, in the face of all this extraordinary stress of business, Mrs. Beane not only succeeded in transacting it successfully, but also found time to prepare one of the best papers presented at the Convention. Dr. Buck, certainly no mean judge, declared it to be the very best paper presented, as showing more original research and genuine work than any other offered. The Pacific Coast, and particularly the Committee in charge of propaganda, have every reason to congratulate themselves upon, and to be very proud of, the unselfish and efficient Secretary they have secured.

Mr. Kronke, of Santa Rosa, visited Headquarters, Saturday, May 12th, and expressed a wish for someone to visit Santa Rosa and deliver a lecture. The Branch is small, and if a few more could be interested, Mr. K. thought, more active work might be engaged in. The Committee, at its next meeting, accordingly delegated Bro. Abbott B. Clark for this duty. He visited Santa Rosa on the 19th, and on the afternoon of the 20th, spoke to an audience of some thirty people in Hahman Hall. Much interest was manifested, and numerous questions followed the lecture. After this meeting, the Santa Rosa Branch was practically reorganized. All interested parties were requested to meet at the residence of Mr.
Kronke in the evening, and, notwithstanding the inclement weather, some ten persons attended and arrangements were perfected for continuing open meetings of the Branch upon each Sunday evening.

Mrs. McIntire, President of the Alameda Branch, is, fortunately, visiting Santa Rosa for the summer, and has done and will do much to assist the Branch in its work.

SAN DIEGO, CAL.

Mrs. A. Shaeggs writes:—

Mr. Wm. Q. Judge accompanied by Mr. Hargrove reached San Diego, April 11th, and were met at the depot by a number of the Theosophists of the City. They visited the Headquarters of the Society on 7th and E Sts., which was crowded with Theosophists and others eager to hear from our honored General Secretary and our Brother from London. Mr. Hargrove first addressed the meeting, and was listened to with the closest attention and interest. His remarks were specially to Theosophists and bearing on Theosophical subjects. Mr. Judge then followed in the same strain. In the evening, Mr. Hargrove again spoke in the Unitarian Church, followed by Mr. Judge, who was at his best, and talked for nearly an hour with an earnestness, depth of conviction and knowledge that held his audience in almost breathless silence and attention. The remainder of the Eastern party, the Countess Wachtmeister, Mrs. Judge, Mrs. Cape and Dr. Buck, came in on a later train. The next afternoon, the Countess Wachtmeister spoke for an hour in the Theosophical Hall, which was well filled, giving reminiscences of India and Madame Blavatsky. About an equal length of time was consumed in answering questions, after which the Countess was literally besieged upon the platform by those anxious to speak to her. In the evening the hall was again crowded and the whole party were present, with the exception of the Countess. Mr. Judge and Mr. Hargrove made a few brief remarks and then Dr. Buck delivered a lecture on "Memory," which was listened to with the deepest interest. They left for Los Angeles on Friday morning, April 13th.

SAN QUENTIN NOTES

For several months the Theosophists of San Francisco have been endeavoring to get permission to present Theosophy to the convicts at San Quentin. Recently their efforts proved successful, and a course of monthly lectures was inaugurated. The first of these was given by the Pacific Coast Lecturer, Dr. Allen Griffiths, upon the first Sunday in April, his subject being "A Plain Statement of Theosophy." He was accompanied to the prison and assisted by Bros. Abbott B. Clark and Julius Oettl. This being the first meeting, but a small attendance was expected, but to the surprise of the visitors, the hall was packed with an audience of about five hundred, all of whom eagerly listened to the lecture, and proved their interest by frequent applause and intelligent questions afterwards.

Upon the first Sunday in May, as per arrangements, the second monthly lecture to the Convicts at San Quentin was given by Dr. Anderson; the subject being, "Thought the Cause of Action." The interest was intense. When the hall was thrown open, a steady stream poured in until it was completely jammed and many remained standing during the entire lecture. At least five or six hundred, the full limits of the room, must have been present. They listened with the most marked, and evidently, intelligent attention, as the Theosophic conception of the power of thought over our present life and future destinies was plainly set forth. It was pointed out to them that they were there because of bad thought, and the social restraint they suffered as a consequence, was not curative, and that they would leave the prison walls precisely the same men they entered, and liable to fall again into their old habits, unless they reformed themselves by a complete change in
their own thoughts. Although somewhat personal, this was received in the spirit in which it was spoken, and the recognition of its truth appeared to be general in the audience.

No more intelligent questions were ever presented in any public meeting in San Francisco than those from these convicts, some two hundred or more of whom remained at the close of the lecture to ask questions. They are eager for weekly meetings; have organized a class for study, and in many other ways show a realization of the fact that Theosophy can be carried into any condition of life and solve the problems there encountered.

Upon the first Sunday in June, Mr. Abbott B. Clark will continue the course of lectures thus happily inaugurated.

Among the Coast Branches.

Bandhu Branch, Santa Cruz.

Mrs. L. A. Russell, Sec., writes: The Countess Wachtmeister arrived in Santa Cruz Saturday, May 5th. Sunday morning she addressed the children of the Lotus Circle, and in the evening delivered a public lecture in the A. O. U. W. Hall, our regular place of meeting. There was an audience of about two hundred. Monday morning and afternoon were taken up by answering the questions of all enquirers who came, and in the evening an invitation reception was held in Dr. Gamble's parlor. Those present were delighted with the manner in which the Countess presented Theosophy. Tuesday, May 8th, was spent similarly to Monday except that the evening meeting was in remembrance of H. P. Blavatsky, it being White Lotus Day. The Countess spoke of the Life and Work of Madame Blavatsky, and reminded the members of their duties and work in the Masters' cause. Wednesday afternoon was spent in Soquel. On Thursday evening, May 10th, the Countess lectured in Watsonville, and on Friday held a reception in the Mansion House. Literature was for sale at all the meetings, with good results, as many were so interested as to buy books to take home and learn more about Theosophy.

Salt Lake, T. S., Salt Lake City.

A. J. Johnson writes: Dr. Buck stopped here April 27th, on his way East, and gave a lecture in the Congregational Church on "Theosophy, What it is and What it is Not." Owing to the very stormy weather there was a light attendance, but those present were interested, and at the next Branch meeting four gentlemen made application for membership. We hope to do better for Mr. Judge as we have time to advertise, and the Unitarian Society will co-operate with us. The lecture will be given on Sunday evening, May 13th, on "Karma and Reincarnation." The Branch officers are, A. V. Taylor, President; G. A. Wiscomb, Vice-President; C. L. Robertson, Secretary.

Los Angeles Branch, T. S.

Dr. G. F. Mohn, Sec., writes: The Theosophists of Los Angeles still continue active. The usual meetings are held at Headquarters and are well attended. During April the following lectures were given: April 1st, "Masters, Adepts, and Mahatmas," Mrs. L. E. Giese; April 8th, "Theosophy in Relation to Social Evils," H. A. Gibson; April 13th, Bros. W. Q. Judge, J. D. Buck and E. T. Hargrove gave each a short lecture on "The Aim of Life," to an audience of from three to four hundred, in Unity Church. April 15th Countess C. Wachtmeister gave a lecture at Headquarters, on "Theosophy." The rooms were crowded to overflowing; even the hall-way leading to them was filled as far as her voice could reach. A flood of questions followed, and at the close the audience departed reluctantly.

April 22nd, F. Neubauer read a paper on "The Cause of Separateness;" April 29th G. F. Mohn lectured on "The Ancient Wisdom Religion."
The Countess held a reception on April 15th in the afternoon, and April 19th both morning and afternoon. As many as forty called at one time. April 25th Bro. H. Wallerstein joined our Branch. He will fill the temporary vacancy caused by Prof. F. H. Cavalier going East to join himself in wedlock to Princess Serabje of India. He was an active worker.

Alaya Branch, T. S., Santa Ana, Cal.

Mrs. S. A. Smith writes: I gave my report of the Convention, and there was not an expression to show a lingering doubt of the integrity of the officers of the Society. Twelve persons were present. Our Branch shows healthy signs, and there is talk of trying to increase the membership.

Keshava Branch, Riverside, Calif.

A member writes: On April 14th the Countess Wachtmeister went to Riverside to organize a Branch. In the evening she delivered an address to an invited company in the parlor of the Glenwood Hotel, speaking for over an hour and giving a general outline of Theosophy and the Objects of the Society. She also spoke of the marvelous personality and unselfish work of H. P. Blavatsky and the love and veneration which she inspired in her pupils. All this was listened to with intense interest, and elicited many intelligent questions, to all of which the Countess responded with a logic and readiness which showed a complete grasp of the teachings.

Keshava Branch was then organized, with ten Charter Members. These are mostly professional people, among whom are lawyers, editors, teachers, etc. The Countess left next morning for Los Angeles. She endeared herself much to Riverside F. T. S. who esteem it a great privilege to have met her. The Branch meets Sunday afternoons and has taken up the study of the "Ocean of Theosophy." The meetings are becoming quite popular and much interest is manifested in the discussion. At the last meeting the President appointed Miss Mayer, Mr. Johnson and Mr. Silliman a committee to correspond with P. C. Headquarters staff, and other Branches, with a view to ascertaining methods of work and keeping in touch with the movement.

Pacific Coast Lecturer's Movements

[Lecturer's Address: 418 Market St., San Francisco. Correspondence invited.]

Dr. Griffiths began his Southern Californian trip May 3rd, Gilroy being the first stopping place. While there he delivered two lectures before large audiences, which were reported at length by the three local papers. Several quiz meetings were also held, which were well attended.

The Gilroy Branch was organized with eight charter members, the officers being, Mrs. Mary A. Van Shaick, President; James W. Forsyth, Vice-President; Mrs. L. E. Forsyth, Secretary and Treasurer. The other members are, Mrs. Lydia A. Agney, Mrs. Martha E. Seay, Mr. Holmes David Van Shaick, Mrs. Sarah E. Manley and Miss Clara M. Owlesly.

Hollister was visited and a lecture given in the Masonic Hall, May 11th, to a crowded house, the audience being composed of the best people in the town. Dr. Griffiths spoke for nearly two hours, and the questions and answers kept the meeting going until a quarter of eleven o'clock. Many remained after the lecture and general conversation took place. Cordial invitations were given and hopes expressed that the speaker might again soon visit Hollister. The local papers gave long reports.

Since leaving California, Mr. Judge and Mr. Hargrove have lectured in Portland, Oregon, Seattle, Tacoma, Port Townsend and Olympia, in Washington, Victoria, B. C., and other places. The audiences at these places ranged from two to four hundred. Very large for small cities where Theosophy a few years ago was an unbroken word.
Relation of Theosophy to Modern Social Problems.

In the examination of this subject, it becomes necessary to formulate a clear conception as to what the problems confronting modern civilization are. We shall then be in a position to determine the bearing which the teachings of Theosophy have upon them, and whether or not it offers a logical solution.

The problem most imperatively demanding an attention quite disproportionate to its real merits, is the unequal distribution of wealth. This inequality, together with the laws and usages which perpetuate it, is entirely the result of the short-sighted, materialistic view which our Western civilization takes of human existence. Believing, as Western religion, philosophy and science agree in teaching, that we live but one short life upon this earth; that we were never here before; that our souls have not existed previously to birth, and will never return to this plane of sensuous life again, it is inevitable that the relative importance of material comforts and sensuous delights should become disproportionately exaggerated. Were our spiritual evolution further advanced, and the real relation of material to spiritual existence better appreciated, the reverse of this would be true. For when the conditions, whether favorable or unfavorable, surrounding even three score years and ten are compared with an eternity of spiritual existence, the importance of the former would sink into less than nothing. And, indeed, this is the solace which many of our modern religions offer as a recompense for the inequality and injustice which now obtains. Heaven, say these, will amply recompense even the most intolerably unjust circumstances surrounding a life upon earth. Yet, if injustice be admitted to exist upon this plane of the Cosmos—a plane created and governed by the same God who creates and governs spiritual planes—then analogy would warrant us in postulating and anticipating inequality and injustice throughout the Cosmos. And this, again, is a teaching of modern theology, for it is evidently unjust that without merit of its own, a soul repenting after a long life of selfishness, injustice and crime should be forgiven and go to an eternal paradise. And upon the other hand, it is equally unjust that a soul, no matter how good, pure, unselfish
and moral may have been the life on earth, who does not repent of some fanciful crime or sin and petition the grace and favor of this changeful, vengeful God of Judaism, Christianity and Mohammedanism, should be sent to an eternal hell. Again, a child born into the world, yet chancing to die within a few years of its birth, having had none of the trials and temptations which are necessary to prove its worth or unworth, goes to heaven assuredly. In this, as in all of these other instances, justice does not enter as a factor at all. When, therefore, the religion which we have imbibed from our very mother’s milk, benumbs and indeed kills out all sense of justice as applied to spiritual concerns, how could it have been otherwise than that men should gradually have lost those finer ethical distinctions between right and wrong in their dealings with each other?

Applying, then, this ethical system of rewards without merit and of punishments with no proportionate demerit, to material things, man has descended lower and lower in his conceptions of perfect truth and justice, until now, in the blaze and glory of this our nineteenth-century civilization, every man’s hand is an Ishmael’s raised against every other man. With horizons bounded by one life; with but a dim, vague appreciation of the conditions of spiritual existence; looking forward to an eternity spent in singing the praises of one who brought him into the world against his will, and who takes him out regardless of his pitiful struggles to remain here, man seems utterly to have forgotten God; and God, in his turn, as Holland so graphically expresses it, seems to have forgotten the world. There is no remedy—there can be no remedy—for these appallingly unjust social conditions surrounding us which does not recognize our repeated return to this earth through the reincarnation of the human soul. So long as we are unable to realize that it is our own selves who in former lives have created the unjust causes whose effects react upon us so terribly now, so long will we seem to be the victims of an unjust fate or of a capricious providence. So long as, losing sight of all spiritual concerns, the desires of the human mind are centered upon material things, so long must the unjust struggle for wealth, fame, title and selfish ease go on. Until we are able to convince ourselves that this life is only one of many such to be passed upon this earth, the conditions of each being determined by those which preceded it, we shall be unable to convince ourselves that it is to our highest advantage to deal justly by our fellow men.

And all the solutions which our short-sighted, materialistic religions or our modern political economy offers for these problems must fail. The bomb of the anarchist, and the promised heaven of the priest are equally futile. Men’s dispositions cannot be changed by law. Their desires must be changed, for out of desire is born will; and until man shall have been taught the unreality of the things he most longs for, he will continue to desire them, and to endeavor to obtain them whether there be laws against this or not,
Schemes which look towards the equalization of wealth without a change in the inner nature which makes wealth so desirable, are as futile as it is for the surgeon to close the open wound while the bleeding goes on internally. When men are taught that a wrong done to one affects all, and that the bond between man and man is so intimate that one can raise only as the whole race rises, then will an intelligent incentive for helping our weaker brothers arise in the heart. And when one has learned to distinguish between the things of the flesh and those of the spirit—to realize that an injustice which he inflicts upon his fellow man works in its reaction as real an injury to his own soul as a wound upon the physical plane, then will one begin to see why he ought to cease to be unjust. And when one's inner vision, through the cultivation of the higher, spiritual portion of his being, begins to open to vistas of spiritual consciousness, before which all sensuous desires become as but Dead Sea Apples to the taste, then will wealth beyond the actual bodily needs, or the necessities of the simplest civilization, be regarded as an incumbrance and a misfortune. Then will laws for the equalization of wealth, or for the protection of the laborer, become as useless and unnecessary as are now laws to prevent the doing of charitable acts. The problem of poverty and riches is thus capable of being fully solved by the application to it of the light thrown upon human existence through the Theosophical teachings of Reincarnation and the great and universal law of Cause and Effect, and the scientific and logical basis for ethics which these supply.

Another of the great problems with which our civilization must deal—the riddle which our modern Sphinx propounds, threatening to devour us unless we answer—is that of religion. Man is a religious being. Rooting, as the very essence of his nature does, in divinity; descending, as his soul has, from blissful, spiritual states into this sensuous plane of existence, he still retains a faint memory of that heaven from which he has descended, and of that divinity from which he realizes that he is derived. Within him is a soul which intuitively feels itself to be immortal, which knows that for it there must be an infinite future, and which questions and demands to know something of the conditions of that future. And the religion of the West—our boasted Christianity—which claims to have been the underlying cause and creator of this intensely intellectual civilization of ours, offers in answer to this demand an utterly inadequate, unphilosophical theory. It separates man entirely from the divinity within him, and makes him at best but a parasite depending upon divine grace, a sycophant engaged in eternal adulation of a God, whom it conceives capable of being influenced by prayers, sacrifices, cajoleries or entreaties. This religion accounts for the injustice we see in the world by attributing to man a devilish rather than a divine nature, and admits that its Creator failed in his creative attempt, and made but a monster where he would
have made a man. Having thus failed, it became necessary to patch up this failure by sending his own son to suffer a vicarious atonement for those sins and crimes which, being omniscient, he must have foreseen, and being omnipotent, he might have prevented. This is the illogical, unphilosophical doctrine which men are asked to accept as a solution for problems which involve eternal destinies. Out of this has grown up a priesthood, who have become in truth prophets of Baal. They plead in vain for a spiritual fire from heaven, which refuses to descend. They have allied themselves to these material, sensuous things of earth. They long and are as eager for sensuous delights, for fame, wealth, position and power as any in the land, and are as reluctant to go to that Paradise of pearly gates and streets of gold of which they preach, as is the veriest sinner. Such a religion, unphilosophical and illogical, could not but fail to teach men a higher ethic; and must continue to so fail.

Instead, however, of a world of chance, of chaos and injustice; of a God capable of changing his purposes through ignorant entreaty, or supplication, Theosophy offers the doctrine of an eternal, immutable, changeless Causeless Cause, upon which and in which the soul of man with the entire universe may safely rest. The action of this Causeless Cause is recognized as the law of Cause and Effect; in the presence of which both men and gods must alike bow. There is no escape from its decrees; as a man sows—as the Christ taught—so must he reap. It does not separate him from nature nor from God, but teaches instead infinite progression, eternal becoming; and that the human soul is but as a drop in the great ocean of existence which includes all of nature. Nature, indeed, is God in his finite aspect, and rests upon the Causeless Cause, which is God in his Infinite Aspect. The Causeless Cause becomes thus God the Infinite, nature God the finite, and man a self-conscious portion of the great Cosmic Soul, slowly working his way up and beyond this sphere of sensuous life to the eternalverities of spiritual existence. There is no problem in consciousness which this teaching is incapable of solving. There is no inequality in human birth, life or death which it cannot trace to its antecedent causes. For it recognizes that if the human soul be immortal in the future it is also immortal in the past; which is, indeed, a philosophical and logical corollary. Time is but the fleeting panorama of sensuous states of consciousness. It is an illusion depending entirely upon the rapidity with which we are able to sense these fleeting molecular impressions. The past, the present and the future of our sensuous existence must blend in an eternal Now, which embraces—and is—all three. And since our souls exist, it follows as a necessary corollary, that they exist in this eternal Now; and on the true plane of spiritual existence, know no past, present nor future. Theosophy teaches that under this inviolable law of Cause and Effect—this bond which binds the finite to the Infinite—
the human soul descends again and again to this sphere of sensuous life; the object of life, indeed, being to attain knowledge of conditions which govern existence here, and to aid by this descent of the soul into matter the upward progress of entities now below the plane of self-consciousness. Thus behind this seemingly impersonal, inscrutable law of Cause and Effect, is seen to stand Compassion; and all of the seeming cruelties in nature are but the action of this law of Compassion, seeking to restore disturbed equilibrium, to rearrange that harmony without which no existence would be possible. We realize that we are not the playthings of chance, nor the toys of some careless or indifferent Creator; but that we are a portion of the divinity which is ensouled in every manifestation of Life in the universe, from the lowest atom to the highest God. There is thus offered an incentive for upward exertion which our Western religions do not supply; our sense of justice is not revolted; our sense of pity, not benumbed by the teaching that our future fate depends upon a Being whom we must not only placate but ignorantly obey. We know that we are the arbiters of our own destiny; that the thoughts and deeds done in one life create the character which accompanies us to the next; for the law of Cause and Effect demands and demonstrates that spiritual and intellectual energies are as truly conserved as are those merely physical. We can go forward with confidence, knowing that no effort we may make can be without its reward; that no act or thought of ours but is a cause which is moulding our being, and creating, slowly but surely, life after life, our characters. For under this law of Cause and Effect the soul must descend life after life to this sphere of sensuous existence. So long as we set up sensuous causes, so long as the desire burns in our hearts for the things of this earth, so long are we bound here. For here, where we set the causes in action, must the effects be experienced. Science recognizes that force is eternally conserved; that matter cannot be destroyed; and Theosophy carries this great truth into the realms of Consciousness and the Soul, and declares that this, too, is indestructible and eternal. Therefore, until the objects of our incarnation upon this earth are accomplished, until we have mastered all that it is necessary to learn here, we must return, under this Law of Cause and Effect, to live here again and again.

Still another problem to be solved is that of education. The energies of our present educational system are directed toward, and concentrated upon, the necessity of equipping a man for the pitiless struggle for existence, in which he is destined to engage. It is a beating of armour, a sharpening of swords, a development of acuteness, which shall enable one to triumph over his fellow-men. It is but another of the horrible outgrowths of our Western civilization. Instead of being taught to be merciful, to be pitiful; instead of learning how to best help our weak and struggling
brothers, we are taught from our very cradles the best method to subject and overpower them. Each added accomplishment, each power arising from increased knowledge, is turned into a weapon, sharp and dangerous, with which to overcome in the battle of life. The desire of our hearts and the delight of our eyes being these sensuous things—the acquisition of wealth, fame, possessions, or power—all education naturally proceeds under these false ideals; is directed to the attainment of these selfish ends. We are taught to separate our interests from those of all others; to build around us a wall of selfishness by means of our intellectual knowledge which shall resist the assaults of these our brothers, whom this civilization forces to become our enemies. And this is the crime of our Western education—that it is intellectual and not spiritual. We worship science; we humble ourselves before the man who tells us that he has discovered a hundred thousand varieties of beetles, and look with pitying contempt upon him who teaches us that by controlling our sensuous desires we may attain to a spiritual happiness and peace of which we cannot even conceive. We revere the man who tells us that he has measured the distance between the stars, and revile the one who endeavors to teach us whence and from what source these stars have sprung into being. We adore the phantasmagoria of phenomenal things, and lose sight entirely of the spiritual realities upon which these unrealities rest.

It will be thus seen that for the solution of the problems which imperil our Western civilization, Theosophy offers and demands new concepts of life, teaching that humanity is a great compound, hierarchical unit, from which no man, however powerful, can separate himself; that the destiny of one is bound up inextricably with the destiny of the whole. It offers a scientific and philosophical reason for that brotherhood of humanity, the realization of which constitutes its first and chief object. To change the desires of man, it declares that he must have new ideals; for from thought is born desire, and from desire is born will. Therefore, our entire conceptions of life must be lifted above this plane of apparent separation and selfishness, in the illusions of which we are now struggling. With a truer realization of human destiny, the human soul will expand and grow strong; it will rise above strife and the desire for strife; it will no longer struggle for wealth, nor for the fleeting enjoyments which wealth may possibly bring. Then will the prince and the pauper alike have passed away forever; and neither of these blights upon our civilization will longer exist. Then will religion not concern itself with the petty creeds and dogmas, born of the selfish civilization of to-day, but seek with imperious will to penetrate into the domains of Spiritual Being. Then shall a true religion rebind us to the divinity from which we sprang. Then shall man no longer lift fratricidal hands against his fellow men. Then will greed
and selfishness cease. Then will vice, disease, and every suffering have passed away, and a newer, grander brotherhood of humanity be realized.

Such is the future which Theosophy offers to the human race. Let us, then, struggle onward in our efforts towards its realization. For by and through Theosophy alone can the present fratricidal conditions, which our modern Western religions, philosophies and sciences have brought about be banished from the face of the earth, and man regain once more the Eden he has lost.

Jerome A. Anderson, M. D., F. T. S.

Concentration.

What is the end sought for by the devoted student of Theosophy, as well as by the beginner groping his way toward a study and understanding of its teachings? As I think we all understand it, it is the subjugation of the lower nature—not the elimination or annihilation of any of the four lower principles, the body. Linga Sharira, Prana and Kama-Manas.

A study of the character of these Principles soon leads us to the conclusion that the control of the body depends upon the strength of will of its possessor, and that in the action of the bodily functions is involved no responsibility for good or evil; it is only the reflection of the mind or will of its inhabitant and in itself is helpless.

Much the same thing seems true of the Linga Sharira as it in no sense appears to be a responsible or self-acting Principle. It, too, is a reflection from Kama-Manas, and left to itself is negative and fades away. Of Prana, I think we can venture to predicate no more responsibility for the condition in which we find the lower nature than we can of the Linga Sharira and body. Hence to Kama-Manas alone must we look for the field in which to begin our initial efforts toward freedom from the control of the lower nature and to replace it by the intelligent control of the Higher nature.

Besides drawing this conclusion from what we have learned of the nature of the lower principles, it is borne out by the statements in the Secret Doctrine that the lower man is irresponsible and incapable of sin before being lighted by intelligence. Therefore it is to Kama-Manas we first turn our attention and through a knowledge of it and the important part it plays in the lower nature, obtain the subjugation of all these lower Principles. Now, when we realize that Kama-Manas is the Principle through which the Higher intelligence or Manas exercises control over these lower Principles we begin to see the necessity of concentration. For while the lower mind is under no more control then is commonly the case in our present age the power of the higher over the lower nature will be only very spasmodic and fitful.

We know well that it is the custom of many—I might almost say every one—to exercise the very slightest control over the thinking faculty. Rein is given to it, and it rambles from one subject to another, apparently helpless, certainly unchecked, guided only by im-
pulse and outward influences. In other words the lower mind virtually is uncontrolled and Kama-Manas roams freely within certain limits more or less defined according to the individual. In most cases the mind is free to thus wander unless checked by the outward exigencies of the moment, or the prompting of a higher intuition. But of conscious watchfulness, control power over Kama-Manas there is almost none.

We do not resolve in our minds "I will think such and such a thing" and continue that train of thought until another conscious effort concludes it and the brain is commanded to turn itself to another subject. This would mean a perfect control of the lower mind and Kamic impulse—a control not necessarily either good or evil but absolute for either course.

To such control does concentration pave the way; and as I understand concentration it is this control put into practice, necessarily very imperfectly by the beginner. But through persistence it gradually attains that point where through the attention being thus constantly given to one thing or any train of thought, to the exclusion of all else, the lower mind, or Kama-Manas is entirely under the control of the Ego or Higher mind. —L. H. R.

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.
We see but dimly through the mists and vapors,
Amid these earthly damps.
What seem to us but sad funeral tapers
May be heaven's distant lamps.
—Longfellow.

Theosopical Celibates.

There is a tendency, especially among the younger and unmarried members of the Theosophical Society, to favor a life of celibacy. It has been the dream of devotees of all religions, from time immemorial, to sacrifice the personal pleasures arising out of family ties and to devote their whole lives, in a spirit of self-sacrifice, to whatever cause they elect to serve. Such a course, with such a motive, if it be justified by the Karma of the devotee, must win the approval of all right thinking people. It is not strange that such ideas should arise in the Theosophical Society; especially as all traditions point to this manner of life as the best method of attaining to Occultism. But herein lies an added danger. Occultism concerns the individual alone until he shall have progressed far enough to have made his knowledge useful to the race, which is after all the only justification of Occultism itself. There will thus arise the extreme danger of carrying the necessary concentration upon the self to evolve occult powers into the domain of Black Magic. It is easy to go far on the road in this direction while deceiving oneself by the plea that the end justifies the means, and that usefulness to the race is really the motive, when this is not the case. There is nothing so intoxicating as power, and when this power is carried into apparently supernatural avenues the temptation to misuse it, and the liability for its use to engender pride and vanity, are very great indeed.

But, it is not to persuade or dissuade anyone to or from celibacy and Occultism—supposing this to be the motive for celibacy—that this is written. It is rather to demand of these Theosophical celibates that they be consistent in practice as well as theory. A somewhat extended acquaintance among those who propose to deny themselves the happi-
ness of marriage, among our Theosophical young people, leads the writer to the conclusion that many of these do not understand the nature of the task they have undertaken. To illustrate: That is not true celibacy which leads the young celibate, of either sex, to persistently seek the society of the opposite sex, no matter what the pretext may be. And this course of conduct is peculiarly reprehensible when the society of persons of the opposite sex, who do anticipate marriage is sought by those who parade their own intentions to remain unmarried. A true celibate would seek the companionship of his own sex rather than that of the opposite. He would seek to avoid even the appearance of evil. Instead of this, the writer has more than once seen real and genuine flirtations carried on by avowed professors of celibacy. In one case this was so pronounced that nothing but the report that the parties to it were engaged to be married saved the appearance of scandal.

The society of the opposite sex among the young is enjoyable and is certainly not reprehensible. But one should not mix business with pleasure; and, if it is the business of one’s life to remain a celibate, and to devote all his time to the welfare of humanity, then he or she is not at liberty to do that which would be perfectly proper under different conditions. Let those among our members who desire, for the sake of the work they may do, and for the powers they may or may not thus develop, to be celibates be so in fact as well as in theory, and avoid that constant seeking of the society of the opposite -ex, which if persisted in, will make of celibacy a by-word and a reproach.

Incorporation.

The "Theosophical Society and Universal Brotherhood" recently incorporated in San Francisco. The plan has been talked over for some time, because it has long been apparent that the business transacted was too large to be done by a body having no legal existence, such as the old Pacific Coast Committee was. Therefore, the Committee took the necessary steps and incorporated, and hereafter the work which was formerly done by it will be done by the same people, under the name and title of the "Pacific Coast Theosophical Incorporation." All the funds of the Committee will be transferred to the Incorporation, and all the business done by the Committee heretofore will be attended to by the new organization. By thus incorporating the Committee is in a position to own property, receive bequests, lend or borrow money, build, or to do anything which may advance the interests of Theosophy upon the Coast. It will also be in a position to prevent the misuse of the name Theosophy by other bodies, having, perhaps, objects foreign to its own.

The Constitution and By-Laws make the Presidents of contributing Branches ex officio members of the Incorporation, and any other Theosophist, in good standing, may become a member by the payment of fifty cents per month dues. This will be the amount requisite, also, to entitle any Branch upon the Coast to have its President a member. As all the funds of the Incorporation are devoted to Theosophical Propaganda, it is hoped that every Branch upon the entire Coast will contribute, and that many private F. T. S. will also become members of the Incorporation. Meetings are held bi-monthly, while the Directors meet weekly, thus providing for the proper transaction of all business without undue delay. The officers of the Incorporation for the current year are the same as those of the old Committee, namely: President, Dr. J. A. Anderson; Vice-president, Mrs. S. A. Harris; Secretary, Mrs. V. S. Beane; Treasurer, Mr. E. B. Rambo.

All Theosophists, and others friendly disposed, contemplating dying at an early date, are hereby notified that they can now legally bequeath the money for Theosophic work to the Pacific Coast Theosophical Corporation.
Notes and Items.

The article "Practical Theosophy," in last month's Pacific Theosophist, was credited to Frank I. Blodgett, by mistake. Credit should have been given to the Theosophical Sittings.

For the last two weeks the Secretary, Mrs. Vera S. Beane, has been resting from the "cares of office," in the country, and returned Wednesday, June 13th, ready to resume her old duties with renewed vigor. During her absence Mrs. McKaig has very efficiently "held the fort," and the wants of visitors have been carefully attended to by her.

The Santa Rosa Branch is holding regular Sunday night meetings, at 505 Fourth St. Mrs. McIntire, the President of the Alameda Branch, is resting at Santa Rosa for a time, and is of great assistance to the Branch. If all our travelling members made it a point to visit the Branches wherever they went, they would find it a source of much mutual benefit.

Mr. J. C. Hadley is delivering a series of lectures at San Ardo, California. Although in a small place, alone, and with few books, he manages to attract much attention to Theosophy, and to secure the publication of his lectures in the Gonzales Tribune, the leading weekly in his vicinity. If more of the isolated Fellows of the Theosophical Society had the energy and courage to maintain an active propaganda they would not long remain alone, and Theosophy would double its influence upon the popular mind.

Some time back it was found that the prisoners at Folsom were, through the active exertions of Mr. Paul Bunker, interested in Theosophy, and the Pacific Coast Committee accordingly sent the following books for their use: The three Theosophical Manuels, Annie Besant; Key to Theosophy, H. P. Blavatsky; Working Glossary; What is Theosophy, Walter Old; Letters that Have Helped Me, Jasper Niemand; Magic, White and Black, Franz Hartmann, M. D.; Reincarnation, E. D. Walker; The Wilkesbarre Letters, Alexander Fullerton; The Purpose of Theosophy, Mrs. A. P. Sinnett, and several numbers of the Pacific Theosophist, and other leaflets. Mr. Bunker received a very encouraging letter from one of the inmates, expressing deep gratitude for the gift, on behalf of himself and some half dozen others.

Thus, at Folsom, as well as at San Quentin, are the truths of Theosophy welcome, and if it were nearer San Francisco, the work of speaking to the inmates there would be gladly undertaken.

Mrs. V. S. Beane has just received another letter from Bro. Sven Ryden, dated Lamkopho, March 26th, 1894. He says: "The scenery around San Francisco is in no way to be compared to the sight that I am now feasting on. The vegetation of all the climates of the world is to be seen from this point. Two miles ahead of me is the Eternal snow, and Mount Everest is just beyond. Below me is, first the pine and fir, and then the oak forests. Again beneath these are the tea gardens, and below them the agricultural districts of Bengal. But what a road to come up by! When in good condition it is only three feet wide; but now at some places it is but ten inches, and that is slanting and made slippery with snow and ice. Had my mountain horse missed its footing we should both have rolled down hill for thousands of feet—or rather fallen, for it is nearly perpendicular. At one place I passed over a mountain ridge seven or eight feet wide, with a dreadful abyss on both sides. The wind blew there worse than in San Francisco, and the dark clouds were beneath, around and above me. The spiritual influence of the place I am writing in is very great, and at one time it was the final retreat for ascetics and devotees. Its name in English is 'The Place of Perfected Thought.'"
Among the Coast Branches.

Sravaka Branch, T. S., Marysville.

Mr. W. T. Henn, Sec., writes: The Countess Wachtmeister arrived in Marysville, Monday afternoon, June 4th, and delivered a lecture the same evening in the parlors of the Presbyterian Church. A good sized audience greeted her and considerable interest was manifested. She dwelt mostly upon the practical side of Theosophy, and the Aims and Objects of the Society. After the lecture, about an hour was spent in asking and answering questions. Good reports of the lecture were printed in both the morning and evening papers. We expect to gain several new members as a result of the lecture. Tuesday afternoon the Countess held a reception in the parlor of the Western Hotel, and was visited by quite a number of our people. In the evening (at the request of the manager of the S. L. O.) she consented to deliver a short address at the Theater, and between the first and second part of the programme of the Swedish Ladies Quartette, she gave a very clear explanation of Mesmerism, vs. Hypnotism. The Countess left here on Wednesday morning's train for Redding.

Eureka Branch, T. S. Sacramento.

M. B. S. writes: The Countess Wachtmeister arrived in Sacramento, on the afternoon of June 1st, and was welcomed at the depot by the Branch Secretary and Mr. Robert Joy, who entertained her during her stay at his home.

The weather was unpromising most of the time; yet the Countess cordially received the visitors who came, morning, afternoon and evening, she being continually so occupied except during more public work. Saturday evening a reception was tendered her, but the rain, doubtless, deterred many from being present.

At her request the Branch met her on Sunday afternoon. In the evening she lectured to an interested audience. After the lecture, she received the members of the "Seventy times seven club" giving them good Theosophical advice. We reluctantly saw her on the train Monday afternoon, June 4th, bound for Marysville and the next good work. How can such a spirit come and go without leaving an impress for lasting good?

Stockton Branch, T. S.

Mrs. Jennie Southworth, Secretary, writes: The Countess Wachtmeister arrived in Stockton, Monday evening, May 28th. She was entertained by one of our members; whose doors were thrown open each afternoon to all who desired to interview her. Many friends and members of the Branch availed themselves of this opportunity. Tuesday, Wednesday and Thursday afternoons, open meetings were held at Headquarters, room 12, Masonic Temple, the program for these meetings being questions and general conversation on matters pertaining to Theosophy. Tuesday evening, a public lecture on Theosophy was given to a good house. That it was well understood by the audience was made manifest by the intelligent questions which followed. Wednesday evening, a class talk was given, to members only. Thursday evening, the hall was crowded to hear her lecture on "India." On Friday she left for the Capitol City, and we bid her bon voyage.

Redding Branch, T. S., Redding, Cal.

Mrs. W. P. England, Secretary writes: We have eight members, and hold two meetings weekly, one the regular branch meeting, the other, an open meeting for the benefit of all inquirers into the teachings of Theosophy. The branch is now engaged in the study of Dr. Anderson's "Reincarnation," which is being carefully read and discussed. The proceedings at the open meetings are somewhat irregular, as we endeavor to adapt them to the requirements of those in attendance; at these meetings we have just commenced reading from the "Ocean of Theosophy," talking over the different
points presented, and eliciting questions, which are answered to the best of our information. The Countess Wachtmeister arrived here on the 6th June, held a reception, for Fellows of the Theosophical Society at the President's house the same afternoon, and again in the evening; these assemblages were most enjoyable, and profitable to all our members. On the 7th June, the Countess met with Branch members at Bro. Geo. Grove's house, in the afternoon; and in the evening delivered a lecture at Good Templar's Hall, on the "Origin, Principles, and Progress of the Theosophical Society," to a fair sized and interested audience. On the afternoon of 8th June, the Countess held a "Question Meeting," at the Secretary's house, at which some good work was done; and again in the evening, at Bro. Grove's, whose large parlors were filled with an appreciative and highly intelligent assemblage. The next morning our visitor left us for Portland, carrying with her our most earnest desires for her success in the great work in which she is engaged, as well as the affection and admiration of those who have had the pleasure of becoming acquainted with her.

San Diego, T. S., San Diego, Cal.

Mrs. Julia Y. Bessac writes:—We are all anticipating the coming of Dr. Griffiths, the Pacific Coast Lecturer. Our Branch shows signs of more earnest and conscientious effort, spite of a few changes that have taken place, and we believe it to be a good time for enthusiastic work.

Santa Barbara.

Mrs. A. McGee, F. T. S., writes: During the Southern tour which Dr. Griffiths, the Pacific Coast Lecturer, is making, he stayed over at Santa Barbara and gave two fine lectures, and two parlor talks, both of which were very interesting and were well attended. Unity Church opened its doors to him, and although there are few members of the Theosophical Society in Santa Barbara, considerable interest has been aroused. A good deal of literature was distributed, and there is hope that, later on, a Branch may be established.

Letter from Puget Sound.

The greatest thing of Theosophic interest that has happened in the Sound, for, oh! these many moons, was the coming of the General Secretary, Mr. W. Q. Judge, and party from San Francisco, on the 3rd of May.

When the train stopped at Tacoma, a station a few miles south of Seattle, and this side of Recoma mountain, one of the first things that dropped off the coach was the genial Secretary, Mr. Judge; and then a large, black bag hove in sight behind and fastened to which was Mr. Hargrove, of London. Several members of the Tacoma Branch were at the depot to take charge of Mr. Hargrove, who was to address the Branch that evening, and come on to Seattle the next morning. This part of the programme was carried out, and the Tacoma people were charmed with our London delegate. On Friday night following, he spoke at the residence of Mr. F. I. Blodgett, to the members of the Seattle Branch only, and they will never forget him, so earnest and impressive were his words.

In answer to a cable from home, he left for New York on Saturday morning, before we hardly saw enough of him. Consequently the history of Mr. Hargrove's visit to Puget Sound is brief. Still he will never forget the run he made for the train that eventful morning.

Mr. Judge and wife and Mrs. Cape came on to Seattle on Thursday night, and Mr. Judge spoke to the members of the Branch at their regular meeting the same evening. On Friday morning, in company with Mr. E. O. Schwagerl, he took the steamer, for Victoria, B. C., and spoke to a crowded hall that night, some four hundred being present, through the exertions of Mr. H. W. Graves and others who had charge. On Saturday night, though a wild and wooly one, the straits of Puca were recrossed,
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and a stop made at Port Townsend. The steamer, due at 11:30 P. M., not arriving until 4 A. M. Mr. Judge was taken to the beautiful residence of Mr. Trumbull, a prominent lawyer of Port Townsend, where he was entertained during his stay. On Saturday night, the pride and pomp of the windy city turned out to hear our General Secretary's lecture on "Reincarnation." A finer audience never assembled in Port Townsend. Monday afternoon, Mr. Schwagerl brought our traveler safely home to Seattle, after a rather chilly deck passage on the steamer "Garland," a sturdy tug-boat which had been pressed into passenger service.

Tuesday night, May 8th, White Lotus Day, a pay lecture was delivered in T. S. Hall, Seattle, on "Mesmerism and Hypnotism," to a very good audience, over one hundred and fifty being present, among whom were many prominent clergymen and professors of the University of Washington, physicians, etc. For thirty minutes before the lecture, services were held in memory of our teacher H. P. Blavatsky.

Wednesday morning, the party started for home, stopping in Tacoma, where they were entertained by Mrs. Barlow, of the Tacoma Branch. A large audience assembled in Chickering Hall that evening to hear the lecture on the "Seven Principles of Man."

Thursday afternoon, Olympia was reached, and a lecture delivered on "Karma;" and a comfortable night was passed at the pleasant home of Mr. and Mrs. Ogden.

Seven new members united with the Seattle Branch after Mr. Judge's visit. While in Port Townsend, Mr. Judge was entertained on board the U. S. S. "Yorktown," Captain Folger in command. This gentleman being a member of the Society and an old friend, the meeting was pleasant all around.

Sunday, May 20th, members of the Seattle Branch held meetings at Puyallup Fremont and Ballard, as well as at home.

Miss Brusseth, a member of Seattle Branch, has left for her home in Norway, taking with her the good wishes of the entire Branch. She will help the cause in her native country.

Friday morning, May 11th, the Northern Pacific bore the Eastern party away, on the journey to Salt Lake City. All members are thankful for the visit, which was productive of great benefit.

F. I. Blodgett, F. T. S.

San Quentin Notes.

The regular monthly lecture on Theosophy, at San Quentin State's Prison, was delivered on June 4th, by Mr. Abbott B. Clark, assisted by Messrs. E. B. Rambo, Paul Bunker, and Julius Oettl.

The chapel was crowded, several score sitting on the floor, over six hundred being present. The entire audience gave the closest attention, and showed much appreciation of Theosophic truth, especially as it appeals to their reason and sense of justice. And Reincarnation and Karma give the greatest hope and opportunity for the future. The remarks of the speakers were frequently interrupted by applause.

When the meeting was dismissed, and those who wished to ask questions were invited to remain, a smile of eager delight filled their faces, and almost the entire audience remained.

No more thrilling scene can be imagined to inspire Fellows of the Theosophical Society with confidence and faith in the mission of Theosophy and its power among the masses than sitting upon this platform before over half a thousand men, witnessing the intense interest and appreciation of its truths, as the interdependence and solidarity of humanity, the eternal corrective justice of Karma, and the immortal hope of Reincarnation, are expounded. Faces beam assent, and dilated pupils express appreciation. From the moment the eager throng press around one until the self-righteous world without again overwhelms, all sense of distinctions are absolutely lost in the one, all-absorbing realization of our common humanity, with common aspirations,
common emotions, struggles and destiny.

Urgent demands for Theosophic literature were made, which were far beyond the Pacific Coast Committee's ability to supply. An appeal was made to the San Francisco audience that evening, and met with a generous response. The prison library is well stocked with general literature; but Theosophical and cognate books are much desired. Anyone wishing to contribute to that end may do so through the Secretary of the Corporation. Unused books, magazines and pamphlets are solicited. A. B. C.

Pacific Coast Lecturers' Movements

[Address: 418 Market St., San Francisco. Correspondence invited.]

Salinas was visited and a lecture given to a crowded house, May 15th. Editors, ministers and a number of professional people attended. Many, unable to secure seats, occupied the steps and remained standing during a long address. Great interest was evinced, and long press reports were given. On the following evening an informal meeting was held, and attended by enquirers. Leaflets and catalogues were distributed.

J. C. Hadley, F. T. S., who resides at San Ardo, hearing that Dr. Griffiths would pass that way, wrote to him that although San Ardo was only a Railroad station of twelve or fifteen residences, yet, if he would stop off, an audience might be gotten together. The lecturer agreed and delivered an address on the evening of May 18th, in the I. O. O. F. Hall, to sixty people, most of whom came in for miles from the surrounding country. Leaflets were distributed and all were interested. Bro. Hadley decided to inaugurate regular weekly Theosophical meetings, at which he will preside, and thus start a nucleus at that point. Success to his efforts.

Paso Robles and San Luis Obispo were visited, leaflets distributed and long articles on Theosophy printed by local press.

Santa Maria. A general lecture on "Theosophy, Karma and Reincarnation" was given on May 25th, in McMillant's Hall, to a good audience. A Quiz meeting was held next evening, attended by a number of interested people, among whom were some of the advanced thinkers of the town. Leaflets were distributed, book orders taken, and a long press report given.

Santa Barbara. Two lectures were given to good audiences. June 13th, subject was "High Lights of Theosophy," June 3rd, "Karma and Reincarnation." The use of Unity Church was proffered for the lectures, the only charge being for incidental expenses—lights, janitor, etc. This offer was accepted with appreciative thanks. An informal meeting was held in the parlors of the church on the evening of June 4th.

Montecito. Mrs. Albert McGee, F. T. S., resides in this beautiful valley, which is the home of many Santa Barbara people, and is distant from town some three or four miles. Mrs. McGee's home was thrown open for a Theosophical Conversazione on the afternoon of June 4th, upon which occasion Dr. Griffiths met and conversed with quite a large number of people about Theosophy. James H. Playter, F. T. S., also resides in that section. The lecturer was indebted to both these members for assistance in the way of making his visit to Santa Barbara pleasant and profitable. A contemplated visit from Miss Anne Bryce, F. T. S., of San Francisco, is anticipated with pleasure by the members about Santa Barbara. Bro. H. Wallerstein, member of Los Angeles Branch, is now in that town, and among other things finds time to do Theosophic work. Unfortunately, most members do not reside in town, or there would be a Branch. This difficulty is hoped to be overcome, as the place offers a good field for the work, and Dr. Griffiths received frequent inquiries during his stay there.

Know that there is more delight in being without what thou hast given, than in the possessing of millions which thou knowest not the use of.
Involution and Evolution.

Abstracts from a Lecture Before the American Convention, April 23, 1893.

Unlike science, Theosophy does not confine nature to the physical plane; and further, unlike many schools of Philosophy in Germany, it does not divide the Universe into two water-tight compartments and say, "this is the natural and the physical, and this the spiritual and divine." Theosophists declare that nature includes all that is and all that will be. Man and the Universe itself are both natural. The Divine is Nature.

Theosophists claim that not only substance, but life and consciousness also, are Universal. The great difference between Esoteric philosophy and other Western philosophies is that the Esoteric philosophy teaches that any law of nature holds throughout the entire Universe. If the law is true, the action cannot be limited to any one plane. For example: We find that nature grows from within without. The whole process of growth, as we know it, takes place from the center to the circumference. Each germ that blossoms forth into the full grown organism does so under the action of this law, and evolves from the center to the circumference.

Science teaches that, in the most minute germ, a process goes on which we find operating, also, in every other department of nature—that of evolution. When this growth from within, or from the center to the circumference, has reached its full limit, a reverse action takes place—that of involution from the center. This much is recognized by modern science as taking place on the physical plane, it may be observed under the microscope, and, indeed, wherever science has carried its investigations. Theosophy is bolder. It declares that if this law is true here, it is true throughout the entire Universe; if it is true on the physical plane, it is true on the spiritual as well. And in this it merely re-

voices what the ancients taught many thousands of years ago. It merely repeats what Gautama Buddha taught on the planes of the Himalayas; what Zoroaster taught in Persia. Turn to any of the old religious books of the world and you will find a repetition of this same involution and evolution, or, as some of them phrase it, "the inbreathing and outbreathing of the Universe." Because that view of the Universe was put forward under the title of Theosophy, men jeered at it and said it was unscientific and absurd. But since Prof. Huxley, in his lecture in Oxford two or three months ago, has declared involution to be a fact; because it has thus been pronounced "orthodox and scientific," men are ready to accept the same truths they jeered at fifteen years ago when given them by Theosophy. This is particularly true in England. In the few weeks I have been in America I have noticed a far greater freedom of thought than in my own country. Men dare think for themselves here; and that is a thing which, for the most part, we have not reached in England. We must think of man, then, as well as of the Universe of which he is the microcosm, as evolving from a common center, and gradually finding a more and more physical expression until he reaches the densest point in matter, when he begins to involve, as the Universe involves, towards the heart or center, from which he originally sprang.  

E. T. Hargrove, F. T. S.

With this No. Vol. V of the Pacific Theosophist is completed. It is desired during the next year to increase its size and thus extend its usefulness. If but one-third of those who have received it free the present year will remit one dollar for that coming, the Journal will be promptly doubled in size or issued twice a month. Renewals from cash subscribers will be appreciated, as much of the expense of publication falls upon a single F. T. S.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.
Dr. Anderson traces, step by step, the proofs of the existence and action of this inner observer, and thus lays a sound physiological basis for further study.

"Our author next takes up the psychological evidence of the Soul's existence, dealing with self-consciousness and its varied functions, and examining the information to be gained from trance, dreams, etc., and then passes onward to the evolution and individualization of the Soul. He is peculiarly happy in some of his illustrations drawn from science, which illumine, as by a flash, obscure metaphysical conceptions. "

"Lucifer heartily congratulates Dr. Anderson on doing a very helpful service to students by the best presentation of Reincarnation from the scientific standpoint that we have yet had."

Mr. Alexander Fullerton, in a review in the Path for July, 1893, says of this work:

"The appearance of so thorough a treatise by the ablest Theosophical writer in the American Section is an epoch. Perhaps it is unfortunate that the title should not have varied from that of the works by E. D. Walker and Mrs. Besant, as confusion may occur, but the book itself is worthy to rank with them."

Dr. Anderson's treatment is that of an educated thinker skilled in science and its methods, and he exacts and furnishes the rigorous proof indispensable to an analyst, a scientist, and a logician, advancing only from point to point as each is demonstrated. The whole work has a flavor of certainty, and the most crisp and felicitous illustrations illuminate the successive propositions.

A beautiful spirit of tenderness and devotion and geniality and hope shines through the whole work, and nothing is truer and sweeter than this. 'Altruism is the law; compassion, the means; self-sacrifice, the surety, of existence upon the stable spiritual planes of being.'"

The present edition has been thoroughly re-edited, and many new remarks and much additional data added.

Abbott B. Clark.
that furnish the history of the typical career of the animal. This special development of the physical form of the latter, from its rudimentary stages and up to a perfection and grace of mobility in the future—of which we as yet can form no conception—is the result of the unfolding of the idea of which the horse is a physical expression or symbol. Consequently, an idea is eternal and indestructible, and if the species should become extinct the idea underlying the horse would still exist, and ever be ready to manifest in the reproduction of the lost form whenever environment and other conditions permitted. This, of course, applies to every real form or object in nature.

As the functions of idea and monad almost seem to fall in the same line of activity it will at once be necessary to distinguish between these two characters of spiritual energy. The idea of the horse will never desert the form as long as the latter exists as such, while for the monad the horse is merely a temporary stage, which it abandons as soon as it is able to approach higher encasements in the scale of evolution. When the form of the horse is no longer wanted in the scheme of existence, the idea recedes to its divine source, and the form it delineated is forever lost.

From this it follows, that the
idea may be understood to manifest as *form*, while the monad manifests as *character* in the evolving entities of the several kingdoms of nature. The difference between the two energies thus being made clear, the next thing is to examine the relation in which they stand to thought. As we have seen, the idea and monad are units in essence and function, while thought must be a compound of units or psychic atoms. A thought can not be defined as an entity, *per se*, as its substance and character depends upon the energy combining and dispatching it. As is generally known, physical bodies are composed of units of matter known as atoms, and the attraction and repulsion that constitute properties in the atoms guide them in their formative activity. Atoms of iron are found in nearly all compound bodies, but only by the entire exclusion of all others can the element of iron be obtained. The same law governs the compositions of all simple bodies or elements. If we apply this theory of physical atoms and their specific transpositions to elements of the psychic or astral plane, we may perhaps be able to form a conception of what is understood by thought and by transfer of thoughts. The psychic plane, like the physical, consists of atoms with specific characters and affinities. As the physical plane presents atoms of iron, gold, copper, silver, etc., so the psychic plane offers a corresponding division of elements in atoms of hatred, envy, selfishness, or love, altruism, affection, charity, etc., endowed with specific tendencies of attraction and repulsion. Now what we call a thought is merely a body or compound of psychic atoms, and the character of the thought is determined by the character of the atoms that constitute the thought. Atoms of love, for instance, cannot fail to produce loving and tender thoughts, while the atoms of hatred and malice turn out the very reverse, and so on. And as the compounds may be made up by atoms of various stamps, so likewise do we find thoughts of various mixtures and degrees, of the beautiful and the ugly, the good and the evil.

As physical man by elaborate processes can use the atomic aggregations of matter for the welfare or destruction of his fellow-beings—can extract poisons from plants and minerals by virtue of his skill and knowledge, so also, if the law of analogy has any meaning for us, must we consider it reasonable and logical that atoms pertaining to the psychic plane can be subjected to corresponding processes. And as fire is needed for effecting transpositions and compositions of physical atoms, so, upon the psychic plane, we have that *fohatic* fire or *will* without which the properties and affinities of the atoms on that plane cannot be made serviceable.

From this it will be understood that the atoms composing a thought are indestructible and eternal, while the thought-compound, as such, is finite and conditional. The latter may dissolve and set free its constituents, which being subjected to psychic law again combine and form other thoughts. And as, for instance,
the impression caused by the sunlight upon a negative still remains a picture even though the sun has set, so likewise do the pictures impressed by the process of thought upon our minds remain though the thought that transmitted the impression is no longer in existence. The chemist operating in this psychic laboratory, forming and dispatching thought-compounds, is the human soul, and the output of his industry corresponds to the degree of knowledge and experience possessed by him.

From what has been said it will be evident that thought is unconscious in itself; but if the person whose soul energy calls it into form and activity possesses a strong will, the thought becomes animated and semi-conscious, as ordinary iron becomes magnetic when it comes in contact with a magnet. Considered from this point of view, the thought has the quality of an induced magnet, and when by psychic magnetism is meant soul energy the result must be that the thought will exercise a portion of soul energy itself. As the position held by man in this case is that of a God or idea-tor, and as the projected thought through the power of induction becomes endowed with a pseudo-idea or life-germ, there can be no more reasons for denying such an idea the power of embodiment, or material manifestation, than to deny the existence of magnetic properties produced by a process of induction. For all that is needed in the production of form is the idea. Could, for instance, the idea that lies back of gold be produced by means of knowledge about psychic properties, the elements of gold would crystallize around it, and the art of gold-making become a reality.

Through such processes man is able to corporify his nobler or baser thoughts into forms of corresponding character, though as ordinary man is not in a position to watch the processes that take place in the Astral Light it will to a large extent remain a matter of conjecture as to which forms are real and which unreal, if these two terms may be allowed in this case. Moreover, there is nothing extravagant or absurd in the supposition that a noble thought of man can take form in a beautiful flower any more than in the power of his genius to embody in a poem, a picture or a statue. In the symbolism of the Greeks, we find the insatiable longings of Narcissus embodied in the lingering sweetness of a flower, and that the jealousy of Juno transformed its subject, the unfortunate Io, into a cow; which, in the Egyptian Isis, changed into a beautiful woman, with nothing of the metamorphosis left but the lunar horns in the waning moon, as a splendid ornament to her celestial brow.

The theory of thoughts assuming physical forms is endorsed by all our ancient mythologies and traditions. The thought of Jupiter embodied in Pallas Athene, and Venus is but a thought of love and beauty emanating from the fiery Helios, the sun God, as he fructifies the watery waste with his glowing thoughts. Unconsciously we give strength to this beautiful theory when we ensoul.
the various types of flowers and animals with emotions and virtues. Purity is represented by the lily, love, by the rose, faithfulness, by the forget-me-not, patience, by the pansy, innocence, by the dove, pride, by the eagle, cunning, by the fox, etc. This symbolism goes to show that by means of intuition we perceive, even if unconsciously, our true position in nature, and the intimate relation thus existing between nature's forms and the thoughts and emotions of man.

A. E. Gibson, F. T. S.

The Adept and Modern Astronomy.

The seeming unwillingness of the Adept to share with the world some of Nature's secrets, that have for ages past been in the possession of the few, arises, not from selfishness, but from the knowledge of the impossibility of imparting, at the present state of the world's development, those lofty physical and spiritual truths and occult secrets that would revolutionize modern science. The keen, critical, materialistic intellect of the modern scientist is an impediment, rather than a help, to those who would fain lift the veil from humanity's eyes, but as yet dare not.

Hitherto, astronomy has groped between light and darkness, with the help, only, of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies and—no more. So far, it has been unable to discover the physical constitution of either sun, stars, or cometary matter. Of the latter, it seems to know no more than was taught five thousand years ago by the official astronomers of Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of the stars and planets. But, concerning the essence of cometary matter, the modern scientists disagree. They have learned nothing of the inner constitution of the orbs of space. The Adepts say that this is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar, all recent hypotheses to the contrary notwithstanding.

The next best thing to learning what is true is to ascertain what is not true. Do the Adepts deny the Nebular Theory? No, they do not deny its general propositions, nor the approximate truths of the scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many exploded old theories.

Is the sun merely a cooling mass? Such is the accepted theory of modern science, but it is not what the Adepts teach. The former says, "The sun derives no important accession of heat from without." The latter answer "The sun needs it not. He is quite as self dependent as he is self luminous, and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system—a heart that will not cease its throbbing until its hour of rest shall come. Were the sun 'a cooling mass,' our great life-
giver would have indeed grown dim with age by this time, and found some trouble in keeping his watch-fires burning for the future races to accomplish their cycle, and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity."

The Adept, who are thus forced to demolish before they can reconstruct, deny most emphatically:

(a) That the sun is in combustion, in any ordinary sense of the word.

(b) That he is incandescent, or even burning; though he is glowing.

(c) That his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time.

(d) That his chemical and physical constitution contains any of the elements of terrestrial chemistry, in any of the states that either chemist or physicist is acquainted with.

All this is denied by the Adept; but, with reference to the latter, they add that, properly speaking, though the body of the sun—a body that was never yet reflected by telescope or spectroscope—cannot be said to be constituted of those terrestrial elements with which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown, so far, to science.

The Adept affirms that the true sun—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system, and his chromosphere has the same, only in a far more developed condition, though still in a state unknown to earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the colored light in the latter be properly called solid, liquid, or even gaseous, as now supposed, for it is neither. Thousands of years ago, the old Aryans sang of Surya, "hiding, behind his Yoga robes of red-yellow, his head that no one could see."

If the Adept are asked: What then, in your views, is the nature of our sun, and what is there beyond that cosmic veil? They answer: "Beyond rotates and beats the heart and head of our system; externally is spread its robe, the nature of which is not matter, but vital electricity, condensed and made visible."

"No physical law of which Western science has any knowledge could account for the existence of such an intensely high temperature as that of the sun without combustion. The appearances are all there, yet it is not combustible. Undoubtedly, were the "robes," the dazzling drapery which now envelops the whole of the sun's globe, withdrawn, or even the shining atmosphere which permits us to see the sun, removed, so as to allow one trifling rent, our whole universe would be reduced to ashes. Jupiter Fulminator, revealing himself to his beloved, would incinerate
her instantly. But it can never be. The chromosphere is of a thickness, or at a distance from the Universal Heart, that cannot be calculated by your mathematicians. When the whole basis of their theories is shaken, the astronomers may yet accept the occult theory; viz., that they have to look to the sixth state of matter for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns.

"To nature nothing can be added; from nature nothing can be taken away. The sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation—the flux of power is is eternally the same."

Marion McConoughy, F T. S.

The Consummation of the Age.

In the Secret Doctrine, and in other writings of Madame H. P. Blavatsky, as well as in essays by astrologers and psychics, the closing years of this century have been indicated as troublous and full of change, physical, social, and spiritual. Indeed, it would seem that this was the time referred to by Jesus in the 24th chapter of Matthew, when he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Proceeding with the dead-letter interpretation of the Bible, the most of the Christian world look for a literal fulfilment of these sentences, which would mean the end of the Manvantara; when, so far as the manifested Universe is concerned, Chaos would reign, and there would be an end of the out-breathing of Brahma. For, if the stars fall from heaven and the sun and the moon are darkened, what would this mean but the end of the manifested Universe? There would be a grand crashing together of the planets in this constellation, and of the central suns with their attendant constellations, and once more absolute confusion, or Chaos, so far as manifestation is concerned, would reign in the Universe. What the Hindus mean by the Night of Brahma would have begun, to last an equally long time with the Day of Brahma. And there must elapse countless myriads of years before again there would be an earth on which to live, or men to live anywhere in a visible form. Evidently, then, we must look for some other interpretation of the mystical passage.

These sentences, like most others, must be taken in their esoteric meaning. Then the sign of the Son of Man would be not some celestial figure visible to the physical eyes of all men, but a celestial figure to be seen only in the
spirit. And what can this be but the same condition which Jesus established among his disciples and in the early church which was Universal Brotherhood? Jesus, in the passage under consideration, tells his disciples that “this generation shall not pass until all these things be fulfilled.” And before that generation had passed Universal Brotherhood had been established in the young church, and the Christ principle had become victorious in the lives of the members of the Christian Ecclesia. It would seem, then, that now the beginning of the end of another aeon had come, since Universal Brotherhood, which is the sign of the Son of Man, finds in all parts of the world some who accept it, and the sign may be plainly seen in all parts of the earth.

Now, then, the stars are to fall from heaven. Those who have been looked upon as the most envied among men, those rich and powerful, the plutocrats of America and the aristocrats of Europe will be shaken from their places, when once Universal Brotherhood is established. Under this new system, “the last shall be first, and the first shall be last.” When once the sign of the Son of Man appears in the heavens, when Universal Brotherhood takes entire possession of humanity, then will those esteemed great step down from their places and stand on a dead level with all men. The light of the world to-day, which shines both by day and night, is temporal success, especially the acquisition of wealth. Whoever has a fortune is in the light. The sun and the moon which men and women worship, is wealth; whoever has it is blessed of the gods; whoever has it not is cursed. The religion of the day is the worship of wealth; the constant prayer is “May I be rich;” the one ever present thought is how to gain a fortune. When Universal Brotherhood comes in, this money worship will end: that which has been a light to so many will disappear. The rich man or woman is charged with greater responsibility and more duties, but is by no means superior to the poor man—if there be any rich when “the Son of Man comes in the clouds of glory.”

“The tribes of the earth will mourn;” that is, all those whose affections have been set on earthly things, those who have been bound to the earthly-self in the lower Talas, having lost what they most valued, will be bowed down with sorrow which cannot be comforted. We may naturally expect that, before the time comes, there will be social convulsions, and since nature seems to sympathize with man, perhaps physical convulsions as well. So say the astrologers; so say the psychics, and so the ancient books teach. Prophecies are multiplying of terrible things soon to come to Mother Earth, and to the dwellers thereon. With each attempt, in the past, to step higher, there has been a tremendous struggle, and we may expect it now. The overturning of the present social order is as certain as anything in the future can be, and when such revolution comes, it will seem as if there were a new heaven and a new earth. When Universal Brother-
hood has been established, which is the second coming of the Christ, then, indeed, "all things will become new." In the past, for such new life a new continent has been prepared; something of the same kind may take place now.

But, whether or not the tremendous convulsions, social and physical, prophesied by some occur, the sign of the Son of Man does appear, as the Theosophical Society finds its Branches, in all parts of the world. Already there is a trembling of the stars in the social firmament, and a decided paling of the baleful lustre sent forth by the sun and moon of the nineteenth century, which are plainly gold and silver, betokening that the time is near at hand when, in the clouds of glory, the Son of God, the Light or Word of God, shall again enlighten the world, and once more truth shall be revealed for the healing of the nations. The powers of the social heavens are already shaken, and the old gods are about to be destroyed, that henceforth men may worship the true God, in spirit and in truth. Welcome the change, even if it should be preceded by a revolution! For, with its coming there would begin an altogether new life for humanity, and the time would soon come when "we should no longer see through a glass darkly but face to face," and we should "dwell together in Unity and Peace." The Spiritual Eye again opened by the light of fraternity, we should advance in true knowledge, as the Atlanteans advanced in the height of their glory.—*W. E. Copeland, F. T. S.*

**KAMA.**

This principle, which in its highest essence is pure, divine Desire, is the most degraded one in general Theosophic thought, because least understood of all the seven which make up man. The reason is that through it are manifested the three qualities, Sattva, Rajas, and Tamas. Of these three qualities, Rajas is the most pronounced and self-evident. It is, therefore, in many of our minds, confounded with Kama, desire, when in reality it is but a fractional part, because Sattva itself is as much desire and as much a part of Kama as Rajas is. For, desire may be either spiritual or material, either lofty and aspiring or base and ignoble. So Kama does not mean only our desires for the gratification of self in matter, the giving way to our gross appetites and passions, and to those evil tendencies which make life abhorrent, but also all the fiery zeal and energy which reaches and aspires to what is good and noble, even to the heights of spiritual power. For Kama is the "force-principle" of our nature; and, as force, it is impersonal, neither good nor bad. It is comparable with steam to the engine, and is capable of performing stupendous tasks by the power inherent in it. Now, behind steam there is fire and also water, and so we obtain the correspondences of Spirit, Force, and Matter, to fire, steam, and water. And thus we see that Kama is almost the counterpart, on a lower plane, of Fohat on a higher. If we carefully consider the subject, we shall find that without Kama we should—consciously at least—cease to be. For these three aspects of the Absolute are inseparable; spirit and matter must ever have the connecting link between them, or Being becomes Non-Being. A careful reading of the "Secret Doctrine" shows this very plainly.

Vol. II, pp. 70, 80, and 81. "For to complete the Septenary man, to add to his three lower Principles and and cement them with the Spiritual
Monad—which could never dwell in such a form otherwise than in an absolutely latent state—two connecting Principles are needed, Manas and Kama.

“The human ego is neither Atman nor Buddhi, but the higher Manas. Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is an impassible abyss of mentality and Self-Consciousness.”

“Desire is the bond which connects entity with non-entity.”

Vol. II, p. 176. “Kama is the personification of the feeling which leads and propels to creation. He, (Kama) was the first movement that stirred the One, after its manifestation from the purely abstract principle, to create.”

“Kama was born first. Him neither gods nor fathers nor men have equalled. Kama is born from the heart of Brahma, therefore he is Atma Bhu—Self-Existent, and Aja, the Unborn.”

Vol. II, p. 241. “The two higher Principles can have no individuality on earth, cannot be a man, unless there is the mind—the Manas ego—to cognize itself, and the terrestrial, false personality, or the body of egotistical desires and personal will, to cement the whole. It is the fifth and fourth Principles—Manas and Kama (Rupa) that contain the dual personality; the real immortal ego, if it assimilates itself to the two higher, etc.”

Vol. II, p. 255. “At the midpoint of the Third Root Race, man was endowed with Manas. The lower animals received their monads, which have to remain dormant—in all the higher qualities—till each reaches its human form. In the animals every Principle is paralyzed and in a fetus-like state, save the second, Vital, third, Astral, and the rudiments of the fourth, Kama, which is desire, instinct, whose intensity and development varies with the species.”

Going back to the lower and grosser aspect of Kama, which is the one usually put forward, we must study it, and learn the lesson it has to teach. As we observe mankind around us—not separating ourselves from the humanity of which we are a part—what do we see? Selfishness predominating. All the energies of man directed to the things of matter; the attainment of wealth and pleasure, we vainly thinking that these will give happiness. And, seeking rest and satisfaction, first one pleasure and dissipation is sought and then another, until man becomes like the wandering Jew, ever beset by a mad unrest, ever urged onward to gratify some unsatisfied longing, some passion or emotion surging within. It is Kama uncontrolled; it is the steam going to waste, or per chance accumulating with the safety-valve weighed down and no escape for it, until some terrible explosion takes place. Thus, Rajas predominates among us, and we hear daily of atrocities and crimes that make our hearts feel faint; we see men lying and cheating under the name of business, to get the better of their fellows. The old motto seems to hold almost universal sway.

“Do everybody, but see that nobody does you.” We see nations arming for war, until the support of army and navy becomes a burden well nigh unbearable. We have capital and labor arrayed against each other where nothing but harmony should prevail. And all because we seek the gratification of self.

Now, this energy must be directed from the material to the spiritual; Rajas must be transformed into Sattva. But even “Sattva ties through attachment to happiness and knowledge.” So we find that as the lower, selfish desires are overcome the more refined and subtle ones come to the surface—and there is still desire, still Kama is present. Kama cannot be destroyed, but it must be controlled by an iron Will, until, purged and purified, it becomes the motive power of all that is noble, high and spiritual.
What contempt we inwardly feel for a lukewarm person! How each of us realizes that even misdirected effort is better than no effort at all. Let us not, then, undervalue this Desire, this power, this Principle of Kama, which urges us ever to action, but make and will it to carry us "Upward and Onward," until what was selfish and ignoble becomes a blessing and a potency used in the service of our Brother man.

T. H. Slator, F. T. S.

Editorial.

The European Convention.

The readers of the Pacific Theosophist will be glad to learn that the European Convention, held on the 12th and 13th of this month, was a large, enthusiastic and successful one in every respect. The apparent trouble in the Society, of which our enemies have made so much, all disappeared, as every one thought it would, when the leaders of the Society came together face to face.

At the date of this writing, it is too early for particulars by mail, but a telegram announces that satisfactory statements regarding the supposed difficulty were made publicly, and that the leaders of the Society are in cordial agreement.

This is as it should be, and now that this trouble has blown over, it only remains for each earnest Theosophist to put his shoulder to the wheel and keep the Theosophical car moving while the cycle still aids us. It will be particularly gratifying to all Theosophists that Mr. Judge has been able to dissipate and disprove all the ungenerous doubts regarding his work. Standing directly in the line of Hierarchical succession as the already chosen President of the Society, anything affecting him, or any attack upon him, is really directed at the very heart of the Theosophical move-
our hearts, and the Theosophical cause will move forward with greater momentum and assurance than ever.

Since our last issue the Pacific Coast Theosophical Corporation has received the assent of every member of the old Committee, to the change, and has taken full control of the work of that Committee. It is to be hoped that every branch on the Coast, without exception, will constitute its President a member of the Corporation, by subscribing to the amount of $6 a year to the propaganda carried on through the Corporation. This can be done in various ways. Subscription to the Pacific Coast Lecture Fund, to the leaflet propaganda, to special lecture funds, or to any work of the Corporation, is all that is necessary to secure membership. Thus, the Seattle "League for Theosophic Work" is entitled to representation upon the Corporation because of donations, in the shape of subscriptions to the Pacific Theosophist to be used for propaganda, because the Pacific Theosophist is one of the many methods for Theosophic propaganda by the Corporation. It is true all deficits are met by a single member of the Corporation, but it is as a member and not as a private individual that this is done. So that Branches may elect the method in which their contributions shall be used, by subscribing to any particular one of these ways of spreading the knowledge of Theosophy.

Individual members, also, are earnestly invited to subscribe to and become members of the Corporation. This they can do independently of their Branches, by payment of the entrance fee of $5, and 50 cts. per month dues. And we hope individual members of Branches will take a pride in being active members of the Corporation, as well as in seeing that their respective Branches are also. The work of the Corporation now extends from British Columbia, on the North, to Mexico, on the South; and from Honolulu, in the west, to the Rocky mountains, in the East, and is really large enough to entitle it to the most generous support.

Mercury.

Mercury, the messenger of the gods, (to men—little men in this case) has just risen in the Theosophical horizon. He bears in one hand a pen, which is mightier than the sword; and in the other, a magazine, whose light is more far-reaching than that of any torch. The magazine bears the name of the messenger, "Mercury," and is edited by Mr. William John Walters.

Mr. Walters has for some years been the Conductor of the San Francisco "Lotus Circle," where he has had a large and promising class of children who, many of them, find it easier to learn Theosophy than do their parents. It is very important that the children should have the opportunity of learning a clear, elevating and rational philosophy, while their minds are still unwarped by bias, prejudices, or creeds, which they would have to unlearn with much difficulty in later life. It is equally important that a child should not grow up without ethical and philosophical training, for they will be beset by selfishness, greed, and the misconceptions of ignorance, from their earliest hour, and should be fortified by as high an ethical training as it is possible to give them. This is furnished by the Theosophical Lotus Circles; and this it will be the endeavor of Mercury also to supply.

The magazine also has a wide field of usefulness among the young people, whom we have found in our H. P. B. Training Class to be a most ready and devoted class of workers. Mercury is a magazine almost as large as this; well printed and of the neatest design. To all young people and children, and to all parents and others interested in the young we would most heartily recommend it. Its subscription price is only fifty cents a year. Address Mr. W. J.
Walters, 1504 Market St., Rooms 35 and 36, San Francisco.  
A. B. Clark.

Notes and Items.

Mrs. Francis Nellis, of San Diego Branch, is also in the City.

Miss Louisa Off, one of the founders of the Los Angeles Branch, has been visiting at Dr. Anderson’s this month.

Miss Marion McConaughy, of San Diego Branch, is again spending a few weeks enjoying the advantages of Headquarters.

Mr. Irving Clark is returning to assist the Alaya Branch, of Santa Ana, in its work, and visiting in Santa Barbara and Ventura Counties on his way.

Mrs. Mercie M. Thords has been for some days visiting Mrs. Wadham. She is en-route for Honolulu to assist the new Branch by lecturing or other ways which may benefit it and the cause of Theosophy in the Hawaiian Islands.

Miss Anne Bryce has recently returned from a visit to Santa Barbara and vicinity, and she speaks encouragingly of the class for Theosophic study lately formed there, which gives hopeful signs of blossoming into a branch before long.

The League of Theosophical Workers, No. 5, of San Francisco, is, among other things, distributing leaflets to the sailors on the water-front. From three to five hundred are given away every Sunday morning: Messrs. Williams, Smith, Leitch, Pile, and Clark, assisting in the work. Mr. Frank Neidl has also distributed several thousand in various parts of the City.

The Countess Wachtmeister writes from Salt Lake City: I found that I had one day to spare before arriving at Ogden on the 30th, and so went to Boise City, where I had a good meeting in the evening, with about thirty people, and next day talked with many privately; so that I am glad that I went there. I arrived here just before the trains stopped. Have plenty of work mapped out for me. A hall packed last night, and I lecture again to-night.

Among the Coast Branches.

Kshanti Branch, Victoria, B. C.

Mr. H. W. Graves writes: The Countess Wachtmeister lectured in Victoria to a packed house, on “Karma and Reincarnation,” answering questions at the close with great power and conviction. Much good to the Cause will certainly result. Two members have already joined, and several declared their intention to do so. The Countess met quite a number of people at the Headquarters, 212 View St., and addressed members of the Branch at an evening meeting. In Victoria, the work proceeds quietly, but Theosophic thought is slowly but surely leavening the public mind, the sale of literature being freer than it has ever been before. A few weeks ago, when Mr. Judge was here, the audience simply sat spell bound whilst listening to his lecture, so profoundly impressed were they with the calmness of the speaker and the reserve of power which this betokened.

Olympia Branch, Olympia, Wash.

Mrs. Amelia R. Shimmons, Pres., writes: During the month of April, Miss Ida Wright, of Tacoma, gave three public lectures on Theosophical subjects in this city, since which time Mrs. Blodgett, of Seattle, has spoken twice. Mr. Judge’s visit was greatly enjoyed, and the visit of the Countess Wachtmeister looked forward to with pleasure. Our Branch meets regularly, and although we are few in number we are in earnest. We have quite a good library, with the books in constant demand by outsiders as well as members.

Boise Branch, Boise City, Idaho.

Mrs. E. E. Athey, Sec., writes: A visit from the Countess Wachtmeister has awakened new life in the Theosophical movement here, and we hope our Branch will receive added membership, courage and strength.
Aurora Branch, Oakland, Cal.

A member writes: There seems to be a permanent center for study based upon the Bhagavad-Gita and the correspondence in the Christian scripture, which is the outcome, and the remains, of the attempt to carry on a Children's Hour movement in Oakland. The class has steadily increased in numbers and helpfulness. Those who have attended from the first recognize the benefit to be obtained from such comparison. Many strangers to Theosophic teaching obtain a view of life as held in Theosophy, which it is very difficult, if not impossible, to present upon the platform or by books. That is, the devotional and "heart" side of Theosophy. Another activity that has been inaugurated is the Aurora Branch training Class. It admits those interested in Theosophy as well as those affiliated.

Marysville Branch, Marysville, Cal.

The Pacific Coast Theosophical Corporation recently sent Mrs. Harris to this City for the purpose of aiding the local Branch. Upon her arrival, notices were inserted in the daily papers, as well as invitations by post, inviting those interested in Theosophy to call upon her. At the succeeding Branch meeting several strangers were present, Mrs. Harris addressed the Branch, and her remarks were reported in the Daily Democrat: "To Unite Humanity, the work of the Theosophical Society." During the following week several Parlor Talks were held, and the next Branch meeting was devoted to questions and answers. She was then invited to speak at the Jeffersonian Lyceum, and, after the usual five-minute speeches, the meeting was given over to her. Ministers, physicians, lawyers and materialists present listened with marked attention. After the address, questions followed until half-past eleven. Thought was evidently awakened which will bear fruit. Brother Ruckert has arranged to keep a supply of leaflets on the parlor tables in the hotel.

Yuba City was also visited three times, and an interest in Theosophy awakened. Returning, Mrs. Harris visited Sacramento, and attended the regular Wednesday evening Branch meeting, at this place speaking upon the subject of "Unity."

The new Branch began its existence with seven Charter members; of these, the following were elected as permanent officers: President, Mrs. C. G. Hancock; Vice-president, Mr. H. T. Sprout; Secretary, Mr. A. Spinks; Treasurer, Mrs. J. H. Domingos; additional member of Executive Committee, Mrs. L. E. Drinkall.

Blue Mountain Branch, Elgin, Oregon.

Mr. Henry Hug writes that the Blue Mountain Branch still keeps firm, though few Theosophists find their way to it. He regrets that more work cannot be done in its isolated region, but rejoices in the comfort which Theosophy has brought to himself and fellow members.

Kesava Branch, Riverside, Cal.

A member writes:—In spite of the hot weather Kesava Branch holds regular meetings, the interest in Theosophy seeming to increase with the temperature.

The members of the Branch have given their books toward forming a Branch Library, and these books are in constant demand by inquirers.

During Dr. Griffith's southern tour he visited Riverside. On June 29, he lectured to a good audience on "Theosophy, Reincarnation and Cycles." Sunday July 1st, he presided at the local Branch meeting and gave instruction upon methods of conducting Branch work. The same afternoon a parlor meeting was held, which was attended by Branch members and inquirers. Monday evening, a second public lecture was delivered to a large audience, the subject being "Karma and Reincarnation." Tuesday evening a quiz meeting was held. Beside these there were many informal conversations with the local members.
and inquirers. An unusual amount of interest was manifested among a very intelligent class of people and Theosophy in Riverside has received an impulse which augers well for the future.

San Diego Branch, San Diego, Cal.

Mrs. J. Y. Bessac, Sec., writes: Dr. Griffiths left us on Saturday morning, after a stay of one week. During this time he gave four public lectures, which were well attended, and was present at the regular meeting of the Branch. He also met at our “Training Club,” and gave many valuable suggestions.

Denver Branch, Denver, Col.

Mr. E. B. Cronkhite, Sec., writes: The members of the Denver Branch have been favored with a three-day’s visit of the Countess Wachtmeister, who left July 17th for Kansas City. Before reaching here, she formed a Branch in Colorado Springs, consisting of eight members. She gave three lectures whilst in Denver, Saturday, Sunday and Monday evenings, at the Unitarian Church, which were well attended, and the audience enthusiastic. A constant stream of visitors called upon the Countess during the day; and six members were added to the Branch as a result of her visit. The newspapers devoted a great deal of space to reports of lectures and interviews. The Countess will arrive in Kansas City on July 18th, where she will stay three days, and then go on to Lincoln, Neb., to spend two days; thence to Omaha, where she will remain three days.

Alaya Branch, Santa Ana, Cal.

Mrs. S. A. Smith, Sec., writes: Dr. Griffiths goes to San Diego this morning. We have had three meetings in Santa Ana, and one at our house here in Orange. The audiences though not large were attentive and appreciated the lectures very much. We have ourselves to blame if we are not greatly benefited by the spiritual strength and energy he brought to us.

Aloha Branch, Honolulu, Hawaii.

Mr. A. Marques, President, writes: We have just organized our new Branch, called the “Aloha,” the Secretary of which is Mr. Mark P. Robinson.

Notes from the Sound.

Seattle Branch has changed its meeting place to Room 209 Seattle National Bank Building, a very cozy hall on the second floor, which will seat 250 people. All the meetings of the Branch are held here. An H. P. B. Training Class has been organized.

On the evening of the 18th July, Mr. E. C. Schwagerl, Supt. of Public Parks of the City of Seattle, and Mrs. Frances A. McKay of Seattle, both members of the local Branch, were married.

Three members of the Seattle Branch are camping out in the vicinity of Kingston, and are holding well attended Sunday meetings, averaging thirty people.

The following lectures have been delivered at Seattle Headquarters: July 1st, “Purpose of Birth,” E. C. Schwagerl; July 5th, “Historical Basis of Reincarnation,” Miss Ida Wright, of Tacoma; July 15th, “Karma and Free Will,” Frank I Blodgett; July 22nd, “Astrological Symbolism,” Mrs. Jennie Clark.

Port Townsend announces the addition of two new members to the Branch.

A new Branch on the Sound, the “Solar Branch,” T. S., was organized at Shelton by the Countess Wachtmeister and Mrs. Anna L. Blodgett, June 25th, with eleven charter members. Preliminary work was done in this section about a year ago by Bro. E. C. Schwagerl. Among its members are Mr. David Shelton, the founder of the town, an old gentleman over seventy years of age, who is very enthusiastic; the President, Mrs. A. H. Kneeland, wife of State Senator Kneeland, and Editor Lotz and wife, of the leading paper of the county.

F. I. Blodgett, F. T. S.

Trust is the best of relationships.
San Quentin Notes.

The regular monthly lecture at San Quentin was delivered on Sunday, July 1st, by Mr. E. B. Rambo, assisted by Mr. Paul Bunker and Mr. Abbott Clark. Mr. Rambo spoke upon the subject of Reincarnation, about six hundred being present.

The audience listened with unabated interest for over an hour and a half to this, which, above everything else, offers hope and opportunity to all, to pay all debts, overcome all weaknesses, and to gain purity, wisdom and ultimately, divinity.

Here, where all other religious teachings have failed most ingloriously, Theosophy has brought light and life and reformation.

Why? Because it appeals to the intellect and common sense, bringing these, with all known natural laws, to the support of its ethical and spiritual teachings. The ethics of Christianity fail to reach the lives of the people because they are not supported by a correct philosophy, but, on the contrary, all the purely Theosophical ethics of Jesus are rendered null and void by the insidious fallacy of vicarious atonement and salvation through grace, instead of through effort and merit.

The very power which the natural laws of Karma and Reincarnation have to mold character is stimulated by the fact that peace and progress are merited, and can be won, by our own efforts. Karma and Reincarnation, together with the doctrine of the septenary constitution of man and the perfectibility of the soul, enforce unselfishness and altruism, induce self-reliance and aspiration, unfold the inherent divinity in man, gradually transforming his life and character into harmony with his broader, higher views. On the plane where the thought and mind dwell there the life will follow.

Letter from San Quentin.

My Dear Sir: Many, many thanks from us all, and more especially my-
class in charge, and no doubt Santa Paula will soon be known as another Theosophical center.

At Los Angeles, June 17th, "High Lights of Theosophy" and June 19th, "Evolution" were given—the latter in the Church of the Unity, to a good audience. Los Angeles, Dhyana and Harmony Branch meetings were attended, besides others, including the Discussion Class which meets weekly and does good work. A new order of things seems to have begun in Los Angeles Theosophical affairs, due to a number of causes, all tending to better understanding, co-operation and solidarity. The spirit of Theosophy with its brotherliness, broad charity for failings of others, and helpfulness prevails to a promising degree. All the Branches are engaged in the systematic study of Theosophy itself; and the good effect of that course is manifesting in the above mentioned conditions. May the Heart Doctrine prevail!

After Los Angeles the lecturer visited Pomona, Cal., and lectured there, June 23rd, to a fair audience. Two informal meetings were held which were well attended.

Lectures were given at Redlands and Colton, June 28th and 30th.

At Riverside two lectures were given June 29 and July 2. Branch and Quiz meetings were also held, which were all well attended. Prospects are that Theosophic work will be kept up, and that Keshava Branch may become one of the active centers of the Coast. Long Press Reports were printed throughout this section.

The Railroad "tie-up" did not interfere with the lecturer's work in Southern California. All dates were filled though private conveyances were called into use.

At Ontario, everything had been arranged by Bros. Fargo and Bumstead, and as a result the hall was crowded to overflowing. In fact, many were unable to secure even standing room, and, although the platform and stairway were crowded, a number returned home disappointed in not being able to hear the lecture. A Quiz meeting was held next evening and was well attended. The Keshava Branch members formed the acquaintance of many present, and hope to continue the work thus begun. There is growing interest in Theosophy in Southern California. Requests are made for the lecturer to visit Compton, the Soldiers' Home at Santa Monica, also to revisit Pomona and lecture under the auspices of the Unity Society there. These and other dates will be filled.

Good Sayings.

He who is truly virtuous, loveth virtue for herself; he disdained the applause which ambition aiment after.

When thou hast taught thyself to bear the seeming good of men without repining, thou wilt hear of their real happiness with pleasure.

If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion there is never a time not fit. — Fo-sho-hing-tsan-king.

To feed a single good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men. — Sutra of Forty-two Sections.

Do not ever believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong; like to the worm that fattens on the blossoms heart. — Voice of the Silence.

The gods, men, and evil spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful. Therefore let this tiad be taught; subduing Giving, and Mercy. — Brihadaranyaka-Upanishad.
The Devil.

[Stenographic Report by Miss Clara A. Brockman of a lecture delivered at 320 Post street, San Francisco.]

The belief in a personal being who is the agent and active instigator of all evil and who delights in betraying and ruining human souls, is one held by perhaps one-third of the entire human race. The concept is an example of the slow evolution of an idea. It did not arise suddenly. Christianity inherited it directly from Judaism, and this latter religion must be examined if we would trace its earliest beginnings. It is not found in old Judaic writings which was to have been expected. Claiming, as Theosophy does that all religions have their origin in a common Wisdom Religion; it was to have been expected that in early Judaism we should not find this belief. The devil and Jehovah are two awful and horrible legacies from those times when the Jews first departed from the teachings which they once had, in common with all the nations of the earth.

When the idea of evil in the Jewish Bible is first encountered, it is associated with Jehovah, who is the author of both good and evil. He it was who hardened Pharaoh’s heart; who brought plagues into Egypt; who sent lying prophets unto Ahab. There is no personification of the evil one as a distinct entity until after the Babylonian captivity, which gives us the clew as to the real origin of the idea. For the early Zoroastrians had long before this, personified the good and evil aspects of nature; one as Ormuzd, and the other as Ahriman. It was a most deeply philosophical personification, but nothing but a personification. Neither did the old Zoroastrians in those times, nor do their representatives, the Parsees, to-day, recognize a personal author of evil, or a personal representative of good in the universe. But the Jews had departed from the old teachings of the Wisdom Religion of a Unity pervading the entire universe, and had substituted for the philosophy of their fathers a belief in a personal God. The manner in which the idea of a personal god arose is easily seen. It is common in India to-day for many of the sects to select from the Indian pantheon of gods a certain one, to whom they render especial homage. Thus some worship Siva, some Brahma, and some Vishnu, and some, still other “gods”; or personifications of Nature’s forces. The selection of Jehovah by the Jews, in its
earliest stages, was but such a choice; they, knowing these "Gods" were the personifications of the aspects of the One Life throughout the universe, deliberately selected Jehovah-Isis, the type of generation, as their particular god. Only by reason of their departing more and more from the ancient teaching did Jehovah gradually assume the functions of an omnipotent, but most illogical creator. At the time of the Babylonian captivity the Jews were brought into contact with the Iranians, and being impressed by the philosophical ideas of the people holding them in bondage, it was but natural that they should have thus adopted into their religion this teaching of the personification of evil throughout the universe. But Jewish pride caused them to subordinate this magnificent idea of the Iranians which the Zoroastrians held, to Jehovah, and thus Satan became a rebellious serf of their personal God.

In the early teachings of the bible, we find the devil referred to as Satan, which only means an adversary, or one who opposes. This, it is true, was before the time of the Babylonian captivity, but it is only another proof of the rooting of the Jewish religion in the old Wisdom Religion. In the Book of Job, he is called one of the "sons of God." In Zechariah and the Chronicles, the idea becomes distinctly Iranian or Persian, and the influence of the Babylonian captivity plainly apparent. Satan attains a higher niche in the Jewish pantheon. In the Apocryphal books of the Bible, Satan has assumed the character he bears in the Gospels of Jesus. The Apocryphal books are the connecting links between the Old and New Testaments, and show that there is no break between the teachings of the Old and the New; and that Jesus, came to "fulfill the law and the prophets," not to oppose them. Jesus was said to have been led by the devil into an exceeding high mountain, and shown the whole world, which Satan declared should be his if he would bow down and worship him. Herein it is to be seen that Jesus was a true Adept, and knew the occult teachings. The temptation of Jesus typified the struggle between the Higher and the Lower Selves, and was highly occult in its teachings.

Passing on to the teachings of the early fathers, the idea of Satan gains still greater prominence. In its slow evolution, it is beginning to present the Evil One as the terrible contrast and apotheosis of Jehovah. Origen, however, one of the church fathers, thought that the devil was not beyond pardon, looking upon him somewhat as Job did, as a son of God who had gone wrong, and placed himself outside of the pale of sonship; but not beyond all grace, as he might still repent and be pardoned. A most curious tenet is found in the writings of Origen, Irenius and others, which throws much light upon the conception of the devil current at that time. This is to the effect that Jesus did not suffer upon the cross in order to placate or to pay any debt mankind owed to Jehovah; but that his suffering was a ransome offered to the devil for the souls of men. This seems a strange teaching, but it is ortho-
clox early church history. "In Adam's fall we sinned all," and all men because of this primal fall became chattels of the devil and rightfully belonged to him, and thus it was, according to these fathers, in the sense of a ransome to the Evil One that Jesus suffered, not to reconcile man to Jehovah.

So the idea became more and more personified, vivid and realistic, until we arrive at the times of Martin Luther, when the world may be truly said to have been under the dominance of the devil. Luther himself believed that he was constantly present with him; talking to him at all times, and in this he but voiced the common belief. Luther relates that the devil came and climbed upon the roof of his chamber, and upon one occasion said to him, "Luther, thou art a great sinner." Luther rang a chestnut bell on him. This time as has been said was the very apotheosis of the reign of the devil. He was universally present, whispering in every one's ear. Unphilosophical as it was, the people believed in a personal being capable of being every where at once. No evil thing arose in the heart of any man but it was attributed to his actual presence. Men were bowing him to the right and left, at all times. It would be surprising, however, to most Christians were they to sift their ideas of the devil which they have obtained from the Bible, from those conceptions coming from Dante and Milton. The Christian's devil to-day is really the creation of Milton—that is the devil of most Christians. The Devil of some, and particularly of the Presbyterians, is that of Dante—a horrible devil, that could scarcely be painted more vividly. To these two artists, who, have repainted decorated and improved upon the biblical original, the Christians of to-day owe most of the horrible concepts associated with the Evil One.

What is the Theosophical explanation of the idea of the devil? To the Theosophist there is no devil. But, to seek for the very origin of this idea carries us back to the beginnings of the Wisdom Religion, and to the very depths of philosophical analysis. The teaching is that Absolute Consciousness is also Absolute Bliss. The Sanscrit words for being, consciousness and bliss are often united as one word, which is sat chit ananda. At the first dawn of differentiation, that which was Absolute Unity assumes states which are opposed to each other. And so the teaching is that within this Absolute Unity, in which is consciousness and bliss inconceivable to us, arose duality—one pole of this duality being termed spirit, or pure consciousness, and the other pole being termed matter.

Why this differentiation arose, it is useless to ask. The finite cannot comprehend nor contain the Infinite. We are but questioning the Sphinx, for an answer which even the Absolute itself could not make plain to us, for the reason that we cannot contain it. We must have groped along in our present condition for many ages, else why, in the midst of eternity, do we find ourselves in this miserable condition of weakness, sin and suffering, with all the unthinkable eons of a period which never be-
gan behind us? Why are we here? That is the conundrum of the Sphinx—a question which cannot be answered. We are little more than animals—yet in the midst of eternity. If evolution be true, why have we not evolved further? We cannot answer; cannot attempt to answer. Whether we shall ever solve the riddle I do not know. I myself think not. It seems evident that the beginning of any existence, the bare possibility even of such universes as this, requires the differentiation of the One Absolute and that when thus differentiated contrasts must appear. And so out of contrasts—the “pairs of opposites” of Hindu philosophy came the conception of evil. As to man’s pitiable, wretched state, it has been said that he deliberately chose to descend into these material environments. It is conceivable that for beings locked in the embrace of changeless spiritual consciousness throughout unthinkable eternities, there should arise the desire for change; and that, observing this plane of molecular action, realizing the swift changes, the rapid integrations and disintegrations taking place here under these so-called “material conditions, that we ourselves deliberately chose to incarnate, and descended and clothed ourselves with the matter of this earth, in order to acquire the wisdom and self-consciousness growing out of its stormy experiences. If this be true what, then, becomes of the problem of evil? If, out of the experiences of this conditioned existence, we can evolve wisdom, bliss and happiness far beyond that possible in purely spiritual states of consciousness, then indeed must all the evil possible in such conditioned existence but resolve itself finally into a greater good.

It is a common saying that we learn most from our mistakes; that our errors are our surest teachers. Whether we descended of our own free will or not, at any rate the teaching is we did descend into these material bodies, clothed ourselves in the matter of this plane, constructed for ourselves bodies composed of these sense organs, in order to acquire experience here. Our souls may have attained great wisdom upon other worlds—almost infinite wisdom as compared with that they display here; but this world was a terra incognita; this plane of matter was yet to be overcome; and so however wise from other experiences, however powerful in other domains, the soul was helpless and ignorant here. Mistakes were inevitable, and this is the explanation of the origin of evil. All arose out of ignorance and mistaken conceptions. The object of life being to obtain happiness, we have erred in mistaking these sensuous delights for true happiness. We have lost all but the faintest memories of former existences. We run hither and thither seeking for that happiness which constantly eludes us. It is true much happiness can be obtained here; but it is ours to-day and not ours to-morrow. It is so fleeting; yet it is this fact which constitutes this the great school house of the universe; a school house one could well imagine constructed by
some high creative deity as a training ground for souls. When we shall have learned how to pass above and beyond them, when we shall have regained that paradise which we have lost, how trivial the woes of this life will have become. All evils sink into insignificance when we recognize the grand future which lies beyond this chaos in which we are now struggling. Especially is this so when we realize that we are our own creators, and therefore the creators of all the evil with which we find ourselves associated. So if there be evil, in the world—and there is certainly relative evil—there is at any rate no injustice. Theosophy, or the Wisdom Religion is thus the only philosophy which recognizes the presence of evil and yet dissociates it from injustice. There is no other religion which does this—no other religion which is capable of doing it. The teachings of the Wisdom Religion are intended to guide us upon our returning journey to the blissful state from which we have descended. This is the essence and office of religion to rebind and reunite us to that source from whence we came. And we shall return with the strength which arises from effort. There is no growth without opposition; and so the very trials and struggles through which we pass only make us the stronger for the effort which they necessitate. We who descended as innocent and helpless as babes, with no knowledge of this earth, will reascend wiser. But before we leave this world, we have to conquer its "matter." We are now encased in its material bodies, and they yield to us, if but slowly. Yet they do yield, and he who longs for truth and justice; for the highest and grandest ideals, very soon will have the inner thought written upon the outer form. It is the response of matter to spirit. He who deliberately seeks evil and vice, will swiftly find that, too, written upon his countenance, for this again is the response of matter to the indwelling spirit. And before we can pass beyond this world we ourselves have to modify, remould, revivify, and evolve the divinity in its every atom. Such is the task before us. The world is ours—ours to conquer, to rule, to mould, to make divine!

The story is told of Krishna coming to the gates of Paradise, with his dog. (This is one of those "foolish" stories which is wise in its foolishness). When the gates were opened to him, he asked, "Can my dog come in?" The answer was "No." "Then" said Krishna, "I will go back and wait for my dog." There is a lesson for us here. We have to wait patiently, and labor on until every entity in the universe is capable of taking one step forward, in the universal becoming. The animals, the vegetables, the very lowest depths of the mineral kingdom—all have to be modified by our thought until each imprisoned entity is capable of a higher condition. And only when this is accomplished will we be released from matter. Is it evil to be so associated, to have this divine task before us?

There thus is no evil and there
can be, then, no devil. And this is one of the greatest blessings which Theosophy has brought to the Western world—to release the dominance of this horrible idea. Let us take the lesson to heart; let us look upon evil in its true light; and living in the higher, diviner portion of our nature, it will wholly disappear. Then shall we have won back the heritage we have lost, and re-enter the Eden from which we have fallen.  

J. A. Anderson, M.D., F.T.S.

The Great Strike.

If asked what attitude members of the Theosophical Society should hold towards agitations in society, the answer might be given in the words of the Bhagavad Gita, “He who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centered, to whom a lump of earth, a stone or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honor and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary action, such an one hath surmounted the qualities.”

The question is often asked, “What does Theosophy say about the strike?” Absolutely nothing. As individuals we may hold very clear and definite opinions, but if asked what Theosophy says as to the present social conditions, or to any other which may come about, one would have to say, as to the particular condition or event, nothing; but as to the principles which govern such things, a great deal.

Theosophy says nothing about these temporary, transitory events because it is a system of philosophy dealing with the fundamental laws of nature. These things are but perversions and manifestations of broken law. Theosophy shows what the law is.

The first law of nature is harmony, or unity—the unity in essence of everything throughout the universe—the most absolute non-separateness. The law of force is the law of balance, equilibrium, harmony. The great law of individual life is the law of unity; in other words applied to us, the solidarity of Humanity and the indestructibility of the actors, the egos.

If there is anything which unbalances this equilibrium, it must be set aright. If one class of mankind become oppressors and gather to themselves that which should be equitably distributed, that class will inevitably receive the reactionary effect of the violation of law. If any other class become violent, fanatical and destructive, that class will inevitably receive the reactionary, retributive effect of their Karma.

If we are believers in the indestructibility of our own individuality, in Reincarnation, we must believe that these conditions which surround us now have been brought about by our own past thought and action as well as by those of the race of which we are a part. In such conditions we must inevitably remain until every such
wrong is righted. This is our position. No man who has taken the pledge to the divine Self can be free until he has broken the chains that bind his brother, man.

If the idea of brotherhood, of non-separateness, is the correct one we have no right to feel more for those near us than for those in the remotest part of the earth, because our sympathies should extend to Humanity without any restrictions whatever. It is not the attitude of mind at some particular period that is of importance, but the attitude of mind in which we should live everyday of our lives. The great trouble is we are continually looking forward to results and when anything occurs that does not please us, we begin to question, "What have I done that has brought this about?" The proper attitude of mind is to elevate all men, be they paupers or princes.

"To him who wrongs me I will give my ungrudging love," said Gautama Buddha. We should feel in our hearts as much for the oppressor as for the oppressed. They are both teachers. The effects that we now are reaping, are the result of the past. Karma is not a thing of a moment. Let each then remember that in the realm of thought are the causes set up. Therefore, if we hold and maintain thoughts of harmony and justice, of brotherhood, we set up a powerful force which will tend to bring about adjustment and equilibrium.

In general it is for us to preserve that calmness of spirit, that calmness of interior, which will carry us through all these things, realizing that what we see is only on the surface. Absolute justice rules and reigns, and all we see about us is simply justice being worked out on some plane. It is not for us, with finite and simple minds, to decide what is right or wrong, but to rest contented; doing all with an earnest desire for the supreme good, that the higher spirituality shall be worked out. We are just in the midst of eternity. There is plenty of time for all these wrongs to be righted, and they will be absolutely righted.

This position is not one of neutrality for in order to maintain it we are driven back to gain force and strength from our inner natures, and consequently rise to the high-water mark of our own noblest convictions.

We are as certainly aware that by our attitude towards any question and our relation to it, we are putting into play forces which will make the conditions of the future, as that the present events are recording the history of the past. According to our light so is our responsibility.

Theosophy is to-day holding up the highest possible light in the world for the helping of men and women in any great crisis which they may meet. We must assert our fidelity to that great law which recognizes the Brotherhood of life inherent in all, and which calls us to hold ourselves steadfast to the one Master of Life within. So that, in the midst of all that we have to meet, an attitude of loyalty to the principles which we believe and teach, shall sustain us.

We are so apt to be carried away by the condition of thought that we forget the duties and obli-
gations which we have to perform, and an opportunity to rise higher in the recognition of those principles and truths, and of that great law which underlies all human manifestation and all action.

While we may recognize that there must be a fundamental principle underlying all these manifestations about us and are forced to admit that they must be the outcome of the dark qualities of rajas (desire) and tamas (ignorance), still it is the duty of each one to go down deep into his own heart and see if he is holding just that attitude of mind which would help to dispel the darkness about us.

If we could only realize the illusion of separateness which blinds the whole human race, we could solve the difficulty. In counseling another, strive to make him feel the non-separateness of the race; that what is good for one is good for all, and that what is evil for one is evil for all. Yet, as there is no ultimate evil, and as good must prevail the Theosophical Society as a whole holding to the idea of non-separateness would help to do away with the darkness that is around us. We should actually bring the sunlight of truth; and just as the frost disappears before the welcome, genial sun, so this feeling of unrest that is about us would disappear under the sunlight of the truth of the non-separateness of the human race.

This doctrine of unity means more than altruism. It goes deeper in every sense. We must work out these laws clearly in our own minds; hold our thoughts and our emotions in such an absolutely balanced condition that we may be able to act wisely and clearly, up to our conceptions; and then put forward in every way possible, those ideas of right, of truth, and of justice, which we have learned in Theosophy.

In every case and in any case we see but the violation of the law of justice, the law of solidarity, the law of Karma. We can never help Humanity by fighting the shadows, the transitory events that fly about us.

One of the Masters has written: "Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the area of every Branch of your Society will be found visibly diminished. Forget Self in working for others and the task will become an easy and a light one for you."

Golden Gate Branch.

Oakland Theosophical Headquarters.

On Friday evening, August 3rd, 1894, the Aurora Branch, of Oakland, formally opened its permanent Headquarters. They are centrally located, in rooms built for them in Hamilton Hall, corner of Thirteenth and Jefferson streets.

The main room is large and commodious, being 33x13ft, with three large bay windows and an entry. It has a seating capacity of about one hundred people. The entire room is carpeted, and furnished with a library of books, an organ, chairs, tables, etc.

The rooms will be kept open every day from 2 to 5 P. M. Meet-
ings will be held as follows: Sunday, at 12:15, a class for the study of the Bhagavad-Gita; at 2:30 the Lotus Circle for children; at 8:00 the regular Sunday evening lecture. On Monday evening, the "Aurora Branch Training Class." On Friday, at 3 P.M., a "Secret Doctrine" class; and on the first and third Friday of each month, the Branch holds its open meetings. The second, fourth and fifth Friday evenings are open only to Fellows of the Theosophical Society.

The meeting was opened by reading the twelfth chapter of the Bhagavad-Gita, by Mrs. Merwin. The President, Mrs. S. A. Harris, then gave a short history of the Aurora Branch, which was organized Nov. 22nd, 1889. The Branch held its first open meeting, Sunday, Dec. 1st, 1889, since which time it has never missed holding a public Sunday meeting, with the exception of one short vacation. To the present time the Branch has held its meetings at the residence of Dr. Henry Bowman; but from the first it has looked forward to the time when it should open a permanent Headquarters of its own. From the first they have shown a determination to push the work in all its departments, and have assisted largely in the general work of the Coast.

The regular Branch business was then resumed. Mr. Lewis Merwin read the paper, his subject being, "Theosophical Tendencies in Science, Literature and Art." After a few moments for questions, Miss Bell gave a recitation, and the meeting was thrown open to five minute speeches. Dr. Griffiths being called upon, responded as follows: "This occasion inaugurates a new era in the history of the Aurora Branch. It represents a fact and a prophecy. As a fact, it represents the successful culmination of much thinking and planning, and unremitting toil and self-sacrifice. As a prophecy, it fore-shadows larger opportunities for greater usefulness in the service of Masters, in the Great Work.

"Theosophists are children of the future. They are the pioneers in new fields, and herald events but just dawning, and whose fruition will be in the years to come. They are the prophets of the present, who not only perceive coming events casting their shadows before, but who take part in bringing these events about. Theosophists, from the very nature of their attitude and condition, pierce beyond the veil which obscures the vision of the ordinary student of ordinary affairs. The Theosophist studies nature and nature's laws. He strives to expand and merge his consciousness into that universal consciousness which ensouls all things. His own highest nature is thus unfolded. His intuitions, like the beams of the Sun-God, shoot out into spacial depths, pierce deepest caverns, and return laden with precious treasures to enrich his own soul.

"It is the lot of the Theosophist, self-chosen, to be misunderstood and misjudged. He has been the reformer of the past, and shall be, also, in the ages to come. Those who now work and labor toward realization of high ideals, as yet but dimly perceived by the masses, but vividly clear to their
own vision, are those same ones who, many times before from remotest antiquity, performed for others the office of seer and leader. They gave as they received. So will the same offices be continued during many future earth-lives, if they shall remain true to the sacred trust imposed in them by the Elder Brothers of the Race.

"One rock looms up with frowning front in the tideway of human progress, and threatens to impede advance. It is the tendency to crystallize conception and belief, and hand them thus down to the latter comers. No other obstacle can stay the sweep of human evolution. The moment one becomes satisfied with his belief, and rests there as a finality, he begins to die. Action, advance and expansion are the laws of being; to crystallize belief into dogma, with the thought that it embodies all there is and satisfies, is sure evidence of that contraction which is not conscious immortality, but its opposite, and tends to annihilation. That, I believed yesterday; this, to-day; tomorrow will yield larger conceptions of the same one and only truth, thus on and ever throughout the infinitudes. For, eternity is but the play-ground of numberless universes wherein the soul unfolds its infinite capacities. So let Theosophists stand as beacon lights along the stream of time, or like evening stars that point out the way to those who tread their path in darkness—a path which trends ever on and up toward the summit of the mount of perfection."

Mrs. Shoultes made a few remarks, and Mr. Clark, after reading a congratulatory letter from the President of Golden Gate Branch, of San Francisco, and presenting the same from San Francisco Branch, said:

"While it is pleasant to have all these things about us, we must remember they are not essentials to Theosophic growth and life. They are but the conveniences and trumpery of our most superficial and transitory civilization. We could learn the truths of Theosophy, or teach its verities, just as well sitting on the bare rocks of the Himalayas, or with our feet buried in the sands of the desert, as undoubtedly we have done in many ages gone by, and shall in many centuries to come.

It is not upon these externals that Theosophy depends. Unless we can raise ourselves above the personal plane, away from things transitory and evanescent, to the immortal part of our being, and grasp the eternal principles of Theosophy, raising our whole being to the plane of its sublime ethics, and incorporating them into our daily lives, we have missed our mark, failed in our undertaking, and the Masters who started this movement will have, in the next century, to start another, more hopefully, and with the wreck of our failed efforts upon them. But, if we will look to and live for the eternal principles of things, raising our lives to the higher planes of the septenary, the Society shall stand as a beacon-light to guide—its spirit to leaven the great mass, preparing the way for the day when Masters shall walk among men—the divine Beings and Their mortal Brothers—in a puri-
fied atmosphere, side by side.”
This was followed by short remarks by Miss Bell, Mr. Oettl, Mrs. Merwin and Mrs. Craig, of the Aurora Branch. Mr. Edw. Merwin moved a vote of thanks to Dr. Bowman. The resolution was carried unanimously, and called out a very mirthful reply from the Doctor. Mr. Hogan, of the Golden Gate Branch, made a few remarks, and the meeting adjourned at 9:30, after which a social was held until 10 P. M.

A. B. C.

Editorial.

Among a series of trials, the first shock has safely past; but it is only like the first blast of hail and rain in a thunder storm, Nature cannot for long be still, and especially in this dreadful cycle when the evils of the race break forth. In Lucifer December, 1890, H. P. B. wrote “Mystics and Theosophists, think that the world will be living for the next decade over a volcano.” On February 17th, next, will commence the last series of seven years which will close the first cycle of 5,000 years of Kaliyuga the Black Age of the Hindu Brahmins. Thus in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts.” These smoky clouds of pestilential Karma, stored like a deadly miasma in the appropriate plane of the Astral Light, are breaking forth and causing the upheavals of nature, physical, social and national which have been and are to agitate the earth. But a more dreadful aspect than that of physical disturbance, is the moral effect of this lethal virus on the minds of men. ‘Woe to us, men and races, born in the tail-end of the present and most dreadful cycle!’

Among other ways, its effects will be seen in the faults and afflictions, which, arising in the mind of the Disciple, throw his nature into a fermentation, in which he objectivises his own faults and mistakes them for the afflictions of others. Great is the need for us as Theosophists to overlook the mote in our neighbor’s eye, and busy ourselves with the beam in our own. Severe and rigid self-introspection, in the light of the highest ethics, such as are contained in “Letters that have Helped Me,” “Light on the Path,” the “Voice of the Silence,” and the “Bhagavad Gita,” alone can insure safety. The ethics of these books should be deeply stamped on the inner mind and fully absorbed until they become a part of our very being, intuitively and spontaneously acted up to. This can be done if we are diligent in the daily reading of these sacred scriptures, and ever more ready to turn upon the Karma within, than upon the faults of others without.

It is better to do one’s own duty, even though it be devoid of excellence, than to perform another’s duty well, says the Bhagavad Gita.

Each tendency towards evil must be watched and carefully weeded out as soon as it appears.

As long as the seething mass of impurity exists in humanity, the seeds of evil must lurk within ourselves, hence, upon this Path, “Eternal vigilance is the price of liberty,” truly.

The converse of this must also be true. If man epitomizes the faults and failings of the Race, he must also epitomize its virtues; and this, the Esoteric Philosophy teaches, is verily the case. No flower of humanity, no Arhat or Buddha or Savior of the world, is more than each and all in potentia are. These have but evolved the potentialities of Manas-Buddhi-Atma, which lie concealed within the depths of every being. Such evolution would not be possible were man other than he is, a microcosm, synthesizing within himself every virtue, every power and possibility, every divinity of the macrocosmic LIFE.

The evolving of this higher nature is
more possible and practicable than we think. In part, it consists of habit. The establishing of a habit of looking to the self; of realizing that the higher life is the only Real Life—the habit of centering the inner mind and will upon that plane, and of reverting to it in every moment of leisure. "Be courageous. Dwell on the Self; see in ALL you do, the Self; rely on the Self with love and the Self will raise you." — A. B. C.

Full reports of the London Convention have appeared in the August Path.

Letters state that the strength and loyalty of America buoyed up the T. S., and carried it through the hour of trial. Colonel Olcott, who has been a faithful, earnest worker for nearly twenty years, proved himself staunch and true to the cause, and the relations between him and W. Q. J., are as warm and cordial as ever. W. Q. J.'s attitude, from the very beginning, has been one of love and forgiveness. In the first hour of the attack he wrote, "Be kind and charitable, and throw no stones."

We may and should condemn evil and injustice most vigorously; but we ought not to condemn those of our comrades who have been deluded by them, remembering that "all human acts are involved in faults, as the fire is wrapped in smoke." (Gita, p. 129). We need to be considerate towards one another, and to so strengthen the bonds of love which link us together, that we may return as one body, age after age, to labor in our common Cause. By holding peace and fraternity within, we may pour oil upon the troubled waters without.

It is through our own attitude of mind that we affect others and are affected by them. We can never hope to restore peace and fraternity in others, save through the fire of love in ourselves. And when wrong on the part of others arouses antagonism in us, we may know that it has found a kindred spirit. The realization of this truth is the path to self-purification, hard as it may be to accept it in the hour of anger.

Let us keep the Chela's "daily life ledger", and by self-introspection eliminate our errors, singly, as they appear. Anger, vanity and lust, conceit, suspicion, avarice and cavilling—all can be killed out one by one; but, if we wait until the hour of trial, when, under the leadership of the strongest, they assemble a solid phalanx, then are we doomed to defeat, if not to captivity. But better death in the struggle to resist, than life in such bondage. "The enemies slain in the last battle will not return to life in the next birth" (Voice of the Silence.)

It is alone by the love and the purity within ourselves that we shall be able to form the nucleus of an Universal Brotherhood, which shall incarnate age after age for the completion of the common task taken up by us in an age long gone by. — A. B. C.

Notes and Items.

The Pacific Coast Lecturer is making a tour of the Puget Sound district.

Mr. E. B. Rambo will make a business trip through the North this month, visiting the Branches wherever possible.

A THEOSOPHICAL VIEW OF SPIRITUALISM, is the name of an eight-page leaflet just printed by the Pacific Coast Corporation for Theosophic Work. It is a reprint of a striking and forcible article which appeared in the New Californian in 1891. The liberal contribution of a Southern California Theosophist enables us to place this article in general circulation, where it may do much servical among those psychically and spiritualistically inclined.

Whilst the poor man groaneth on the bed of sickness; whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifteth up a feeble eye to thee for pity; O! how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling for their woes?
Among the Coast Branches.

Los Angeles Branch, Los Angeles, Cal.

G. F. Mohn, Sec., writes:—The activity in Los Angeles is still on the increase. The following public lectures have been given at Blavatsky Hall: June 3d, "The Elder Brothers of Humanity," Mrs. L. F. Weirsmuller; 10th, "Theosophy and Education," Mrs. Lula H. Rogers; 17th, "Karma and Heredity," Dr. Allen Griffiths; 24th "The Value of Theosophy," Mrs. L. E. Giese; July 1st, "Theosophy in Daily Life," H. A. Gibson; 8th, "The Evolution of the Soul," Dr. G. F. Mohn; 15th, "The Phenomena of Spiritualism," Mrs. L. F. Weirsmuller; 22d, "Theosophy and Heredity," Dr. Allen Griffiths; 29th, "The Theosophic View of Death," Mrs. E. Penning; Aug. 5th, "Some Phases of Karma," Mrs. L. E. Giese. At times, the rooms have been filled to overflowing, and great interest is always evinced in the flood of questions handed in after the lectures, and answered by members. Dr. Allen Griffiths, during his sojourn here, gave a public lecture at Unity Church to a fair audience, the subject being "Evolution, Cosmic and Terrene." He also gave a number of private talks at Headquarters. At his suggestion a Training Class was organized, which so far proves to be thoroughly alive. The weekly Branch meetings and class for study continue as usual.

Los Angeles is becoming quite a center for Southern California. Correspondence has been established with the neighboring towns of Ontario, Santa Ana, Santa Monica, Riverside, Compton and Pomona, and with the Soldiers' Home. At the latter place, Mr. Gibson, on July 2nd, lectured to 250 people. On the 8th, Mrs. Rogers and Mr. Gibson spoke at Compton to a good audience. Lectures were also given at Compton August 5th, and at the Soldiers' Home August 6th, at the latter place to 300 persons, the subject being "A Scientific Basis for Ethics."

Calls are coming from different places for more lectures. Though the field is a difficult one to work in, we hope, by persistent effort, to make a decided spread of Theosophy in Southern California.

Harmony Branch, Los Angeles, Cal.

W. C. B. Randolph, Sec., writes:— Harmony Lodge, formed some weeks ago, holds its meetings at 228 West Tenth street, Monday evenings. Both new and old students of the Wisdom Religion are waking up under the influence of these meetings. We have just finished reading Mrs. Besant's "Reincarnation," and are now studying "Gleanings from the Secret Doctrine." We close the exercises with a reading from some devotional work. The endeavor is to exemplify our chosen title, "Harmony" in an upward education.

Stockton Branch, Stockton, Cal.

Mrs. Jennie Southworth, Sec., writes:—Mrs. S. A. Harris visited our city in July. She gave three lectures, beside private class meetings, and showed a thoughtful interest in every line of our work.

Redding Branch, Redding, Cal.

W. P. England writes:—Have not much to report in the way of Branch news, as, owing to the absence from town of many of our members during this warm season, our meetings have not been very regular. We are still engaged in the study of "Reincarnation," wherein we find much food for thought, deeming it better to go slowly, and to thoroughly examine one subject before proceeding to the consideration of others. Such books as we now have before us are not disposed of by simply "reading it over."

Salt Lake Branch, Salt Lake, Utah.

A. J. Johnson writes:—Salt Lake Branch has recently abolished all local dues, and has established permanent
headquarters in Room 505 Progress building, which are open to visitors every day. Public lectures are given every other Sunday, the remaining meetings being for members only. It is also proposed to start a class for evening study in the near future. There is a large attendance of visitors and additions to the Branch membership are being constantly made.

The Countess Wachtmeister arrived here June 30th, and addressed the Mormon Ladies' Literary Society that night. July 1st, she addressed the Salt Lake Branch, and in the evening lectured in Odd Fellows Hall, on "Theosophy," to an audience of three hundred. July 2nd, a reception was given her at the residence of Mrs. Egbert Roberts, about fifty ladies being present; and in the evening another lecture at Odd Fellows' Hall, on "H. P. Blavatsky and the Mahatmas," the hall being filled. During her stay she received numerous calls from enquirers. At the request of Mormon friends, she lectured on Saturday evening, July 7th, at one of the Assembly Halls, on "India," only a small audience being present. July 8th, she attended the Branch meeting. There were about forty members and visitors present, and numerous questions were asked and answered; that evening she lectured in Odd Fellows Hall to an audience of three hundred, on "Hypnotism and Magnetism." As a result of the visit three ladies have already applied for membership in the Branch, and others have signified their intention of so doing.

Amrita Branch, Lincoln, Neb.

Mr. D. A. Cline writes:—The Countess Wachtmeister was with us ten days, and lectured twice. The Universalist Church, which seats five hundred people, was jammed, and many had to turn away. The larger turn-out was on the second evening. The lectures were excellently well received. She answered all questions promptly, wisely and satisfactorily. She also held a forenoon and an afternoon meeting, which were both well attended.

Narada Branch, Tacoma, Wash.

Miss Ida Wright, Pres., writes: We have been especially fortunate this month in having with us Rev. W. E. Copeland, the first President and one of the organizers of the Narada Branch. He has given each Sunday and Thursday evening [omitting last Sunday when he lectured in Victoria, B. C.] public lectures to audiences that could not find standing room, but were forced to stay on the sidewalks catching what they could. He will lecture again to-night, also Sunday, and the following Thursday. We will be most glad to welcome Bro. Griffiths. He will find the soil well prepared for the sowing of much good seed.

Santa Barbara Branch.

The Santa Barbara Branch of the T. S. has just been formed, with seven charter members. Pres., Mrs. A. Magee; Vice-Pres., Mr. J. H. Plater; Sec., Mrs. H. Bowman; Treas., Mr. H. Wallerstein. They have hired a room, opened a free library with 75 books to begin with. They hold weekly meetings with a regular attendance of 12 or 14. The forming of the Branch is largely due to Mrs. A. Magee's untiring work for the last few months.

Pacific Coast Lecturer's Movements

[ Lecturer's address: 418 Market St., San Francisco. Correspondence invited.]

Two lectures were given at Santa Ana, under the auspices of the Alaya Branch, July 10th and 12th, and Branch meetings were held. July 13th, all Branch members then in town attended conference as to Branch proceedings, meetings and work, and the determination to push Theosophical work with renewed vigor was expressed.

Mrs. S. A. Smith, Secretary of the Alaya Branch, and one of the earnest Theosophical workers of Southern Cali-
fornia, arranged for an informal meeting at Orange, July 11th. Quite a number attended, and a class for study was considered. At both places the lecturer was entertained by Alaya Branch. Dr. Griffiths spent the week of July 14th-20th at San Diego, July 15th, he lectured on "Brotherhood;" July 16th, attended and addressed the Training Class; July 17th, lectured upon "High Lights of Theosophy;" July 18th, attended private and Branch meetings; July 19th, lectured upon "Theosophy and Heredity;" July 20th, held a public Quiz meeting, and answered questions until 10.30 P. M. All meetings were held in Branch Headquarters, and were largely attended, and more than ordinary interest manifested. Press Reports were given. The Seaport News, one of the best edited and typographically gotten up weeklies of Southern California issued by Bro. T. D. Beasley, gave a very lengthy report of lectures.

En route up the Coast, Dr. Griffiths stopped over at Los Angeles and lectured at the Theosophical Headquarters upon "Theosophy and Heredity," Sunday evening, July 22nd, to a jammed house. Next evening, by special invitation, he visited and lectured upon "Theosophy," (general) at the Soldiers' Home, near Santa Monica. The hall was filled with old veterans, and much interest manifested. The Los Angeles Branch had done some good work there, and will continue it.

Santa Monica was next visited, and a lecture on "Theosophy, Karma, and Reincarnation" given, in the Town Hall, July 24th.

At the regular session of Los Angeles Branch attended by Dr. Griffiths July 25th, upon his suggestion a Training Class was organized, officers elected and dates set for meetings. The Class is not strictly a Los Angeles Branch affair, but intended to include all members of the other two local Branches who desire to join, and a cordial invitation is extended to them to do so. Later advices indicate success of the Training Class there.

In answer to a request from the Unity Club of Pomona, Dr. Griffiths revisited that city and lectured upon "Theosophy, Karma, and Reincarnation," July 26th, to a fair audience. Art. W. Patterson, F. T. S., at Large, actively interested himself, and to his efforts was largely due the success of the meeting.

Dr. Griffiths visited and lectured at Compton, Cal., July 29, by special invitation of the lecture bureau there. An attentive audience was out. Members of Los Angeles Branch had previously lectured there, and considerable interest has been awakening. A large and promising field for effective T. S. work opens up for Los Angeles members in and about that city which is being utilized with prospects of success.

The lecturer arrived in S. F. July 31st. after a three months' tour in Southern California during which the following work was accomplished.

Towns visited, 26: Lectures given, 31: Quiz and informal meetings, 23. Branches were formed at Gilroy and San Ardo. Interviews, private and Branch meetings were also had. There is great and growing interest on the part of a larger number of people in Southern California than ever before.

Aug. 5th. Dr. Griffiths, Bros. Clark, Rambo, and Oettl, went to San Quentin and the first named gave a lecture on "Karma." This was the second lecture given by Dr. G. there and the fifth since that T. S. work began. The attendance was large and accompanied by the same intense interest.

Aug. 3rd, the lecturer attended the opening of the Oakland T. S. headquarters and addressed the meeting.

Sunday, Aug 12th, he lectured upon "New Phases of Brotherhood" at the S. F. T. S. meeting. Branch, private and other meetings were attended in Oakland and San Francisco during the interim.

The lecturer goes to Oregon and Washington about Aug. 15th, for several months' work. While on the Sound, Seattle will be his Headquarters
and all letters sent him between Aug. 15th and Sept. 15th, should be addressed care of F. I. Blodgett, People's Savings Bank, Seattle, Wash.  

Allen Griffiths.

From Kansas City.

KANSAS CITY, MO., JULY 22, 1894.

Geo. C. Warren writes:—The enthusiasm which was manifested by the public and by the press over the visit of the Countess Wachtmeister was nothing short of marvelous. The Countess arrived from Denver on July 15th and an informal reception was held in the evening, attended by members of the Branch and reporters of the morning papers. Everyone of us was charmed by the gracious and kindly manner of the Countess, and by her refined and delightful conversation. On Thursday evening July 19th the Countess lectured before an audience of nearly 250 persons. The subject of the lecture was "Theosophy."

On Friday evening, 200 persons gathered to hear a pay lecture of the Countess upon "H. P. Blavatsky and the Theosophical Adepts." From the first word to the last, the Countess held the attention of her auditors completely.

On Saturday evening, July 21st, Scottish Rites Cathedral was almost filled, (capacity 500) this was also a pay lecture. The subject was, "The Difference Between Magnetism and Hypnotism."

We feel that the visit was of enormous benefit and, while no new members were actually obtained, there will be many persons come into the Society, as a result of the work done here by the Countess.

Hands Across the Sea.

Some of the English Lodges of the T. S. are already in correspondence with Lodges in other countries; and in order to promote an extension of this very praiseworthy idea the undermentioned plan is submitted to the attention of Theosophists of all countries, as being one which will tend towards the solidarity of the T. S.

It is proposed to open a register for the names of those Lodges that wish to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will readily be seen that many Lodges might be overwhelmed with applications, while others might be overlooked. By means of the Register System, with all names recorded, this would be obviated.

Will those who think the time is ripe for some such effort towards the realization of the first of our Object, communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries please notify, in order to avoid confusion? There will be no officialism about this scheme; the only duties of the registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the 'linked battalions' of the Theosophical Society.

This notice will be sent to Theosophical papers in India, Europe, America, and Australia; where Lodges might appoint their own registrars, thus facilitating matters still further.

O. Firth,  
Pres. Bradford Lodge,  

Obituary.

The death of Mr. Isaac P. Morgan at San Jose, on August the 15th, removes the body of one of our new but earnest members. Mr. Morgan's first experience in Theosophy was at a lecture delivered in Seattle by Mrs. Beane, in which she denounced the vicarious atonement theory. Next day he came to dissuade her from her heresies; but departed well on his way out of the vicarious fallacy, and convinced of the truth of the more logical, just and natural conception of Karma and Reincarnation.

His personality had reached its sixty fourth year at the time of its dissolution. The remains were cremated at Cypress Lawn Cemetery San Francisco.
The best Chord of Christianity.

"FACING west from California's shores,
Inquiring, tireless, seeking what is
yet unfound,
I, a child, very old, over waves, towards
the house of maternity, the land
of migration, look afar.
Look off the shores of my Western sea,
the circle almost circled;
For starting westward from Hindoostan,
from the vales of Kashmere,
From Asia, from the north, from the
God, the sage, and the hero,
From the south, from the flowery penin-
sulas, and the spice islands,
Long having wandered since, 'round
the earth having wandered,
I now face home again, very pleased and
joyous.
But where is what I started for so long
ago?
And why is it yet unfound?"—Whitman.

This is the soul's cry, while groping
in the dark, seeking for the
light that lighteth the world. It
has a faint recollection of revelling
in music sweet in the dim past, but
the heavenly strains had a dy-
ing fall, and the weary pilgrim has
been lured away by strange sounds
over miry roads and tortuous path-
ways. But occasionally there
comes o'er his ear, like the sweet
wind that breathes upon a bank of
violets, a sound of a great—he
knows not what. It has struck a
chord that thrilled him, and O, the
joy that filled the soul! It quiets
the murmurings of a revengeful
heart, calms the tempestuous
storms that rage within; brings joy
where sorrow was and bliss where
all was pain.

It was of short duration, but
while it lasted, the soul bathed in
its own sunlight, rejoiced in its
freedom, only to be again taken
captive in its castle of illusion.
All the Saviors of the world have
pointed out the way (they can do
no more) that the soul may gain
its freedom; and the poet's query:

"Where is what I started for so long
ago
And why is it yet unfound,"

can only be answered by seeking
the way and lending one's ears to
the silent voice. For then the
Soul will hear, and will remember.
To those who are dissatisfied, ill at
ease, hoping against hope that a
ray of light will shine upon them
from some source, and to those,
who, in the agony of despair, have
denied the existence of their own
souls, to these a new view, another
interpretation of Christian truths
may be welcome. Not that the
truth depends upon the views we
take, nor upon any interpretation
offered. It is an eternal verity,
whether we have it or not, but,
knowing it, no pleasure is compar-
able to standing upon its vantage
ground.

Let us assume, then, that we
are souls inhabiting bodies. All
the ancient religions agree that man is or has a soul, but differ somewhat as to its origin and destiny. The ancient Egyptian religion was built upon this as a fundamental truth; it was the keynote of Plato's philosophy; it was a cardinal doctrine in Druidism—so vital that parents wept over newborn babes, and smiled at death, for the beginning and end of an earthly existence was to them the imprisonment and release of the soul from bondage, which it had to undergo before it could advance. It was an essential principle in the philosophy and religion of the Persian Magi; it prevailed in the religion of the ancient civilizations of the Southern continent; is more or less found in the traditions of so-called barbaric peoples; is taught in the Kabbalah of the Jews; preached from Christian pulpits; is present in Mohammedanism, and is the great central thought of the Orient. It is the chief principle of Hindu metaphysics, the basis of all their inspired books. It is a universal truth, and hardly needs demonstration. Theosophy shows that this truth is not the property of a sect or race of people, but the common property of all, the heritage of the ages.

The question then arises, what is the object of this pilgrimage? We observe the helpless condition of a new-born babe, its slow growth through and by the tender nursing and loving care of a mother, its attainment of knowledge, and the gradual unfoldment of its character through acquired experience. It took many years to mature; in many cases it withered as it began to bloom. We see the vigorous youth brimful of enthusiasm, the man of mature age struggling with the problems of life, the old, bent with the heavy burden he has patiently borne. Are the bright hopes of youth fulfilled, the problems of life solved, the aspirations realized, life's labor accomplished, the pilgrimage o'er? Alas, the weary head seeks the pillow of rest amid sore disappointment. He is ready to address himself:

"Go, Soul, the body's guest,  
Upon a thankless errand,  
Fear not to touch the best,  
The truth shall be thy warrant;  
Go, since I needs must die,  
And give the world the lie!"

In the present life his development was slow, his stature small, what has the future in store? will he attain god-like excellence? will he apprehend the Universe of Truth? Has he had the necessary preparations in this one life for a limitless career of spiritual acquisition? Is there any transforming power in death, is there a school of discipline in post mortem states, or is there a series of re-births? Which of these three is taught in Scriptures? which appeals to the intellect as being the most reasonable? which is in consonance with known laws of Nature? Let us see. Does the act of dying, as it is called, the separation of the soul from the body, confer wisdom, enoble character, cancel ugly dispositions, and satisfy the aspirations of life? If it did, then all souls when disembodied, whatever the life led, would be alike, which is palpably absurd. If there is a post-mortem school, what is the necessity for that perilous journey of the soul? Would the soul's knowledge of human life be increased, would the faculties belong-
ing to this plane evolve, would the desire for material life be abolished, would exact justice be secured, would the discipline be sufficiently varied and copious for further progress? Logic answers, no; and common sense confirms it. There is but one theory left—that of reincarnation, or a series of rebirths. What says the Christian Bible as to this? St. Paul, writing to the Corinthians, said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." If we turn to the Resurrection chapter, as it is often called, we find this: "For as in Adam all die, even so in Christ shall all be made alive." Adam here represents the Quaternary, Christ, the Christos of the Greeks, represents Manas, the fifth principle in man. "For Christ (not Jesus) must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is Death." Theosophy points out that Manas, the Christ principle, is dual during incarnation, that the Lower Manas must subdue the passions and desires of Adam before the Higher Manas can function in the body. This it succeeds in doing through successive rebirths. For Manas must reign till he hath put his last enemy—Death—under his feet. And when all things are subdued unto him, then shall the Son also (Christ or Manas) himself be subject unto him that put all things under him, that God may be all in all, in other words that the Soul be united with the Over-Soul or Atma,—the merging of the drop within the Ocean, the Ocean within the drop. Further on, St. Paul says, "The first man is of the earth, earthy; the second man is the Lord from heaven." The first representing the human animal, the mindless man; the second, the Manasa Dhyani, the Son of the Lord of flame, mentioned in the Secret Doctrine, who incarnated in the first man, or mindless one in the latter part of the third and fourth races of this Round. To emphasize what he has been talking or writing about, he further declares: "This I say brethren, flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." In theosophic language, there is no transforming power in death, no diploma granted from probationary schools of post-mortem states, "for this corruptible must put on incorruption, and this mortal must put on immortality," and, pray, how can this be attained except through the process of reincarnation? So when this "corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory." This is the Shangna robe, that stops rebirth. The weary pilgrim’s journey is o’er, life’s lesson is learned; the cycle of Necessity is at an end.

What says Jesus of Nazareth? If we turn to the seventeenth chapter of Matthew, we read that he was on the mount of transfiguration with his inner circle of disciples, and they asked him concerning Elias, and Jesus answered: "Elias truly shall first come, and restore all things." And in order to quell all
doubt, he added: "But I say unto you, Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of Man suffer of them." Then the disciples understood that he spake unto them of John the Baptist. In this connection the doctrine of Karma is well illustrated. In the eighteenth chapter of the first book of Kings we find Elias reproving the people for halting between two opinions, and saying, "If the Lord be God, follow him, if Baal, follow him." They set about choosing. The prophets of Baal cried unto him, but as their God did not answer, Elias mocked them, and said to them, "Cry aloud, for he is a God." But no answer came. They persevered till the evening sacrifice, but there was neither voice, nor any to answer, nor any that regarded. It was now Elias's turn and he called on all the people to draw near, and, he called upon his God, and he quickly responded, which struck the people as being miraculous, and a proof positive that the Lord of Elias was God; and they fell on their faces, saying, "The Lord is God." And Elias said unto them, "Take the prophets of Baal, let not one of them escape" (450 in all.) And they took them, and Elias brought them down to the brook of Kishon, and slew them there.

The parallel cases of Ahab and Jezebel, Herod and Herodias are also very suggestive.

In the Gospel of John, third chapter, Jesus replies in answer to a question from Nicodemus: "Verily, verily, except a man be born again he cannot see the kingdom of God." Nicodemus was puzzled at this, and wanted to know the process by which it was to be brought about, to which Jesus replied in veiled language, and divining Nicodemus' astonishment, he added: "Marvel not that I say unto thee, ye must be born again," and he goes on giving an illustration, but it did not enlighten Nicodemus, for like many men of today, he said, "How can these things be, it is impossible." And Jesus said, "Art thou a master of Israel, a Doctor of Divinity and knowest not these things. Verily, verily, I say unto thee, we speak that we do know, and testify to that we have seen (John the Baptist who was Elias) and ye received not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" But says one, "that is the doctrine of regeneration of which Jesus of Nazareth was talking, that which takes place instantaneously in the heart of the man or woman who is converted from his or her evil ways, through and by the grace of God, and symbolized in the sacrament of baptism. It is not, in my opinion. It is the result of taking a part as the whole, thus substituting error for truth. We are forced to the conclusion that the Church does not represent its founder. It has emasculated the teachings with the result that another code of ethics has been substituted for that given by the gentle Nazarene. Individual members of the Church fully recognize this. The Bishop of Peterborough declared, some time ago, that were communities and governments to practice the
ethics of the sermon on the Mount, the social fabric would fall. What are the props that hold it together? The one-life idea, and the saving power of the blood of the Lamb. The denial of Reincarnation tends to unbelief or indifference, and of Karma, to recklessness, or slavish fear. Unbelief fosters recklessness, produces discord, acknowledges no law, but that of blind force, and is its own destroyer. Indifference tends to dependence on others, for what we ought to do ourselves. The idea of the forgiveness of sin through the sufferings of another, at the last hour, gives to man an opportunity to play a desperate game, which most do who are inculcated with the teachings. In plain words, they are playing "hockey" with the God they profess to adore. It is a demoralizing teaching, and instead of hastening the millenium, it sets it back. Religion is a question of ethics. If religion means to rebind, to reunite that which was rent asunder, it must have correct ethics. What does Paul say, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." For there is no respect of persons with God; and he King, Pope or beggar, he will render to every man according to his deeds." There is no power intervening between the cause and its effect. The fruit must be what the seed was. "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn." Neither will Christianity as at present taught and upheld reform the world. Laws may be enacted for every known or unknown griev-
thy shrine." Before thou canst hear the sound of the Great Amen, thou hast to "attune thy heart and mind to the great mind and heart of all mankind!"

Yet one word; "Can'st thou destroy divine Compassion? Compassion is no attribute. It is the law of Laws, eternal Harmony, a shoreless universal essence, the light of everlasting right, and fitness of all things, the Law of Love eternal."

This, then, is the lost chord of Christianity, the forgetting of the divine truths of Reincarnation and the Law of Karma. When the followers of Christ shall have re-discovered them through the teachings of the Theosophical Society, then will the harp of sacred truths, swept over by the hand of the Nazarine, once more give back its full, harmonious and glorious Diapason of Song, and Christianity be restored to its place in the great Sisterhood of Religions.

E. W.

The Mystery of the Holy Trinity.

In every age the Christian Church has insisted that an acceptance of the Trinity was essential to salvation. That the faithful disciple must believe in God, the Father, God the Son, God the Holy Ghost, yet not three Gods but one God. In rather a curious way I had my attention fixed on the Trinity during my vacation. Walking a good deal, I cut a staff to assist me in my journeyings and then carelessly I began to cut on the staff what symbols I could remember, taking them from the various religions and also from the secret societies of which at one time and another I had been a member. Among them very frequently occurred the triangle, now simple, then united in the pentacle or in the six and seven and nine pointed star, or in the sign of Isle of Man, three legs running in the various crosses, Latin, Greek, Maltese, St. Andrews, St. Peters, the Swastica, which are founded on the letter called by some languages Tau by others Tau. And then I began to study the meaning of the triangle and found that it was a very ancient and universal symbol.

We do not give enough attention to symbols, those hieroglyphics which form a universal language, and in a condensed form crystallize truth and enable men to hand it on from one generation to another unchanged. So we find on temples and palaces in Egypt, India, Central America and Peru, the same conventional forms, all meaning the same thing and all revealing the fact that their authors were initiated into the same great Wisdom Religion. Everyone cannot understand the meaning of the symbol but it is there for whomsoever has the ability to unfold its inner meaning, and it can be carved on enduring stone so that it will remain unchanged through the ages, and long generations after the death of those who did the carving, shall still tell the story of their wisdom.

Studying Nature I found the same persistent three. The primary colors, red, yellow and blue, or, as some are now teaching, red, green and blue. The three great forces, light, heat and electricity. The three conditions of matter,
solid, liquid and gaseous. The three parts of man, body, soul and spirit. The three necessary constituents of the universe, spirit, force and matter. And I found, too, that both in the mineral and vegetable world, Nature is fond of arranging crystals and plants on the plan of three or a multiple of three. So persistent is the recurrence of three that it marks an enduring quality in the Universe. One of the recent books on Physics declares that, for any clear conception of the Universe, we must admit Ether, Matter and Energy, that without this triad it is impossible to understand the material Universe. Or, as Mr. Huxley puts it, "Consciousness, force and matter are all necessary to a study of the Universe by the Scientific method."

So, too, when we study Philosophy we come upon the same sacred number. And we learn that for any clear thought, it is necessary that we think of Spirit, Space and the manifested world. The Hindu Philosopher speaks of Radiance, Waters, Earth. The beginning, the middle and the end, which is again the beginning as the Upanishad has it "threfold, threefold." Shankara tells us "that the nature of the Self is perfect Being, perfect consciousness, and perfect bliss, so that one can say, I am perfect, I know perfectly, and I enjoy perfect bliss." Again the Upanishads describe the Trinity as the Evolver or Logos, which has two aspects, or we might say sides, the positive or power of manifestation, the Father, and the negative, plan or method of manifestation, the mother, and from the union of the two the manifested Universe, the child. The Father or Creative Power, the Mother through whom the manifold life or the child comes to visibility, Evolver, Evolving and Evolved. Take a page of printed matter; first of all there is the reader, then the page that is read, and then there is the reading which seems between the reader and what is read, "The knower, the knowing and the known, Radiance, Waters, Earth, threefold, threefold." Or again, "Formative Voice, Life and Mind. The formative voice is the Radiant power which lights up the life, and mind is the outward expression of the inner life." Or, applying it more directly to man, the Hindu Teacher tells us that there is the physical, the emotional and the causal, three modes of manifesting the hidden life, three garments of the Eternal and the Absolute.

Next I began to compare the ancient religions, for we can get light upon our own only when we compare it with others, and I found everywhere the Father, Mother and Child, symbolized in Egypt by Osiris, Isis and Horus. Studying the Hebrew name of Deity, I found that the mystery name, always spelled and never pronounced, of the most Monotheistic religion of all, consisted really of three letters, for one is repeated, and we have Jod He, Vah He, which are the male and female aspects of the Evolver. Jod He, male, Vah He, female, and their offspring, the universe, summed up in man. So that even in Judaism we have concealed in
the mystery name of God, the sacred three found in all religions and philosophies.

The Hebrews emphasized, as have the Christians, the male side of God, saying nothing of the female side on which the other Semitic nations bestowed so much attention—and this was to separate the Jews from the other Semites. Yet, logically, to have any child there must be a mother as well as a father.

Now in the New Testament we hear of the Holy Ghost or Comforter, which strictly corresponds to the Hindu Vach or female element of Deity and to Vah He, the female part of the Hebrew mystery name for God. And we have in the Trinity of the Church, when you shed upon it the Light of the Wisdom Religion, the World old Triangle, Creator, Creating, Created, Producer, Producing and Product, or Father, Mother and Child.

The Gnostics, who were the wisest among the early Christian teachers, expressed this triad in other words, which have also been used by the German philosophers. Spirit, the male eternal power, space, the eternal mother brooding over the universe, without whom there could be no manifestation or putting forth of power in a visible form, and man the result of Father and Mother, or the Universe summed up in man.

This may all seem somewhat unpractical and purely metaphysical, but the practical value plainly appears when we remember the constant teaching of Hindu Upanishads, Greek Philosophy, Egyptian Mystery, Sufi and Christian Mysticism, "that man is made in the image of God," or is a universe in miniature. Now the value of a study of the Trinity becomes apparent, for it is a study of the higher part of man, in which is Atma, the Radiance, the Father, Buddha, the waters, the mother, and Manas, the earth, the child.

A favorite symbol for man is the interlaced triangle, the dark triangle representing the lower man, that which has ascended through the painful path of Evolution from the sub-elemental world, and the light triangle, representing the higher man, which has descended from the Absolute at last finding expression in humanity. The purpose of the Mysteries of all Esoteric Schools, and of all religions, has been to raise the lower triangle into oneness with the upper. The lower, the first Adam, of the earth, earthy, is to be so inspired by the Second Adam, the man of heaven, heavenly, that like the base metal of the Alchemist he is to be transformed into pure virgin gold.

May every reader be inspired with the fervent desire to enter into oneness with the Father in heaven, to realize the indwelling majesty of the Holy Trinity, and to know that they walk as Gods upon the Earth.

Rev. W. E. Copeland, F. T. S.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! the light which is thy fairest form, I see it. I am that immortal person, Om!

Upanishads.

Kill out desire, but, if thou killest it, take heed lest it arise from the dead again.
Metaphysical Properties in Man.

In physical nature heat inheres potentially in every atomic aggregation, organic or inorganic. As heat invariably manifests in the movements of life (prana) it may reasonably be considered as a phase or aspect of the latter. When the life current rushes through physical substances, heat becomes disengaged, and its latent energies may manifest as fire. Fire is heat set free, and its change from potentiality to potency is determined by the extent or degree the life current is permitted to penetrate its substance. And as the flow of life is continually followed by the birth and death of new existences, it follows that a combustion with or without fire denotes the beginning of new forms. For physical existence is an outgrowth of the resistance evinced by material substance to the influx of the element of life, and the friction between this element and its stable medium (matter), elicits from the latter its slumbering energies. We may imagine our physical forms as the breakers on the shore of the boundless ocean of universal life, bidding fair to resist its surging, battering waves. Yet this resistance can only be ephemeral; the physical forms are sooner or later forced to surrender their organization to the overpowering influx of life. This is death to the form, but if by death we mean absence of life the term is very misleading, as in reality more life is manifested in a decaying form, than in a form to which health and consciousness confers the full power of resistance. For as the life-waves dash through the dissolving form their energies are transformed into myriads of new existences.

On our physical plane the fluctuations of life are shown by their relation to heat. The latter is an important factor in all physical manifestation and engenders the same processes in organic as inorganic substance, and chemistry and physiology simply are the same sciences applied to different kingdoms. Thus heat, latent or free, is a medium of life exchange, forming and dissolving compounds as the flow of the current of life enters or deserts its phenomenal habitations.

Now upon the Astral plane a corresponding transmission of energy takes place between the divine spirit and the Will, and as heat to some degree inheres in ever physical molecule, so also Will is found to be an atomic property in the elements of the Astral plane. We say that fire is freed heat. Likewise in the quality of Will, we may observe conditions of freedom and latency. Free will is expressed in self-conscious action, and as in chemico-physical processes heat in its free form (fire) is required by the chemist in his efforts to extract properties and forces from their respective elements, so in a corresponding measure must Will be freed from its atomic imprisonment in order to bring about self-conscious movements. For as physical substances contain the elements that go to build up organic forms, so likewise in the psychic or Astral realm are found a corresponding distribution of psychic elements in the respective forms or existences of that plane. As, for instance, the
atoms of iron, copper or gold, etc., in their specific combinations build up the elements of copper, iron and gold, so also do atoms of Love, Hatred or Fear give rise to corresponding psychic elements, and as fire is required for chemico-physical processes, so Will in its freed condition is needed for the combining and dissolving of forces and energies in processes of a chemico-psychic character. The analogy applies still farther, for, as is well known in some of our chemical processes, only through the most intense heat can the properties of certain elements be elicited, a circumstance which has its full correspondence in the extraordinary will-power required for the dissolution or removal of some deep-seated trait in the human character.

Will, accordingly receives its active strength from its degree of freedom. The Will of the animal corresponds to heat in its latent condition, while the human Will is represented in physical processes by heat in its freed state (fire). Will, being a potentiality in all psychic substance, takes issue in volition when acted upon by subtler and more interior forces of the human constitution. We say that fire is a faithful servant, but a tyrant as a master. So also is Will, which must be guided by a clear self-consciousness in order to serve the purpose of spiritual progress. In eccentric persons and mad men, we perceive the manifestation of what may be called psychic conflagration. In itself, Will can therefore not be understood as a self-determining quality of intelligence, but rather as a force regulared and directed in its movements by desire. Acted upon by the latter, Will transmits impulses for the formation of thought. But not directly, however; as desire in its function is directing only; not constructive. Thus for the formation of thought another agent must be employed through whose artistic operations the plastic material of the soul-substance or Astral Light is moulded into thoughts and images. This artist is the human imagination, and the brilliancy of his creation depends upon the extent Will has been employed in the movement. Imagination would be motionless if not fired by the Will, and the operative strength of the latter is determined by the degree its element has been set free.

When Desire arises, the Imagination presents the object, rendered permanent by the strength of the will. Again Will feeds upon Desire as a fuel, and when the latter ceases to provide material, Will and Imagination cease to function. As the intensity of Desire is expressed through the Will, the more distinctly the former can make itself felt the more imperative becomes the Will. Absolute pure Desire would free the Will completely, and the combined output of their energies would react upon Imagination and Thought in a corresponding exaltation of expression.

But what is Desire? Desire is a faculty presenting infinite gradations and capable of touching both lowest Earth and highest Heaven in its supreme sway. In itself however, Desire could not be called either good or bad as
its moral coloring is derived from the character of its motive. The epithets good and bad which we attach to Desire are merely conditional forms, for the true comprehension of which our sense-perception as yet is not adequate. A harmonic view of the world can be obtained only if we regard good and evil as mere phenomenal expressions of one ultimate and absolute essence.

While desire wields the executive power, so to say, in the parliament of the mind, the legislative departments must be sought for on still interior planes of being. At the base of all mind actions lies Feeling, that mysterious, undefinable agent which constitutes, as it were, the first translating medium for divine ideation, as the latter presses towards conscious perception through man. The relation of Feeling to primitive ideas corresponds to what we on the physical plane know or rather strive to know, as magnetic induction. Through the processes of the latter, an ordinary piece of iron will come into possession of properties totally foreign to it by the mere touch of a magnet. By this contact the iron has become a magnet, and the process through which this mystery was engendered is called induction. We are told that as below, so above, and that forces and energies, as displayed in physical nature, correspond to powers and activities above. Now we may, perhaps, understand Feeling to be that inductive process, through which the Higher Ego converts its divine desire into the semi-divine desire of our Kamic nature.

The operation of this psychic machinery, this harmonic co-action of instructive, constructive and destructive forces, are left under the supervision of the human soul, the Lower Manas. And as the chemist in his laboratory dissolves and combines, but by no means creates his compounds, as the substances needed for his work are furnished by an ever serviceable nature, so likewise the human soul, utilizing the powers placed at its disposal, extracts the quintessence of our earthly experience, and transmits it to the spiritual stores of the Higher triad. From this treasure vault of pure knowledge, energies are reflected back into the self-consciousness of man, and this latter process is known as intuition or pure feeling. Through his operatives, Feeling, Desire, Will and Imagination, the supreme master operator, the human Soul provides the fabric of thoughts.

From this it follows that the expression, free-will is not more appropriate than free desire, free feeling, etc., as neither of these faculties is a consciously determining power. The quality of being free or not free can be applied only to the Soul, as the character of the latter determines the movements of the combined forces of the Mind. And as the Soul constitutes the medium, by virtue of which spiritual and semi-spiritual (psychic) energies are translated into physical consciousness, the condition of the latter depends wholly upon the receptivity of the Soul to influences from interior planes. Consequently, Feeling and Desire, being merely forms or expressions of the character of the Soul, have no
independent activity, nor do they possess power to engender impulses not already received through the Soul. Thus an impulse translated by the Soul from its original essence changes name but not character, as it becomes reflected from agent to agent in the Mind. As the psychic or spiritual messages vibrate through the Soul we immediately comprehend them under the term Feeling, and as they sweep on towards their issue in volitions, the original impulse changes consecutively into Desire, Will, Imagination, Thought, from which is to be concluded that it is the freedom or receptivity of the Soul, and not of its various operatives, which determine the moral responsibility of a thought or an act.

Thoughts are compounds of psychic substances and the winged carriers of messages from soul to soul. When a thought is evolved and rendered alive by a powerful Will, it floats—if not consciously directed—aimlessly about in the psychic realm. As it is wafted hither and thither among the myriads of individual Minds, it will, sooner or later, come within the sphere of a Mind evincing receptivity to the character of that thought. If it be a good thought the person who receives it will feel the moral strength it transmits; but if evil, its influence will be felt in the outburst of passions and desires in the mind of the unfortunate receiver. So a vicious thought projected by an evil-minded man, and rendered powerful by an intense will, is a death-dealing missile, that may bring destruction and death to a human soul. Murders and suicides of souls take place upon the psychic plane as murders and suicides of bodies upon the physical plane—though under the sway of Karmic law and in the garb of Karmic retribution.

The soul derives its existence from what purity, unselfishness and love can be extracted from our earthly life. Now if the soul, by means of ignoble gratifications and self-indulgences, should succeed in severing the ties that connect it with these spiritual forces, its existence would be aimless and forfeited. As, according to natural laws, lack of purpose and exercise of an organ results in its atrophy and death, so likewise the soul cannot long survive its separation from energies conditional to its existence, but, like a plant torn away from its root, will gradually wither and disintegrate. This is what is understood by mental suicide and loss of the soul.

The evolution of man’s seven Principles can be traced and comprehended by studying the kingdoms in nature to which they severally correspond. Theosophy holds that the Spirit—Atman—or the seventh principle is a spark or ray of absolute consciousness, reaching man through the seven kingdoms of nature. Differentiating into seven modes of activity or aspects, it corresponds with the sunbeam, which by passing through a prismatic lens differentiates into seven lines of colors. And as our material things and objects receive their coloring from the inherent elements in the sunbeam, so also do the potential energies in the Atomic ray give
type and character to its multifarious manifestations upon our planet. Through the prismatic lens of the cosmic world substance, the divine spark breaks into seven specific rays, and these rays center upon the arena of material manifestations as so many Principles.

As the Atomic ray penetrates the cosmic world stuff, forms begin to appear, and the mineral kingdom crystallizes first out of the homogenous medium. In the course of evolution the spiritual monad passes through the mineral forms, whence it ascends to the next higher, the vegetable forms, and from there as soon as the needed experience is won, it merges into the animal form.

The friction, as it were, that takes place between the spiritual monad and its passive medium, results in the disengagement of spiritual-material energies, constituting the experiences of the spiritual monad during its evolutionary career. These energies or experiences are transmitted to Atma and give rise to a new phase or aspect of spirit, which aspect is technically called Buddhi, the vehicle of Atma, and the sixth Principle in the constitution of man. Thus Buddhi, being the store-house for monadic experiences represents the "Higher Ego" for the entities of the mineral, the vegetable and animal kingdoms. The function which synthesizes and transmits these experiences is exactly what is termed consciousness per se. From this it follows that consciousness is a generic term and refers to every manifested form in the Universe, as it registers the spiritual advances or experiences of the lower kingdoms upon the tablets of the Buddhic Principle, the latter being the source for the flow of impulses and instincts that guide the advances in the mineral, the vegetable and the brute creation.

But when the highest animal forms were evolved and the spiritual monad pressed for further development—then it was that the monadic experiences, started up in the Buddhic Principle, condensed their energies and evolved a thinking, self-conscious Principle. In the theosophical nomenclature this new Principle enters under the name of Manas, the Thinker, and the fifth Principle in the constitution of man.

In common with this lower kingdoms of nature man is animated by four Principles known as Kama, Prana, Linga Sharira and the physical body. Of those Kama is recognized as the principle through which the type or individual is preserved by the restoration and reproduction of cells and tissue. Prana is known as the Principle of vitality which gives life, magnetism and strength to the body and its ordinary activities, while the vehicle of Prana connecting the life current with the physical molecules is called Linga Sharira, furnishing the type or cast into which nature molds her ocean of forms.

In order to relate the spiritual essence of the spiritual triad to the coarser elements of the lower quaternary, a translating medium was wanted. Such a medium is found in the human soul, also called Lower Manas, and by virtue of its intermediary essence, it reciprocally combines the upper and the lower
spheres of man, the God with the brute. Consequently, our soul is related to Manas as the consciousness of the lower kingdoms is related to Buddhi, and as the animal consciousness transmits to its "Higher Ego" (Buddhi) the experiences gained by negative existence, so likewise does the soul of man gather up all that is noble, true and pure in life, and transmits their essence to the spiritual stores of Manas.

A. L. Gibson, F. T. S.

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Editorial.

The Sin of Self-Righteousness.

Among the many pitfalls which act as "traps to the unwary" there are few more disastrous to the progress of the disciple than to assume, unconsciously to himself, perhaps, a spirit of self-righteousness. The whole nature and trend of the Theosophical life is to purify the soul, and it is an almost natural consequence that one should separate himself from his fellowmen by supposing that he has passed to a higher plane of motive and action. But this higher plane, which so many of us fancy we have attained or are attaining is made to serve with many as a sort of pinnacle from whence to obtain a good view of the short-comings of the rest of humanity. And pointing out the faults and foibles of others affords a most pleasing occupation to those who have so mistaken the true spirit of Theosophy.

When two or more of these would-be saints meet, then is there a grand overhauling of the characters of all their fellow members. They turn Theosophical Branches into veritable Sorosis Circles, in which the reputations of others are picked to pieces, especially of those whom they do not happen to like. For towards favorites they go to as great extremes in

landing as they do in detracting in the case of those who are so unfortunate as to possess their enmity. So they keep a constant turmoil within the Society. So-and-so has done this; or So-and-so hurts the Society, or So-and-so prevents people from coming into the Society; and so the gossip goes on. Of course it goes without saying that those who thus engage in this tattle never are true workers for the Society. They imagine they are; but all the good that they attempt to do is more than counterbalanced by the evil which they inflict upon the Society by bringing disharmony into its ranks.

Now, it is a fact that the Theosophical Society enquires into the past of none of its members, and concerns itself very little with the present; for the morality of the Society is so high, the spirit which animates it so unselfish, that the vicious or depraved who may be transiently attracted to it never remain very long within its ranks. They find themselves like fish out of water; it is uncongenial to them, and they soon drop out and fall back into their old habits. Not so, however, with the self-righteous individuals; these cling to the Society like barnacles to a ship's bottom. For they fondly imagine that but for them and their saintly characters the Society would go to perdition.

All this is as wrong as it is possible to conceive. Those people who occupy themselves in finding fault with their brother co-workers are living entirely upon the personal plane. They do not know what it is to rise to those realms where all such things drop away from life, as do the mists to one climbing the mountains. A truer proof could not be afforded that one is not acting from a high plane than the very utterance of doubts and misgivings concerning others. Such things belong to the miasm of personal life; they shut one out entirely from vistas of higher things. Such self-righteous ones have entirely mistaken the object of the Theosophical Society. Like Jesus, it is here "not to call the
righteous but sinners to repentance." With the holy and devout of whatever faith it has little concern; it seeks most to proselyte among souls who have no anchorage. Therefore it may happen, and often does happen, no doubt, that many a brave soul joins the Society, and in so doing turns his back absolutely upon a reckless past. Among such are some of our very best members, and among such are never found these self-righteous criticisers of other people's actions.

Brothers, let us recognize that the true object of the Society is to establish a nucleus of real brotherhood, and that this can never be done by constantly picking faults in the characters of those with whom we are associated. It is wiser, purer and more compassionate, to recognize that all the weaknesses of our comrades belong to the plane of the personality alone, and with that plane we have little or nothing to do, if we live the life of true Theosophists. Let us set our ideals high, and nail the Theosophic flag to the mast, and cease concerning ourselves with the petty delinquencies, if there be such, of our fellows workers and associates. Nothing is ever gained—nothing can be gained—by such a carp ing, criticising course. Let us stop all this, and learn to love one another. So shall the Society leap forward to a new growth, for its energies will no longer be trammeled or diverted by these petty personal things.

For some months past Theosophical work has been carried on in Watsonville, under the care of Mrs. Russell, of Santa Cruz. Though living 18 or 20 miles distant, she has faithfully persisted in holding her weekly classes. At first they were attended by only one, two or three, but soon grew to twelve or fourteen persons, who often kept her answering questions until ten or eleven o'clock. Sometimes, when unable to stop at the hotel, she would then drive home alone, through the mountains, though a woman not overly strong, with a large family to care for and an important share of her local Branch work. Needless to say the classprospers. Lectures have been given at Watsonville by Dr. Griffiths, Countess Wachtmeister, and Mr. Clark. The latter spoke on Sept. 11th, to an audience of about fifty. After the meeting some fourteen or fifteen remained to discuss the proposition to form a Branch and some preliminary steps were taken in that direction.

A charter has been issued to the San Ardo Branch, at San Ardo, California. The Branch has five charter members. Mr. J. C. Hadley is the President; and Mr. Z. R. Naugaret, Secretary. This makes the thirtieth Branch on the Pacific Coast list.

Among the Coast Branches.

From Honolulu.

Mrs. Mercie M. Thords writes: The outlook for Theosophical work in Honolulu appears to me most encouraging. Though strife and sectarianism are prevalent, still, many of the best and most intelligent people here are weary of these contensions, and are ready to welcome doctrines of tolerance and fraternity. Fine and growing audiences have greeted me, and I am told that already there is a demand at the book stores for Theosophical literature. Privately many are beginning to read, while the newspapers, in their reports, are giving publicity to our chief doctrines. A class for study has been arranged.

In addition to public lectures a private parlor talk is given each Tuesday evening at Mrs. Foster's residence on Nunann Avenue. These have been well attended by members and others, and have enabled me to present Theosophy to some persons who would probably not attend a public lecture. The class will meet every Wednesday evening, beginning with a study of the "Key to Theosophy."

Blue Mountain Branch, Elgin, Oregon.

C. H. Marsh, Sec., writes: Regular meetings have been held every Sunday
since May at the residence of H. Hug, with an attendance of from seven to twelve.

Good interest has been shown by all in the study of the "Correspondence Class" questions, and the corrected and printed answers. Fifteen books have been read by eight persons not members. We hope for the addition of three new members soon, who are earnest students and have been studying for some time.

Denver Branch.

Minnie Deatherage, Secretary, writes: The Denver Branch has about twenty-two members now and is growing all the time especially since the Countess Wachtmeister was here. She delivered three lectures and all were well attended, showing the interest people are feeling toward Theosophy. The proceeds of the lectures, at least part of them, was used to buy tickets for an excursion over the Loop, one of the mountain railroads, and all caring to go were invited.

The San Francisco Branch, T. S., held its annual election, Sept. 3rd, 1894. The following officers were re-elected for the ensuing year: Dr. Jerome A. Anderson, Pres.; Mr. Evan Williams, Vice-Pres.; Mrs. Vera S. Beane, Sec'y.; Mrs. Caroline H. Bunker, Treas. The Secretary reported a very large average attendance, and the addition of fifteen new members.

Prison Propaganda.

From Folsom, G. M. T. writes:—

"Through the efforts of Mr. Paul Bunker, F. T. S., of San Francisco, permission has been obtained for the delivery of Theosophical lectures in the Folsom State's Prison. After much preparatory work in the way of distributing literature, arrangements were perfected, and an audience of two hundred or more listened to the lecture delivered at this prison, Sunday, Sept. 16th, upon 'Reincarnation and Karma,' by Mr. Abbott Clark of the S. F. Theosophical Society. Perhaps, the best proof of the lasting impression made, the most positive evi-
dence that the lecture had provided food for thought and introspection, was to note the gatherings of three and fours, who after the lecture passed the remainder of the day in comparing notes of the ideas aroused within them.

"Speaking from experience, convicts are strange people, a class of humanity who from their very failings, and the punishments that have followed upon these failings and which bring them as it were more closely within the pale of the doctrine "Karma," are perhaps better qualified and naturally adapted to understand the law, of the truth of which they are living examples, than are those of the outer world, who, must live longer to learn that "man the outcome of his former living is." No condition of life is so conducive to introspection as that within the stone walls of a prison cell, where fallen man sees before him the life which has resulted in bringing upon himself its own punishment, and prejudice or sympathy are here powerless to blind reason to the justice of the effect which has followed upon cause; and a doctrine, which has for its basis a just reward for virtue and a positive punishment for vice, cannot find a better field for its acceptance than the prison with hundreds of inmates. In the questions, much interest and appreciation were shown Messrs. Spinks and Joy of Sacramento assisted in the exercises, and will hereafter, with Dr. Cook of their city, conduct regular meetings each month at Folsom."

After concluding his lecture at the prison, Mr. Clark returned to Sacramento in time to deliver a lecture before the public meeting there also, upon "Proofs of Reincarnation."

At San Quentin the usual eager and attentive audience of several hundred gathered to hear Dr. Jerome A. Anderson's lecture upon "Septenary Man as related to Evolution." A host of intelligent questions followed the lecture.

Thus Theosophy was presented at the two principal prisons of California, a long distance apart, upon the same day.
Alcohol.

All modern nations seem to be addicted to one or other of various drugs capable of producing abnormal states of consciousness. In olden times, when men were still in possession of portions of those divine truths, which they have since almost wholly lost, drugs were undoubtedly used to annul the consciousness of the body, and so permit, or compel, the soul to retire to inner, or astral, planes. In Indian literature, particularly, the Soma drink, which was administered to neophites upon certain occasions, had undoubtedly the effect of opening, temporarily at least, the "Third Eye," or of giving very high clairvoyant powers. With further descent into materiality, the secret preparation and use of such drugs became lost. Yet, to-day, in Oriental countries, opium, hashish, Indian hemp, and such things, are resorted to with the vague and ill-defined idea of transferring the consciousness to astral realms, which is the well known, intoxicating effect such drugs have. A great fascination attends the exploration of new countries, even, and this becomes much more intense when new states of consciousness are experienced. The rare visions of the opium eater, for example, are of such a nature as to render him indifferent to the dull and commonplace events of every-day existence. Yet, like all other abnormal processes, the ultimate result is destructive to the one who indulges himself in this manner.

Of all the drugs which have been discovered and used to produce these abnormal states of consciousness, alcohol is the most baneful and deadly, and the old tradition that its first distillation was under the direct supervision of the devil is not without good reason for its existence. In order to understand why the effect of alcohol is so pernicious it is necessary to examine the compound, or complex nature of man. For all philosophies, and all religions worthy of the name, agree in declaring that man is a highly complex being, and all of them divide his nature into several Aspects, or Principles. Thus Christianity postulates a body, soul and spirit, each having a different function to perform. Theosophy makes a still closer analysis, and in common with Buddhism and others of the great Eastern religions, divides man into seven distinct Principles or Vehicles of consciousness. The true soul being a unit of con-
sciousness, indivisible and indestructible, has this consciousness limited, or modified and defined, by the material vehicles of Principles through which it functions. These Principles may be enumerated as: the body, the astral body, or Linga Sharira, Prana, or vitality, Kama, or sensuous desire, Manas, or the Thinker within man, Buddhi, or divine, intuitional consciousness, and Atma, the Ray from the Absolute, of which all the others are aspects or differentiations. Each, therefore, of the Seven Principles of man relates his consciousness to a different plane of nature. Certain of these, as Prana, or vitality, and Atma, or the Ray from the Absolute, relate, or rather link, his consciousness to the Universal consciousness. But others of his Principles relate his consciousness specifically to certain definite planes of nature; and, among these, the astral body, and Kama, or his Desire-body, occupy a most important position.

In the ordinary waking condition of our daily lives the sense organs of the body are the principle, and, indeed, almost the only avenues of consciousness. And, the office of the body, which is but a bundle of sense-organs, is to relate the human consciousness to this, the molecular plane of the Universe. Yet, though this be the chief office of the body, there are organs in it which relate the human consciousness directly to each of the seven great planes of consciousness in nature. Thus, Buddhi, or divine intuitional consciousness, has within the brain an organ which if aroused into activity will enable the human soul to connect this divine plane while yet within the body. Likewise Manas or thought has its special organ—the grey matter of the brain and other ganglionic centers—while Kama, the Linga Sharira, etc., have each their special organs. For the “tail of the serpent” is ever within its mouth, and although the body, as a body, seems so far beneath the higher and apparently more divine planes of thought and intuition, yet there are in it purely physical organs capable of relating the soul to all these planes, thus showing the unity, interrelation and interdependence of all consciousness in nature. Because of the presence of these special organs in the body, which are composed of molecules, similar to molecular matter without that body, and because all forms of matter depend upon rates of vibration for their existence and persistence, it becomes possible by the introduction of drugs having a rate of vibration similar to or in harmony with certain of these centers, to over-stimulate them and thus to annul the ordinary normal, waking consciousness. Other drugs, instead of over-stimulation, directly interfere with the functions of the organs themselves, and render them unfit and unable to respond to the soul within. Owing to this law of harmonic vibration, it becomes possible to cut off the higher, divine consciousness at several points, so to speak, within the circle of these Principles. Thus, the action of chloroform and its congeners seems to be to divide the consciousness between the body and the astral body; to drive out, it is said, the latter from the phys-
ical body. That this is true, is proven by well-authenticated cases where patients have stood by and witnessed operations going on upon their own bodies, out of which they had been driven by the administration of these gases. Opium and its congeners appear to divide the consciousness between the various planes or sub-divisions of Lower Manas, or the lowest aspect of the thinking Principle. Thus, under the influence of opium the entity will have astral visions and dreams in which reason plays little or no part, but in which the imagination takes entire control. The state induced by this drug is very similar to that produced in many mediumistic or trance conditions, especially if these be of an inferior order. All these, so far, act by inhibition of the normal consciousness of the body. There are others which stimulate into abnormal activity certain centers of which we now know almost nothing, the divine Soma being of this nature.

The deadly effect of alcohol is due to the fact that it apparently divides the consciousness between Manas and Kama, or between the divine, thinking Principle, whose voice is that of conscience, and the purely animal Principle below. It has this peculiarity, however, that it does not annul the intellectual faculties of the brain except when taken in enormous quantities, when the case becomes one of ordinary poisoning. For we must not lose sight of the fact that man’s body, as a body, is that of an animal, and that without the presence of the higher, or incarnating and reasoning ego, he would be but an animal. The incarnation of this divine, Thinking Principle, or soul, sets up in the brain of the purely animal man an entirely new and evanescent Thinking Principle, in a precisely similar manner to that by which a magnet imparts magnetism to non-magnetic iron. Yet, this Thinking Principle, thus lighted by the blaze of the Higher Ego, is capable of Persisting long after the departure of the latter, just as magnetism will still linger in the iron after the vivifying magnet is removed. So that the peculiar and deadly action of alcohol is that, while it cuts off all possible influx from the Higher Ego, or true soul, and drowns entirely the voice of conscience, it yet leaves animal man a certain amount of borrowed reason. It can be at once seen how pernicious its effect is, for under its influence man becomes an intellectual animal, with all his passions raging and blazing, and with all the intellect required to stimulate them and to bring about their gratification, without the slightest restraint or reproach from his higher nature. The true soul becomes, under these circumstances, like the charioteer, whose reins have parted, and whose horses now dash madly forward, while he sits helpless to either guide or control. The action of alcohol is to render man a conscienceless animal. And the voice of his higher nature is entirely lost sight of to the exact extent to which he carries the abuse of this drug. For, like everything else in nature, alcohol has its seven degrees of action, one of the most deadly of which is its annulling the voice of conscience by benumb-
ing the physical avenue through which this reaches the brain mind. It has, also, its effect upon every organ of the body; and as each organ is but a congeries of cells, the primary effect is upon these cells. Each organ of the body is built up of cell-lives, which cells have their normal consciousness upon the physical plane, corresponding to the higher plane in the Cosmos with which they are thus directly related. Let us suppose that the liver is an organ built up of cell-lives whose normal consciousness is upon the Kamic, or desire, subdivision of physical nature. While the liver then would have its purely mechanical office in the functions of the body, by the psychic lives of its cells it would relate the human consciousness to an intensely selfish and desire-dominated plane of nature. The effect of alcohol, then, upon these lives thus functioning in the human liver, would be to stimulate into an abnormal activity, accompanied with correspondingly selfish psychic effects, and followed later by their destruction and atrophy through this very over-stimulation. That this is the effect of alcohol upon the liver is a well known and demonstrable fact in physiology, and if physiologists would also become psychologists, the rise and dominance of the passionate portion of man's nature could also be plainly demonstrated. Thus, step by step, the baneful influence of alcohol can be traced throughout the entire body. Even upon the very lowest, or mineral plane, it changes that mysterious vital action by means of which purely mineral matter is raised into its colloid correspondent, or mineral matter upon the plane of the vital activities. It has been shown by actual laboratory experiment that in small percentages it first hinders the growth of and then destroys both vegetable and animal cells. And the most active of all the human cells, the white corpuscle, upon the addition of a very small percentage of alcohol to the fluid upon the microscopic slide, becomes benumbed, ceases to exhibit its normal activities, and soon dies. It is known to inhibit nerve action by coagulating those delicate and highly organized semi-fluids upon whose activity and instability normal nervous action depends.

One of the most common, and at the same time one of the most erroneous, beliefs regarding alcohol is that it is a stimulant. This is entirely untrue. The apparently stimulating effect, which alcohol in moderate amounts seems to have, can be understood by a very little physiological investigation. The functions of the nervous system, formerly thought to be so simple, are now recognized to be quite complex, and are known to represent several distinct modes of activity, which will, undoubtedly, later be classified into the classical Seven. One of the most important of these is inhibition, or the controlling of the undue action of any particular organ or set of organs. It is the function, for instance, of one set of the nerves, supervised by a distinct nerve center, to control the chemical processes going on within the body which maintain its heat. So nicely is this inhibitory action adjusted
that no matter how warm nor how cold the environment of the body is, the heat is accurately maintained at a point which does not vary half a degree for the entire human race. But divide the nerves, which are the agents of this control, and the heat of the body at once begins to rise, and soon becomes destructive to that body. Similarly for the action of the heart; divide a certain nerve and it begins to beat tumultuously and irregularly because the inhibitory action has been removed. Alcohol has the power to benumb or suspend the action of certain of these minor inhibitory centers; and consequently there is poured into the system an extra amount of energy from them for a short time. But this energy is as quickly destructive as are all irregular and uncontrolled exhibitions of force. Besides, it draws directly upon the residual energies of the body, its working capital, so to speak, and depletes the vital forces to the extent this irregular force is liberated. And this act of liberation is very unevenly distributed. Thus, while certain organs may be made temporarily more active, the energy of the body as a whole will be decidedly diminished, and the seeming stimulation is in reality a depression. The forces so liberated are uncorrelated or unsynthesized by the real man, and are necessarily destructive and not constructive in their action.

Man is essentially a thinking being; he is related to the consciousness of the cells of his body in order that he may mentally assimilate this lower consciousness, which is below the plane of mentality. But the union between mind and body is so intimate, and the cell consciousness so dominant, that at the best he runs great danger of identifying himself entirely with his body. The effect of alcohol being to suppress all higher functions, and to stimulate an abnormal activity in the Kamic and animal cells in the body, tends to make animal man still more animal. It is thus destructive to all spirituality or higher aspiration.

Probably one reason for the pernicious action of alcohol is that it is upon the "night side" of nature. Fermentation rudely interrupts the normal life cycle of the grain or seed, and sets up instead a destructive decomposition. This vibration introduced into the living organism cannot but induce similar vibrations. Therefore, its effect is always injurious, in every respect. Unprejudiced tests have shown those who partake of it to be less capable of both physical endurance and mental exertion.

Its effect upon life is so destructive that no reputable Insurance Co. will accept a known heavy drinker; and Life Insurance tables prove the fact that the so-called "teetotalers" are the longest lived in all their respective classes.

Why, then, do men drink? For the same reason that opium and hashish are taken—in order to cause abnormal states of consciousness because of the pleasure derived therefrom. And, alcohol, severing as we have seen the divine from the purely animal portion of our nature, leaves man an irresponsible animal, who, descending to purely sensuous, animal planes of existence, finds a tem-
porary bliss in this experience. It is peculiarly appropriate that our Western, intellectual civilization should, of all drugs, have chosen this which entirely destroys all true intellectuality. It is the unconscious application of the law of opposites; and we of the West select alcohol because it affords a transient relief from the intense strain which our Western civilization puts upon us. We do not know how, as the Hindus do, to still the action of our restless brain-mind, and so retire within the recesses of our own spiritual nature and rest. Because of this ignorance, and of the absolute necessity for rest from intellectual labor at times, we thus descend into the animal kingdom instead of rising to spiritual planes. Refusing to ascend, we are compelled to descend. Ignoring the spiritual side of our nature and stimulating the intellectual, alcohol affords a real, but transient and deadly relief, from the pressure of this civilization, whose God is gold.

The evil effects of alcohol are widespread and appalling. Upon society it is too well known to require comment. We have living object lessons before us at all times, yet a few actual statistics may not be amiss. More than twelve hundred millions of dollars were spent during the year 1893, alone, in alcoholic beverages; enough to have relieved every case of want and suffering in the land where this great wrong was enacted. In the United States, but two decades ago, and at a time when men were considered more intemperate than now, the average of alcohol consumed yearly by each individual, was four gallons. In 1893 there were nineteen gallons consumed for every man, woman and child within the limits of the United States. That Alcohol is the chief factor in the production of crime, the record of our penal institutions prove conclusively. It also fills our asylums and almshouses, and hundreds of thousands of premature graves, with which it is not officially credited. Its manufacture and sale produces and employs a class of men utterly lost to all spiritual influences. In fact, the continued use of alcohol leads directly to that most dreadful of all phenomena in human existence—the loss of the soul.

. What are the remedies for such a gigantic evil? These can only be found in right knowledge. Men must be taught the effect alcohol has upon both soul and body; public opinion must be changed. The mental attitude of the race towards alcohol is wrong. It is useless to enact laws to prohibit its sale when one of the greatest churches in America actually owns and receives rent for property occupied as saloons. Members of the House of Lords, in Great Britain, own more than fifteen hundred dram shops, and among these owners are said to be two Bishops of the Church of England. When the acknowledged leaders of society, the nobles of the land, together with those who ought to be leaders of the religious thought of the world, maintain this attitude of acquiescence, toleration and even participation in this evil, it is useless to attempt its sudden eradication. The old, old remedy of changing the thoughts and the
motive of men must be applied here. The people must be educated—must be made to think. And with right thought and right motive this, one of the greatest evils of modern civilization, will disappear.

J. A. Anderson, M. D., F. T. S.

The Mystery of the Chaldeans.

The Mystery of the Chaldeans was the Mystery of the Ages. With the Egyptians and the Hindus, the Chaldeans formed the Trinity of ancient mystics—the three children of the Divine Wisdom Religion.

Who were the Chaldeans, and whence came they? History gives their ancestors as a tribe of Akkadians, whose home was Akkad, one of the four provinces which were later absorbed into the Chaldean empire. These are said by some to be a race of Turanians, the first civilized inhabitants of the vast plains which occupy the lower part of the basin of the Euphrates and Tigris. Some few historians give them a Semitic origin. Madame Blavatsky describes them as a tribe (later a caste) of learned Kabbalists, who were the Magians of Babylonia, the astrologers and diviners. They were, she states, a tribe of Hindu-Brahmins, as their religious doctrines plainly show. Whether they separated from the Aryans before or after the latter made their conquest of India, is immaterial. The fact is, that they were the Aryan progenitors and instructors of the Chaldeans, and through them the Hebrew Kabbalists obtained all that they knew of the true Secret Doc-

trine. The idea of the Trinity, held by the Chaldeans, was derived by them from the Akkadians, who themselves belonged to a race which was the first to conceive a metaphysical Trinity. According to the historians, the Akkad race inhabited Babylonia from the earliest times, and were the originators of the earliest civilization in Mesopotamia. They instructed the Babylonians in the Mysteries, and taught them the sacerdotal or mystery language. This language was none other than that used by the initiated Brahmins in their magical evocations. It has been, and still is, employed by the Initiates of all countries, and the Tibetan Lamas claim that it is in this tongue that appear the mysterious characters on the leaves and bark of the sacred Kouboum. These magical evocations were pronounced in a particular language, and it was forbidden, under pain of death, to translate them into the vulgar dialects. Long after the Semite race had become predominant in Mesopotamia, the Akkad alphabet continued to be the scientific language in which all the tablets relating to religion, astronomy and science were written. This was esteemed the special magic language, alike among the Chaldeans and the Assyrians, and was regarded as exercising particular power over both good and evil spirits, and all their evocations and incantations were spoken in this tongue. It was the sacred language of prayer, the tongue which commanded the spirits.

Babylonia, being situated on the highway of the great stream of
early emigration from the Himalayas, her people were one of the first nations to reap the benefits arising therefrom. The Khaldi were moon-worshippers, from which fact it is inferred that the Akkadians belonged to the race of the Kings of the Moon, whom tradition avers once reigned in Allahabad.

The Chaldeans, in common with the Hindus and the Egyptians, held that there is a Great First Cause—the One, the primordial Germ, the unrevealed and glorious All, existing through Itself. The name by which they designated this was Ilu. In manifestation it became Eikon, the Double-sexed Deity, the male-female, the Father-Mother, corresponding to Brahma among the Hindus. The male aspect was Anu, the female Anata. From the union of these two emanates the third, the creative principle, or manifested Logos, the Son, called Bel, from which emanated Hea, or Wisdom, who rules the sea and the underworld. Each of these principles has its feminine aspect, corresponding to the Saktis of the Hindus. In addition to the Triad of male principles, there is Mylitta, the Great Mother, which forms the four, and perfects and potentializes all.

How remarkable the similarity of the conceptions of the Hindus, Egyptians and Chaldeans! There is but one explanation for this, and that is, as Theosophy teaches, that all have their origin in a common Source, the ancient Wisdom Religion. It is said that the Veda of the earliest Aryans, even before it was written, went forth into every nation, and sowed the first seeds of the now-existing old religions. The off-shoots of the never-dying Tree of Wisdom have scattered their dead leaves even upon Judaeo-Christianity. As cycle followed cycle, and one nation another, each new people evolved from the traditions of its ancestors a new religion, which became colored and was stamped by its own characteristics. The parent of all was the primitive Wisdom Religion.

The proofs of this fact are to be found in the prevalence throughout all the old root religions of a system of initiation; in the existence of the priestly caste in each, in whom were vested the guardianship of the mystic secrets. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all the penalty of death was inflicted upon initiates of any degree who divulged the secrets intrusted to them. Such was the case in the Eleusinian and Bacchic Mysteries, and among the Chaldean Magi and the Egyptian Hierophants. "Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death." Such was ever the law.

All religious teachings are erected upon identical cosmical myths, symbols and allegories. All systems of religious mysticism are based on numerals: First, the Unity, emanating the duad, the three forming the Trinity, which, with the mystic four, or quarternary, compose the seven. The sacredness of numbers begins with the One, and ends only with the zero, which represents the bound-
less circle, symbol of the universe. All intervening figures represent philosophical ideas, relating to some fact in nature. But the number seven, alike among the Hindus, Chaldeans and Egyptians, was held the most sacred of them all. With the Chaldeans the number seven is dual in its attributes; holy in one aspect, it becomes evil under other conditions. Thus, there are the seven gods of the vast sky; the seven gods of the earth; the seven blazing spheres, the seven celestial beings; the seven demons, etc., indicating a knowledge of the septenary constitution of all nature. Iao, the Creator, is the seven-rayed God, or Heptaktis, through whom all souls are lifted up.

Upon the fragments of Chaldean tablets, collected by George Smith, on which is inscribed the Babylonian legend of the Creation, seven human beings, with faces of ravens (meaning black complexioned), are mentioned. "In the midst of the earth they grew up and became great, and increased in number; seven kings, brothers of the same family." This refers to the seven races. The numbers of the ancestral spirits and their seven groups of human progeny are on the cylinders. The Babylonian accounts are restored from hundreds of thousands of broken fragments, one mound alone having yielded upwards of 20,000 fragments of inscriptions. From these it is shown:

(1) That the first race to fall into generation was a dark race, called the Adamu, while Sarku, the Light Race, remained pure for a long time thereafter.

(2) That the Babylonians recognized two principal races at the time of the Fall, the Race of Gods (the ethereal doubles of the Pitris) having preceded these. (These correspond to the second and third races of the Secret Doctrine.)

(3) That the Seven Gods, each of whom created a man, or rather a group of men, (hierarchy) were "the gods incarnated."

Two creations are mentioned, the first referring to the formation of primordial men by the Pitris, and the second to the human groups after the Fall.

Beneath the outer garb of coarse polytheism in which popular superstition clothed the truths given out by the Chaldean Hierophants, there was really a grand and glorious conception; beginning with the fundamental idea of a Divine Unity, the Supreme, the All, from which Being proceeds. The motion of the stars represented the Deity in manifestation, and each star seemed to the Chaldeans an emanation from the Supreme.

Ilu, the universal and mysterious Source of all things, assumed three aspects: (1) Anu, primordial chaos, uncreated matter; (2) Hea, intelligence, the Word or Logos, which animated matter and rendered it fertile; which penetrated the whole universe and inspired it with life; (3) Bel, the ruler of the organized Universe. Here we have under different names, the Brahma, Vishnu and Siva of the Hindus; the Amen Ra, Thoth and Khouser of the Egyptians.

The symbol of Ilu was the Sun, called Babel, Arach and Akkad—the Light, the Fire and the Flame—the three aspects of that
Sun, which is One. Says a Chaldean oracle: "From this triad in the bosom are all things governed." Here again we have the creator, the mediator, the transformer, corresponding to Power, Wisdom and Justice. These three they conceived to be the one principle of all things—the One and the Good. Says the Book of Numbers: "The One Universal Light, which to man is Darkness, is ever-existent." From it proceeds periodically Energy, which is reflected in Chaos (the Deep,) and at once awakens all its latent forces.

A sole and universal Divine Being manifested in the natural world, which is really himself, emanating from his substance and not created by him; a Divine Nature, working in all the universe, Author of all life, destroyer and regenerator; the cause and prototype of the visible world, uniting in himself two principles—active and passive, or male and female. Therefore, the divine emanations were also dual, and each principle had its feminine aspect, the two constituting a complete unity, a reflection of the primordial Unity. If the male or active had a solar character, its aspect or complement had a lunar nature; if one presided over the day, the other presided over the night; if one personified the active elements (fire and air), the other represented the passive (water and earth).

After the first Trinity, which formed the Divine Unity, a series of emanations continued, forming the second Trinity. These manifested or clothed themselves in the heavenly bodies, as follows: Sin, son of Bel, god of the moon; Samas, son of Hea, god of the sun, and Bin, son of Anu, god of the atmosphere (ether). And each of these was likewise triple in its nature, composed of a father, or first principle, a power and an intelligence.

Further down in the scale of emanations were the gods of the five planets: Adar (Saturn), Marduk (Jupiter), Nergal (Mars), Istar (Venus), and Nebo (Mercury.) Venus and Mercury were treated as dual. These constituted the Chaldean Olympus, or divine hierarchy, the masters or lords of the gods. They were supposed to preside over the twelve months of the year and the twelve signs of the Zodiac. There were many inferior deities as well.

The Chaldeans are credited with star worship, but they really regarded the stars, not as sentient beings, but as animated by or the abode of supernatural beings (Re-gents,) who, though divine in essence, approached nearer to humanity than the higher gods, and were, therefore, more interested in human progress.

C. B.

[To be continued.]

When thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Envy not the appearance of happiness in any man, for thou knowest not his secret griefs.

Commune with thyself, O Man! and consider wherefore thou wert made.

Happy is the man who hath sown in his heart the seed of benevolence.
Karma.

The law of Karma is a law of Nature. We have no word in our language to express it, and, since it is very awkward to have to use a long phrase or sentence, such as the law of cause and effect, ethical causation, or action and re-action, we have summed them all up in the Sanscrit word, used by our Aryan forefathers, Karma, meaning action; the action and reaction of everything, from atom to man, and from man to ethereal beings. The word Karma comprehends, in its meaning, all making, all doing, all thinking, all acting.

Karma, like a chain, joins all actions and their results. It is at once the law of justice and of progress; the law governing the evolution of Being. Man, like the rest of Nature, is guided by this Law of Karma. His every action and every thought sets up a cause, which must necessarily have its effect; which effect may occur the next moment, the next hour, in the next or a far distant life.

We must not think of Karma as an evil influence, awaiting a fitting opportunity to punish us, but as a just and beneficent law, which enables us to work out our own salvation. We suffer for no sins save our own; and all our misfortunes are the result of our own folly. We cannot cast our burdens on any other; but must suffer the consequences of our own acts. There would be no justice, were it true that after a life-time of sin, we might escape the consequences of our wrong-doing by a death-bed repentance. Theosophy tells us that we must suffer out the effects of every wrong. The Bible says, "As ye sow, so shall ye reap," and, if we sow in darkness, we shall reap in darkness.

Karma is the great adjuster. It solves the most difficult problems of human life. Both rich and poor experience bodily and mental troubles. But a man who is struggling amid poverty and adversity, perhaps without friends, or human sympathy, may be really rejoicing in spirit, for he is thus acquiring the strength and self-reliance he needs to round out his character and prepare him for the next step onward.

Were the doctrine of Reincarnation better understood, Karma could be more readily explained. The manner of life we lead in the present incarnation shapes, in a way, the body, as well as the environments, in which we are to reappear in the next incarnation. In other words, the mold of our next form we are shaping hourly, and it will be complete and waiting for us at our next incarnation. For, to-morrow is the Karma of to-day. To-day, through the perception and acceptance of certain spiritual truths, we learn wherein true peace and contentment consist. and, by striving continually, we strengthen ourselves for future effort. In another life, we shall be able to feel the peace and content for which we have striven in this.

The Law of Karma is universal, and, on the physical plane, self-evident. But, on the moral plane, man has ever sought to cast his burdens upon the shoulders of others; though here, too, the law is likewise universal. We are the builders of our own characters; and no one, save the owner of it, can change one's real character.

Karma is ever with us in two aspects: (1st) As the effect of causes which we have already set up; and (2nd) As the causes we are now producing, the effects of which will be realized in the future. From the falling of a leaf to the building of a planet, everything that occurs is a result of Karma. Every cause we set in motion is Karma, and the other end of that cause will be its effect—also Karma.

The Law of Karma goes hand in hand with the Law of Universal Brotherhood. In Nature, all is unity, harmony. No grain of sand or drop of water exists alone—there is not one single atom in the Universe but is dependent on something else. The human body, scientists tell us, is composed of myriads of atoms, which go to form a unity, called the
physical body. This body again, is but an atom—a larger atom in the great ocean of Humanity. Unless we can realize the fact that we are all dependent upon one another, it is hard to understand Karma.

Applied to our daily lives, Karma, next to this doctrine of Universal Brotherhood, is the most important of the teachings of Theosophy, giving us a clear understanding of what we all recognize as natural law—the law governing the success or failure, the health or misery, the happiness or sorrow of every hour. If we recognize that there is no escape from the natural and just consequences of any thought, word or deed, and that they are unchangeable, save by our own efforts, then we shall be careful what thoughts we have, and what acts we do. The result of every act is stored away, and, when the circumstances are favorable, the effect will occur. It is the mind which creates the energy and gives the impulse to action; hence the necessity for right thought. We are responsible for our thoughts, not only to ourselves, but to others; for the influence of our thoughts, whether they be for good or ill, will act upon those whose minds are open to them.

We may illustrate the action of Karma by the camera. All the objects brought before the sensitive plate are stamped there—throw a film over the negative. On a larger scale, this applies to the Soul. Every event or thought of a man's life throws a film, or a mental deposit, upon the substance of the Soul, and there it remains, as the impression upon the sensitive plate remains, until developed. All those mental deposits of the past will come into fructification in any life in which the proper environments are provided—by which is meant the temperament, the character, the mind, the psychic nature, as well as the outward surroundings.

We must not expect our outward surroundings to affect us favorably. We may learn from our surroundings, but we must not dwell too much upon them, but must turn our attention to the training of the Inner Self. Among the first things to be learned are right thinking, self-reliance and self-knowledge. All life is working out of effects, caused by the action of Spirit in Nature, and we must understand this law, as manifested in us, before we can advance. We are taught that "Spiritual knowledge includes every action." Karma, then, is the means, the way, to spiritual knowledge, for through and by it we act and gain experience. This experience strengthens the character of the True Man, and from this store of gathered strength, if we properly direct our thoughts we can draw. Karma judges a man by his motive, not by his conduct. We may do a good act with a bad motive, but it will not avail us for good. Nor should we do right in hope of a reward, but rather because it is right—because it is our duty. Then, when it is done, we should forget it. And we should waste no time in regret. Let us live in the present, for in it is contained both past and future. The Hindoo says, "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge."

Karma acts on nations and races as well as upon man, and it is through the operation of this law that we are attracted to a particular nation or race; for our Karma is the property of all mankind, and nothing good or bad can happen to us that is not shared by many others.

Let us then keep these things in mind: That the law of Nature is harmony—balance, and that all things which disturb that harmony are Karma, producing their effects on all others and on ourselves. We have the power of choice to produce good effects or ill. And then, if we govern our actions accordingly, we shall be able to uplift the Western race, to enoble our own character, and to build for ourselves a future that will be free and luminous within for us, and a shining glorious light to the rest of Humanity. The "Voice of the Silence" says:

"Thou canst create this 'day' thy
chances for thy 'morrow.' In the 'Great Journey,' causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

"Take, then, as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee; rejoice and weep from life to life, chained to thy previous actions."

**H. P. B. Training Class.**

**Editorial.**

**T. S. Training Classes.**

Training Classes have become a very valuable adjunct of Branch work, as demonstrated by actual experience of many Pacific Coast Branches. The object of the Training Class is to afford opportunities for individual cultivation of the best methods of imparting a knowledge of Theosophy.

The following Order of Proceedings is in use by most of the Training Classes, and is submitted to T. S. Branches desirous of engaging in this line of work, together with appended notes:

**Order of Proceedings.**

1. Calling to order. 2. Minutes. 3. General Business, viz: Unfinished Business, New Business, Committee Reports, etc. 4. Reading short extracts from some devotional work like Bhagavad Gita, The Voice of the Silence, Letters That Have Helped Me, etc. Or, members called upon, may repeat from memory passages from same. 5. Parliamentary Drill and Exercises. 6. Extempore addresses of from three to five minutes duration upon subject previously selected. 7. Reading one or more papers upon subject of some Oriental Philosophy, Science or Religion, along the line indicated by the second object of the T. S. 8. Critic's Report. 9. President appoints the following for duty at next session: (a)—Critic. (b)—Reader from Devotional work. (c)—Two or more members to make extempore addresses upon subject assigned. (d)—One or more members to prepare papers upon subject of some Oriental Philosophy, Science or Religion, to be presented at next session. 10. Adjournment.

**Explanatory Notes and Illustrations.**

**Term and Duties of President.—**The President is elected to serve for one month. The shortness of this period of service permits of all the members of the class filling that position in turn, and thus affords opportunity for training in the duties of the office. This is also true of other offices. The duties of the President are the same as those of the presiding officer of any deliberative body as defined in Cushing's or Hill's Manual of Parliamentary Proceedings.

**The Secretary.** The Secretary's duties being more complicated, a longer term of service is indicated, and that officer is elected to serve for two months. The duties of the Secretary are the same as defined in Cushing's or other manuals relating to deliberative bodies.

**The Critic.** This office is of the most importance and significance. The Critic is appointed at the close of each session to serve during the next following. His duties are complicated and he has the meeting as a whole, and each individual member, under his surveillance. He should use paper and pencil and note all that takes place which is inappropriate, violates sense of good taste, or is discourteous in word or demeanor, from the time doors are opened until after the meeting is over and members disperse. He should occupy a place at the table on the left of the Presiding Officer, when the class is called to order, and carefully observe all that transpires. If any officer or member, by word or act, offends, the offense and offender should be prop-
erly noted by the critic. He should observe how a speaker or reader takes his position, and that he properly addresses the chair and members, the position of speaker while delivering his address, his pronunciation, enunciation and grammar, and the manner of resuming his seat. The Critic should have his eye open to all that takes place, and note in his Report all that occurs which is subject for criticism, and when called upon by the President rise, address the chair and the members, and deliver his report without fear or favor and in an impersonal manner. If delivered in that spirit, no member criticized can reasonably take offence, but will regard the criticism in the light of a benefit conferred, since one prime object of the Training Class is to discover errors of manner, speech and demeanor and to correct them. It should be a rule of the class that no member be permitted to retort or take exception to the Critic’s report. The strict observance of this rule will prevent complications otherwise sure to arise.

Parliamentary Proceedings. This is an important feature of Training Class work. There is a right and a wrong way to do everything. Certain systems of book-keeping are better than others; certain methods of teaching are superior to others. The same is true as to the conduct of all meetings of deliberative bodies. Centuries of experience have demonstrated Parliamentary Rules to be the best wherewith to conduct meetings of a deliberative character. In fact, no organizations of any note now exist whose meetings and proceedings are not conducted according to Parliamentary Rules. For instance, England’s House of Parliament, the German Reichstag the American Congress and all political and fraternal bodies. The same should also hold in the conduct of all T. S. Branches that have outgrown the parlor stage, and reached the point of holding public or semi-public meetings with the object of presenting Theosophy to the people. Parliamentary Rules accord exact justice to the officers and members of any meeting conducted under those proceedings, vastly facilitate transaction of business, and reduce red tape measures to the minimum.

Parliamentary Drill.—The questions of Motions, Committees, Rulings, etc., are studied and practiced. To illustrate: After the study of motions as to when, how and where to make them, the Chairman raises some point before the meeting, whereon a member makes a motion that certain action be taken; another member seconds the motion. But before acted upon, a third member moves to amend the motion, which is seconded. But, again, before the original motion and amendment are acted upon, a fourth member moves to amend the amendment, after which the Chairman properly brings before the meeting the various issues raised which are settled according to parliamentary law. Without knowledge and practice, difficulties arise. otherwise, meetings run smoothly.

Exttempore Addresses.—Illustration: At the last session one or more members have been assigned the subject of Reincarnation, and required to prepare for presentation at the next, a three or five minute exposition, such as would be suitable to present to an inquirer who knew little or nothing about that subject. Under the right head of procedure those members would be called upon. They would take a position on the rostrum, address the chair and meeting, and present the result of their study as above. A little practice of this kind fits the members to do a constant good work, in properly presenting correct conceptions of Theosophy which, without such training, they would remain unqualified to perform. Many of the older T. S. members have by study acquired a comprehensive knowledge of Theosophy, but not having cultivated best methods for imparting the same are largely unable to actively and potently further the objects of the T. S. This exercise is intended to remedy that defect, and recent experi-
ments have clearly demonstrated its success. Whenever practicable, shorthand reports should be made of extemore addresses. This enables members to learn of their defects and correct them.

*Papers on Oriental Religions, Sciences or Philosophies:*—The second object of the T. S. is to promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study. The statement is often made that all religions rest upon a common basis, that all are identical as to origin and spirit, when their true meanings are understood. But how few F. T. S. possess the knowledge and ability to demonstrate the fact. The object of studying and preparing papers upon these subjects, is to fit members to do that.

The above are only a few of the principal features of importance coming within the province of T. S. Training Classes. Others will become apparent in course of time and further experience. The Order of Proceedings is not arbitrary, but submitted for experiment, and may be altered to suit local requirements.

*Allen Griffiths, F. T. S.*

Some members of Aurora Branch, Oakland, have been holding meetings in the Blind Men’s Home, Oakland.

If any one has a copy of Oriental Department Paper, No. 7, which they can spare, please send to the Secretary, P. C. T. C.

*If thy soul thirsteth for honor, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made—and exalt thy aim to something that is praise-worthy.*

Endeavor to be first in thy calling, whatever it be; neither let any one go before you in well doing; nevertheless, do not envy the merits of another, but improve thine own talents.

Of much speaking cometh repentance, but in silence is safety.

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*Among the Coast Branches.*

**Harmony Branch, Los Angeles.**

W. C. B. Randolph, Sec., writes:—The adjournment of the Harmony Lodge meetings on account of the hot weather was of short duration. Such was the demand for their resumption that but a small break was made in the regular routine. The “Gleanings” engage our study yet and probably will for some time to come. We have adopted the plan of open or beginners’ meetings. Once each month a paper is read by some member on a subject of general interest and questions and discussions follow. Last Monday evening, Mrs. Eleanor B. Shell lectured on “Vibration.” The lecture was a thought-provoker. These open meetings will be continued throughout the winter.

**Pt. Loma Branch, San Diego.**

Dr. T. Docking writes:—There are many earnest workers here, and I believe all, without exception, seize every occasion to sow Theosophical seed, in one of the many highways, more especially, I know of many instances during the late vacation, having been utilized in the above manner, very often at considerable sacrifice to the individual. I have engagements to speak in connection with the Hon. S. Calhoun, F. T. S., at Ballena, on the 30th inst., and at Ramona on the 4th of Oct. next.

**Excelsior Branch, San Jose.**

Mrs. P. M. Gassett, Sec., writes:—Through May and June much interest was manifested by those out of the Branch as well as in, so, contrary to our usual custom, we continued the meetings through July and August. In July Miss Walsh gave us two lectures and was of great help in the Branch meetings. Mr. E. B. Rambo lectured Aug. 15, Subject, “Doctrine of the Heart,” which was listened to attentively by those present.

Our Branch has gained a few members
since our last report. We have resumed our old plan of two open and two closed meetings during the month. In the open meetings we are to read Modern Theosophy; in the closed, we continue with the “Secret Doctrine.”

Redding Branch.

W. P. England, Sec., writes—At the regular annual meeting of Redding Branch, T. S., held on the 27th ult., the following officers were elected for the ensuing year: W. P. England, President; Mrs. L. M. Bostwick, Vice-President; Mrs. M. J. Deming, Secretary; Ruggles Bostwick, Treasurer.

Our meetings both “Branch” and “Open” are regularly held, the members attending faithfully, but the attendance of visitors at “open” meetings is small. The inhabitants of this town do not take any particular interest in Theosophic teachings. Perhaps, we have not the faculty of presenting them in a suitable form; however we do our best; so far as we know.

Pacific Coast Lecturer’s Movements

[Lecturer’s address: 418 Market St., San Francisco. Correspondence invited.]

Solar Branch, T. S., located at Shelton, was visited by Dr. Griffiths, Sept. 18th, and an informal reception given him on arrival.

Branch Proceedings and Study were discussed and an order adopted. Solar Branch is young but earnest, and promises well to become an active T. S. Centre. On Sept. 16th, Dr. Griffiths addressed a good audience upon Theosophy in Kneeland Hall. A number remained after the lecture when questions and answers were engaged in. A few of the members who disliked to send their children to orthodox Sunday schools, had organized a class, and this will probably become a Lotus Circle and presided over by the Branch Secretary.

Four days were spent in Olympia, during which two lectures, one quiz, a Branch and informal meetings took place. Lectures were fairly attended. A full Branch meeting was held and new lines of study and work adopted. The persistent work of loyal members of Olympia Branch is exhausting some bad Karma, and prospects are brightening. “The path that leadeth on is lighted by one fire the light of daring burning in the heart.”

At Centralia, Sept. 24, a lecture upon “The Principal Features of Theosophy” was given before an attentive audience, followed by questions and answers.

Two public lectures were given in Portland, viz.: Sept. 26th, “Brotherhood” was the subject, and upon Sept. 30th, in Arion Hall before a large audience the subject was “Theosophy and Heredity;” other T. S. work and meetings filled up the week.

The following is a summary of work done by Dr. Griffiths, covering a period of six weeks in Oregon and Washington: Cities visited, ten. Public lectures, seventeen; Branch and other meetings, nineteen. 

A. G.

True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things but his own ignorance.

On the heels of folly treadeth shame; at the back of anger standeth remorse.

Obituary.

Robert Lee Scannell of Salt Lake T. S. died at London on October 13, 1894. He was one of the charter members of the Salt Lake Branch, and its first Secretary, and later was President of the Branch. It may be said of him that he was a true Theosophist and lived the ethics that he professed, and to his work was due much of the success of his local Branch. He was 44 years old, and was prominent in business and mining circles. At the time of his death he was Deputy Grand Master of the Masons of Utah.

A. J. J.
Karma.

[Read before the Eighth Annual Convention of the American Section of the Theosophical Society, San Francisco, Cal., April 23, 1894.]

The simple and natural law which forms the topic of our present study has no word in the English language to express it. Universal as the law is, it is impossible to express it in our language save by two or three inconvenient sentences, such as “Action and re-action,” the “Law of Cause and Effect.” All these ideas, and much more, our old Aryan forefathers summed up in the one simple word “Karma.” In the “Key to Theosophy” it is said: “Karma is the ultimate law of the Universe; the source, origin and fount of all other laws which exist throughout Nature. It is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. No cause remains without its due effect, from a cosmic disturbance down to the movement of your hand; and Karma is the unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the cause back to its producer. As a stone thrown into a pond of water creates disturbing waves, which oscillate backwards and forwards, until at last, owing to what physicists call the dissipation of energy, they are brought to rest, and the water returns to its condition of calm tranquility, so all action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. Since each disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by the reconverging to that same point of all the forces which were set in motion from it. And here you have proof that the consequences of a man’s deeds, thoughts, etc., must all return upon himself with the same force with which they were set in motion."

Every thought, or act, of man sets in motion causes—or Karma—which will act and react upon himself and others, until it has raised or lowered the condition of the race. Thus the aggregate of individual Karma is the Karma of the race; and the aggregate Karma of Nations is the Karma of the World. To lift this Karma, we must lift the minds and thoughts of men. On the Spiritual and moral planes of Nature, the causes with
which we have to deal are thoughts, and before we can go very far in the study of Karma we shall have to realize the fact, which ancient science knew, but which modern science is just beginning to grasp, that "thoughts are things." "With every thought of our daily lives we are making thought-forms, every one of which is a cause, and every one of which must persist until it is neutralized by its proper effect, or is negatived by a thought-form of equal power and opposite tendency. Just as no force can be checked, save by bringing it into contact with something having an equal power of resistance, so thought once created remains unchanged until it can work out its proper effect.

We are all surrounded by a perfect cloud of thought-forms of our own making. It is these thought-forms, or "mental deposits," which cling to man during life, and which, after death, make the character of his heaven; and, when the time of Reincarnation comes, they form the pattern or model on which the new personality is built. They are the Karma, which form not only the physical environment, but especially the disposition, temperament and natural ability of the person. An individual who has devoted much attention to one class of study, or to one branch of thought, during one incarnation, will start life in the next with a "natural talent" or "genius" for that subject. So of purely spiritual attainments. The individual who, in this life, sinks the idea of self, controls his lower nature, and lives for the good of others, so far as his circumstances will permit, will enter the next life with a strengthened power of self-control, and with a nature more pure, more spiritual, and more powerful for good. It has been said that:

"Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny."

So it is that we make our fortunes, though we call them fate. Though Karma is the simplest and most universal of Nature's laws, yet, as it adjusts the effect of every cause set in motion by each separate unit of the Universe, its action is infinitely complex. The infinity of its correlations render its details inscrutable; but its action as a law is perfectly apparent, being simply the first law of force which, as formulated by Sir Isaac Newton, its "Action and Reaction are equal, and in opposite directions." On the moral plane this is the law of Retributive Justice. Not either reward or punishment, but simply retribution, returning to man the exact natural consequences of his acts. It is thus the perfection of justice, equity and harmony.

Karma is "that law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony, in the moral world." Its action is such as to preserve that harmony and equilibrium without which the cosmos would return to chaos, and orderly, progressive evolution be reduced to an infinite Bedlam. It is in incessant operation, restoring harmony throughout nature, as disturbed water seeks its level and re-assumes tranquility. Causes set in motion in the past react upon or through the centers from which they emanate, with accompanying
pain or pleasure during the process of readjustment. Being subject to the other laws of force, Karmic causes often lie latent, during which justice seems to slumber, while vice rides triumphant over virtue. Yet Karmic nature being the "Mill of the Gods," grinds exceeding sure. Force is undiminished by its latency, and when the restraining circumstances are removed, bursts forth wreaking disaster and destruction on the evil doer; while truth and virtue, being in harmony with Nature's laws, are borne onward and upward, rising triumphant over all. "Evil" is contravention of Nature's progressive law, while what we call "good," is simply conformity to that law, and comprises all things pleasing to the Higher Self. Perfect conformity would require perfect knowledge of Nature's law, which, of course, we do not yet possess; meanwhile our best guide is the silent voice of conscience, by which our higher Ego, taking cognizance of all our unseen Karma, pilots the ship of life accordingly. Conscience is the Divine Polar Star. Mind is often the dark and stormy sky shutting out its light. But the Higher nature can be made to illuminate the darkest hour and to guide through the greatest trial. This may be done through a clean life, purity of mind, and an intense aspiration. This intense aspiration has a wonderful influence upon the Karma of the aspirant. It invokes the Higher powers; calls into active germination the Karmic seeds of a spiritual kind; and is the first vague step on the ladder of Occultism, which leads to the heights of human evolution.

Constant aspiration and determination is a duty of every man who would reach a higher life. The life of a chela is one long continued prayer. But prayer to escape the consequences of sin is like screaming to escape the wetness of the water. Cause and effect, sin and its consequences, are inseparable; the only escape is to "quit sinning." Do right, and righteousness shall follow; seek truth, and enlightenment shall be attained; aspire to God, and God-like Wisdom shall be yours.

The law of Karma is as certain and inexorable in moral and spiritual things as in physical, and leaves no room for vicarious atonement. Nature knows no such thing as vicarious progress. In the domain of evolution, man must progress by his own efforts. And in order for the soul to progress until perfection is reached many incarnations are needed.

"Reincarnation" (as defined in the Glossary) is the work of spiritual progression and soul discipline, by which the haughty oppressor returns to earth a slave; the pampered sensualist, a beggar; and the selfish woman of fashion, a seamstress. A turn of the wheel of rebirth gives a chance for the development of neglected and abused intellect and feeling. Thus the expurgation of evil is gradually, but certainly accomplished.

Reincarnation gives assurance of the ultimate perfectability of the soul. It gives time to correct errors; to grow out of folly; to acquire Wisdom through the accumulation of experiences; to pay off every debt; to gain purification under suffering; and at last, when
strength is developed, wisdom acquired, and purity attained, it puts before the triumphant Pilgrim of Eternity the Great Choice of entering the glorious state of pure spirit, or of renouncing it and taking the Immortal vow; "Neither will I enter into final salvation alone, but forever and forever will I wait and work while one soul remains unsaved." And of returning to earth a Buddha—a Christ—a Savior of men—a beacon light to guide humanity through the darkness of matter back to the glories of Spirit.

Abbott B. Clark, F. T. S.

The Mystery of the Chaldeans.

[Continued from last Number.]

Both astronomy and astrology were much cultivated by the Chaldeans. Astronomy is the most ancient of all sciences, and is always closely connected with religion. Its study was pursued by the Chinese, Hindus, Chaldeans and Greeks, for centuries before the Christian era. Upon the plains of Chaldea, observations were made and noted of eclipses, of the risings and settings of the heavenly bodies, extending to a very remote period. The priests of ancient Babylon asserted that their records extended back 470,000 years. Aristotle had transmitted to him, by the order of Alexander the Great, a catalogue of eclipses observed during 1903 years preceding the conquest of Babylon by the Macedonians. In these observations, the time is only given in hours, and the part of the diameter eclipsed within a quarter, but nevertheless they comprise the earliest reliable observations extant, and a comparison of them with modern observations led Halley to the promulgation of the theory that the moon now moves around the earth with greater velocity than formerly. The Chaldeans were acquainted with the cycle of 6585 ½ days, during which the moon makes about 223 synodical revolutions, and experiences the same number of eclipses. The clepsydra as a clock, the gnomon for determining the solstices, and a hemispherical dial for ascertaining the position of the sun, were also used by the Chaldeans. To them, also, is often ascribed the invention of the Zodiac and the duodecimal division of the day. Their ancient temples were pyramids, which served both as sanctuary and observatory. Astrology was a part of the sacred science of the Mysteries, and in days of old astrology was synonymous with astronomy, and was the study of the mystics of Egypt, India and Chaldea. In all these nations, the cross was held in highest reverence as a mystic symbol. It was the geometrical basis of the religious system of the Avatars; the manifestation of the Deity in his creature, Man; of God in humanity and humanity in God. The oldest monuments disclose the double or eight-pointed cross.

The crescent was also a symbol common to all these nations, and represented the mother goddess, the moon. In Babylonia, it was the symbol of Astarte, the Queen of Heaven; in Egypt, of Isis.

The close relation of the Chaldeans and Hindus, is shown, also,
by some of their myths, one of which is identical with a story told in the Puranas. The god Oannes had the body of a fish, but beneath his fish's head was a second human head, while human feet appeared under his tail, and he possessed a human voice. It is related that he spent the whole day among men, taking no food, and taught them letters, science, art, the rules for the foundation of towns and the building of temples, measurement, the boundaries of land, the seed-time and the harvest; in short, all that could advance civilization. Since his time nothing new has been invented. At sunset, he retired into the sea, where he passed the night. Oannes was the Babylonian Dagon, the man-fish, instructor and interpreter of the people. He is the emblem of priestly, esoteric Wisdom, who comes out of the "great deep," the water, which signifies the secret doctrine. His name is held in greatest reverence in the Chaldean records, and the priests of that nation are represented as wearing a head-gear like a fish and a coat of fish skin.

In the Puranas, the god Vishnu is shown to have assumed the form of a fish, with a human head, in order to reclaim the Vedas lost during the deluge. He taught men to build houses, to cultivate the land, to erect temples in which to offer thanks to the unknown Deity. At sunset, he retired into the sea.

Water, according to some old cosmogonies, was the first element. Water is the principle of all things, and God is that Mind which shaped and created all things from water. Water represented the duality of both Macrocosm and Microcosm, in conjunction with vivifying spirit; as also the evolution of the little world from the universal Cosmos.

While the Hindu philosophy held the relation of parent to the doctrines of the Chaldeans, they in their turn became the teachers of others. Plato speaks of the Magians as the instructors of the Persian kings of Zoroaster. By way of Babylon and Chaldea, the wisdom of the East passed on to the Greeks and Hebrews. In the legends of both these nations, in their cosmogonies and in their religion, can be traced the influence of the Chaldean Magi. The Jewish Kabbalists were the pupils of the Kabbalists of Mesopotamia. All the esoteric doctrines of the Israelites was probably transmitted to them through Babylonians. The Jews were the pupils of the older nations, and particularly of Egypt and Chaldea. The Magi of Chaldea were their masters in the secret doctrine, and it was during the Babylonian captivity that they learned its metaphysical as well as practical tenets. From them they obtained the mighty "word", the "inexplicable name", through whose potency the Hindu, as well as the Chaldean and Egyptian Initiate, performed his wonders. The Chaldean "Book of Numbers" contains all that is found in the "Zohar", and is older by many centuries. In one sense it is the original of the "Zohar", for it contains all the fundamental principles taught in the Jewish Kabbalistic works, but none of their blinds. In this book
are laid down the rules for the initiation of the neophyte into the Mysteries, which, as instituted, were pure, and proposed the noblest ends by the worthiest means.

The Jewish Scriptures indicate two distinct religions among the Israelites—(1) that of Bacchus-worship, under the mask of Jehovah; and (2) that of the Chaldean initiates, to whom belonged the nazars, the theurgists, and some of the prophets. The head-quarters of these were at Babylon and Chaldea, where two rival schools of Magians can be shown. The oldest and most esoteric of the two possessed great hidden knowledge, and though indifferent as to what outer form of religion might be professed by its followers, insisted upon strict adherence to the secret teachings. Joseph was styled a nazar, and so were Samson and Samuel. The nazars, or prophets, were of the anti-Bacchus caste, and, in common with all initiates, they held to the spirit of symbolical religions and opposed the exoteric and idolatrous practices of dead-letter religion. Jesus was a member of this sect, whence his name the Nazarene, in reference to his humble and mean external condition; for Nazarene means separation, alienation from other men. The real meaning of the word Nazar is to vow or consecrate one's self to the service of God. As a noun, it is a diadem, or emblem, of such consecration; a head so consecrated. The nazars were separated or consecrated by a vow of chastity. This sect lived long before Moses, in Galilee, where was built Nazara. There the ancient Nazoria held their "Mysteries of life", which were but the secret mysteries of initiation. The oldest nazars, the "son of the prophets", were Chaldean Kabbalists.

A story, almost identical with the Biblical tale of Moses in the bulrushes, has been found inscribed on some of the tablets of the ancient Babylonians, and there is no doubt whatever that the Hebrew Kabbalists were the direct heirs of the Chaldean Magi, and from them obtained, not only all that they possessed of the esoteric doctrines of the ancients, but also their knowledge of numbers, of the stars, and of true magic.

The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, as used in the Bible, are all symbols used in India, and transmitted to the Hebrews by way of Chaldea.

There is much said upon the subject of Chaldean magic and sorcery, and the conjuration of evil spirits. How much of this is reliable fact, and how much misinterpretation, cannot now be determined. The magic of the Akkadians were founded upon the belief in innumerable personal spirits distributed throughout nature, corresponding to the devas of the Hindus, and the elementals of Theosophical literature. These spirits were accredited with producing all the phenomena of nature. They directed and animated all created beings, caused good and evil, presided over the movements of the celestial bodies, rendered earth fertile by causing the growth of plants, etc., and presided, as well, over the birth and destiny of men. Throughout nature the Chaldeans perceived a dualism
embracing all the universe, and causing a perpetual struggle between positive and negative, or good and evil. The purpose of their magic incantations was to dispel this evil. They had great faith in the power and efficacy of certain rites and formulæ. Not only was man aided, but great catastrophies in nature were averted, as well, by the power of the magicians over these nature spirits. Such is a Westerner's explanation of the power of the Eastern Initiates to govern and guide the forces of nature. That such power is in the hands of the Masters of the race to-day, is the belief of many membets of the Theosophical Society at this moment.

Now, what is Magic? In all ancient times it was considered as the divine science, the wisdom and the knowledge of God. True Magic is spiritual wisdom. And the Chaldeans, who were among the oldest magicians, placed the basis of all magic in the inner powers of man's soul. They possessed a profound knowledge of powers of simples and minerals, and discerned magic properties in the plants and animals as well. It was by these means that they performed their so-called "miracles". To the Chaldeans, magic was synonymous with religion and science.

Thus, as one by one we unravel the broken and tangled threads which connected the Chaldean Magi with their Aryan fathers, so one by one we gather together the scattered links of the chain which binds the religions of all the nations of earth back to their common Source, the Ancient Wisdom Religion, given out at the beginning of humanity upon this planet. Once again we are brought face to face with the Truth proclaimed by the Initiates of old, and handed down through many generations; sometimes, it is true, clouded and obscured by superstition, but reawakening with the light of the Eastern Sun. And we hear, echoing down through the ages, the Divine Voice, proclaiming the Brotherhood of Mankind.

C. M. B., F. T. S.

The Mystery of the Ego.

The mind is not the supreme or highest power; it is only a function; an instrument with which the Ego works. The brain must not, however, be confounded with the mind, for the brain is in its turn but an instrument for the mind. If mind and brain are but the instruments, where is the Ego?

Many years ago while pondering over the waking, sleeping and dreaming states of consciousness, the idea presented itself to my mind that perhaps what we call the waking state is the dream, and the dream, the waking. This idea became so fixed that for a long time, during the process of disrobing for the night, it seemed necessary to make haste in order to "wake up."

Let us see what H. P. B. says about dreams:

The principles active during ordinary dreams—which ought to be distinguished from real dreams and called idle visions—are Kama, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas. The lower Manas is usually called the animal soul. It is the ray which emanates from the Higher Manas, or permanent
Ego, and is that “principle” which forms the human mind—in animals instinct, for animals also dream. The word “dream” means really “to sleep,” the latter function being called in Russian “dremat.”

The combined action of Kama and the “Animal Soul,” however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking, these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But as a rule, our memory registers only fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect of “dreams,” however, has been sufficiently observed and described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely terra incognita for Science is the real dreams and experiences of the higher Ego, which are also called “dreams” but ought not to be so termed, or else the term for the other sleeping “visions” changed. The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe—that which is a fact—that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed. But if we admit the existence of a higher or permanent Ego in us—which Ego must not be confused with what we call the “Higher Self”—we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the inner man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the inner man during its hours of complete freedom. For our Ego lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would of a kind of shadow moving in front of it. But what can he perceive and what can he know of the real actions, and especially the thoughts, of his charge? The real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and voice of the Higher Ego do or do not reach his gaoler—the physical man—for they are the voice of his conscience, but during his sleep are absolutely the “voice in the desert.”

In the thoughts of the real man or the immortal “Individuality,” the pictures and visions of the past and future are as the present. Nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things, and when men did not need to express them in speech; for they instantly realized themselves in action by the power of Kriya-Sakti, that mysterious power which transforms, instantaneously, ideas into visible forms, and these were as objective to the “man” of the early Third Race as objects of sight are now to us. The Higher Ego (Manas) is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic minds. So dormant are the spiritual faculties.
ties, because the Ego is so trampled by matter, that it can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego—when reunited with its lower Manas—will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience;" and in proportion as the Personality, the lower Soul (or Manas), unites itself to its higher consciousness; or Ego, does the action of the latter upon the life of mortal man become more marked. It is the immortal man, which passes from one incarnation to another. Every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. As to the physical consciousness, as it is a quality of the sentient but lower "principle," (Kama or animal instinct illuminated by the lower manasic reflexion,) or the human Soul—it must disappear. That which displays activity, while the body is asleep or paralyzed, is the higher consciousness, our memory registering but feebly and inaccurately—because automatically—such experiences, and often failing to be even slightly impressed by them. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, producing harmony or dis-harmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed, and it is the action of this or the other "face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the wisdom above, the force applied being noetic or spiritual, the results will be actions worthy of the divine Ego; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal nature. As Madame Blavatsky adds, the above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are Manasic as well as Kamic organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily, that body, so desecrated by materialism and man himself, is the temple of the Holy Grail, the Adytum of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is anÆolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells;
but, it is the higher mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, via., the spinal central cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them, or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our "personal" mind, the heart being the organ _par excellence_ through which the "Higher" Ego acts upon the Lower Self. —Julius Oettl, F. T. S.

**Experience Under Ether.**

_HE following experience occurred while under the influence of ether, which was administered to me to enable a physician to perform a delicate surgical operation. I remained under the influence of the anaesthetic for two hours.

For some days previous to the operation, I had a strong desire to take a trip to some of the other planets, or a spin around this world.

While the ether was being administered I had the desire strongly in my mind, and tried, as it were, to disconnect myself from the body, as an experiment. Of course, if I did visit any other planet, or paid my old home in Ireland a visit, I have no recollection of it.

The interesting part of my experience began when I commenced to come to, or while in a semi-conscious condition. My soul, or inner consciousness, appeared to resemble a small light. My consciousness, or intelligence, seemed to tell me that space and matter were annihilated, and I, although bound up in this small light, appeared to be the sum and substance of everything. I had the consciousness as if I had passed through all the various stages of matter before I had become this light; I had also the consciousness that I would dissolve, and again pass through all stages before coming back to the condition in which I then was, (a small light). I heard a voice saying words to this effect, "Well, you have been through it all; there is nothing real in the universe; it is all a dream". Strange to say, the voice which I thought said this appeared to be that of the Doctor. I then gradually sank into deep unconsciousness again, and as I did the small light died out also. When I came to, I found myself in bed, having been carried there from the operating room, by the Doctor's assistants.

I wish to say by way of explanation, that for years I have had the thought strong in my mind, that there is nothing real or tangible in the universe. I did not acquire this idea through study upon the matter; it seemed to come by inspiration.

I might say that I am thirty-five years old, and from a boy have
always taken a great interest in Occult science. The great mysteries of Life, Death, and that vast forever, have always been a great source of interest to me. Of course, like the majority of people who have an inclination in that direction, I have had to pass through the various stages of Orthodoxy, Skepticism, Materialism, and Spiritualism, and have progressed so far as to be able to comprehend some of the teachings of Theosophy, which to my mind, gives a clear account of the great mysteries by which we are surrounded.

Robert McCourt, F. T. S.

Correspondence

BETWEEN THE DAYS OF THE WEEK AND THE AGES OF THE HUMAN RACE.

The tradition of a golden age runs through all religions, indicating that sometime in the career of man on this earth, an era of peace and harmony prevailed. It was a period of unalloyed bliss, when man was still in supreme innocence and guilelessness, prior to his hard-won experiences in the vale of tears. This age is also called the Solar Age, as there always must have existed an association of ideas between the golden beams of the sun and the metal of that golden tint from which these derived their signification. This Solar Age is represented by the first day of the week, Sunday or the day sanctified to the Sun.

But the divine man must develop his potentialities; must learn the lesson of physical existence and enrich his store of wisdom by experiencing sorrow and suffering, with their refining and ennobling influences. The first step in his descent into matter was only partial; within the radiance of the golden source of eternal truth, but its beams had changed their golden for a pale silvery hue, being reflected by the Lunar orb, the Moon. For as man had passed away from the direct illumination of the infinite, his ideals lost their purity and the image of truth became veiled in symbols; became occult, the arcunum of initiates. This age was the age of reflected truth, and by virtue of its analogy to the Moon’s reflecting the golden light of the Sun, turning it into a silvery shade, it was termed the Lunar Age, and is represented by the second day in the week Monday.

But as man sunk deeper into matter the light emanating from his divine abode became more and more faint to his inner vision, until finally it did not longer reach him, and man, forgetting his celestial ancestry, degenerated into a fighting animal and divine heroism, found expression in brute force. The age now ensuing may be called the era of Martial exploits or the Iron Age. In the mythological denomination of personified virtues and vices we recognize in Mars the God of battle and warfare. But Mars is represented in the mythology of the Goths by Otis, who also is the divine incarnation of bravery and heroism and it is from this latter divinity that the third day of the week—Tuesday (old Gothic Otisdag or Tis-dag) derived its name.

However as time went on, experience taught the warring savage that unity gives strength, and peace gives comfort and bene-
ficence. This gave rise to society, and the time hitherto wasted in aimless and profitless battles was utilized in philosophic pursuits, and man began to speculate upon the meaning of the existence of the universe and of himself. Consequently this Age became the Age of Philosophy and may well be designated as the Mercurial, as Mercury was understood to be the God of science and philosophy. In the Gothic mythology we find this deity appearing under the name of Odin—the God of wisdom, and it is the memory and worship of him that our fourth day, Wednesday, or Odinsday was dedicated.

But, as is well known, the philosophy which found for every expression of nature and of mind an incarnated god, gradually turned from a speculation upon causes to a speculation upon effects; from the worship of a supreme Being, to the worship of man; a worship that finally developed into idolatry and culminated in exoteric forms of Phallic worship and Bacchic festivals. The consciousness and aspiration of the masses became intensely human, and art, philosophy and science were centered upon the glorification of the human form. In Jupiter or Jove, the human form was brought to the grandest perfection of which the genius of the sculpture and painter could conceive. Consequently this period would justly deserve to be called the Age of Physical Man, and, as Jupiter was the supreme embodiment of the conceptions and ideals to which the consciousness of this age gave rise, we find in the fifth day of the week a monument to his memory.

For Thor in the Gothic mythology is simply Jupiter in disguise, as both of them represent the same virtues and characteristics, only modified by the peculiarities which the geographical and climatological dissimilarities of the two countries wrought on their people. From Thor, Thursday received its name and significance.

The veneration for the human form terminated in the specific worship of the female portion of the human family. But this worship did not elevate itself above the level of mere sensuality, as the equality of woman was absolutely denied. This worship of the purely physical woman took effect in polygamy and peopled Mohamed’s heaven with voluptuous hours. Also the mystics of that period resorted by preference to the erotic symbols. All this goes to show that that age was ruled by Venus, the goddess of feminine graces and attractions. And as Venus corresponds directly to the Gothic Frega, the goddess of Love, it becomes at once apparent that the sixth day of the week, Friday, is related to this effeminate age.

Our present age is characterized by egotism and indifference to human suffering and sorrow, in which man is judging the world and its existences from the view of ignoble motives, and recognizes no other efforts than those which ripen into personal benefits to the exclusion of everybody else.

But the cause of the selfish man is planned by ignorance, and in his mad efforts to benefit himself to the exclusion of his fellow-beings he defeats his object, and, like “Time” personified as Kronos...
in the Greek Pantheon, devours his own children. Kronos is identical with Saturn and from this somber deity we have borrowed the name to our seventh, or last day of the week—Saturday.

Thus we have at present passed through six ages or periods of human development and find ourselves in the seventh or last, with its momentum of sordid materiality and egotism. But following the evening of the last day of the week, comes the morning of the first—the reappearance of the First Age which we have learned to think of as the golden, when humanity after having passed through a cycle of earthly experiences shall again return to the celestial realms of purity and virtue which it once deserted.

A. E. Gibson, F. T. S.

Notes and Items.

The Correspondence Class.

This department of Theosophic work is being productive of so much good that it deserves every encouragement. It is practically a thorough academic course in Theosophy which may be taken at one's own home. A similar method has been instituted by some colleges, and those who take this course are graduated with all the honors of a regular degree; so that this correspondence class may prove to be the first step towards the formation of a great central University for the teaching, accurately and scientifically, of the religion, science and philosophy popularly known as Theosophy. But whether this be visionary or not, it is certain that the class is accomplishing so much that any one not a member of it is missing a grand opportunity. Send in your names, all you Theosophists who really desire to do all in your power to fit yourselves to help and teach others.

Mr. E. B. Rambo recently made an extended business trip through northern California, and the States of Oregon and Washington, also visiting Victoria, B. C. He visited among the Theosophists in nearly all the towns, and gave several Branch talks and public lectures.

Mr. Rambo has just returned from his annual business trip through the southern part of the State where he visited the Branches and members.

Dr. Cook, of Sacramento, paid the Headquarters a flying visit and gave an interesting account of the work at Folsom prison by himself and Messrs. Joy and Spinks, also of Sacramento. The next month's lecture at the prison will be by Dr. Cook on "Evolution and Heredity."

Give your friends a book, the most important and valuable of all Christmas gifts. Elegant pocket editions of the following devotional books have been issued. The Voice of the Silence—the most sublime and classical book in the English language. Printed in clean, legible type and elegantly bound, in Russian leather, 75c; in Morocco, $1.00.

We recommend The Key to Theosophy, The Ocean of Theosophy and Esoteric Buddhism, as giving the most comprehensive presentation of Theosophy outside of the master books, Isis Unveiled and the Secret Doctrine.

The Bhagavad-Gita, the Book of Devotion. This is said by H. P. B., W. Q. J., and others, to be "the greatest book in the world." In Russian leather, 75c; in Morocco, $1.00.

The Yoga Aphorisms of Patanjali. The most clear and authentic of all interpretations, by Wm. Q. Judge. In Russian leather, 75c in Morocco, $1.00.
Either of the foregoing books will make the most valuable and lasting of Holiday presents. See price list on last page.

The Headquarters at San Francisco have been crowded with visitors and enquirers.

Notes From the North.

Seattle Branch has opened new headquarters at 612 3rd Street, between James and Cherry. A large room has been secured which is capable of seating several hundred people. The room has been fitted for the purposes of the Branch and all its meetings will hereafter be held in this new home. Being within two blocks of all the car lines in the city—and on the ground floor, it is expected a larger attendance will be secured. Across the windows in large letters is the sign "Theosophical Headquarters." This room is the realization of a dream and desire on the part of some of the members for months and it will doubtless make a new era in the history of the Branch, extending its usefulness.

The room was opened on Sunday, Nov. 4th, to a fair audience, and will soon be thrown open in the afternoon for the dissemination of information and literature, the lady members of the Branch having this in charge. The Seattle Branch has done a great deal outside work in various towns since its organization and will now try and perfect its center.

Anna L. Blodgett of Seattle visited the towns of Whatcom and Fairhaven the past month and at Whatcom a large audience gathered to hear her exposition of Theosophical teachings. The visit proved most satisfactory and opportune.

Port Townsend Branch is holding regular weekly branch meetings. Some excellent papers are being presented by the members and much benefit thereby derived. The public also receive the benefit in an indirect way.

Victoria Branch is said to have opened the finest lodge now on the Coast. The members of that wide awake Branch are very earnest and thorough in their work.

Olympia Branch has taken a room on Main St., where it now holds its regular meetings. Public and private attendance is good for so small a town. The branch has added several new members and the faithful few are encouraged.

Tacoma Branch holds up to its standard of high class work and is ever alive to improvement. The H. P. B. Training Class is reported to have awakened great interest in the members and much benefit is being derivcd therefrom. Mr. Geo. Sheffield visited Seattle Branch the past month and delivered an excellent address on "Theosophy and Darwinism." Nov. 11, Anna L. Blodgett of Seattle visited Tacoma and gave a paper on "Astral Bodies" to the usual audience in their comfortable and cozy headquarters.

Prison Notes.

G. M. T. writes:—At Folsom on Sunday, November 11th, Dr. Cook lectured on "Evolution and Heredity." Some of the convicts of Folsom have formed a Society known as "The Society of the Round Table;" its objects being "the investigation of the Truths of Theosophy; the strengthening of the bonds of Fraternity; the promotion of Harmony and Good-fellowship; and the general Social, Moral and Mental improvement of its members." Warden Aull generously arranged that the Society should have the use of the prison chapel every Sunday afternoon. We therefore hold weekly meetings. We also have a Society paper, known as the "Round Table Gazette," which issues monthly and is edited by a member appointed for that purpose.

At the conclusion of Dr. Cook's lecture he was presented with an engrossed copy of a set of Resolutions, passed
by the prison Society, in which the convicts desired to express their gratitude to the Theosophical Societies of San Francisco and Sacramento for the numerous courtesies extended.

At San Quentin Prison, Nov. 11th: Dr. Griffiths lectured upon "Brotherhood." The chapel was crowded, as usual, and great interest evinced. Questions and answers lengthened the proceedings to one hour and a half. The San Quentin Brass Band of eleven pieces, opened and closed the meeting with appropriate selections.

Among the Coast Branches.

Kshanti Branch, Victoria, B. C.

W. Harold Berridge writes:—We have just emerged from a minor Pralaya. Rev. Dr. Copeland visited us last August, and Dr. Griffiths followed him a few days later, and it was due to their efforts and encouragement that we secured a suitable and permanent headquarters in a central part of this city, so we now have a hall capable of holding over one hundred people, open every night in the week and public lectures every Sunday evening. We started this last September and have up to the present time given nine lectures as follows:


Pacific Branch, Watsonville, Cal.

Santa Cruz Branch not only maintains well attended regular Sunday evening public meetings, but some of its members find time and opportunity to carry on T. S. work in adjoining towns. During the past two years a number of Theosophical lectures have been given in Watsonville, by different speakers, and Mrs. L. A. Russell of Santa Cruz Branch formed a class for study which was led by herself during the past summer. This combined work has resulted in a Branch. On Oct. 14th, Dr. Griffiths and Mrs. Russell went from Santa Cruz to Watsonville and met by appointment those who desired to form a Branch. The Pacific Branch, T. S., was then organized with seven charter members. Humphrey Hetherington was elected President, and Wm. H. P. Hill, Secretary.

Stockton Branch.

Jennie L. Southwell, Sec. writes:—In Stockton, Sunday, Oct. 21st, Abbott Clark lectured on Reincarnation. The hall was filled with representatives of the progressive ideas of the day. Both daily papers reported his lecture in good shape.

The Theosophical Lodge.

HONOLULU, Nov. 5th.

The Aloha Branch, of Honolulu, Hawaii Islands, continues to meet regularly at No. 109 King Street. Every Monday a class is held, open to the public, the text book being the Ocean of Theosophy in which the greatest interest is manifested by the members of the class. Wednesdays are kept for Theosophical discussions between the members of the Branch, and on Thursdays, there is a class in "Secret Doctrine." To-night the class will take up the last part of chapter II of the Ocean.

Pacific Coast lecturer's Movements

[Lecturer's address: 418 Market St., San Francisco. Correspondence invited.]

Oct. 7th Dr. Griffiths lectured in Oakland upon Brotherhood to a full house. From that date to Oct. 13, various meet-
ings were attended in San Francisco. Sunday, Oct. 14, accompanied by Mrs. L. A. Russell of Santa Cruz Branch, he went to Watsonville and organized the Pacific Branch with seven charter members.

On the same evening Dr. Griffiths returned and lectured in Santa Cruz upon "High Lights of Theosophy," to a large audience. The following night a public quiz was held attended by a larger number. Next evening, Oct. 16th, he spoke in Felton on "Theosophy and Reincarnation." Oct. 17th, attended the meeting of Santa Cruz Branch, and explained methods of Branch and open meeting proceedings, which were adopted. Oct. 18th, "Karma and Reincarnation" was given in Soquel to a deeply interested audience. Oct. 19th, Boulder Creek was visited and a general lecture given to a good house. Oct. 21st, he lectured again in Santa Cruz upon "Brotherhood" to an audience of increased size. Oct. 22, another public quiz was held. Long interviews and reports of lectures were printed in the Santa Cruz papers.

A. G.

When Dr. Griffiths lectured at Los Gatos, Oct. 26, a number of the inmates of the Keeley Institute attended, paid close attention, and afterward inquired for literature. A fair audience was out, and those who remained after the lecture expressed a desire to have other lectures.

At San Jose the following lectures and meetings took place under the auspices of Excelsior Branch: Oct. 28, lecture on "Brotherhood," and immediately afterwards a full Branch meeting was held to devise ways and means to extend T. S. work; Nov. 4, a second lecture was given—subject, "What is Theosophy," in I. O. O. F. Hall, before a fair audience. Dr. Griffiths also attended the regular Branch open meeting held in the afternoon and spoke upon the Seven Principles. Quiz meetings were held Nov. 5 and 6. At the Branch meeting Nov. 7, Dr. Griffiths was invited to present and explain order of proceedings and methods of study and work for Branch and Public Meetings and Training Classes. The Branch evinced strong desire to discover, adopt and put into execution all available means and methods to enlarge its sphere of work and usefulness. Some changes were made and others discussed. It only remains for San Jose Branch to extend and continue present lines to become a stronger T. S. centre. Success to it.

Nov. 3rd, West Side, Santa Clara Co., was visited in response to an invitation from Bro. J. W. Rupert, President of Marysville Branch, who is temporarily residing there. Bro. Rupert had awakened considerable interest among the people of West Side, as indicated by the attendance at Dr. Griffiths' lectures given there Nov. 3rd and 4th. Mrs. B. Goodrich opened her large parlors for the lectures, and there is fair prospect of a Branch at that point.

Nov. 8th, Dr. Griffiths attended the Gilroy Branch which is doing good work and systematic study. Several accessions to its roll have recently occurred as one result. The next night a lecture on "Brotherhood" was given in Wright Hall. The members express determination to work on orthodox opposition, notwithstanding.

There is a growing interest in Alameda as a result of past persistent and good work of Triangle Branch.

Bro. Julius Oettl, of Aurora Branch, has recently taken residence in Alameda and been actively co-operating with members there.

Improvements are being made in Branch work, and regular public meetings begun. The latter will probably soon be held every Sunday evening. Dr. Griffiths lectured there Nov. 15th, in Red Men's Hall, upon "Adepts, Who, What and Where Are They," to a good audience.

A. G.

We can advance solely by working unceasingly, unselfishly for others. He who forgets charity, kindness, forbearance for others, cannot progress.
THE REAL AND THE UNREAL.*

It has been said by more than one writer on the "Qualifications for Chelaship" that the "first accomplishment which a neophite must have is the right knowledge of the real and the unreal," of the permanent and impermanent. This would seem to be a far more inclusive statement than is sometimes thought. It evidently applies to the metaphysical world, to the "discrimination of spirit and non-spirit," and to the intellectual understanding of the teaching as to the "qualities sprung from Nature" and the overshadowing nous, the Spectator. These intellectual exercises must be of great use, as they help to change the normal tendency of the brains we have morally and physically inherited. These brains are the physical result of centuries of materialistic thought, and are bound to be opposed to the more spiritual ideas with which we wish to impress them. It is inferred by the use of such phraseology that the brain is an entity, and this would appear to be actually the case. Every organ, it has been said, has an elemental consciousness of its own, and the brain as an organ of extreme sensitiveness must act as the body or vehicle of a highly evolved "god" or "ruler." It is this "god" which we have to train, and not the matter of the brain as seen by the eye of man, whether after death or during some surgical operation.

This brain-mind occupies an important position in that heterogeneous compound called man. It has to be reckoned with as an opponent to true development, though an invaluable servant when once subjugated through proper thought and training. This subjugation is necessarily a long and wearisome process, for we have to rid it of its acquired habits—and who does not know the difficulty of overcoming a habit, physical or mental? The difficulty in this instance is increased by the fact of our being unaware, in great measure, of the bad habits to be overcome. We have so thoroughly identified ourselves with this elemental brain-consciousness, are so immersed in it, that we are not able to study it from without. Yet, by considering the characteristics of our race, nation and family, we are certain to discover some of the especial peculiarities of the entity with which we have to deal. In doing so it would be well to take an extraneous opinion: Let the American consider himself in the light of the French...
or English view of his nation; let the Englishman ponder over the opinions of Irish and other writers on his eccentricities—they will tell him he is conservative and self-opinionated beyond all endurance, that he is suspicious of even his best friends. This cannot be altogether untrue.

But no effort to arrive at an understanding of the lower nature which he has to master can be successful, until he has at least intellectually realized that he is not that lower nature. He must cease to identify himself with that which he is not. He is the great Self, manifesting in the sun-like vehicle called the soul. His intellect, his brain-mind, his sensations, his body, are the offspring of Nature. He is the serene Spectator of all these enchantments. He is that, and, presently, when the clouds are blown away, he will realize what he is and always has been. This should next be made his constant attitude of mind. If it is persistently kept up, he ceases more and more to think that the desires, fears and other sensations arising within him are his own. So they lose their power. Then the brain-mind becomes impressed by this novel and probably startling line of thought, and, in spite of continued opposition, it begins to be coloured by the efflux from the higher mind and will. This cannot be done by spasmodic efforts; a gentle but continuous stream of thought is needed. But let him apply the knowledge thus gained. Knowledge unapplied rots and becomes stagnant in the mind. Not only does it die and fall away from its erstwhile possessor, but the disease of which it dies permeates the whole being of the man.

What value is there in metaphysics if they are not applied in daily life? Are we not here that we may learn to live rightly, and do not metaphysics aid us in so living? If not, away with them! But one of our early writers said that metaphysics should tend to become physics by means of ethics; for metaphysics practiced as ethics worked out physically, in the affairs of life and even in our bodies. And this should be the result of an intellectual understanding of the teaching as to the Real and Unreal, when followed by the adoption of a corresponding attitude of mind.

Who would think it sufficient to know that this so seeming solid matter is a vibrating, clamorous collection of molecules, not compact by any means but with inter-spaces between them such as those between the stars and planets in the heavens? Would it profit a man anything morally to understand that color, taste, smell and sound only exist as such by reason of the interpreting mind, apart from which they would remain unrecognized vibrations? These metaphysical conceptions must be carried into the moral life, must be used to help free the mind from its materialistic bias, and so prepare it to become the fitting instrument of the soul. Such conceptions, as also the mental attitude referred to, remain negative—like the pulling virtue which rests content with doing no active evil—unless, by our constantly applying them to everyday affairs, we make them positive and living. In this way we learn to distinguish the essential and inessential, the true and the false, in the events, the people and the dreams of every description that meet us on life's journey.
For with the soul as our touchstone of truth and of permanence we could never look in the eyes of an honest man and think him a thief. His manner, his appearance, his speech, count for nothing in view of that certainty of soul which tells of inmost character. Fair report and ill do not affect it; the slime of the world passes over it but cannot touch it; neither slanderer nor traitor can destroy it—for "In his character alone a man's history is written"* and written in a book that is open to all who can see by the light of the sun. Time reveals it, and Time has a might that strikes like death when it does strike. Yet how often do we judge a man by his manners, by his silence, even by the color of his hair and the cut of his clothes, or damn him (and ourselves) on the strength of a foe's aspersions! There is a sky and a light in the sky, and we are not forced to lie down in the mud.

There were learned Brahmins who knew their scriptures and who were intellectually familiar with many of the teachings of the old Wisdom Religion, and who yet called H. P. B. a fraud and imposter. They perhaps hid their antagonism by admitting that she "knew things," but their hostility was none the less real. They had their fixed conception of what a teacher should be, of how he should appear; they had their books and their customs, but what of the soul? Was not the touchstone missing, and their learning of no avail? Much could they have told us about Maya, the great Illusion, about Parabrahman, the One Reality—told us what they were not, not what they were—but did they not overlook

*Goethe.

the real in the unreal when their great chance came? Some knew better; they cared nothing for the shadow but clung to the light they recognized.

How, again, could we be swept off our feet by some event, which may seem terrible, if we have realized that circumstance is nothing to the man who knows that every circumstance can be used as friend and teacher? His attitude of mind makes the event favorable or unfavorable; the event in itself is colorless. Soon or late, it would seem, we shall have to trust to our intuition in spite of appearances. By constant verification we must learn to put such faith in the promptings of the soul, that, when Its voice speaks, the doubts and quibblings of the brain-mind are passed unnoticed. Never as yet in the history of the Theosophical Society have students of the Esoteric Philosophy been called upon to trust their unsupported intuition, and it is not likely that we shall meet with such a test—too destructive of our small self-confidence—if the Society is to continue its career! Theosophy as a philosophy, though requiring more insight to grasp its full importance than most systems, is easily seen to be based upon simple common-sense. Its great exponent, H. P. Blavatsky, though bitterly attacked as a consequence of her prominent position and recognized power, was never convicted on any of the charges so recklessly brought against her: quite the reverse. But she did not always explain herself or her actions. "Just persons," says Emerson, "refuse to explain themselves, and are content that new actions should do them that office. They believe that we communicate without speech, and
above speech, and that no right action of ours is quite unaffected to our friends at whatever distance; for the influence of action is not to be measured by miles." Something is always left to the soul; probabilities may be heavily balanced in a person's favor (as in H. P. B.'s,) or in support of a teaching, but in the last analysis the soul must decide. Yet we, who are not strong in spiritual wisdom, will not be called upon to believe in spite of the probability of appearances; we are aided by their being in our favor if we look clearly and without bias. But now and again "objects, senses, men, and time conspire to show us that Masters laugh at us. It is all a delusion."* Seeing that it is so in our quiet moments, we should do well to stand still in the whirlwinds of our own making and not rush into action until we are unaffected by such phantasms. If not now, the soul will speak in a little while and we shall then know what to do. For the soul knows the real: it is the real.

Thus thinking, thus acting—practicing our metaphysics—we must learn in time to test men and things and thoughts by the standard of the true, not of the seeming true. We shall then see what is, not what merely appears to be; touching the spirit, caring little for the form . . . . "For what man knoweth the things of a man, save the spirit of man which is in him?"

Ernest T. Hargrove, F. T. S.

We want no kings but kings of toil--
No crowns but crowns of deeds,
Not royal birth, but sterling worth,
Must mark the man who leads.

—Ella Wheeler Wilcox.

*W. Q. Judge, Letters That Have Helped Me.
stranded upon the shifting sands of its own ignorance and impotency. Man can advance but little of himself and his area of activity, unaided, is very limited. When he reaches its limit the Brothers help him.

Adepts more particularly and publicly work with the race as a whole, in the last quarter of each century. Cycles of activity and inactivity are universal. There are major and minor cycles. The last twenty-five years of each century is one of the latter. It is the world's spring time. Although Adepts do not make cycles, they utilize them, and during these favorable times give out more knowledge of the Mysteries. They strike the key notes and project certain ideas out upon the thought currents of the world, and men receive them, thinking them to be innate, and work them out by individual experience. In the last quarter of all past centuries existed men, or organizations of men, through whom Adepts imparted knowledge. In our time the Theosophical Society is the medium used, proof of which is submitted in that the Secret Doctrine and other works of Mme. H. P. Blavatsky contain knowledge not found elsewhere as to the evolution of our race; as to the mysteries of man in life and post-mortem states, his origin, age, development and destiny; other planets and kingdoms of nature, and kindred problems. Some of the knowledge thus far revealed was at first ridiculed, but has since been demonstrated as true by independent investigation of scientists themselves. All new knowledge shares a similar fate. Theosophical literature is replete with knowledge not known prior to 1875, and advanced scientists are now delving in the archives of Theosophical teachings and there discovering solutions to problems not elsewhere solved.

There are many degrees of Adepts. Each Adept has a body corresponding to his degree of development. The lower orders have bodies similar in form and degree of density to our own. Those of higher orders have more ethereal bodies. The latter have power to make and use bodies suitable for any temporary work they may undertake. With them the body is an instrument to be used or thrown aside at will. But each Adept has his permanent body, called the Thought body, which is not bound by limitations of time and space as ours are, but which may be projected at will through any substance to any distance by the power of thought.

It would appear that Adepts have no permanent habitation. Being upon a higher plane of consciousness than ourselves, They are beyond the pale of laws which govern us, but are still subject to the laws of their own plane, as are also all contents of cosmic spaces. India is frequently cited as Their abode, and people occasionally go there under the impression that an Adept may be met by the simple fact of being in India. Disappointment usually follows. As a matter of fact, the West can learn little, if anything, of true philosophy and occultism from modern India, for India like Europe and America, has long since lost the spirit of the teachings of her greatest teacher, Buddha. Buddha was to the East what Jesus was to the West. Both were initiates of the mysteries; both were members of the Great Central Lodge, and both brought the same
message to the world. Buddha proclaimed, "Hate ceases not by Hate but by Love." Jesus commanded "Love ye one another." Neither East nor West now practice these precepts. Christianity in the West has degenerated into Churchianity. Buddhism in the East is not now imbued with the spirit of its great promulgator, but is to a large degree shriveled into meaningless dogmas, ceremonials and pseudo yogi practices.

For some years past orthodox Westerns have been sending missionaries to India. We may expect some quick Karma in return, for even now fakirs and Hatha yogins are invading America and teaching their false and pernicious practices to our people who pay their money for false knowledge which, if followed, inevitably results in consumption, insanity or a tragic death. The West can learn nothing from Modern India! But from India's ancient archives wherein lie concealed priceless and inexhaustible treasures of hidden lore in every department of art, science, religion and philosophy, vast stores of wisdom may be discovered and possessed by the student, and will magnificently repay the most arduous efforts at recovery of that which is well-nigh lost to modern India herself. This is in sympathy with the second object of the Theosophical society which is "to promote the study of Eastern and Aryan literatures, sciences and religions and demonstrate the importance of that study." Caste and priest-ridden as is modern India, she yet evinces great vitality which presages her reascent to the crest of the evolutionary wave. But upon the surface float many false systems of philosophy which, though often fascinating in their allurements and promises of so-called "occult powers," yet lead the novice to inevitable ruin of body and mind. Theosophy warns against these things and points out the true philosophy of the soul, knowing which "a man may be in the world but not of it," in the sense of possessing right knowledge that enables him to avoid the pitfalls of ignorance and pursue the illuminated course of true wisdom, which alone leads to real progress and happiness.

As to the resilience of Adeptis, it is quite as reasonable to presume that, in view of the Adept nature, objects and character of work, They reside on this coast as well as elsewhere. The fact that the Theosophical Society, which is the organization used by the Mahatmas at this time, coupled also with the teaching that this country is the field of the coming sixth sub race of the great fifth Root race, is prima facie evidence that Adeptis are here in America in quite considerable numbers. Adeptis belong neither to the Orient nor to the Occident, but to the whole race, and it appears that an effort is now being made by Them to establish in the West a Western school of occultism suited to present western requirements.

The question naturally arises, "If They are here, why don't we meet and know Them?"

Perhaps we do meet some of Them. It is stated somewhere that an Adept might live for years in the same house with us, and yet we not know him as such. A boor might be in the presence of a cultivated gentleman and scientist of great attainment yet remain ignorant of his character and learning. Although
the ignorance of the former would not alter the status of the latter, yet it would prevent him from understanding and appreciating the gentleman and scholar. Exactly so as to our relation with an Adept. They are imbued with altruism and work for the elevation of the race as a whole, not for themselves, and do that work more often unknown to those whom They benefit. In fact, They care little whether they are known or not and may take pains to conceal Their real character the better to do Their work. To merge Their consciousness with the consciousness of nature, to work on impersonally for the elevation of man and all kingdoms, is Their object. To be known would but tend to gratify personal vanity, egotism and other qualities of purely human nature and thus defeat Their object which is to assist the 'Great Orphan, Humanity,' in its march toward the goal of a higher life. Like the star hung in spacious depths which gives light to all but takes none for itself, is the Master. While on the other hand, the ordinary man is actuated by motives of selfishness, egotism and vanity; works for himself and his little circle of relatives and friends, and proceeds upon the false belief that he can attain happiness and progress, not only independent of his fellows, but often at the expense of their sorrow and suffering. It is thus our own condition which isolates us from the Elder Brothers who stand ready to make Themselves known and aid us. In truth They patiently wait until we learn through actual experience (is there any other way?) that to be happy ourselves we must strive to make others happy; that to attain true progress, we must help others progress. Then we will know Them because, having become like Them in motive, knowledge and action, there no longer exists barriers of our own rearing, but an open channel of conscious contact and communication. The race slowly but surely tends toward that goal: and who shall say there are not those who have already reached it? There have been, and may still be, many savours of the race—those who give their best thought, energy, life itself, in service for man's liberation. Such were Buddha, Zoroaster, Jesus, Jacob Boehme, St. Martin, Paracelsus, Bovatsky and other great souls who, like beacon lights, illuminated the course of human history.

ALLEN GRIFFITHS, F. T. S.

DOES MORTAL MAN CONTROL HIS OWN DESTINY?

Abstract of an Address Delivered in Los Angeles, Cal.

ALL nature, all in existence, has answered this question long ago. Man's destiny is predetermined by himself, just as much as that of a wheat kernel is predetermined by its inherent qualities or powers. Put it in the ground and its fate or destiny is a green plant on the top of which will develop a head full of other kernels. Physical man is a production of Mother Nature just as the wheat kernel or anything else that she produces.

But some men, although born under favorable conditions, meet with sorrow and distress, their whole life is one long existence of misery and calamity, while others are fortunate or blessed. How is this? What can be the cause? For a cause there must surely be. Everything is governed by inviolable laws, and every deed that man com-
mits, be it bad, or good is a cause in relation to an effect which corresponds to the deed. Hence, man himself is the being who determines his own fate.

But, how could man, for instance, cause or predetermine his being born a blind or deformed person, or a thief or scoundrel? Because—for a cause there must be—these deformities are his deserts and these characteristics are his own. Man has lived before, and will live again and again until he has corrected all defects in his character, learned the great lessons of life, and, having developed all his spiritual and mental faculties, finally attains to godhood.

Our "destiny" is the effect of causes set in motion by ourselves. Cause and effect is the gospel of life, truth and justice! Did man not meet with the consequences of his actions then there would be no justice. But man will get his reward or punishment sometime. Nemesis will follow like a shadow. The whole universe is governed by justice. Only man, tramples upon natural laws and justice, but is surely punished for it! Sometimes he is punished immediately, sometimes it takes long periods before justice is enacted. If once the discovery is made that justice is the law that directs and governs all, then will the key to a thousand mysteries be supplied. The day that man makes this discovery, is his eyes opened; he has become like unto the gods and knows the real difference between good and evil.

Bliss, heaven, happiness, is man's final destiny, but we are at the present thinking evil and doing evil to such an extent that we must meet with such a fate, such a destiny, as shall correspond exactly to our actions, and no prayer, no blood atonement by oxen, lamb or god, can set aside law. Once an act is done, that predetermines our fate correspondingly.

Longfellow was not far from the mark when he said:

Never by lapse of time
A soul defaced by crime
Into its former self returns again;
For every guilty deed
Holds in itself the seed
Of retribution and undying pain.

CHRISTIAN MICHELSON, F. T. S.

THE SINGER.

There was once a youth who was the possessor of but one gift—he was the sweetest singer in all the land; and he had been taught by a great Master. He loved his gift, and studied diligently to gain ever a higher and deeper knowledge of his beloved art; and wherever he went he sang—sang ever to the people; for he loved them. But he had no other talent, no way of manifesting his love save through the voice of song.

Some listened indifferently, some with more attention, while some even turned impatiently away. This grieved the Singer, and he often pondered sadly on what could be the cause. One evening as he thus mused alone, a voice sounded near him. It was no more than the soft sighing of the breeze; yet it seemed to say clearly: "Sing from the heart."

Then the youth thought long over this saying; the longer he considered it the better he understood that he had heretofore, thought more of the art of singing than of the singing itself, and he remembered also that few of those who heard him, knew anything at all of Art.

Prompted by his love and his desire to reach the hearts of the people, he
now sang more simply; and as his own heart glowed more and more with love, so more tender and heartfelt grew the melody of the lays which he poured forth. And ever as he sang more divine grew the love within him, and ever more deep and intense his longing to pour out this love in song to the whole world.

Still only a few were touched by his singing, while the many listened for a moment and then passed on, forgetting alike the singer and his songs. This grieved him sorely and he thought upon it bitterly, saying:

"Surely I have sang from the very depths of my heart; what more can I do? Were it possible to distill my heart's blood into song that would I do so that I might but reach the people."

Then suddenly the voice of the Master sounded through the chamber:

"That indeed must thou do if thou art in earnest, and dost truly desire to penetrate to the hearts of others and awaken in them the divine fire."

"But if I do this," replied the Singer, "I must give up all else upon earth; ay, even my hold upon life itself."

"Even so," said the Master, and then a great silence fell.

All night long the Singer lay prostrate upon the ground, wrestling with the Spirit of Sacrifice. In the dull gray of the morning he arose, and taking his harp he went forth. Standing in the market places and at the entrance of temples where the people went to worship he poured forth song after song. And with every burst of melody a tiny red drop oozed slowly out and fell upon the quivering strings of his heart.

So great was his agony that he noticed not the effect of his singing upon the people. But many were offended and repelled by the expression of pain on his drawn and pallid features.

All night again he lay upon his face wrestling with his pain, while the Desires of Life awoke in his heart and strove with the Spirit of Sacrifice as they had never striven before. Nevertheless he went forth once more in the gray morning light.

And now this thing happened to him when in his gay and careless moods he had sung gayly and carelessly, if none had listened attentively, neither had any been angered. But now, as in sorrow and pain, drop after drop fell from his heart, the anguish sometimes causing him to strike a false note on his harp, or even bringing out a harsh tone in his voice. Many of those who listened were filled with indignation, and often they openly reviled the singer and scoffed at him, saying that he had lost his art and that his gift had become of no value.

These things brought added pain to his already bleeding heart, and not understanding their source, he was at times well nigh over-whelmed. But for the voice of the Master which occasionally sounded in his ears, and the teachings of the Spirit of Sacrifice he felt that he would have failed utterly.

But now he began to observe something strange and beautiful. For as he gave the life drops from his heart the place of each drop was filled with something else—something which brought a sweet feeling of peace and comfort, shedding a clear, soft radiance over the whole of his inner nature.

So with renewed hope and confidence he sang on, giving with each note a bright, warm drop, and feeling at last
the place instantly filled with the Divine Light, which he had learned from the Spirit of Sacrifice, was the Essence of Life.

And it came to pass that as his heart was more and more filled and irradiated with this light, so it was sent out with his songs and flashed into the souls of some who listened. And such as received this Light always immediately began seeking how they might free themselves from the trammels which bound them and attain to the higher path on which they now perceived the Singer stood.

But alas! These were only the few. The many declared that the songs had lost much of their former sweetness, and that the Light which some pretended to see was only a thing of their own imagination. For, they argued, if such a thing really existed any one could see it as well as they.

This troubled the Singer, for he would gladly have reached the heart of every one in the world. Nevertheless he sang on and was glad when he had seen the Light flash into but one single soul. And when he did not see it he still felt in his own soul a responsive thrill.

And so the years went by and ever sweeter and sweeter he sang as drop by drop, his life blood ebbed away, and his inner being was flooded more and more with the Essence of Life. At length there came a day when the last life drop was expended, and his heart was empty of all save the Divine Essence.

With the last, the grandest burst of melody, the Singer sank back pale and exhausted. But those about him saw that a great Light illumined his face; and it also appeared as if he held converse with those invisible to them—which in truth he did, for the Master stood by, and for the first time the Spirit of Sacrifice unveiled to him her face; and lo! it was as his own—only divine and glorified.

"See," he said to them, "I have given all—even to the last drop. I can do no more; and still not many have listened. Into the souls of but a few has the Light really shone—and they—even they, do not sing to the people."

"Thou hast done all that is required of thee," said the Master, "One Singer cannot reach the hearts of all. Therefore there must be many Singers, and each of those whom thou hast touched will come again and sing to others as thou hast sung to them."

"And I?" said the Singer, "Shall I no more sing to the people?"

"Yea!" answered the Spirit of Sacrifice, and her voice rang out triumphant, like the tones of a silver bell, "Yea! again and again shalt thou come and sing to the people, until every heart shall be thrilled with the divine melody of Truth, and every soul filled with the radiance of the Essence of Life. Then, and then only, shall thy task as a Singer be ended!"

Stanley Fitzpatrick.

Give us the man that sings at his work; he will do more in the same time; he will do it better. —Carlyle

They are never alone that are accompanied with noble thoughts.

—Sir Philip Sidney.

"Adversity is the trial of principle; without it a man hardly knows whether he is an honest man."
Editorial.

Magic—White and Black.

Within the last few days the confession of weakness, guilt and vanity, which appeared in the "Westminster Gazette" of London, has been mailed to many Branches in America—presumably to all. Brothers of the Pacific Coast, "let not your hearts be troubled; neither let them be afraid." A more vile conspiracy against the best interests of humanity was never concocted by the Black Lodge. The very intensity of the attack is an evidence of our strength; else the Powers of Evil would not be making such desperate efforts to disrupt our movement.

"A man's worst enemies are those of his own household," says the old axiom, and the real attacks against Theosophy have always come from within its own ranks. Coulomb, Coues, Collins, Chakravarti—a fitting Quaternary of Confederates. And in every one the portal by means of which the Black Master entered was—Vanity.

This last attack causes little concern—except for those engaged in making it. It has already fallen dead before the truthfulness and logic of Mr. Judge. But the most pitiful part of it is to see old and trusted members fling honor and the most solemn vows to the winds when they allow their lower natures to dominate them.

"By their fruits shall ye know them." If one should have a qualm of misgiving over this last assault against the Head of the Movement in America, let him cast his eye backward over the twenty years of faithful unrequited service of Mr. Judge. Whom has he tried to pull down or drag in the mud? Is the author of "Letters that Have Helped Me" a man one can conceive of as a liar and forger? Bosh! Let those concerned in this last attack go curl themselves up in the forgotten tombs of the Couombs and Collins. Meanwhile, we who fight under White Banners will bend our souls to our appointed tasks, and forget that such things as malcontents, vainglorious, and traitors exist.

Hail to the New Year! The fifth in the series that shall complete the cycle of the century, and the third from the end of the first 5,000 years of the Kali Yuga, the Black Age of the Aryan Race.

Farewell to the past—the dark and turbulent year. Your calamities have but demonstrated the brotherhood of man, the solidarity of the Race. The oppression of a few strikers in a single town locked fast the iron steeds over half a continent. Thousands, who, in their selfishness and unconcern would never have given the sufferings of laboring men a single thought, have been brought to a stop—face to face with the problem—by being imprisoned in a stationary railway crash—to suffer, if not to starve—brothers of the strikers at last! One common inter-dependent humanity.

In the T. S. the suspicion, envy and vanity of a few of its frail and mortal units have threatened the life of the whole body. Poor T. S.! Born to suffer and to groan under the Karma of the race. Like Prometheus, bound to the rock of matter, it is bound to struggle and throe till the salvation of the Race has been attained and its enlightenment is complete.
Laid as the "corner-stone of the religion of the future"—backed by the powers of the Masters, whose noetic will thrills through the whole of the loyal body as an electric current impelling to action—the Theosophic movement must and will go on, brushing before it the impediments of human folly as straws before an avalanche.

Has not the time come to cease our cavilings? Has not the time come to think only of enlightening the world? Of purifying ourselves and not our brothers? Will not Karma take care of others? Why heap gossip and dislike on the top of folly and wrong? "Hatred ceases not by hatred at any time; hatred ceases only by love." Does not even the most elementary knowledge of Karma prove that criticism and recrimination only breed enemies for the future, while to "love them that hate you," and "bless them that curse you" means to turn the sting of hate into a seed of compassion and love?

There is Theosophic work enough to do in the world without rectifying the mistakes of others. Retribution will bring it soon enough to their door. "All creatures act according to their natures;" what, then, will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man. It is better to do one's own duty though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger.

The cycle of the century is waning; through the hour-glass of Time run our opportunities; "wherefore," * * "arise! with determination fixed for the battle; make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle," "Oh, thou that fightest for man's liberation!" A. B. C.

Current events remind us of a prophecy given by Mrs. Annie Besant at the Oakland Branch meeting, January 4th, 1893. It was to the effect that the centre of theosophic work was then in London, and that upon them there largely rested the responsibility of carrying on the movement; but that the centre was transferring itself to this continent, and that before the close of the century it would be in New York, and then upon the Americans would rest the responsibility of carrying the Ark of the T. S. safely through the coming century.

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Notes and Items.

Removal Notice.

The Theosophic Headquarters in San Francisco have been removed from 1504 Market St., to the MERCANTILE LIBRARY BUILDING, corner of Golden Gate and Van Ness Avenues. Beautiful, healthy and sunny rooms have been secured, and it is hoped that the removal will give the work an impetus in this city. Will friends and correspondents of the Headquarters please note the change of address, and mail their letters accordingly?

Correspondence Bureau.

The proposition comes from the General Secretary, W. Q. Judge, that there be established for this Coast a
Correspondence Bureau, through which members of the Society may correspond, ask questions, and receive information, on any and all subjects connected with the Society, its work, local and general, its government and that of Branches, methods of work in one place which might be of advantage in others, its literature, new and old, information as to late events, answers to questions theosophical of all kinds, and in general for the good of the Society and of the individual.

Mr. Edward B. Rambo has been placed in charge of this Bureau and will receive any and all correspondence, and to see that it is answered. Mr. Rambo will be aided by a corps of assistants, and in this way the views of many minds gained, and general help given. This scheme has the cordial approval of a number of the members in San Francisco, and Mr. Judge offers to take a share in the work, in so far as there may be questions that it would be desirable to refer to him. This proposed correspondence is not to take the place of the Correspondence Class conducted from New York, or that work done by the Corresponding Secretary of the Committee in San Francisco, or that excellent work done by Mrs. L. H. Rogers with Members at Large but to supplement and increase all correspondence now conducted. The Presidents and Secretaries of Branches and members generally are requested to give notice to all members, and even to persons not members interested in Theosophy, that the work may at once begin. All correspondence should be addressed to “Edward B. Rambo, 418 Market St., San Francisco, California.”

Mr. Sven Ryden, has just returned to San Francisco after a twelve months trip around the world. Most of the time he spent in India, where he served the Theosophical Society, during Col. Olcott’s absence at the London Convention, as its Acting Treasurer. He reports that little Theosophical work is being done in India, except at Bellary where we may add, the two leaders Rangampalli Jagannathiah and T. A. Swaminatha Aiyar are sustained by New York Theosophists.

Mr. Abbott B. Clark visited West Side, Santa Clara Co., Dec. 15th, giving a talk that evening, and a lecture, “Proofs of Reincarnation,” the next morning. The meetings were well attended, and the interest of those present was manifested by the close attention paid the speaker and the questions asked at the close of the lecture. Mrs. D. Goodrich kindly gave the use of her parlors for the meetings. That a Branch will be organized at West Side is no longer a mere possibility; it has now become a certainty.

Arrangements have been made with several of the surrounding Branches to have a regular monthly lecture by some one from San Francisco. The first in the series was given at San Jose, Dec. 16, by Abbott Clark.

On Sunday, Jan. 6th, Mr. Clark visited Sacramento and lectured in Upper Hall, Pythian Castle, on “Theosophy the Religion for the Masses.”

The Triangle Branch, of Alameda, has elected Mr. Julius Oettl, Pres., and Mrs. Storey Secretary.
Mrs. Jennie Marshal of 129 Apatardo, Mexico has translated "Magic—White and Black" into the Spanish and it is now published and in circulation. Spanish leaflets are being circulated and considerable work being done, though under great difficulties.

The Aloha Branch, of Honolulu holds a regular meeting each Monday evening at 109 King street. One of the recent lectures was on "Man's Principles and the Laws they Represent," by Mr. A. Marques.

Aurora Branch, of Oakland, has elected the following officers for 1895: S. A. Harris, Pres.; Miss Jennie B. Tuttle, Vice-Pres.; Mr. E. G. Merwin, Secretary and Treasurer.

Indian Letter.

Brother T. A. Swaminatha Aiyar writes in acknowledging a small donation from the Pacific Coast:

"The value of the help is not measured by the amount remitted, but by the deep sympathy evinced by you to co-operate with us in pushing on the noble work started here, which we have under great difficulties, been carrying on for the last seven years. We have now reached the stage of a systematic work of organized preaching and propaganda, and we must own here that it is under the guidance of our indefatigable Mr. W. Q. Judge.

Somehow it is a fortuitous coincidence that all in India have met with much sympathy and help from America, more than from any other country. We are mostly attached to America, and through such a close relation the identity of the interests and aspirations of India and America is proved beyond doubt. Taking the other influences at work into consideration, I believe there is a grand future for the co-operation of the two lands to make common cause for spiritual progress. Most of the money for our work here for the last five or six months has been supplied to us by Mr. Judge, and indeed good and substantial work is turned out, as you will observe from our Current News Column in the 'Thinker.'"

Folsom Prison Notes.

Dr. Allen Griffiths delivered a lecture to an audience of about one hundred and fifty of the inmates of this prison, Sunday Nov. 25th, upon the "Prominent Features of Theosophy." Universal Brotherhood, Reincarnation, and Evolution, were placed before his hearers in a new light to many of them, and his remark "that he would give them something to think about" was amply verified by the fact that different quotations from his lecture have been the subject of conversation among the prisoners ever since.

The Theosophical lectures at this place are looked forward to by many, and faces may always be seen, attentively listening to the truths that are uncovered by the speaker, that have never been in attendance at any religious service. Surely some of this seed will take root. H. L.

Among the Coast Branches.

Los Angeles Branch. Los Angeles.

Dr. G. F. Mohn, Sec., writes:—Oct. 1st, Mrs. L. E. Giese lectured at Soldiers' Home on "The Duality of the Mind." Many questions were asked by the soldiers which were answered by the speaker. Oct. 7th, Mr. H. A. Gibson lectured at Compton on "Intellect and Heart." Dec. 2nd, H. A. Gibson spoke at Santa Ana, on "The Ethical Aspect of Theosophy," and also at Compton Dec. 9th on "The Aim of Life." In the meantime public lectures were given at Blavatsky Hall, L. A., by H. A. Gibson on "Law; "The Higher Aspect of Karma," by Mrs. L. E. Giese; "Reincarnation," by

Our public meetings are generally quite crowded and the audiences interested. Many questions follow the lectures. We are no longer obliged to advertise as of yore, which is an evidence of increasing interest.

Branch meetings and the training club meetings are regularly held every week. The latter is proving quite a success and a help to members.

During October the L. A. Branch gained four new members, and several applications are still out.

Harmony Lodge, Los Angeles.

C. B. Randolph, writes: — Harmony Lodge T. S. wishes to report progress. The Gleanings still furnish us food for thought and reflection. Public meetings are a permanent feature of our Lodge and make a lasting impression for good. On the second Tuesday of this month Mr. Geo. F. Valiant gave a lecture on “Charity.”

The next public meeting will be held at the usual meeting place, 228 W. 10th St., corner Hill, on the first Tuesday evening in December.

Kshanti Branch, Victoria, B. C.


The average attendance has been a little over thirty. During the current month we had Mrs. Blodgett lecturing for us, doing good work and helping to get our Headquarters known.

Elgin Branch, Elgin, Or.

H. Hug, writes: — Charles H. Marsh, our Secretary, will give a series of lectures this winter, in the Highland Schoolhouse, near Elgin. The first he has given was very well attended, not far from one hundred being present. A choir sang several hymns, and an organ and two other musical instruments accompanied them, which made it quite lively.

Eureka Branch, Sacramento.

Dr. J. S. Cook, Sec., writes: — At the last meeting Eureka Branch, the following were elected: President, Albert Hart; Vice-President, Mrs. Isabel Mills; Sec. and Treas., J. S. Cook. The Branch for the past six months has been earnestly studying the Key to Theosophy, and perfect harmony has prevailed.

Olympia Branch, Wash.

Mrs. H. R. Shimmons writes: — At our last Branch meeting Dec. 26th, Mrs. H. E. Ogden was elected President, and Mr. A. C. Going, Secretary. We have no idea of letting our Branch die out in this city.

Pacific Coast Lecturer’s Movements

[The lectures were given in Theosophical Headquarters, Stockton, viz: Nov. 18th, “Adepts and Western Schools of Occultism”; Nov 20th, “Brotherhood on Physical, Mental and Spiritual Planes.” Headquarters were crowded. A quiz was held Nov. 21, and questions answered until a late hour. Nov. 22nd, a full Branch meeting took place. Decided improvement and advance has taken place in Stockton T. S. affairs during the past year, as evidenced by growing public interest in Theosophy. At the Branch meeting, plans were considered to broaden lines of work to include larger numbers of all classes whose attention is now directed towards Theosophy.]
A fraternal spirit prevails among the members themselves, and a strong desire to do the Master's work. So long as this continues help will be given for solidarity, unselfish motives, and persistent work, merit that help and insure that success which is the spread of the true light, and greater individual opportunities to work in broader fields.

Santa Rosa was visited and a lecture upon "Theosophy and Adept" given to a good audience, Dec. 16th. Dr. Julia Button, formerly of Oakland Branch, is now President of Santa Rosa Branch. Regular Branch and public meetings are now held, a public hall having been secured.

Dec. 17th an informal meeting was held in Sebastopol.

Kama.

Kama is the middle principle in the septenary classification, and in conjunction with Lower Manas, or Kama-Manas, is the dominant principle in the humanity of to-day as a whole. Kama-Manas may be said to be the man as we know him, the personal man who stands at the middle point of the ladder of evolution, attracted upwards by his Higher Ego and pulled downwards by his lower nature. It is only through and by means of Kama that Lower Manas can act, hence the importance of an understanding of this principle. In the animal kingdom Kama is the highest active principle, active normally and naturally according to law; but in man it may become perverted, since in him to desire is added reason. Kama-Manas gives man power to become a god or a devil, or worse than a beast. It is only when Manas is developed, giving the power to reason, analyze, and choose, that the normal line of nature's evolution can be departed from, and that it is possible to work, as it were, contrary to Nature when that is considered mindless. Hence if Kama is allowed to rule in Man, his evolution is retarded; it is only by dominating and ruling Kama that he can rise spiritually, but if he does not awaken in himself the desire for spiritual things, he will be dragged downwards.—[The Path.

Members of the T. S. on the Coast are earnestly advised to subscribe for The Path, 144 Madison Ave., New York City. The price is but two dollars per year, and any really earnest student cannot invest that amount to greater advantage. New and invaluable information along ethical and occult lines is continually being given: clear and lucid expositions of the Wisdom Religion and a large amount of other helpful and interesting matter, constantly appears. It is almost a duty to subscribe to a journal which does so much for our common cause.

Sow kindly acts, and thou shalt reap their fruition. Inaction in a deed of mercy becomes active in a deadly sin.

—VOICE OF THE SILENCE.

OBITUARY.

Miss Louise Off died of Consumption at her home in Los Angeles, on the morning of January 6th, and was cremated the afternoon of January 7th. Those who were with her at the last say that she was fully conscious and that she did not suffer pain. She recognized her mother and said, "Oh, I did not know that it was so easy to die." It is hard to estimate how much this brave spirit did for the cause of Theosophy; certain it is that to her work is chiefly due whatever foothold Theosophy has in Los Angeles to-day. She was so truly great, so full of the higher philosophy, that she did what she could for the cause, regardless of discouragement. Had she possessed a strong body to work with, it would be difficult to limit what she would have accomplished, with her clear mind and vigorous thought.

Marguerite S. Lloyd.
Reason, Instinct, and Intuition.

Instinct, reason and intuition constitute the three avenues through which spiritual intelligence seeks and obtains conscious expression. In the plant and animal this all pervading intelligence manifests as instinct, in the purely intellectual man it unfolds itself as reason, and in the spiritually advanced man it flashes forth as intuition. And as instinct is the unconditional and unmeditating obedience to the laws of nature, and intuition the self-conscious surrender to the admonitions of divine wisdom, so reason must be considered as the individual elaboration, the synthesizing and analyzing of objects of physical perception—the process through which the raw material of everyday’s observations and experience are turned into inferences, conceptions and beliefs. Instinct is spiritual revelation, reason spiritual composition, and intuition spiritual inspiration. Thus while instinct and intuition must be regarded as infallible in their mandates, being the output of direct spiritual injunction, reason in its turn depends for its reliability upon the more or less perfect condition of the organs through which it operates. Yet though reason is unreliable and imperfect, its appearance however in the field of the evolution of consciousness denotes that the spiritual monad has reached a point of development when its inherent, creative functions begin to assert themselves. For all reasoning is creative—creative of either truth or falsehood according to the condition of the material with which it deals and the advantages under which it operates. Thus while animal instinct is vastly more reliable than human reasoning, yet by being a mere passive yielding to the promptings of the creative forces—the “builders” of the lower kingdoms of nature—is not productive of independent and self-conscious efforts.

With reason is introduced free will in evolution, as it is first through reason that spiritual intelligence takes issue in volition. The animals and plants follow blindly their impulses as the latter always prompt in conformity with the laws of health and progress. First in man begins the friction; his desires and passions urge towards one line of action—his physical, mental and spiritual health demands, of course, another.
While in the lower kingdoms appetites run in parallel lines with organic wants, in man the tumultuous cravings of his senses frequently clash most violently with his personal welfare. In these convulsive struggles between nature and artifice, between pleasure and duty, between the animal and the divine reason, at some point or other in the evolution of man, must be the sole arbiter and executioner. By virtue of his reason the individual may go onwards or backwards, may speed on with Titan strides towards his goal if he so chooses, or rush down into ignoble depths of despair in a corresponding ratio. Thus reason endows man with god-properties, enhances him with creative powers. The labors of reason are original, and taken in their nobler aspect raise the individual to the dignity of Godhood. The animal, propelled by instinct, remains under guardianship; under the auspices of reason the individual throws off the guardianship and becomes his own guardian, his own judge, his own witness and his own stern, immutable accuser. This transition from instinct to self-conscious judgment is freighted with gravest importance, as it is the critical moment of individualized existence, the moment when the hour has struck for either promotion or degradation in the great college of universal existence. From this moment begins the real manhood of universal life.

Reason thus furnishes the training-school for the spiritual monad upon its journey towards self-consciousness. It is in the realm of reason that the advancing entity has to fight his most daring battles, has to win his most hardwon mental and moral conquests. But how many Pyrrhus like victories! What avalanches of mistakes reason precipitates upon us! What abysses of error and failures we are plunged into over and over again before the untired charioteer has acquired skill and experience in the management of his fiery Haliyas? A constant sifting of evidences, a weighing and measuring of facts, rejecting and acceptance of theories, forming and breaking up of beliefs, "with noble wrecks of ruinous perfection."

But these wanderings in the labyrinth of notions and theories are absolutely necessary for the evolution of the soul. For the latter must be brought to the test, and reason is the rock-bed through which the eternal current of wisdom must press at some point of its endless flow, before its celestial element can become appropriated as individual conception. For through reason man must work out his own salvation, must lay the foundation through which he may rear his edifice of universal knowledge. Sooner or later the Herculean labors of reason will reap their reward through the discovery of some precious grains of immortal truth. Lives of toil and mental drudgery are represented in each little grain of true wisdom. Now these gems of tested value, stored up in the treasure vaults of the Higher Ego, reappear in the course of eternal progress as flashes of intuition. Thus intuition is the storehouse of monadic experiences lodged in the Higher Ego and overshadowed by the Higher Self. Intuition then would relate to the Higher Ego, as conscience to the Higher Self. For as intuition shows its evolutionary character in its distinct references to particular
traits and idiosyncracies of human accomplishments in various branches of art and culture; its adaptations to technical terms in prestiges of genius, etc.; so conscience, shows its undifferentiated source, by speaking with but one—though imperative—voice to all mankind, more or less distinct, it is true, but this not because of variations of its own eternal element but consequent to the ever varying capacities of individual receptivity: This mighty wave of conscience sweeping through the souls of men and whispering the same eternal concepts of the right and the wrong testifies through its generality of character to the homogeneity and undifferentiation of its essence. Conscience is the substratum, so to speak, underlying all individual growth and upon which all true and permanent advancement must have its foundation; intuition is the perfected, architectural masterpiece of manifested soul-energy, differing in size and structural ornamentation according to the genius of the architect—and lastly, the raw material for these creations is furnished through monadic experiences in the realm of reason. Or to employ another simile: Conscience is the Atma—Ariadne thread guiding the pilgrim through the labyrinth of material existence and intuition is the quintessence of experience and convictions gathered during this pilgrimage and stored up in the sanctuary of the Higher Ego, while the skill, the industry and the discrimination evinced in the search and gathering of those, such experiences would illustrate the functions of reason in our simile.

Now to sum up these few reflections: Instinct is the unconditional and unquestioning obedience in the entities of the lower kingdoms to the impulses received from the creative functionaries, the hierarchy builders of those kingdoms. Thus progressive growth in these stages of evolution is automatic and warranted, though in some species of the higher mammals the entreat ing whisper of conscience instills the first vague, original notions of right and wrong in their consciousness.

Next step of advancement introduces reason upon the field of action. Students of monadic evolution and involution regard man as a dual being: body and spirit, with their respective correlations of physical and spiritual forces and powers. Now the body represents that portion of man which is purely animal in its essence and character and which has evolved along the lines sketched out by our modern evolutionary thinkers and scientists. This portion of the human entity, developed under the auspices of the "Lower Builders," and though wholly mindless still reaching a high degree of structural and functional development were lacking the thinking principle—Manas—the engineer who was to wield the complex instruments. We are told that at a certain point of career of our physical bodies, the advanced entities of former Manvantaras, and which exalted beings required physical experiences for the rounding out of their universal character, took charge, so to speak, of our incasements, our bodies, and became henceforth the impelling and directing monitors termed as human souls. Now the efforts of the soul to penetrate its animal charge with the lumin-
ous convictions of spiritual verities gave rise to that struggle in the human mind, that singular process of construction and destruction, known as reason. Thus reason is the frantic response of energies stirred up by the ceaseless vulcan blows of the Thinking Principle—the effort of the animal mind to adjust itself to the terrific discharges of soul-energy from its divine motor. The animal mind may rebel, may oppose itself to the divine pressure but with no avail; it must at length either yield or perish; either follow the incarnating principle in its august aspirations or be swept away and as fragments enter into other compounds. But for every successful effort to perceive the truth and become one with it, a deposit is made in the treasure vaults of the Higher Ego—the reincarnating compound Atma-Buddhi-Manas—and re-appears in terms of intuition, in glimpses of infallible truths, as genius and seership. A. E. Gibbon, F. T. S.

A Review and Forecast of the Theosophical Situation.

The present is an appropriate time to review and forecast events the better to get bearings and estimate forces and possibilities pro and con. Our review will be brief and not extend prior to 1875, when an unique state of affairs prevailed.

At that time Theological Dogmatism by its arbitrary assertions that the Christian Bible was the only revealed word of truth, the only rule and guide of life, attempted to force its dead-letter interpretations upon the people. To a comparatively large number its fallacious teachings were acceptable, the principal of which were: That individual salvation is of paramount importance; that individual salvation is attainable only through the vicarious atonement of Jesus of Nazareth, and that it consists in thereby gaining an eternal heaven of selfish and sensuous enjoyment, while all who reject vicarious atonement are not only lost but consigned to eternal torment.

But a more independent element composed of those who refused to accept theological dictums as final, formed the factions now known as agnostics and materialists. These factions were equally fool-hardy since their rebellion was simply a wild rush from the one extreme of blind belief to the other of perverse negation. Both states are abnormal and represent the wild dashings of human ignorance and passion against the unyielding walls of nature and the law only to be hurled back again upon the bosom of the unchecked and on-rolling wave of evolution. Neither of these states satisfy the cravings of the human soul which ever leaps out into the unknown in search of itself which fills the immensities that transcend limitations of time, space and unillumined human consciousness.

Before this time there had been born to the West a progeny that had lived and become known ages before in the East—the numerous brood of Spiritualism. Without a philosophy, without an ethical code, and depending almost entirely upon physical phenomena for recognition and ac-
ceptance, this philosophical outcast arrested the attention of many. Its adherents claimed that the mysteries of life and death were solved for once and all, and that indubitable evidence was available to establish the continuity of consciousness after death of the body. Whether these claims were true in whole or in part, remains a mooted question. Spiritualism, though new to the West, is yet very old and was known to the ancients who investigated its peculiar phenomena and classified them for their worth or worthlessness. That knowledge is preserved to our day and has proven of vast benefit to investigators. It would be difficult to understand the immediate influence of Spiritualism upon so large a number at that time, were it not that dogmatic theology had by its dead letter interpretations of biblical teachings shrouded life in gloom and invested death with horror; and that materialistic science had sought to deprive the race of even that sombre solace by its noisy proclamations of the ultimate extinction of human consciousness. However, if Spiritualism did nothing else, it lit the spark of hope in the soul and fanned it to a flame. But it failed to do more, and left its votaries hanging pendant between two worlds and filled with longings it could not satisfy simply because it offered no firm foundation of either ethics or philosophy.

At this critical period a day star rose from the East, from that Elder East of Antiquity which is the cradle of the race and the mother-fount of all the cults. It was the same star that appeared at the birth of Jesus, and at the birth of every saviour of the race since the world began. Called in past ages by various names, in our own Theosophy, the Wisdom-Religion, it flashed its light athwart the Western sky, dispersed the mists of superstition, and illumined the land by a radiance which again gave certitude of full fruition of the loftiest aspirations of the human soul.

And what is Theosophy?

First of all it is a composite of ethics and philosophy, a knowledge as comprehensive as the human mind can comprehend of Deity and the mode and method of Its multifarious manifestations, embracing man and all kingdoms of nature. Deity, the Absolute, the Rootless Root, is That from which all proceeds, to which all shall return. This unit of Consciousness is the basis of all manifestation, and is the fundamental teaching of Theosophy. This is that law of unity out of which proceeds the principle of that Universal Brotherhood which links all that lives in an indissoluble bond. Man and all sub and super-human kingdoms thus have a common origin, a common process of development, and a common destiny, and all are borne upon the bosom of an evolutionary wave toward the goal of a higher life. Force is but the mind of Deity in action, and natural law is Its inexorable decree which knows no favoritism, no partiality, but demands and works for the advance of all kingdoms in a solid and invulnerable phalanx. Nor does this decree recognize petty distinctions of high or low, great or small, such as are set up in the minds of puny men. Hence, the fiat eternally goes forth that no individual entity of all the infinite spaces
can attain happiness and progress independent of the happiness and progress of its fellows, for all in inherent being upon every plane of nature, are of the same essence and attributes as the one Source from which all sprung—Deity. There is, therefore, but one common Father, and all creatures are His children. And this law of absolute Unity and Brotherhood is the foundation and superstructure of Theosophy. All other features are but minor factors in its system and modes of its manifestation. If Theosophy brought to the West no other boon, this in itself would suffice to demonstrate its supremacy.

We now proceed to consider a few of the minor features of Theosophy, the principal of which is Evolution. There is much said in these days about evolution, but our scientists, while admitting the law itself, are loath to state what it is that evolves. Theosophical teachings upon this subject are clear and decisive, and affirm that it is the soul which evolves. It further teaches that every form in all the universes, however large or small, is the residence of an immortal and progressing soul which is in one or another degree of evolution. That each soul is constituted of infinite capacity which requires infinitudes wherein to develop, and that all souls are in one of three stages, viz.: below the human, in the human, or having passed through the first two stages, are above and beyond them. It is, therefore, the soul that evolves, and all forms, all kingdoms, all worlds and systems, exist but for the soul's evolution. In truth the manifested universe, embracing all within, above and below the range of human cognition, is but the outer garb, the other half of Deity, the universal Soul.

Now, as to the mode by which Evolution proceeds. Upon every hand is perceived the operation of a law of periodicity, whereby alternate states of motion and rest succeed each other in incessant order. This law is so universally apparent that its mention amounts to proof. Day and night, summer and winter, the ebb and flood of tides, and the precession of equinoxes, are some phases of its operation. Its action affects all things. The Soul, the Higher Ego, the Thinker which resides in and is the permanent principle of man, is also subject to this law which operates upon it in a manner known as Reincarnation. By Reincarnation is meant the successive and repeating earth-lives of each individual Thinker as the natural order of its existence and evolution.

Now, underlying the law of evolution and producing it, is the equally universal law of Cause and Effect. This is called Karma, which, in its entirety, is that action which restores and maintains law and order, harmony and equilibrium throughout Kosmos. Karma connects all the many earth-lives of each individual Thinker in an unbroken series, and thus makes progress possible and conserves the soul's energies.

"Whatsoever a man sows, that also shall he reap," is a good definition of Karma, which is inexorable and metes to every man his exact measure of merit or demerit. That merit or demerit is good or evil, happiness or suffering, success or failure, in the present earth-life as a result of his own
thoughts and deeds of past earth-lives. If he violated law then, he now suffers; if he obeyed law then and there, he now enjoys. There is, therefore, no escape from consequences of thought and action, good or bad, but each man has to pay to the last iota for evil done, and no power can deprive him of the reward of good performed. Man has free will within certain limitations, but he is held to strict account by Karma for every thought and deed. "Each man his prison makes." As a given man now thinks and acts, he is making his many future earth-lives happy or unhappy. Reincarnation is thus the process of character building, and the means whereby the soul's latent potentialities become active potencies.

Evolution, the process of the Soul's progress, did not for the Thinker begin on this planet and in the human kingdom. Below the human stage are the animal, vegetable, mineral and elemental kingdoms, and the Thinker evolved up through them all in orderly sequence. Prior to its arrival on this planet, the Thinker resided and evolved upon others which were lower in the scale of evolution than our earth. When the Thinker shall have passed through all phases of evolution on this earth, it, with its fellows, will leave it and enter upon a more extended career on a planet next above our own. There is, therefore, no retrogression, but continued progress. But before the race departs it will become a race of Adepts. Adepts now exist. They are those of our race who have forced their evolution beyond the normal stage so that they possess knowledge and power vastly in excess of our own. But They use that knowledge and power not for themselves, but to better fit themselves to help the race onward in its evolution. They remain in touch with the race ever ready to assist those whose motives and actions are altruistic. For that reason They are called our "Elder Brothers," an endearing term which well defines Their relation to ourselves. Adepts thus exist as the natural outcome of the process of evolution, and any one who makes the right conditions in himself may become an Adept.

This, in brief, is a presentation of Theosophy as a dual system of Philosophy and Ethics. It is upon this that Theosophists rest and not upon personalities, though the latter have a proper relation to Theosophy itself which many members of the T. S. fully understand, and which has frequently been published.

The Theosophical Society was founded in N. Y. City, in 1875, by Mme. H. P. Blavatsky, Col. H. S. Olcott and Wm. Q. Judge. Mme. Blavatsky was the originator and chief mover in its organization. She claimed to bear a message to the world from the Great Lodge of Adepts. That message was a bulk of definite and specific knowledge not hitherto imparted to the race relating to its origin, age, development and destiny; Post-mortem States; Evolution of all Kingdoms upon our own and other planets, and the relation of man to Deity, his fellows and all that lives. The Society was formed for the realization of three well defined objects:

1st. To form the nucleus of an Universal Brotherhood of humanity without distinction of cast, creed, sex or color.
2nd. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3rd. To investigate unexplained laws of nature and the psychic powers latent in man.

The Society was and is intended to become a body of students who search for truth in all quarters, and while affirming the right of individual belief, demand the practice of toleration toward the belief of others. It is the avowed enemy of fraud, injustice, cant and hypocrisy, and the staunch friend and ally of those who demand the truth at whatever cost. Blavatsky was herself the chief exemplar of the objects of the Society she founded. Having loyally performed her allotted task, having faithfully delivered her message in accordance with her ability and the receptivity of the age, she withdrew for a time from this scene of action. We of this day are too near that great character to understand and justly judge it. We are like the traveller who stands at the base of a towering mountain, unable from his close proximity to measure its immensity, but who as he recedes and gains perspective, perceives the mighty pile expand and loom up into the very clouds. So, our nearness to Blavatsky prevents us from either properly estimating her great work or duly appreciating the nobility of her dauntless soul. But people of future centuries will look back to our time and behold hers as the great character of this age.

Of the two still living Founders, of the leaders of the movement, and of the host of loyal workers for the success of the Great Cause, what shall we say? We are not hero-worshipers, nor do we deal in vain plaudits for the living or for the dead, but the word ever goes forth: 'Loyalty to those who are loyal to truth, fealty to those who give allegiance to Theosophy, and unfailing support to those who unselfishly work in the Theosophical Society for the realization of its objects!'

The standards of motive, morality and individual responsibility inculcated by Theosophy greatly differ from those of other systems, and require much more of its votaries. In proportion to the aspirants vivid conception and conscientious effort to realize higher ideals, and present them to the world, is the certainty of his being misunderstood and misjudged by those who are satisfied with less. Theosophists are children of the future, are the pioneers of thoughts and ideals which will only become wholly understood and realized by people of a coming time. The history of all who in the past strove to present loftier standards of thought and action has invariably been that they called down upon their martyr heads the condemnation of conventional conservatism, aroused bigoted dogmatists to bitter opposition, and evoked the powers of darkness which ever lurk in the shadow of all onward movements. The present case is no exception. But Theosophy, greater than any organization of any time, moves on apace, unchecked by all obstacles. Paramount to the interest of any personality in it, the Theosophical Society gathers strength each year and spreads to the furthestmost parts of the earth. And this is due to two facts: 1st,
That Theosophy itself answers and satisfies the cravings of the soul for more light, and empowers the individual student to solve for himself the problems of his own and his fellows' destiny. 2nd, That the T.S. has through the loyalty, sacrifice and devotion of its leaders, been made the vehicle for the presentation of Theosophy to the world. The motives and methods of the leaders have often been attacked and as often been vindicated by the simple demonstration wrought by time and events. At this time Wm. Q. Judge is the butt of an attack which really aims at the life of the Theosophical Society, the realization of whose objects he has for twenty years past skillfully and loyally devoted his time, means and energies. To those who know the great soul of that dauntless Exile, charges of whatever kind, from whatever source, fail to shake faith in his purity of motive, or cause relaxation of efforts to sustain him in his performance of the Great Work. All such, pledge him their unswerving loyalty and continued support. To those less informed, Mr. Judge's past record is referred to as a vindication of his present attitude, and as a warrant for enlistment in his aid and behalf of all who regard right and duty as the crown jewels of human endeavor, and who desire to make common cause with a loyal champion of higher ideals of thought and action. Allen Griffiths, F. T. S.

Relation of Theosophy to Religion, Science and Philosophy.

One of the greatest errors into which our Western civilization has fallen, is in supposing that religion, philosophy and science can be viewed separately, or the study of one pursued independently of the others. This is not true. Religion, Philosophy and Science are but aspects upon the plane of Ideation of that Trinity in Unity which pervades all planes of the Cosmos, and they cannot even be studied, much less comprehended, apart from one another. No better proof that this is so could be adduced than the present condition of religion, science and philosophy in the West. For here, however fondly the special devotees of either may imagine, they have not been separated. Western religious thought is largely moulded by Western science; and Western science, again, is very greatly modified by Western religion, while the so-called philosophy of the West is but a hybrid product, in which one or other of these two predominates. And each of the three, because of having been divorced from its legitimate union with the others, exhibits the instability and unsatisfactory condition such a division necessitates. Religion has become unscientific and unphilosophical; science has become irreligious and unphilosophical, while philosophy, floundering helplessly between the ultra-idealism of Berkeley and the ultra-materialism of Buchner, is equally at variance with both religion and science. Yet each of the three sets up the claim to be the court of last appeal upon the problems of human existence. Religion asserts that neither science nor philosophy affords a solution, and that revelation through divine inspiration, or divine incarnation, is the only real authority. Science retaliates
y pointing out the inconsistencies and ignorance of facts and laws of nature, involved in some of the most vital revealed tenets, while Western philosophy either coincides with the dicta of Western science and takes on the agnostic materialism of the Spencers, Lewes, Bains and Huxleys; or cuts entirely loose from matter and soars into the irrational, subjective or objective idealisms of Berkeley and Fichte, or wanders through the interminable and unsatisfactory labyrinths of the speculations of the Kantian, Hegelian, Cartesian or other schools.

It therefore becomes necessary to examine the claims of these three representatives of modern thought to be permitted to take the helm and direct the course which shall determine the advance or the retrogression of humanity during its passage through the present evolutionary arc of its becoming upon this earth. Certain definitions at once become imperative. What is modern science? What is Western philosophy? In what consists the essence of Western religious thought?

All of these questions have been made necessary solely by that confusion of tongues which represents our modern scientific Babel. As we have asserted, science, religion and philosophy are but aspects of the one truth, and no attempt to separate them can be found in any of the old-world philosophies. Lewes, for instance, pays the highest possible compliment to Eastern Wisdom when he says, "It is questionable whether the East had any philosophy distinct from its religion."* The line of cleavage first distinctly appeared in historical times in the writings of Aristotle, and the seed sown perhaps quite unwittingly by him has developed into a science of earth-grovelling inductive methods which, choking out all of the grand ontological, deductive reasoning of Plato and the Indian philosophers, has laid the foundation for the unnatural division between religion, philosophy and science which exists in the West to-day. Still as they are divided, and as we must define them as they are, it may be said that Science is the use of the inductive method; and philosophy, that of the deductive method, in examining the phenomena of nature; and, farther, that science limits its inquiries largely to physics; and philosophy, to metaphysics; while religion has become dwarfed solely into petty and puerile creeds and dogmas concerning man's relation to a future existence. Because of this separation of religion from the broad and rationalizing generalizations of philosophy and science, it has suffered out of proportion to the others, and the efforts now being put forth by the Theosophical Society have for one of their objects the restoration of religion to its proper position as the chief and raison d'être of its congeners, science and philosophy.

The above, however, is not the definition of science by its devotees. These have exhausted the resources of language to make it the all-embracing, all-sufficient explanation of existence; as theologians have similarly exhausted both language and logic in attempting to define the attributes

*History of Philosophy.
of God. Thus Sir. Wm. Hamilton declares that science consists in knowledge properly classified as to the general truths and principles upon which it is founded; profound, complete, philosophical, true knowledge, "having in form the character of logical perfection, and in matter the character of real truth." Lest this should convey too exalted an opinion of the accuracy of science at the outset, it is perhaps well to contrast it with the statement of Lewes that, "without guessing science would be impossible," * or with that of Drummond† that "a science without a mystery is unknown."

A few of these profound, complete and logically perfect truths upon which science largely rests its claims for the dominating position it seeks to occupy in human thought and upon human destiny, are its so-called discovery of and teachings concerning the theory of gravitation, the atomic theory, its speculations upon its "ether," upon "matter," rotation, etc. And one of the principal claims set up by science is that all other processes or modes of investigation are vague and speculative, while for itself, it assumes the proud title of "exact." "Exact science" has passed into a household phrase throughout the Western world. In view of this claim for exactness and completeness, then, must its hypotheses and theories be examined.

The chief of these, as has been pointed out, are gravitation, rotation, the atomic theory, its ether, matter, etc. Taking these up for a brief survey, we ask of science, What is gravity? By observing certain facts in nature, chiefly astronomical, science answers: "That all matter attracts all other matter with a force directly proportional to the product of the masses acted upon, and inversely proportional to the square of the distances between them, and that this constitutes gravitation." But this is but a statement of facts in nature, which facts science has classed together, and termed the mere classification, the "Law" of gravitation, and then puts forward this word gravitation, as if it completely explained the facts. Admitting, however, the action of gravitation, where does this mysterious force reside, and what is the agent by which it is transmitted? Gravitation has its greatest field of exactness in astronomical science; and the lay mind, when perceiving that astronomers are able to calculate eclipses and occultations with such nice exactness, and upon being told that it is the law of gravitation which enables this to be done, are very apt to accept this law as the exact, universal and immutable one which scientists declare it to be. But, while it does apparently explain certain phenomena, there are other phenomena pertaining to celestial mechanics, in the presence of which it utterly fails as a working hypothesis, even. Thus it does not explain the uniformity in the direction of the planetary movements; nor the form of their orbits, and their remarkable conformity to a single plane, for there is no up, or down, or high or low in pure space. All such things are relative and afford no explanation why by gravitation the nebula from which our own

*History of Philosophy.
†Natural Law in the Spiritual World, p. 28.
solar system is supposed to have been born should have arranged itself within the plane of ecliptic. And it not only does not explain the wonderfully near approach of comets to the sun without falling into the latter, but the matter constituting the tails of these are thrown out in direct opposition to the law. Newton,* commonly accredited with the discovery of the law of gravitation but who really learned it from Bohme found it necessary to postulate "An intelligent, all powerful being to account for violations of his theory." And the belief in a spiritual energy of some nature, controlling this so-called blind law, has been held by many great thinkers from Pythagoras down to our own time. Kepler postulated an "Angelus Rector" for each planet, and assigned a place to "spirits" in all cosmic processes. Cuvier, Euler, and Leibnitz also admit the possibility of the cause of gravitation being spiritual. (S. D. 321) Newton† says "It is inconceivable that crude matter without the mediation of something which is not material should affect other matter without contact; which it must do if gravitation be inherent in matter." Of course, the blind-force theorists, who deny all spirit or intelligence residing in matter, recognize the impossibility of matter acting on matter at a distance except by means of a continuous medium; and Professor Lodge and others declare for such a medium. But Stallo‡ shows such a medium to be a chimera, for if it is continuous it has no parts, and if it has no parts, motion through it, as in the case of planetary bodies, would be quite impossible, for motion implies displacement of the parts of the matter through which a body moves, and, besides, where there are no parts relative motion is impossible.

This medium, necessary to the scientific conception of gravitation, brings up for consideration another of the postulates of science—its "matter," and the nature and method of the forces acting in this matter. For example, where does the force of gravitation reside? Newton§ declares for "innate activity," which is but another name for spiritual energy. Tait and Stewart|| aver that matter is entirely passive. Yet the same writers, in conjunction with Sir William Thompson||| teach that matter has an innate power of resisting influences. Still another scientist, Professor DuBois,** declares that, "All the processes of nature must be motions of a substantial, indifferent stratum wholly destitute of quality." Which of these exact scientists are we to believe? And all the myriad forces of science act within, or by means of this so-called matter, this hypothetical something wholly destitute of quality, but which has, nevertheless, the more important quality of all—indestructibility—and out of which, in some incomprehensible manner, the whole universe has been built up by

*Third Letter to Bentley.
†Loc Cit.
‡Some Modern Aspects of Science.
§Secret Doctrine, p. 526.
||Ueberdiegrenzennaturerkennen.
|||Unseen Universe.
**Treatise on Natural Philosophy.
blind force, which is neither in the matter nor outside it, as there is good scientific testimony for both these positions.

Again, what do scientists know about ether? If we ask of astronomy, we are told that it is a fluid of extreme tenuity which offers no resistance to bodies moving in space. This, when gravitation is under consideration. But the mechanical or vibratory theory of light requires that the ether through which it is transmitted should be far more rigid than the most solid body known, for no solid body we know of is rigid enough to transmit vibrations as rapid as those of light. But as planetary motion would be impossible through a rigid, continuous mass of ether, then ether must be atomic, and atomic ether is only extremely tenuous gas and quite incapable of performing the functions of a rigid ether. Again, ether must be soft and mobile to satisfy chemical problems, and rigidly elastic for the physicist; discontinuous for one scientist and continuous for another. And the later vortex-theory men, of whom Professor Lodge is an example, declare that it is a perfectly homogenous, incomprehensible, continuous body. No physical body that we know of has these qualities. Who shall decide when scientific doctors thus disagree?

And the atoms, so dear to the scientific heart, surely, here we shall find the exactness upon which science claims our humble obeisance. But, alas! as pointed out by Hirn, the atom of the chemist, the atom of the physicist, the atom of the metaphysician, and the atom of the mathematician, have nothing in common but the name. And even in the limits of one science there is no agreement. For the physicist and metaphysician, the atom must be absolutely stable and invariable in its qualities, or, rather, it must have no qualities; for the chemist it must vary, or chemical combinations of atoms into molecules would be impossible; in physics its form must be a cube or oblate spheroid; in chemistry it can only be a sphere. "All atoms are positively dead and without the power of acting at a distance," says Professor Spiller. "Atoms are vortex vibrations" says Professor Lodge. And a curious paradox and dilemma just referred to is that the force of gravitation cannot reside, according to the scientific theories, in the atoms, nor outside of them. For, if in the atoms, then this is really a spiritual force, and is innate, and they are not dead as Professor Spiller would have them; and, if outside, then, this force cannot be material. Buchner declares that to accept infinite divisibility is absurd, therefore the atoms are not divisible; but, according to physics, they must be elastic and therefore are of necessity divisible. And so we grope for light among those who claim to know the last word concerning human destiny! Gravitation, force, matter and the atoms are only brought forward as examples because these are the very units of science—the basis for all its imposing superstructure. The same confusing and irreconcilable differences are to be found everywhere. In fact, the exact sciences are those of which science knows least, and the less its knowledge of any of them, the more exact becomes that science. Thus, astronomy is one of the most exact of all
the sciences because a few general laws concerning mass and motion comprise all that is known about it, and all that is not sheer speculation. Gases, liquids and solids also illustrate the fact that the less the phenomena with which science has to deal, the more exact its conclusions. Thus gases, of which little is really known, have all been herded, so to speak, under the three laws of Mariotte, Charles and Abogrado, while as to liquids there is much uncertainty, and the bewildering complexity of matter in the solid state defies all attempts to define or classify it by any sweeping generalizations.

Of heat, for instance, one scientist (Metcalf) will tell us that it is a substance flowing from the sun, while others aver that it is molecular vibration. The heat of the sun is estimated by Pouillet* at 1461 degrees Centigrade, and by Waterston at nine millions of degrees, while Newton Secchi, Ericsson, Rossetti, Tollmer and others fill up the vast hiatus between these extremes with estimates occupying all possible stages. Certainly "without guessing science would be truly impossible."

The sun itself, one scientist† tells us, has existed three hundred millions of years while another,‡ declares that fifteen millions of years is the full tale. Our solar system has evolved in fifteen millions of years, according to Sir William Thompson, while Huxley insists that it has occupied at least one billion of years. It has required but eight millions of years, according to Sir William Thompson, for the earth to cool to its present conditions, and three hundred and fifty millions of years, according to Bischoff and Helmontz. Comets, according to LaPlace,¶ may be in a state of fusion, while Sir William Thompson, upon the contrary, declares that they may be dark and perfectly cold. According to Faye,§ comets are born within the solar system, while LaPlace asserts that they are not so born.

And the mysterious rotation of celestial bodies upon their own axes is another fact for which the law of gravitation entirely fails to account. Madame H. P. Blavatsky declares that in a few hours she has counted thirty-nine contradictory, and often self-contradictory, hypotheses of scientists to account for this phenomenon. And of minor things, there are disagreements just as numerous.

In theorizing upon the genesis of man, for example, Darwin declares that he came from the ape, while Virchow cautions against this belief from the fact of there being no low-typed skulls connecting man with any Simian ancestors. Darwin declares for pangenesis, Galton and Weisse-bman deny this. Huxley shows that the spleen produces white and destroys red blood corpuscles; while Newman, Chaffer and Chrach declare that the same organ turns white into red corpuscles. And so we might indefinitely prolong this list of radical disagreements among scientific hypotheses con-

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*Journal of Sciences, Nov. '81.  
†Le Centurier, Panorama des Mondes.  
‡Sir W. Thompson  
¶System des Monde, p. 414.  
§*Comptus Rendus, p. 640.
cerning the phenomena of nature. What, then, is there in all this jumble of guessing, speculation and hypotheses to entitle science to brush aside as unworthy of investigation even, the old deductive philosophies of Pythagoras and Plato, the Wisdom Religion of the East, and all the wilderness of psychic phenomena of to-day, and to demand that it should ascend the throne of man's intellect as the controller of human destiny and the guide of human evolution?  

Jerome A. Anderson.

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Editorial.

"THE PARTING OF THE WAYS."

There is a crisis in the affairs of the Theosophical Society. That it will end in strengthening our cause is certain, if even a comparatively small number of our members remain loyal and faithful to our ideals and principles. But this must be no half-hearted loyalty; nor no surrendering of high ideals to a cowardly expediency.

Many in England seem to have almost wholly forgotten the high and holy mission of Theosophy in this warring over personalities. Even Herbert Borroughs, staunch humanitarian as he is, declared recently that "It is a mistake to apply Theosophic principles to this crisis," in which sentiment a large majority of Blavatsky Lodge concurred! Fancy the madness that would haul down the flag in the face of the common enemy in order to win in a factional strife!

Yet the action of Blavatsky Lodge in officially endorsing this surrender of ethical principles is simply giving a kind of official sanction to that which has been the policy of those engaged in this attack upon Theosophy all along. Many, if not all, of these so-called "charges" against Wm. Q. Judge rest upon the evidence of private letters, said to have been written by him, or by others, into which he had injected fraudulent messages, etc. Now, here are a few square facts in regard to these. Mr. Judge was in London from July 4th, until July 20th, '94, during all of which time Mrs. Besant had the letters that were to be used against him, in her possession. Mr. Judge asked to see them, and for copies, as well, and was refused. On July 19th, he formally demanded them and Mrs. Besant said she had given them to Col. Olcott, who stated that he had sent them to India. Mr. Judge then went to Mrs. Besant and said he would give this fact out to the Press. Mrs. Besant spoke to Olcott again about the matter, who said he had made a mistake and that the papers were in his box, and permitted Mr. Judge to look over them. There was no time to copy, and no copies were ever furnished to Mr. Judge, who was then, and is now, unable to explain in detail, until he is in possession of the contents of these letters. It is a significant fact, however, that his open enemies
were furnished with such copies. Mr. Judge asked each day for copies for inspection, and had submitted the same request at the Judiciary Commit-
tee meeting. Even at that date Mr. Judge had not been permitted to see the papers upon which he was to stand trial. They deliberately kept them back. These are facts; and as they become known, it will be seen that for the purification of the T. S. and its preservation from future disaster that they ought to be known, and that they will prove exceedingly beneficial. It is now the day and hour of unveiling, and wrong-doers everywhere will have the veil torn off.

It is small wonder that those concerned in making this attack ask to be "excused from Theosophic principles" while engaged in their unholy work. And let them be solemnly warned that America strives to be true to the very highest ideals of Theosophy, true to its Masters, and is loyal to Wm. Q. Judge, as Their acknowledged Representative, and that the continuance of this prosecution, which has simply degenerated into a persecution, will end in disaster to those engaged in it, for America, though long-suffering and patient, will not permit her Chief Officer to be thus unjustly dragged in the mire. And to those staunch hearts who in England and elsewhere stand for the right, America reaches out loving, faithful and strong hands, and pleads with them to "keep the links unbroken" until this strange frenzy of madness passes away, and our mistaken brothers once more see clearly the great wrong they are attempting to do to Wm. Q. Judge, and the infinitely greater one they are doing to humanity.

JEROME A. ANDERSON.

RESOLUTIONS OF CONFIDENCE.

"WHEREAS, in view of the request of some Branches and individuals in the European Section and elsewhere, that William Q. Judge resign from the office of Vice-President of the T. S. and that the matter of the charges against him be re-opened, it is

"RESOLVED, that this Branch requests William Q. Judge not to resign from the office of Vice-President of the T. S., it being imperative to the best interests of the Society that he shall remain in said office for the successful promulgation of Theosophy in America and generally.

"RESOLVED, that in the opinion of this Branch there is no necessity for the further investigation of the charges made against William Q. Judge.

"RESOLVED, that this Branch expresses its fullest confidence in William Q. Judge, personally and as an official of the T. S., and also in his methods of work, and declares its determination to support him in his efforts therein."

The above resolutions were unanimously adopted by Mr. Judge's Branch—the Aryan—Jan. 15, 1895. They have since been unanimously endorsed by the Pacific Coast Committee, Golden Gate Branch, San Francisco Branch, San Francisco; Aurora Branch, Oakland; Triangle Branch, Alameda; Excelsior Branch, San Jose; Pleiades Branch, Soquel;
Seven Branch, and Eureka Branch, Sacramento; Stockton Branch, Stock-
ton; Gilroy Branch, Gilroy. This list would have, undoubtedly, included
every Branch on the Coast, had there been time to hear from them before
going to press.

THE PACIFIC COAST LECTURESHIP.

This important work has been carried on during the past year with the
same tireless vigor and energy by Dr. Griffiths that characterized his pre-
vious year's labors in the T. S. A circular letter is now being prepared
to be sent out to the Coast members calling for subscriptions for the main-
tenance of the Lectureship. The following is a summary of the last year's
work, and a total of the three years that Dr. Griffiths has so ably filled the
office:

SUMMARY FOR 1894.

Cities visited, 100; Lectures given, 99; Informal, Branch and Quiz
Meetings, 159; Attendance at Meetings, 10,000; Leaflets distributed,
17,900; Press Reports, 200 columns; Miles travelled, 6,000; Branches
formed, 5.

TOTAL THREE YEARS' WORK.

Cities visited, 251; Lectures given, 268; Informal, Branch and Quiz
Meetings, 396; Attendance at Meetings, 31,000; Leaflets distributed,
65,900; Press Reports, 900 columns; Miles travelled, 19,000; Branches
formed, 12.

The above summary speaks for itself. No amount of logic or rhetoric
can equal these statistics. Brothers, let us come to the front again, with
"a long pull, a strong pull, and a pull altogether," and insure the continu-
ation of this most important and most magnificent work another year.

A magnificent life-size photograph of Wm. Q. Judge, by Sarony, has
been presented to our new Headquarters by the League of Theosophical
Workers. It is one of those, which, like H. P. B's photos, seem to follow
you everywhere and look all the way through you. H. P. B's. photo oc-
cupies the center of the room on one side and Wm. Q. Judge's on the other.

Pacific Coast lecturer's Movements.

[Lecturer's address: 418 Market St., San Francisco. Correspondence invited.]

Dec. 20—The Alameda Branch public meeting was attended and ad-
dressed by Dr. Griffith.

Dec. 30—A lecture upon "Adepts and Western Schools of Occultism,"
was given in Oakland.

Jan. 6—"A Review and Forecast of the Theosophical Situation," was
the subject discoursed upon at Red Men's Hall, S. F., before a large audience.

Jan. 13—Two lectures were given. The first in San Quentin Prison in the morning, the subject being "Phases of Brotherhood." The second was delivered in Oakland in the evening. Subject, "The Theosophical Situation."

During the Lecturer's stay in and about San Francisco, many Branch, Committee and other meetings were attended.

Among the Coast Branches.

Kshanti Branch, Victoria, B. C.

Wm. Harold Berridge writes: The following is a list of addresses delivered here during December and January:


The whole of the address on "Cycles" was reported by one of the local papers.

Seattle, Washington.

Albert C. Thees, Sec., writes:—At the annual election held Dec. 27, 1894, Seattle Branch elected the following officers: President, Mrs. Francis A. Schwagerl; Vice-President, Mr. Thomas A. Barnes; Secretary, Mr. Albert C. Thees; Members of Council, Mr. Frank I. Blodgett and Mr. Edward O. Schwagerl. A "Beginning Class" has been formed by Mrs. Anna Blodgett which is very well attended. The "Seven Principles of Man" is the subject for study.

Salene, Oregon.

Rev. W. E. Copeland writes:—Yesterday I organized a class of sixteen for the study of Theosophy among the convicts at the State Penitentiary; some of these will perhaps fall out, but others will join. I am to meet them every Thursday afternoon at 2 o'clock. Shall begin with the study of the seven principles to be followed by Reincarnation and Karma, and by and by we will take up the Secret Doctrine. This cla-s was started by request of the convicts to whom I preach once a month.

Los Angeles Branch, Los Angeles, Cal.

Lydia F. Weresmuller writes: The annual election of Officers resulted in the re-election of Mr. Gibson, President, and the writer for Secretary.

Stockton Branch, Cal.

The Secretary writes:—Mrs. M. Thirsd lectured Jan. 12th and 13th to full houses and aroused much interest.
The Real Issue.

Viewed in an ordinary light, the present state of T. S. affairs is inexplicable, simply for the reason that the causes which have produced and are still producing the superficial turbulence are not themselves superficial, but deep-seated. All that we cognize through sensual media are effects of causes which are hidden and obscure. Those who are deceived by appearances can, therefore, form no adequate or correct conception of any thing considered, whatever. The causes that have produced the immediate condition in which we find a portion of the T. S. involved, though somewhat remote are still discernible, an understanding of which will shed much light upon that which would otherwise remain obscure, if not entirely unknown.

The present great period of evolution known as a manvantara, like a mighty wave bears all upon its bosom toward the goal of a higher life, except one isolated and opposing order of beings—Black Magicians, the Brothers of the Shadow. All other beings and all nature work for progress and make for higher states, while these Adepts of the Left Hand Path, imbued with Satanic ambition to rule or ruin, to gratify selfish desires and propensities at whatever cost to individuals or the race, pool their might and power for the obstruction and retardation of evolution. They have allied themselves to and are become one with the denizens of darkness. Having throughout ages of evil, severed themselves from the divine source of all high and holy aspirations, and having consciously wedded themselves to evil, they are the lost souls of our race. Full well they realize that in the exact ratio with which evolution proceeds is their doom of annihilation sealing. Therefore, they exert themselves to retard evolution, and fight to the death all who work for racial progress. They are the antithesis of the Brothers of the Light who sacrifice self and individual progress that through Their efforts and assistance the race as a whole shall more surely and speedily advance. The White Adepts, the unseen but potent powers behind the scenes, work with nature and the law and are the hidden sources from which emanate the potencies of thought and action which
by mighty impulses impel the race on and upward. These Elder Brothers of the race, these Sons of Compassion, impact Themselves about humanity, welding Themselves like stones in a wall which shall protect the race from the assaults of the powers of darkness to which it would succumb were it not for that sacrificial safeguard.

Thus it will be perceived that the real contending forces are good and evil, light and darkness, progress and retrogression, and that the Brothers of the Light and the Brothers of the Shadow are the actual combatants, each struggling for mastery over the race. The latter would enslave man to a destiny of evil, suffering and ultimate annihilation; the former would aid man to free himself from the trammels of ignorance, sorrow and selfishness and to progress upon the path which leads to perfection and the Place of Peace.

In what manner do these opposing powers exercise their influence upon humanity? Each according to its character and motive attracts from the mass of mankind all those who, from whatever cause, naturally ally themselves to light or darkness, good or evil. To the Adept of the White Lodge are drawn all who desire to sacrifice self in the service for man's liberation; to the Black Lodge are lured all who feed in themselves and others the fires of passion, vanity, jealousy, envy and greed. Individual motive is the lodestone which attracts one either to the White or to the Black powers, and is also the open channel of communication through which is received impulses, high or low, according as the motive is selfish or unselfish. Thus, each individual makes the conditions in himself which ally him to the emissaries of light or darkness. This is also true of communities, nations and races.

So far as our time is concerned, India seems to be the base of operations for the Black powers, though their efforts are by no means confined to that limited area, but extend to and include individuals of other nations. For long centuries India has been dominated by the Brahmins who belong to the highest of all the innumerable castes of that caste- and priest-ridden land. For many centuries and long antedating the Mohammedan conquest, the Brahmins have enslaved the Hindoos and prostituted their power over them to selfish purposes. Ages ago and before place and power were thus degraded by the Brahmins, that caste in the highest degree represented knowledge, wisdom and power which were used for the elevation of the whole people. Then the highest office of the priest was to employ himself and his powers in the service of his brothers of whatever condition in life, and assist them to rise to his own. The philosophy, science and religion which made up the teachings of the Adept of the Aryan Root Race and of all the great moral sages of Antiquity, and which constituted the wisdom and lore of their ancient forefathers, was then regarded as a sacred trust by the Brahmins to be taught and transmitted to their descendants. In that ancient day rose and reigned the greatest and grandest
aristocracy the world has ever known, an aristocracy constituted of men who were embued with right motive and impelled to right action by right knowledge, and whose chief office was to serve their fellows.

But all that has now passed away, and in its stead have slowly but surely risen the Brahmins of to-day who, as a class, are proud, presumptuous, disdainful and jealous of all attempts to wrest from their keeping the knowledge of the ancient Aryans and impart it to the common people. There are exceptions, but the high caste Brahmin of to-day is but a sorry descendant of that older stock which in its time was the glory of old Aryavarta. The heights attained in former times were transcendent, due entirely to their comprehension of the grandest system of ethics and philosophy the world has ever known, and to their loyalty to the sacred office of imparting it to the race. Then they were conscious allies of the Great Lodge of the Masters of Wisdom, and were servitors of the one law. Their fall has been great, and upon it has followed a train of disasters which has affected all nations. The vast stores of knowledge of incalculable value to the race and its rightful heritage, have been secreted in their archives, and all efforts to bring them once more to light have been hitherto successfully opposed. This attitude of exclusiveness which would debar the race of its common right of common possession in order to enable a self-elected class to enslave it in ignorance and rule over it with iron hands, has engendered pride, vanity, envy, disdain and distrust in the usurpers, and they have thus, consciously or otherwise, leagued themselves with the dark powers who use and work through them to the detriment of the race. For these reasons India is to-day in a deplorable state, and the West may not reasonably expect help from her sons who possess the keys to her secret archives. The India of to-day, lies prone upon the grave of her former greatness, paralyzed by a lethargic slumber which no effort of her own can break.

The second object of the T. S. is, To Promote the study of Aryan and other Eastern literatures, religions and sciences, and to demonstrate the importance of that study. Since the organization of the T. S. in 1875, there has been a systematic and persistent effort to delve into the ancient archives of oriental literature, recover lost treasures contained therein, restore them to India and impart them to the western world. Wm. Q. Judge, the Vice-President of the T. S., and General secretary of the American Section of the T. S., has been the most active worker in this and many other departments. Through his instrumentality Indian Pundits have been employed in the work of translating Sanscrit into English, and Mr. Judge only a short time ago organized a Sanscrit Revival Society whose main object is to co-operate with Indian scholars in the work of discovering, translating and placing before the people of the West the vast knowledge now locked up in the ancient Sanscrit language. But the efforts of both the T. S. and of individuals in this and other directions, have been systematically opposed by the Black Lodge whose influence is exerted over the Brahmins, and
through them upon all in other lands who are dominated by race-pride, love of power, envy and suspicion of the motives of others. While we submit, as above, that India is to-day the base of operations of the Black Magicians, yet their ramifications extend to the West, and their evil influence finds lodgement in the minds of the weak, the vain and the selfish, who because they are so, invite the invasion of malignant powers and thus connect themselves with the Black Lodge. This we believe to be the Key to the situation.

With lamentably few exceptions, those who have gone to India with the avowed purpose of working for the realization of T. S. Objects, have had their minds befogged if not poisoned by the native atmosphere that is loaded with envy, jealousy, contention and suspicion, which emanate in malignant shafts from the Black Lodge to find lodgment in kindred soil. Thence, these malevolent forces career across the seas and find their own on distant shores. But while India is in a deplorable state, and a few in Western lands are affected by association, yet India will awaken from her long sleep, for the glory of her ancient forefathers now rises like a morning star above her horizon. Even now her loyal sons sight the first faint beams of the glowing orb and gather their energies for a great work. And they will be helped by their Western Brothers who will not withdraw assistance because of any surface irritation. In the West the disturbance is but superficial and will soon subside. At best it is but the fleck and foam blown from the crest of the wave of evolution by the blasts of human ignorance and passion. The mist clouds the air, the winds beat the waters, but the Great Wave sweeps on with a force and momentum born of the great throbs of Nature's mighty heart. A few short months and the storm will have blown itself out. But grievous to contemplate, we know that rocky shores will be beaten by the bodies of those who now lose bearings and mistake treacherous cliffs for quiet havens. And, too, cruel sea waves will sound a sad requiem which may serve to save still others from the angry waters. But over all, and loud and full, is the song of the conquering hosts which fear no failure, court no success. Invincible, inexorable, the legions of the Great Lodge, whose heart is the Master Soul, march on!

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THE THEOSOPHICAL OUTLOOK.—From over almost the entire Coast comes news of accessions to our ranks, increased attendance at our meetings, greater activity among our older members, and cheering words, generally. The New York Headquarters is crowded to its utmost limit, and inquiries coming in and Diplomas going out all the time, writes faithful Alexander, while Bro. Warren sends a Syllabus from Kansas City containing the name of nine lecturers at that one point. Truly the outlook is most encouraging. The skies are already clearing after the storm, in America, although the clouds still hover over India and England. The present is but an exemplification of the law in the past, that disturbing breezes only blow the theosophical ship safer and further on its course.
Relation of Theosophy to Religion, Science and Philosophy.

[Continued.]

The Arraignment of Philosophy.

The separation of philosophy from religion dates back, as we have seen, to the time of Aristotle, and it is a significant fact that dogmatic theology, in all times and ages, has rested its pretensions to philosophy upon the teachings of this great empiricist. Yet, if it began with Aristotle, it was only completed by the Nicene Council and during all the centuries that separate these two events there was a constant struggle between an unphilosophical, dogmatic theology either in the form of Grecian polytheism or of Christian theism, against the true and deeply philosophical Platonic union of religion and science with philosophy. And with the Nicene Council philosophic religion died, and with its death began the dark ages. For something like five hundred years there was no philosophy worthy of the name publicly taught in the West. Then the human mind began to revolt and to turn again in a philosophical direction; to endeavor to rise out of that lethargy and paralysis in which it had remained during these truly dark ages. But such was the dominance of the old errors backed by the authority of a church, which could and did both flay and burn as well as bestow principalities and powers upon its courtiers, that this first emergence of philosophy was entirely under the dominance of the church. Its votaries, the Schoolmen of the middle ages, chief of whom was Johannes Scotus, sought only to found a philosophy of life which should accord with the dogmatic theology of their times. So that all scholastic theology was basely subservient to the church, and exercised but little influence upon human thought, and still less upon human destiny. Later on, with the revival of classical studies in the great universities of Europe, there arose a movement eminently Theosophical in its character to replace the Aristotelian philosophy by the old Platonism. One result of this revival of the old truths was the separation of the protesting branches from the old Catholic Church. And had Protestantism accepted Platonism as the basis of its philosophic conception of the universe, both it and the world would have been in a better condition to-day. But it did not do this, although earnest efforts were made to bring it about. Gradually, however, the Platonic influence died out and the empiricism of Aristotle again became ascendant, and Protestantism, in its turn, became scholastic, as Catholicism had been before. And to this failure to assimilate the divine philosophy of the Wisdom-Religion may be traced all of the subsequent agnosticism and materialism which has paralyzed the spiritual growth of our modern civilization. And similar to the struggle between Neo-platonism and theology was there also a prolonged struggle to prevent this consummation by some of the most devoted workers for the welfare of the human race. Even in that day these were known as Theosophists, and
among them are to be found the names of Paracelsus, Robert Fludd, Bruno, and Boehme. What these men did and dared for the human race is now being done by the Theosophical Society; for there is little doubt that at least some of these were the direct agents of the Masters of Madame Blavatsky. But the influence they exerted was destined to be again almost nullified by the efforts of one, whom the writer personally believes to have been a reincarnation of Aristotle—Lord Bacon. For the same desire and

...to wrest the secrets of nature from her breast by an almost infinite examination of phenomena mark the lives of both men. Bacon, in his "Novum Organum," but takes up and carries a step further the work and writings of Aristotle. Whether this be so or not, however, it is true that by the system of inductive examination of phenomena, upon which Bacon insisted, he became the founder of the modern school of empiricists, out of which has developed the agnosticism and materialism of to day. Modified by him there arose, through Hobbs and Herbert, a philosophy which demanded a rational religion, or one which should conform to the ignorance and prejudices of the human brain alone.

Yet this agnostic and materialistic condition of philosophic thought was not accomplished without a protest from others than the Theosophists to whom we have alluded. There is perhaps no grander, if still gloomy, spectacle in all the annals of human thought than that which is afforded by the so-called dogmatists in their efforts to compel the surrender by nature of her secrets to the forces of the human intellect and will alone. Having rejected the guidance of religion in their philosophical undertakings; failing to see that the two must be aspects of the one truth, these men sought by the aid of reason alone to solve the problems of human life and human destiny. Chief, perhaps, of all of these stands Descartes with his magnificent yet unphilosophical dualism. Cutting loose from all the empiricism of Bacon and his school, he retired into the recesses of consciousness itself, and in the famous maxim "Cogito ergo sum"—"I think, therefore I exist"—he sought for a basis upon which to erect a philosophical superstructure. Following him came Fichte, reasoning along the same lines, in order to prove the Absolute to be an infinite "Cogito ergo sum," and the grandly intellectual Jew, Spinoza, who arrived by similar reasoning at the conclusion that the Absolute was Infinite Substance, and so developed the conception of a pantheistic universe. Then Schelling, struggling with the same problem, sought to show that the Absolute was Infinite Mind; whilst the grandest philosopher of all this school, Hegel, represents the pinnacle of philosophical speculation in this direction, and with his followers, who broke up into a Hegelian Right, Left and Center, it may be said to have seen its zenith, and to almost have passed to its Western horizon. Along similar lines reasoned Leibnitz, the great monadologist. These truly great philosophers have dominated philosophic thought upon the continent, and especially in philosophic Germany, with the result that there is perhaps
no nation in the West more philosophic than the Germans, nor one that is so difficult to be affected by Christianity. Yet it is not the philosophy of Germany which is eating out the spiritual heart of the West to-day, but rather that of England. With Locke, the unwitting and strictly pious founder of modern materialism, began the school of the latter day prophets who have really moulded human thought in the West. Hobbs, Hume, Priestly, Bentham, Harty, Paley, Mills, Spencer, Darwin—these are the men who have moulded and guided, to a very large extent, the philosophic conceptions of mankind before the advent of the Theosophical Society. They are true sensationalists and empiricists, and refuse to believe in anything which cannot be weighed or measured. For this school of philosophy is in perfect accord with, and indeed founded upon, modern science. Its greatest exponents and its greatest scientists entirely agree although their agreement is like that where "Chaos empire sits and by decision adds to the confusion." Science searches into the phenomena of nature, or rather into the material forms of nature, with the most pains-taking assiduity, while philosophy looks on with complacency, and sees in each new system of facts but another stone to build into its edifice, although that edifice be already cracking and crumbling by the disorderly elements which enter into its constitution. Thus philosophy is but an instance of the blind leading the blind, and both it and science have fallen into the ditch of materialism together. What claim, indeed, can modern philosophy, then, set up to be the arbiter of the human intellect? Delegating even its own generalizations by the use of the reasoning principle, utterly apart and above any materialistic identification, and by the exercise of consciousness which it is entirely unable to explain, it still refuses to recognize this reason which it thus degrades and this divine consciousness which it thus blasphemes as otherwise than the properties of that matter which it has made its fetish and its god. In its cruel "struggle for existence" and "survival of the fittest," love is forbidden, strength or brute force reigns supreme, and there is no region in which to seek for a foundation for ethics; and so modern materialism and agnosticism are without an ethical basis. And again, accepting the conclusions of science which sees in the cessation of form also the cessation of the energy which caused the production of that form, the philosophy of materialism contains in it no recompense for past sufferings, and no hope for the future. Within its teachings are no promise nor prophecy of a rewarding for virtue or punishment for vice. Death, disintegration and destruction await all organized life; Chance, or the working of still blinder law, has brought us to the point we occupy, according to science, and having thus made us the suffering playthings of a few brief years in the ocean of eternity, casts us out of existence without a hope and without a future. Unable to recognize that this phenomenal world is but the fleeting expression of the true, noumenal one upon which it rests, materialism sees in birth but the hapless beginning,
and in death the final end, of all human hopes and human glory. Small
wonder it is that the human mind, having an innate feeling and knowledge
of its immortality, should have revolted against such outrageous conceptions,
and that the hosts and hordes of so-called spiritualists, hylo-idealists, transcen-
dentalists, and their congenors, should have sprung into an ephemeral
existence, as a pure rebellion against such false conceptions. And this is
the chief count against modern philosophy—that it has allied itself with
modern science so completely that it utterly fails to answer the questions
which the human soul demands as to that which it feels to have been its in-
finite past, and that which it equally feels will be its infinite future. Thus
philosophy, too, must yield and sit at the feet of the Wisdom religion before
it can again reclothe itself with the raiment of its old-time Platonic glory.

And it is within the power of the Wisdom religion to reconcile all these
warring, philosophic conceptions with one another. For there are among
philosophers as bitter disagreements as we have seen to exist in science.
But when philosophy shall recognize the divine Trinity within every unit
in nature, and of which the Christian Godhead is a faint and unphilosophical
reflection; when it shall have recognized that matter or substance, force or
motion, and spirit or consciousness, are alike eternal and eternally associated,
then will it perceive that, like the knights of old, its differing votaries have
but seen differing sides of the same shield. Then will it be seen that the phi-
losophy of Spinoza fought its way to the very throne of the Absolute, but
only sensed the material aspect of this. And the idealists, the Haeegels,
and Liebnitz's, will likewise be seen to have gotten glimpses of the real truth,
and only to have failed because they failed to perceive the whole truth.
Idealism, taking its origin in consciousness, has a foundation in truth in
one of the three great aspects of the Absolute. Likewise the substance of
Spinoza and the monads of Liebnitz contain glimpses of the truths of the
substance aspect of the same triune Absolute. And even that apotheosis
of logical madness, modern agnosticism, science and philosophy, can be seen
to have at least a partial foundation in the lowest and most material aspect
of the same trinity. When each shall have been assigned to its proper place,
when the phenomena of each shall have been correctly measured by that
of the others, as is done by the Wisdom Religion, then will philosophy be
fitted to take its place as the handmaid and helper of religion; but until
that time it must stand aside as not only incapable of aiding, but even as
obstructing, human progress.

Jerome A. Anderson.

Adepts.

In scanning the field of Theosophical inquiry, and forming an opinion as
regards the merits or demerits of each startling proposition that Theos-
ophy sets forth, no question has occupied the attention of the world at
large to such an extent, as the announcement by the founder of the So-
ciety, Madame Blavatsky, that in this world were a lodge of Brothers, high
above our plane of existence, in fact, perfected beings, under whose direc-
tion the Society was formed, and under whose guidance it is constantly
kept. And, like many another truth stated for the first time, it has been
subjected to the sneers and ridicule of this most material world. simply be-
cause it was new to them. A strictly Theosophical adage says: "Believe
nothing on hearsay or authority, but rigidly investigate every fact before
either accepting or rejecting it." And while we do not blame those to
whom higher truths do not appeal for refusing to believe in that which
they cannot understand, we do deplore the spirit of the world of to-day in
decrying or ridiculing those laws or facts of nature which they have never
investigated with an unprejudiced mind. For, the existence of the Adepts
is no childish fancy or whimsical notion of a few deluded, misguided peo-
ple, but a scientific as well as a philosophic fact.

An Adept is but the natural consequence of the law of evolution, for by
what authority can man claim that progress is possible to a certain point
of perfection, to there stop forever? Through the operation of the law of
evolution there is advancement, constant and eternal; which, in physical
evolution, is visible on every hand. Would it not be absurd to assert im-
provement to be impossible in plant or animal, simply because we have
no absolute knowledge of higher or more perfect types? There is no end
to progress, and the very fact that one man is higher advanced than an-
other, either physically, mentally or spiritually is evidence that we must
not set an arbitrary limit to this process.

Again, if reincarnation be true, Adepts must be; because in each suc-
ceeding birth, man is the sum total of the experiences of his past lives, and
to them who strive for perfection by living in harmony with Nature's
changeless laws, are given wisdom and power. Evolution postulates the
improvement of an individual, by the operation of law on other individuals;
Reincarnation postulates the improvement of an individual, by the opera-
tion of law upon that individual alone; but in either case the existence of
the Adepts is a natural conclusion. Adepts constitute a Brotherhood, or
secret Association, which ramifies all over the World, but the principle seat
of which, for the present, is said to be Thibet. This great fraternity is at
once the least and the most exclusive organization in the world, and fresh re-
cruits from any race or country are welcome. The door is always opened to
the right one who knocks, but the path which has to be travelled before the
door is reached, is one which none but very determined ones can hope to pass.
The character of training through which the neophyte must pass, before he
attains the dignity of a proficient in occultism, is such that in never less
than seven years, as a probationer, is he ever admitted to the very first of
those ordeals, whatever they may be, which bar the way to the first degrees
of occultism, and there is no security for him that the seven years may not
be extended indefinitely. The trials through which the neophyte has to
pass, are no fantastic muckerries, nor mimicries of awful peril; nor are they
artificial barriers set up by the Masters of Occultism, to try the nerves of
their pupils. It is inherent in the nature of the science that has to be explored, that its revelations shall stagger the reason and try the most resolute courage. It is in his own interest that the candidate's character and fixity of purpose, and perhaps his physical and mental attributes, are tested and watched with infinite care and patience in the first instance, before he is allowed to take the final plunge into the sea of strange experiences, through which he must swim with the strength of his own right arm or perish. The ultimate development of the Adept requires, among other things, a life of absolute physical purity, and the candidate must, from the beginning, give practical evidence of his willingness to adopt this. He must be perfectly chaste, perfectly abstemious, and indifferent to physical luxury of every kind. This does not involve any fantastic discipline, nor withdrawal from the world. There would be nothing to prevent one in ordinary society, from being in some of the preliminary stages for occult initiation, without anybody about him being the wiser. For true occultism, the sublime achievement of the real Adept, is not attained through the loathsome asceticism of the ordinary Indian fakeer, the Yogi of the woods and wilds, whose dirt accumulates with his sanctity, or of the fanatic who fastens iron hooks into his flesh, or holds up an arm until it is withered.

There are many grades of Adepts, ranging from the highest Mahatmas down; and below the Adepts we have the Initiates, Chelas and so on down to the ordinary individual of the day. The highest, the Nirmana-kayas, those altruistic beings who refused the eternal rest to which they were justly entitled, to remain with the people of the earth and work for their elevation—these great beings have passed the stage of incarnation and are now self-conscious without the body, traveling hither and thither with the speed of thought with but one object, the helping of humanity. As we descend the scale, we would find Adepts, and possibly Mahatmas, living in the body, for whom the wheel of Karma had not entirely revolved, and who, being subject to the same laws which govern our environments, must work out by altruistic efforts, the last iota of Karma before they can be freed. But because the Adept may or may not incarnate, does not necessarily entail upon him the punishment of forever residing within his body. No, no. The body is the prison of the soul for ordinary mortals. But the Adept has found the key to his prison, and he can emerge from it at pleasure. It is thus no longer a prison for him, merely a dwelling. In other words, the Adept can project his soul out of his body to any place he pleases, with the rapidity of thought.

The Adepts are the keepers or custodians of divine knowledge, of infinite wisdom, and they give it to the world as it is required and deserved. Jesus, Buddha and Confucious, and many other great teachers of whom we read, were undoubtedly Adepts, and if Pythagoras, Zoroaster, Socrates and Plato were not, they were certainly Initiates of a very high order. Bulwer Lytton, also, was certainly an Initiate, as is plainly evidenced by his work "Zanoni."
Adepts are said to occupy the mountain fastnesses because they are thrown less into contact with the foul magnetism of our people, so detrimental to their work. Besides, they can work for humanity better at a distance, not being bound by the limitations of time and matter. While, as previously said, the principal seat of the Adept is in Tibet, still, it is believed by many that they exist in every country. As well search for them in the Rocky Mountains or South America as in India. And with their knowledge of nature’s finer forces they could successfully prevent any one finding them if they so desired. The North Pole which is surrounded by very mysterious occult forces is also spoken of as their abiding place, and until they believe the time to be ripe for the discovery of it no man will succeed in getting there. Being able to project themselves out of their bodies and travel in their astral, as the expression goes, they are able to communicate with each other at pleasure, from any place.

That the Adepts are thus assisting the Theosophical Society can not be doubted and while they expect to accomplish greater results through it than any other organization yet a deserving appeal from any source does not pass by unnoticed. They are a great and powerful body of humanitarians working unceasingly and untiringly in altruistic labor, receiving nothing, and asking only, that the individual shall use that which he receives for the benefit and assistance of his fellowmen.

Dr. J. S. Cook, F. T. S.

Persecution of Wm. Q. Judge.

[From "The Path" for March, 1895]

THE OBJECT IN VIEW.

The design from the beginning was to get me out of the way to the Presidency of the T. S. Mrs Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President. Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. But here are a few samples from her letters:

CALCUTTA, Jan. 11, 1894. You must resign the outer headship (of E. S. T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the position of President-elect.

DELHI, Feb. 14, 1894. He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer [about Aug., 1893.—J.] that it had to be so presently.

AGRA, Feb. 8, 1894. As you know, I refused the offer to nominate me as President since then I have been told [by whom?]—J. “not to oppose”, so I remain passive and wait.

——Feb. 14, 1894. That you had made an intellectual bunder, misled by a high example. [This means H. P. B.] . . . X. would not take the Presidency at any price. If I have to pity me. [Italics are mine.—J.]
In July she told me the first day, as explaining the sentence above quoted about a "high example" and another, that I was "largely a victim", that her theory was first that H. P. B. had committed several frauds for good ends and made bogus messages; second that I was misled by her example; and third that H. P. B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H. P. B. These are facts, and the real issue is around H. P. B.

**Resignation Asked.**

Some European Lodges, and the Indian Section, have asked me to resign as Vice-President. I have refused and shall refuse. The attempt to force me by saying "all honorable men resign when attacked" is silly nonsense. No office in T. S. has any attraction for me, but I will not be forced. An "Anniversary Meeting" in India, with no power and being, in fact, only an extra meeting of the Indian Section, passed resolutions asking my resignation. To that I replied that I do not recognize either the meeting or the resolutions. T. S. Anniversary Meetings are unknown to our Constitution.

**Why No Explanation Yet.**

By reading the Vice-President's letter to the European General Secretary printed hereunder, members will see that I cannot make any explanation without copies of my letters and alleged memoranda. In addition, I find that some of the documents have up to this day been kept back from me, so that I have not seen them at all. It is quite true that Mrs. Besant gave me a copy of her proposed statement as prosecutor; but that contained only references and a few garbled extracts; and besides, it did not cover the items they have since added to the number.

W. Q. J.

**Letter to European General Secretary.**

144 Madison Avenue, New York, January 25, 1895.

George R. S. Mead, Esq.
General Secretary European Section T. S.

Sir and Brother:—I have received some seven requests by resolution from Branches and Centers of your Section to the effect, (a) that I should resign the office of Vice-President of the T. S., (b) that I should answer charges published against me by a paper inimical to the T. S. or give reasons for not replying, (c) that I should offer myself for trial on said charges; and I have also read the full publications of these requests and other matter connected therewith in the Vahan. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

First. I am amazed at the undue, precipitate and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflec-
tion would show I could not possibly reply in such a hurry, and when a
e true brotherly feeling would seem to require that before making the
demands, means should be taken to discover whether I had an intention to
reply or explain. The Barcelona Lodge, however, asked you to inquire of
me whether the charges made in said paper were true or not. Please let
them know that I again say the charges are absolutely false.

SECOND. When the Judicial Committee met in July and when there-
after Mrs. Besant, as prosecutor, publicly assented, in apparent good faith,
to a general resolution declaring the matter closed and dropped, she was
then in possession of all the alleged evidence now in her possession. In-
asmuch as her name and her opinions have been used in a part of the
above-mentioned correspondence as some sort of proof of something, I draw
your Lodges' attention to the fact that she had in her possession all said
evidence at the time when she, as your public leader, publicly assented to
two statements and a solemn resolution closing the matter passed at your
Convention. It now appears that some Lodges desire to nullify and over-
ride that action; hence either (a) the resolution was not passed in good
faith, or (b) it was procured through hoodwinking and deceiving the Con-
vention. If you and those Lodges say that they did not have the said al-
leged evidence, and would not have passed the resolution had you possessed
the said alleged evidence, then their present desire to avoid the resolution—
for that is what the requests indicate—is due to a feeling that you were
hoodwinked into passing it. This being so, I must refer you to Mrs. Bes-
ant, for I had no part whatever in proposing, forwarding, or passing the
resolution.

THIRD. In reply to the request that I shall resign the office of Vice-
President, please say that I am obliged to refuse the request. If it is
proper I should now resign, it was just as much so in July when your
leading prosecutors had all the alleged evidence in their possession. I re-
gard resignation as evidence of guilt. If I resigned that office I could not
be in any way tried on any charges, and very soon after a resignation the
same persons might say I resigned to evade responsibility.

FOURTH. I have replied to the public newspaper in the only way it de-
serves. I have still under consideration a full reply to the T. S. respect-
ing the real charges, but I refuse to be hurried until the right time, for
the cogent reasons given below. And as I have seen that new mistate-
ments of fact and charges are being circulated against me by F. T. S. who
are keeping up this disgraceful pursuit, I have additional reasons for
waiting until all possible innuendos and distortions shall have come forth,
even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my posses-
sion a copy of the documentary evidence which it was, or is, proposed to
use in support of the charges. These documents consist of various letters
of mine on which are memoranda not in my handwriting. Some of them are
letters written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence." But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies and know the precise offenses with which I am charged. This is common justice.

Fraternally.

WILLIAM Q. JUDGE, Vice-President T. S.

The regular monthly lecture at San Quentin was delivered Jan. 13th, by Dr. Griffiths, assisted by Mr. Rambo and Mr. Clark. The interest continues unabated. The chapel was packed with an enthusiastic audience. The students there have issued a Theosophical monthly magazine of twelve pages entitled "Light Bearer."
The trouble in the Theosophical Society may be defined in one word—*Personality*. Having turned the back to the light, the shadows thrown by the personality obscure the whole vision, and the welfare of humanity, the high mission and ideals of Theosophy, are all forgotten in an anxiety lest a little of the mud thrown at a fellow member may stick to skirts which must be kept undefiled at any cost. Wm. Q. Judge must resign that Annie Besant may not feel humiliated when occupying the Lecture Platform is the cry! What is there in this demand but pure Personality? And note the eagerness with which the detractors of Mr. Judge leave the old scent, to bark away upon the new offence of "Black Magic". It is exactly as though one had engaged in a quarrel with the hope of creating a pretext which would justify it. The forging of Mahatmic messages becomes an issue of quite secondary importance compared to hinting that Annie Besant is being used by black Magicians—the most charitable explanation which it is possible to offer for her conduct! Note, too, that Annie Besant, in her indignant denial, and stormy denunciation of Mr. Judge, nowhere says that she has not been guilty of the psychic practices upon which statement her grievance is probably based. Let her come forward and deny, if she can, that she has not attempted to influence any one in Europe or America by psychic methods. Then her disclaimer against black Magic may be in order—not now.

And her pitiful appeal to Race prejudice—the false charge that Mr. Judge has "attacked" the Brahmans of India—how this betrays the weakness of her position! But she would not have "bitter words" used—this modern Antony at the corpse of her Caesar; expulsion and disgrace, in her opinion, amply reward Mr. Judge for twenty years of unremitting toil and self-sacrifice! Let us look into this, her special pleading. What have the Brahmans, with their proud, non-proselyting system of eighty-four castes done for the world, or for humanity? One cannot, according to them, become a Brahman, and a partaker in their sacred truths, except by birth. Fancy the attempted to proselyte and reform the world—the West particularly—by such a doctrine! If you are good, and will have the goodness to die, you can reach the proud pinnacle of Brahmanism—not otherwise. Is such a doctrine, or the philosophy from which such a doctrine springs, one which answers humanity's needs in the present hour? India is spiritually degraded because of this proud exclusiveness of caste. And not to modern India can the world look for help because of this. The most difficult country in the world in which to popularize real Theosophy, is probably this same India, thus paralyzed by caste and superstition. For this reason Theosophists all the more honor those true Brahmans.
who have risen above these trammels, and become Theosophists. Theirs has been a most noble, self-sacrificing effort, deserving of the greatest reward.

India is not the stronghold of Theosophy. Its dreamy people may accept to a degree the teachings of Theosophy because of the mysticism of these in some aspects; but it has no real hold in that country. The masses in India know nothing of Theosophy. And, not to speak of her own people, what has India done for her Eastern neighbors? Nothing. Told them to die, and become Brahmans, perhaps; but of any attempt at serious, well-organized work, such as that the Theosophical Society is now doing, it has never even dreamed. Besides, wherefore all this false cry of the “East being set against the West?” India is not the East—is but a very small portion of it. And she is a conquered portion—has been for centuries. Theosophy is in India largely because of her dependent position; because of her connection with the West through England. She cannot—is not in a position to—attract the attention of the world, and could not hold that attention if she were. No Eastern country, nor no combination of them, can do this. India’s value to the world consists in the fact that she is the storehouse of ancient wisdom. To-day it creates and gives out absolutely nothing which is new or valuable to the world. Buddhist Japan leads the East, if leader there be. And when we remember that the East includes Japan, China, Burmah, Thibet, Persia, Arabia, Mongolia, besides Russia and Turkey in Asia, the preposterous assumption that India represents the East becomes apparent even to the most ignorant.

No; the hope of the world is in the West—not in the East. The Theosophical Society was started in the West, and to bring this about Masters chose three Europeans, H. P. Blavatsky, H. S. Olcott and Wm. Q. Judge. To the Theosophical Society, its Masters and its Teachings India looks, and must look, for spiritual light. Else why the necessity of the Theosophical Society there, and why do Indians join it? The Theosophical Society is strong and vigorous in the West; it languishes in India, where it ought to shine brightest, if India were the hope of the world. The wave of evolution, has reached the West, and on its crest appears the signs of the New Race. The Souls which made the old civilizations glorious are now incarnating in the West, and woe to the West, if it fails to profit by their advent and help. Their task—our task—is to spiritualize the West, and from it roll back the wave which shall spiritualize the East. So helpless is India, spiritually, that she has become materialized because of Western influence, and it is the duty of the West to overcome and eradicate this taint. She is strangled by the coils of her own system of unjust castes, and priestly domination.

No; westward the Star of Empire takes its way, and the West must rise to and recognize its true position. The mission of Theosophy is too high and holy to be dwarfed or retarded by appeals to race prejudices. It is above time, above country, above race; it is for humanity, and “karmic woe’ can only await those who interpose their petty personalities in the way of its irresistible advance.

J. A. A.
THE SAME GOAL.

Does it not often happen that one may stand at the parting of two ways, both of which are inviting, yet but one of which can be trodden at a time? Suppose one were placed in a position where he had to choose between two comrades, both of whom had won title to honor and esteem, and one had to say, either that one had turned deep-dyed rascal, deceiver and impostor, or that the other had made a mistake; which would it be? One has gifts and pure intent and a motive on which we can rely to carry her through many a future struggle as it has through many in the past. The other stands like one of three founders, one of the visible three by whose wisdom and devotion the movement. They founded has encircled the globe; one who met the messenger:

"Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who wandered many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe."

One who was placed by Karma at that point of the angle where he should stay the leading figure in the movement of the New World. One whose wisdom and fortitude, whose solicitude for all, and kindness to his enemies has earned for him the names of "The Greatest of the Exiles," and "Friend of All Creatures."

Shall we then say or think aught that can tarnish such an one? or, shall we not, with more charity and love, say the other, treading in a realm but little known to her, has made a mistake—not the least of many. Only a mistake! Let us hope that it will never be more than that, but that the awakening may come—painful and agonizing though it may be—before it is too late for her to see, as the rest will see, each step of his in wisdom taken, his honor vindicated, and the Society saved. Then all will know, as some have known, that he all along has been and is a channel for Master's work and messages.

A. B. C.

Among the Coast Branches.

Seattle Branch, Seattle, Wash.

Albert C. Thees, Sec., writes,—The year has been prosperous in all respects. Members are taking a growing interest in the Society work. A Library has been formed during the year and though small has proved use.
ful to the Branch. An H. P. B. Training Class has also been formed and has given valuable aid to the workers in the Public Meetings. Headquarters have been established at 612 3rd Street, a very desirable location where all meetings are held, and which is at all times open to the Society. The public interest is growing and the attendance at public meetings constantly improves. Members of the Branch have given lectures in the neighboring towns and cities and established many centres of Theosophical thought and study.

Harmony Lodge, Los Angeles.

W. C. B. Randolph, Sec., writes:—The Harmony Lodge, T. S. is continuing the study of the Gleanings. Several enquiring minds are visiting our meetings and the work goes on. At the last opening meeting Mr. P. R. Bellman lectured on elementals. He gave a scientific explanation of the septenary constitution of man and the disintegration which takes place on the withdrawal of the Ego from its connections with the physical. The attendance was good.

Alaya Branch.

Mrs. S. A. Smith, Sec., writes:—Some of our members are away, but others have stepped into the breach and I see no reason why we cannot do better work than ever and be more united. Meetings are to be held at the residence of Mrs. Honey, in Orange.

Words of defense of Bro. Judge continue to come. If a few barnacles are shaken off our beloved T. S. by this convulsion, we will be the stronger for the ordeal.

Triangle Branch.

The Triangle Branch, of Alameda, Cal., has entered upon a new cycle of activity, and now holds regular weekly Branch and Training Class meetings, also a monthly public lecture in Red Men's Hall. It has elected as Vice-President, Mrs. Varian; as members of the Council; Julius Oettl, Mrs. Storey, Mrs. Giddings, Mrs. Jost and Mr. Harrison.

Santa Rosa Branch.

C. D. Hudoff writes:—The Santa Rosa Branch, T. S., is again holding regular meetings every Sunday afternoon at 3 o'clock. Dr. Julia Button, of Sebastopol, has been elected President, and is aiding us in every way. Our meetings are held at the Germania Hall Parlor and are fairly well attended.
On With the Work!

The great object of the Theosophical movement of our century is to elevate the thought of the times by teaching a true philosophy of life, and a higher code of ethics. Both the philosophy and the ethics imbibed in Theosophy were proclaimed in every past age by every great moral sage, and the present effort is but a restriking of the basic laws governing and relating man and all kingdoms of nature. The knowledge which, as a whole, constitutes the old Wisdom-Religion, is the foundation upon which was based the teachings of every Savior of the world, and upon which was founded every religious system of the past. All of the many Saviors of the past were Initiates of the mysteries, and members of the Great Lodge of Adepts, who were sent as messengers to impart to the world at large knowledge of the basic truths about Deity, man and manifested nature, and how best to live to attain true happiness and real progress. The Saviors and great moral teachers, not only of antiquity but of later times, differed from each other not as to the teachings proclaimed, but only as to the methods employed to attract the attention of the multitudes to the teachings themselves. Jesus was called a winebibber by his contemporaries, and every Savior before and since his time has been likewise misunderstood and misjudged. Buddha, Jesus, Plato, Pythagoras, Boehme, Paracelsus, St. Martin, Cagliostro, Blavatsky, all were messengers of the Lodge, and all proclaimed the same truths.

The Theosophical Society, founded in America in 1875, by H. P. Blavatsky, is but one of the many efforts put forth during the ages by the Lodge through and by which to impart those truths to mankind which is necessary for its further progress. Blavatsky proclaimed herself a messenger of the Lodge, and submitted evidence to substantiate her claim which was of two kinds. First, knowledge of the occult and finer forces of nature that enabled her to produce phenomena which could not be reproduced by modern savants; Second, she presented to the world a vast volume of knowledge relating to the age, origin, development and destiny of the race;
to the origin and evolution of various sub- and superhuman beings and
kingdoms; to the hidden mysteries of the Inner Man, and its powers and
possibilities in life and post-mortem states; to an order of grand men called
Adepts, Masters, Mahatmas, etc., and cited them as ideals toward which
to aspire, and as facts possible of realization since. They exist as the logical
outcome of that process of evolution along which the race, individually and
collectively, proceeds, and thus establishing the fact of the ultimate per-
fecibility of man and of all souls now imprisoned in whatever kingdom
of nature; finally, that knowledge imparted by Blavatsky, shed a search-
ing light upon all the past history of the race on this planet and upon the
history of the planet itself, discovered to the alert eye of the earnest stu-
dent the profound mysteries of present existence, and rent the hitherto
impenetrable veil of the future and revealed the entrance to that Path
which leads to the very summits of conscious perfected being.

The three objects of the T. S., in so far as they are realized, indicate
and make possible the attainment of the highest goal, and lead to the con-
summation of the grandest possibilities of individuals and the race. The
T. S. was founded with that aim in view. In America, the birth place
of the T. S., that aim has never been lost sight of, and the efforts of the
American Branches as units and of the American Section as a whole have
never ceased nor lagged in the great work. When Blavatsky had finish-
ed her work for the time and knew that the hour of her departure ap-
proached, she indicated by inference and direct assertion, both publicly and pri-
vately, that the hope of the success of the Theosophical movement rested
with America, and that the chief head, upon whose skill, judgement and
devotion so largely depended that hope of success, was Wm. Q. Judge.
The older members of the T. S. and those who are familiar with the past
history of the movement in America, and with its present policy, well
know that since its inception Mr. Judge has never wavered in his loyalty
to the cause of Theosophy, nor ceased his efforts for an instant to effect
the success of the T. S. The American Section has been most fertile of
plans for the promulgation of Theosophical Teachings and for the consoli-
dation and extension of the T. S. As a result, the minds of the American
people are informed as to the cardinal tenets of Theosophy and the objects
of the T. S. to a greater degree than in any other section of the world.
In so far as the American plans for Theosophic propaganda have been
adopted, and executed with the same vigor and persistence by the other
Sections the same results have followed in other lands. Nearly all of the
plans referred to originated with Mr. Judge and those of his co-workers
who, because of association and commonality of aim, devotion and persist-
ence, worked with him on the same lines, and thus embued the American
Section with his unflagging zeal. This has been the history of Theosophy
in America, and is a statement of fact which admits of no gain-saying.
The examination of present T. S. affairs in America reveals the further
act that about two-thirds or more, of the branches of the whole Society are located here; that the Branches avoid personalities, pursue a systematic course of study, and engage in persistent public work; that as a result, the general public have a quite comprehensive knowledge of Theosophy which leads it to respect the Society and its members, and also that Brotherhood, Karma, Reincarnation and the Masters, enter largely into the minds of many thousands as important factors of their daily life and conduct.

More than to any other one individual is this state of T. S. affairs in America due to Wm. Q. Judge, who, by his twenty years' service as the leading mind of the American Section, has contributed to this successful issue, and thus is realized the fulfillment of Blavatsky's prophecy that in Mr. Judge was centered the hope of the success of the T. S. in America.

Latterly, and from other sections of the T. S. than the American, have charges been made against Mr. Judge which impugn his motives, censure his actions, and, if heeded, would prevent the continuance of the work he has hitherto so successfully and satisfactorily conducted. This unbrotherly, uncharitable and un-theosophical attitude and action in the face of the well-known and well-established facts above cited, would be unworthy of notice were it not that though the charges are entirely of foreign origin, they have entered into the American field of Theosophical work as disturbing elements. The charges which at first were covert and of the nature of insinuations, have more recently assumed an open, malicious and vindictive character.

Furthermore, when the slanderers discovered that their insinuations and direct charges were futile to shake the faith of American Theosophists in the loyalty and integrity of Mr. Judge, they adopted the expedient of the weak, and indulged in falsehood. Not content with those procedures, the disappointed and disheartened disturbers have for the past few months employed most of their time in writing and sending broadcast circulars, pamphlets and "common sense" letters, composed mostly of reiterations of original charges, sorry attempts at self-justification, officious advice to resign, and, most pitiful of all, threats to disintegrate the Society. The circular letters have been so numerous and incessant that we weary of their receipt and no longer peruse them.

Now, during all this "winter of our discontent", American Theosophists have persistently pursued the old successful course of past years, and refused to be turned aside by false issues. And while so many of the Indian and European sections have been charging, falsifying, attempting to array East and West against each other by generating jealousy and suspicion between the races, and threatening to divide the T. S., the American Theosophists have been quietly thinking; one result of that thinking is the conviction that the course pursued by the Indian and European sections is not one which is actuated by the spirit of Theosophy, that by thus gener-
ating distrust, suspicion and spite, it impedes the spread of Theosophy among the people, and is subversive of the objects of the T. S. Therefore, we will have no part in it, nor will we longer remain silent and inactive.

The American Section desires to maintain the T. S. intact if possible, and this is the reason that the past few months of turbulence have been so patiently endured, and not because fear paralyzed action. But the price of maintaining the T. S. intact must be Peace! It was hoped that the play of personalities would cease when the first fit of vanity had passed and when petty ambition had spent itself. But the hope was futile.

The world looks upon the West as the power qualified to arbitrate its differences. The American Section of the T. S holds itself competent and willing to adjust not only its own affairs, but the affairs of the T. S. since it constitutes so large a portion of the whole Society. But no attempt will be made to pander to a sensation-loving press and people, nor to constitute them judge and jury in a matter which neither of them are qualified to adjudicate, and in which neither have any other interest than that of idle curiosity. If the untheosophical attitude and action of some leaders of the Indian and European Sections are not speedily abandoned, and the Theosophical spirit of tolerant brotherhood does not prevail in its stead, the American Section will assert its independence, and invite all true and loyal Fellows of whatever race, color, creed or sex, to identify themselves with it, and together continue to work for the realization of the objects for which the T. S. was organized. All who are of a different mind are free to go their way. Petty strifes and personal ambitions, vanity and presumption, find no suitable soil in the T. S. for foothold or fruitage. But brotherliness, charity and toleration and the spirit of helpfulness, take root, grow and bear fruit a thousand fold. Then, to the task—pull up the weeds and sow the seed. On with the work!

Allen Griffith, F. T. S.

Relation of Theosophy to Religion, Science and Philosophy.

[Continued.]

The Arraignment of Modern Religion.

I t is not that the Christian religion, with its derivatives, Mohammedanism and Protestantism, is unphilosophical only, that it must be arraigned before the bar of human reason, nor is it because of its having been split up into a multitude of sects that it is weak. Buddhism, one of the great Eastern religions, especially provides different doctrines suitable to different stages of the evolution of the human intellect. He who is not able to understand and assimilate the profoundly philosophical truths of the Greater Vehicle has provided for him the Lesser Vehicle, or a doctrine which he can understand. So, though Christianity be split up into over
three hundred sects, or separate bodies, it is not because of this alone that it is to be condemned. Truth may be likened to the North-star; and just as a mariner may, from any point upon the earth's surface, direct his course straight towards this North-star, so it is possible for each sect to set its course in the direction of truth, and so do its part towards the elevation of humanity. Nor is it feasible nor expedient that all sailors who desire to reach the North Pole should be compelled to assemble at some given meridian before they are permitted to start. And it would be equally absurd to ask that all the varied and complex minds of to-day should be compelled to stand upon a given platform, or come within the limits of a single creed, before they can be recognized as the custodians and teachers of truth. It is rather because Christianity has so entirely failed in living up to the precepts of its great Nazarene founder that it is but right for it to be deposed from the proud position which it has held so long as the leader of the world's thought in religious matters. This falling away from the teachings of Christ is no doubt largely due to its unnatural divorce from science and religion, to which reference has been had. Having been stripped of all power, and even of all desire to enter the realms of philosophic thought, and having barred itself from the aid of science by the persecutions and inquisitorial terrors with which it sought to force the latter from all interference with its own prerogatives, religion could not but become a weak mockery of the sacred institution it once was. It now deals almost wholly with puerile creeds and fancies as to what the future of man is when death shall have overtaken him. It has no light to throw upon the problems of human life, which threaten to wreck our modern civilization, except the Pauline command, "Servants be obedient to your masters." For the weight of woe, for the dreadful struggle for existence, for the inequalities which attend not only human life but human birth, even, it has no explanation nor no panacea. It only holds out the hope of future happiness in the after-death state, which it claims is governed by the same God by whose permission the injustices and inequalities of this life obtain. It declares that God made a failure in the creation of this world; that he was outwitted by its shrewd and crafty devil, and that as a consequence man fell under the ban of universal condemnation and death. To remedy this state of affairs this same God sends his son, who makes a similar failure; for but a small percentage of the human race have even the opportunity of availing themselves of that repentance and vicarious atonement, upon which its unphilosophical dogmas insist. But enough of this. It is not, as we have pointed out, because Christianity is illogical and unphilosophical that this severe sentence must be passed upon it to-day, but rather because, as we have likewise pointed out, that it entirely fails to live up to the light which it has. It has identified itself so entirely with the lusts of the flesh, with the pleasures of riches, and the delights of place and power, that its influence as an ethical factor upon the
thought of mankind is absolutely nil. Its holy men have become priests of Baal, who cry in vain for the fire to descend from heaven which shall prove them to be rightful occupants of their priestly office.

Is this too harsh a charge? Let us examine it. It is only a few brief years since this great nation was rent from ocean to ocean by one of the most horrible of fratricidal wars. Section was arrayed against section, and men's lives were sacrificed upon battle fields and in the hardships and exposures incidental to the soldier's life, by the hundreds of thousands. The horrible butcheries of the Wilderness are still fresh within the memories of most of us. As to whether the war was justified, or as to which party was in the right or the wrong, matters little. The great fact upon which the arraignment of modern Christianity rests is that holy ministers of God, disciples and followers of him who forbade war, and directed his disciples that when smitten upon one cheek they should turn the other, stood by the tens of thousands praying with the utmost fervor that the same God would send victory to their particular army; would direct bombs and bullets to the destruction and overthrow of their opponents! What a spectacle is this! War in itself is always wrong, yet in the present stage of human evolution there are times when it would seem a necessity. Yet what reason or logic can justify these holy followers of the Nazarene taking part in such a wholesale destruction of human life; in such a wide-spread desolation as that which swept over our land at this time? God certainly did not want both parties to the conflict to succeed, yet the ministers upon both sides felt the most perfect confidence that he did favor their particular side, and prayed with the utmost devotion and fervor for his help. Where such a condition of religious thought exists there is something radically wrong, and that something in this case consisted in the fact that these ministers were ministers of the people; identified with all the passions and prejudices of the people, and not ministers of God, standing above all of these lower passions and animosities, as they ought to have done. And this is but an instance. It can be paralleled at any time in any Christian country, so lost in these modern times is all sense of that dignity which ought to surround their priestly office. They are equally ready to lift pious voices in prayer and supplication over the brawls, feuds, vices and immoralities of our legislatures, or to mingle their holy prayers with the breaking of the champagne bottles which christen the launching of another of those terrible engines of distraction—our modern war ships. They have degraded themselves so far below the position they ought to occupy that their influence, ethical or otherwise, is wholly gone. Added to this is the well-known fact that almost without exception the most pious of them will leave any congregation for a "call," which includes a larger salary. What a shameful state of affairs is this! Originally the "call" was supposed to come from God, but now-a-days these ministers have such acute or-
gans of hearing that they can easily recognize the voice of God in the jingle of coin! Christ had not where to lay his head; Ananias and Saphira were struck dead for falsifying, and the falsehood consisted in that they kept back a part of that fortune which the teachings of Christ insisted should be held in common. Yet our modern ministers become wealthy because of the salaries without which they will not preach. More than this, and, if possible, worse than this, they will receive into their congregations the wealthy wholesale liquor dealer who pays his pew rent and helps to raise the salary of the minister, while they hold up to scorn and contumely the petty dealer in liquors whose poverty alone prevents him from paying his way into their good graces. All barriers to the Kingdom of Heaven yield to the turn of the key of gold. Never was this better exemplified than in the comparatively recent incident of the occasion of the admission of Jay Gould into the church. This was made a gleeful gathering for several ministers, and at the close of some remarks upon the duty of the rich to the poor, one of the minister's present, and who was a participant in the $10,000 bribe with which Gould supposed he had secured his entrance into Paradise at death, closed his remarks by saying that he hoped he had not given offence to Mr. Gould or any of the company present—the company being of a similar character to the host. How different this religion is from that voiced by the old Judaic prophet who cried: "Go to now, you rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted; your gold and silver is cankered, and the rust of them shall be witness against you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth for justice." It is in this degradation of Christianity that its chief peril consists. When its ministers shall have raised themselves to the proper level of their high and holy office, then will Christianity once more become a potent factor in human thought. But this can never be accomplished until it shall have been reunited to both that science and philosophy from which it has been divorced. And this can be done but in one way. If it can be made to recognize how far it has gone astray from the path; and if it will submit to have the quickening influence of Theosophical doctrines poured through its veins, it may return to its pristine glory, but not otherwise. Unless it does this, its doom is sealed; already it is dead; and the spectre of the old religion of Christ only remains before our view. Christianity must be raised from the dead, as Lazarus was, and must cast off the funereal grave clothes of creed and dogma, as it returns to life and usefulness. It can do all this by accepting the philosophy and science of Theosophy. And it is a part of the mission of this great rekindling of the old spiritual fires, to accomplish this end. The organization of the Church is complete and magnificent, and as a machine it needs but the soul of the real truth to be infused in it to become an engine of the greatest power. But if it fails to respond to the Master's touch, it will pass
away, as all systems of thought must do, which have not in them the spirit of truth.

JEROME A. ANDERSON.

Maya, or Illusion.

Perhaps the point which will strike one more forcibly than any other on first reading any of the Occult books of any nation, is the fact that they all teach that the manifested universe is an immense Illusion; not in the sense of its being a fancy with no real existence, but meaning that it is but temporary and fleeting, and that the only reality is the Absolute, or Spirit. On looking at the scheme of Evolution from this standpoint, the whole system of growth would appear to be brought about through a vast series of Illusions; the amount of reality underlying and contained in every process of Nature being infinitesimally small in proportion to the clothing or materialization required for its nourishment and development. The lower we descend in the scale of Evolution the greater we find the proportion of Matter to Spirit, and the higher we ascend the more Matter falls away, and that which is eternal and unswayed by the changes and circumstances of this life remains pure and undefiled.

The sacred books of the East tell us that all which changes is Maya, and I have endeavored to set down a few of the hints they give us, by following which we may attain liberation from the wheel of Evolution and the bonds of Illusion. That which appears to the external observer to be the essential part of anything is usually merely the outward appearance of it, as the human body, which is so often called man, is merely the vehicle through which the true Man, the Thinker, functions. It would seem that the result of our paying much attention to this outer casing is the abnormal development of it, while the real, lasting portion, that which is intimately connected with pure Spirit, is left to starve. As in the case of the prize-fighter, whose attention to and development of his muscles usually causes an obscuration of his higher faculties.

In the Bhagavad-Gita Krishna tells Arjuna that all things which most men love are Illusion, as they do not last and satisfy, but have only a passing existence and serve merely to lull one’s higher nature to sleep for a time. Take anything which the world thinks worth living for, money, fame, love and pleasure, and if we examine them we shall find that the enjoyment derived from them arises from the satisfying of our senses, passions and desires, and that as the means for satisfying our cravings increase the cravings themselves increase, and what were looked upon before as luxuries become necessities. This leaves us in a perpetual state of trying to find some new sensation and means of enjoyment to lull us into a state of forgetfulness and becloud for a time the divine light which is endeavoring to struggle through the fog of our lower selves. At times we all feel that we are something better and purer than we usually seem; we have a dim memory of a past when we were not enveloped by matter and
hampered with bodies, for sometimes our Higher Selves will send down a ray of light into our muddy thoughts, and strive to wake us up from our Maya of sense satisfaction and make us struggle to be free. The Bhaga-
vad Gita tells us that Illusion is dispersed by reason through will-power, and that the surest way to overcome our desires and lower proclivities, whether they take the form of ambition, conceit, or however they show themselves, is to will strongly for something better, and the effects of this effort of will, will gradually materialize until the lower part of ourselves falls away, as we have no further use for it, leaving a spiritual state of con-
sciousness to be our normal one, which state may be gradually extended until we are no longer drawn into incarnation.

One of the results of the many experiments which have been made with hypnotism shows us that by will-power our senses may be made to appear to sense things which have no material existence, though they are as real to the hypnotized subject as any action of everyday life is to his normal waking consciousness, and as the process of hypnotization does not neces-
sitate any essential change in the person experimented upon, but only the moving of his consciousness by the will-power of the experimenter to a dif-
ferent plane, so by the exercise of our own will-power we can move our consciousness to a higher plane than the normal one. On progressing from a lower plane to a higher one, we can look back and see that the things which we considered of importance were not really so, but only had the appearance of it from our then standpoint. Take, for example, a man who is exceedingly jealous; while in this state he views everything through green glasses, seeing cause for his jealousy in the most trivial circumstances and making life a burden both to himself and to those around him by the distorted views he takes of everything. Now imagine this man to discover that his jealousy had no real foundation, that it was merely the offspring of his own diseased imagination, he would at once, if introspective, see that he had been living in a Maya created by himself, a Maya of misery and unhappiness caused by his own ignorance. A state of Illusion has been created by each of us in previous incarnations and is the natural re-
sult of our actions; a manifestation of the great law which says that each cause shall have its proportionate effect. "If a man who is uneducated, who will materialize and take a literal meaning from whatever he is taught be told that the words "know thyself" contain the essence of all religions, that they are complete in themselves, and if made a keynote of life will lead to freedom and emancipation from all suffering, he will not be affected by them as they will convey no meaning to him; but if we surround the idea with a mass of rituals and dogmas, as all religions do, we may affect his life, so that Illusion is necessary for the gradual unfolding of the Soul, and as the Soul grows stronger, it will gradually cast off its outer coverings, as the grain of corn gradually pushes aside the husk which surrounds it, until at last it is able to stand unshielded against the fierce cold which beats upon it.

Ernest Harrison, F. T. S.
A Mahatma's Message to Some Brahmans.

[Path for March, 1895.]

A copy of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Benee Madhab Battacharya and who was at one time President of the Prayag T. S. at Allahabad. He sent it to me after the publication of my "Letter to the Brahmans" in order to try and show me that the T. S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago, that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads:

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you natives that unless a man is prepared to become a thorough Theosophist, i.e. to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, forces no one to become a Theosophist of the Second Section. It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.' and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are hundreds of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of error, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a Nastika, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed planetaries who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyans Chohans and Chohans of darkness. Not what they term devils, but im.
perfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed. We know also that Master K. H. informed Mr. Sinnett and others that he was an *esoteric Buddhist*; H. P. B. declared herself a Buddhist; on my asking her in 1875 what could the Masters' belief be called she told me they might be designated "pre-Vedic Buddhists", but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that, in her opinion, the letter first above printed was a "forgery or humbug" gotten up by H. P. B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H. P. B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.

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*William Q. Judge.*

**The Truth About East and West.**

Mrs. Besant and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E. S. T., I stated the fact that a spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T. S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T. S. The attempt to create discord is on the side of those who take up, for
personal ends only, my statement as to the relative position of the East and West—a statement supported by facts, and given also to me by th Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolutionary wave and tendency, to a mer craze about India, and also to a narrow view of what is included in the term "East."

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she ha brought from the Masters definite statements relating to some matter connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

THE EAST NOT INDIA.

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H. P. B. the Masters are, if anywhere. India has been regarded carelessly as "the East" among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing any thing. Her dominant religion—Brahmanism—is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmins for good conduct.

THE MASTERS AND INDIA.

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in The Occult World, by Mr. Sinnett, where K. H. says what I quote:

"I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen"
I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of the sacred temple. . . . I turn my face homeward tomorrow (p. 120, 121.)

"Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality. . . . but you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has appen ded that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out, like torches dropped in water, in the engulfing blackness of ruin. Thus we who have the sense of our country's 'all,' though not the power to lift her up at once, cannot do as we would. (p. 126.)

"The present tendency of education is to make them (Hindus) materialistic and to root out spirituality. With a proper understanding of what their ancestors meant by their writings, education would become a blessing, whereas it is now often a curse (p. 136.)

"Declares himself a follower of Buddha, whom he calls 'our great Patron'". (page 153.)

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin," unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindus are getting materialistic—referring to those who take English education—and ends by declaring himself a follower of his Patron Buddha. The Letter to Some Brahmans, published in the Path, enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindus. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman? The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; They also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindu population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Master wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of today, no matter how glorious it may have been ten thousand years ago, is not the teacher of the West? Rather is it that the West is to lead the reform and raise up the fallen country with all others.
THE WEST'S MATERIAL POWER.

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first, perhaps, by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

THEOSOPHY A WESTERN PLANT.

The Theosophical movement was founded and flourishes in the West pre-eminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H. P. B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the centre, the top, the force of the cyclic wave of evolution is in the West—including Europe and America—and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient egos of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one could see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then re-act back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T. S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there with his language, which the lawyer, the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T. S. movement is in India slightly—in proportion to population almost microscopically—because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty
millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates—which H. P. B. often denied—if there is the highest spiritual wisdom, why so many Hindus trying to reform it; why so many Hindus at the feet of H. P. B. asking for truth and how to find the Master; why so many Hindus in the E. S. T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H. P. B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

William Q. Judge.

Mr. B. B. Gattel of Narada Branch of Tacoma has presented the San Francisco Branch a finely executed portrait of its President, Dr. Jerome A. Anderson.

"Adepts sending Me communications are required to precipitate in India ink, and on one side of the paper only, and to sign their names—not necessarily as a guarantee of good faith, but for publication. Precipitate a stamp, if you expect Me to reply. Any violation of these laws in communicating with Me will be followed by expulsion."

—Code of Anabai, A. D. 5000.

Every now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.—[O. W. Holmes.]
Before another Theosophist reaches its readers, the Annual Meeting of the American Section of the Theosophical Society will have been held. That meeting will be second in importance to none in the history of the Society. At it will be determined whether or not the Theosophical Society shall continue to exist in fact as well as in name, or whether it will take its place among the long series of failures caused through personal vanity and ambition in attempts to better the condition of humanity.

William Q. Judge is not on trial, however much so those who are attacking him would like to make this appear. It is Theosophy which is being tried; and the touch-stone as to whether or not Theosophists are capable of living up to those ideals which are necessary in order to establish a real nucleus of a universal Brotherhood, is being applied to every individual within its ranks. And many are falling down, paralyzed by that very test which they have so confidently invited. Herbert Burroughs declares that Theosophical principles cannot be applied to this crisis; Annie Besant talks about briefs and legal technicalities; George Mead preaches prima facia cases; Bertram Keightley appeals to “common sense”; and so on, throughout the list. Yet not one has appealed, or dared to appeal, to that real law of Brotherhood which declares that one shall forgive his brother not only seven times but seventy times seven times. It is war to the knife with them from an utter lack of appreciation as to what true Brotherhood is. Meanwhile he who stands as the scoffed, derided and belittled Messenger of the Great Lodge; he whom we were warned would not declare himself openly but could only be recognized by our intuition, goes calmly about his tasks, with breaking heart it may be, but for others’ woes and misdeeds—not his own!

How pitiful the straits to which these blinded, and deluded, although it may be honest, opponents, are reduced. “Mr. Judge has been forging Mahatmic messages to further his own ends,” they say. What ends of his own, in the name of all that is just and reasonable, has he tried to further? According to their own showing he was loyally and faithfully working to place Annie Besant at the head of the Inner Section, than which no higher honor could have been offered her. And they now claim that he wished to make Chakravarta the President of the whole Society! In heaven’s name, what was he trying to do for Wm. Q. Judge? Not in a single instance have they shown that he tried to procure for himself either place or position, honor or money. Shame upon such false and unbrotherly pleadings as have been resorted to in this attack. Small wonder that they openly refuse to apply “theosophical ethics!”
America must stand firm. Upon her now rests the hope of the world. She must be faithful to her trusts and to her opportunities. There must be no wavering; no faint-hearted yielding to expediency. We must speak out in thunder tones; we must nail the Theosophical flag to the mast; and, if Theosophy must go down, we will go down with it with our colors flying. Therefore, let us “clear the deck for action.” Let the weak, the timid, the faint-hearted and the wounded go below; let traitors and the disloyal be expelled from among us, and let us cheerfully go into the battle for humanity.

The faint-hearted ones who worked in and under the lion-hearted H. P. B. and yet would have us believe that great soul capable of stooping to deceit or of acting under the jesuitical theory that the end justifies the means, must be taught the lesson, once for all, that such vile slanders will not be tolerated in the Society founded by her. She was a psychic mirror, showing back to each one who came in contact with her his, or her, own true nature, and those who thought they saw deceit only looked at the reflection of their own selves. How often has it been stated that one could live for years in the presence of an Adept, without suspecting the fact? And how well has this truth been illustrated in the so-called household of H. P. B.! Few of them appear to recognize her at her true worth. Most of them seem to have degenerated into mere phenominalists,—witness B. Keightley and Annie Besant, anxious for “powers”—hungering for and depending upon those little “miracles,” with which her daily life was surrounded, and losing sight of the real Adept in their midst. Let us all who have never even seen her, but who were forced into the movement by the depth, grandeur and beauty of the philosophy that she taught, rejoice that we were not of her household, if this be the result. For the mind grows upon what it feeds, and it is small wonder that the appetite for phenomena in these grew to such a degree that it completely overshadowed both ethics and philosophy. It was the proud boast made to the writer, personally, by more than one member of that famous Inner Group, that “if one of their number should stumble, all would hasten instantly to his aid.” This was the lip promise. When a brother only appeared to or was accused of stumbling, their prompt attack showed how much the lip promise was worth.

Let it not be understood, by speaking thus of stumbling, that America believes, for a single instant, that Mr. Judge has been guilty of wrong doing. Far from it. But if he had been guilty, then have these lip-servers violated the very first and most solemn of all the vows which bound them together. Forgiveness, it would seem by their acts, does not enter into the Theosophical program; or, at least, not into that of the Inner Group. Annie Besant declared, in San Francisco, that she could and would believe no ill of Brother Judge, and that if he were to be accused she would await his explanation before attempting to act. It seems he was
soon accused, and her redemption of her proud promise was a letter, not asking for an explanation, but peremptorily demanding his resignation! One grows weary and heart-sick of thinking of the utter abandonment of all conceptions of ethics, whether theosophic or otherwise, which have accompanied and still accompany this persecution. The Theosophical Society has indeed been touched by the magic wand of a real test. And from being a loving, helping working Brotherhood, it has become a camp of Ishmaels, where each man's hand is raised against his pledged and sworn brother. How the Black Lodge must grin in Satanic delight at the sight! And how the White Lodge would weep, if tears could be of any service!

This quarrelling and mud-slinging must not go on—must not be permitted to go on. The Theosophical Society is paralyzed and its usefulness well-nigh destroyed already by these attacks upon the American Section, for in this, apparently the only theosophic section in the whole Society, the wrong of one is the concern of all. How can it be stopped? There are two methods, one or the other of which must be speedily adopted, if we are to save the Society, and with it humanity. The first, and infinitely the better, method would be for those attacking H. P. B. and Wm. Q. Judge to cease their work of destruction, and put their energies to strengthening again the structure they have weakened by their blindness and madness. There is small probability of this being done. Man-hunting is too excitingly pleasant to be abandoned when the scent seems to lie so warm. As well might one have appealed to that man-hungry mob which of old shouted, "Crucify him! Crucify him."

What is the other method? It is to be found in the "parting of the ways," first suggested and since advocated by Annie Besant. Better, far better, a divided Society, working for humanity, than a surface-united Society, disrupted upon the inner and real planes, and wasting its outer energies in useless attacking on the one side and defending upon the other. The heart of every true Theosophist will ache, but there come times in the lives of societies, as well as those of men, when the old and seemingly harsh, yet highly occult, saying of the Galilean Master must be applied: "If thine eye offend thee," declared he, "pluck it out and cast it from thee, for it is better that thine eye should perish than that thy whole body should be cast into hell fire." And it is infinitely better that the whole Society should perish than that it should degenerate, as it is fast doing in England and India, into partizan man-hunters.

But it shall not and will not perish. America, the home of the new Race, stands behind it, and with her youthful, yet mighty, energy will push its true objects onward and forward. If England awakens to her duty, she will fall in line with America; if she does not, the parting of the ways is inevitable. America desires to work, and will not permit herself to be crippled by this strange, unbrotherly, unmanly opposition of
England, and unless quick repentance be followed by right action, America will pronounce the final, dread sentence: “Cut her down; why cumbereth she the ground?”

Correspondence.

To the Editors of Lucifer.—On page 442 of the February Lucifer occurs a statement of Mrs. Besant's regarding myself that is untrue, and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. B., and that he has been so severely punished that he will “do it no more.” I never had, nor have I now, any such conviction of Mr. Judge's guilt, but on the contrary, I believe him entirely innocent of wrong-doing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and, therefore, full of all uncharitableness. As I am being similarly misquoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H. P. B. should be so largely devoted (nearly forty pages) to bitter denunciations of one whom I have reason to know possessed during her life-time, her warmest gratitude and entire confidence. There seems nothing left of Lucifer but the name.

Very Respectfully,

J. D. Buck, M. D., F. T. S.

Cincinnati, O., Feb. 27th, 1895.

To the Editor of the Pacific Theosophist:

Dear Sir and Brother—I think it right to call the attention of your readers to the following, which I have received from Dr. Franz Hartmann, with his permission to use (should I desire to do so) the information which he sends. Dr. Hartmann writes me that Count Leiningen has recently sent out voting papers to some of the members of the Vienna Lodge, with the object of getting votes in favor of forcing Mr. Judge to resign the office of Vice-President. It is to the wording of the notice sent out with these voting papers that I specially wish to call attention. It runs as follows: (Translated by Dr. Hartmann.)

“W. Q. Judge having been convicted of having practiced cheating for many years, the matter has become public, and it is our duty to force him to resign. Please fill out the enclosed voting-blank.”

Further, Mr. Barclay Day, who is circulating a scheme for abolishing the officials of the T. S., has written to Dr. Hartmann on the subject, who makes the following remarks thereon, which I am permitted to make known:

“If the T. S. were a Society like many others, having doctrines that are based upon opinions and votes . . . . the proposal of Mr. Barclay
Day, to do away with the president and vice-president and make a sort of free church with an annually renewed supreme church councillor, would be worthy to be taken into consideration. But the T. S. differs from all other similar Societies in having for its real leaders the Masters, who are in possession of self-knowledge and care for nobody's opinions, not even for that of a deacon of a church. It is therefore not a matter of indifference as to who stands at the head of the external organization of the T. S., but it is in the interest of the T. S. that it should have at its head a person who has the power to communicate with the Masters. The only person that I know to have that power and at the same time to be capable of holding together the various elements composing the T. S. and willing to trouble himself with it, is W. Q. Judge, and instead of asking him to resign, we ought to be thankful to him, if he will continue his labors, even if the majority of the members are not capable of recognizing the value of his services. . . ."

I may add that I have sent an exact copy of the above to the Theosophist, Lucifer and the Vahan, for insertion in their columns. Dr. Hartmann also says, with regard to the voting papers sent out by Count Leiningen, that "it must not be forgotten that the majority of such voters do not read English and do not know what it is all about!" This, I think, surely needs no comment. I remain,

Yours Fraternally,

A. L. Cleather.

19 Gayton Road, Harrow, England, March 11, 1895.

Notes and Items.

A Theosophical Reading Room has been opened at 2207 Mission St., in a part of San Francisco called "the Mission," where it is hoped many of the working people will be reached. The room is kept open from 2 to 5 and from 7:30 to 10 p. m. every day. Five thousand dodgers have been printed and are being circulated in the neighborhood. Public lectures will be given every Friday evening. The opening occurred on March 22d, when Mrs. Thirds spoke on "Theosophy: Its Meaning and Its Purpose." On March 29, Abbott Clark spoke on "Theosophy and Brotherhood." The arrangements have been made by Mrs. Thirds, who will hereafter be assisted by a Board of Managers.

Mr. G. L. Gowell is holding meetings for the study of Theosophy at Toledo, Lincoln Co., Oregon. A class for study, and ultimately, a Branch are the objects.

Among the plans for bringing Theosophy before the working men, a most successful one seems to be the renting of their own Lodge rooms for Theosophical lectures. The Hall of the Sailors' Union of the Pacific was secured and a lecture delivered on Feb. 17, by Dr. Anderson. Subject: "Karma and Reincarnation." On March 17, the Hall was again secured
and a lecture given by Abbott Clark, on "Theosophy and Brotherhood." Both lectures were well attended, over fifty seamen being present. The Union has offered us the Hall free of charge and meetings will be held every other Sunday at 3 p.m.

The Alaya Branch has reorganized and proposes to go on again with the Study of the Seven Principles of Man.

The article "Adepts" in March *Theosophist* is from the pen of Mr. Alfred Spinks of Sacramento. Dr. Cook was given credit by a mistake of the Devil.

Senor Eugene Robuche writes to say that there has been a Branch of the Theosophical Society formed in Montevideo, Uruguay, S. A.

Much indignation is being expressed by some of the Eastern Branches on account of the action of W. J. Walters, editor of *Mercury*, in securing lists of members for the purpose of sending *Mercury*, and then using these lists to send out attacks upon Mr. Judge instead. Notice of it is made here so that all may know Mr. Walters' attitude in this attack upon Mr. Judge.

A friend, who is traveling in the East, visiting Branches and noting their state of activity or inactivity, says: "It is quite plain how and why the Judge accusations and persecution is used to lop off and carry away the dead wood in the Society."

The work of the League in distributing leaflets on the ships and wharves along the waterfront still goes on. It is in charge of Mr. Evan Williams, assisted by Mr. Buntruck and Mr. Krouse.

Col. Thistleton has started a class for the study of Theosophy at his home in Ocean View. Members from San Francisco are secured to assist, the neighbors are invited and quite large and interesting meetings are the result.

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**Pacific Coast Lecturer's Movements.**

[**Lecturer's address: 418 Market St., San Francisco.** Correspondence invited.]

Dr. Griffiths lecture 1 in St. Helena, March 7th and 8th in the Town Hall, and organized the St. Helena Branch, March 10th. James Rennie, President; Mrs. Martha A. Kibbler, Secretary.
Vallejo. Lectures were given in Red Men’s Hall, March 16th and 17th. The local press printed lengthy reports as usual. Vallejo will have a Branch ere long.

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Among the Coast Branches.

Santa Barbara Branch.

Mrs. M. H. Bowman, Sec., writes:—As members of the Am. Sec. T. S. and Fellows of the Santa Barbara Lodge thereof, we protest against the weak and baseless attack on Wm. Q. Judge, and we endorse the gentle and dignified attitude he has held, not only in this crisis, but in all the years he has served us. “He approaches nearest the gods who know how to be silent, even though he is in the right.”

Kshanti Branch, Victoria.


Sacramento Branch.

Miss Isabel F. Mills writes:—The work is progressing and being steadily pushed forward. Greater and deeper interest is manifested both in members and visitors. At present the “Seventy Times Seven” Branch are studying “The Key to Theosophy.” The Eureka Branch, “Ocean of Theosophy”; and great interest is shown in both. During the past few weeks the following lectures have been given: “Adepts,” Mr. A. Spin’s “Bible Evidences of Reincarnation,” Dr. Cook; “Adepts—White and Black,” Mr. Abbott B. Clark; “A Study of the Higher and Lower Selves,” E. T. Smith; “Universal Brotherhood a Law in Nature,” Robert Jov.

On March 10th, Messrs. A. Spinks and E. T. Smith paid the monthly visit to Folsom Prison. A Quiz was held instead of the regular lecture. Many questions were asked by prisoners.

Seattle Branch, Wash.

Albert C. Thees, Sec., writes:—On March 13th, Seattle Branch held a conversazione which was an immense success. Every one was made to feel at home and in the conversations a great many questions pertaining to Theosophical teachings were asked and explained. A Lotus Circle is one of the promising enterprises of the near future. Arrangements are now being made to carry out this important Branch of the T. S. work. Our membership is now twenty-eight.
Ninth Annual Convention

The American Section T. S., and First Annual Convention of the Theosophical Society in America.*

The Ninth Annual Convention of the American Section T. S. was called to order at the N. E. Headquarters, 24 Mount Vernon street, Boston, Mass., Sunday morning, April 28, 1895, at 10 o'clock, by the General Secretary, William Q. Judge. 90 Branches and 20 Councillors were represented in Convention.

Dr. J. D. Buck was elected permanent Chairman. A Committee on Resolutions was appointed as follows: Griscom, Smythe, Neresheimer, Anderson, Blodgett, Wade, and Patterson.

Dr. and Mrs. Keightley and Mrs. A. L. Cleather, of England, were received and made members of the Convention. Secretary Wright read a letter from Mr. Mead, and greetings from Australian members. Dr. Keightley read greetings and expressions of sympathy and confidence from the Scandinavian T. S. and Lodges and members in London, Dublin, Helsingborg, Southport, Bristol, Brixton, Bow, Hallein, Berlin, Vienna and Amsterdam, and a long, pithy and pungent letter from Dr. Franz Hartmann. The General Secretary's Annual Report was read. Up to its date, April 1st, 21 new Branches had been formed during the year, which with the 3 formed since brings the American roll up to 105. In the same time 690 new members were admitted. After routine business, C. A. Griscom, Jr., read the following report on behalf of the Committee on Resolutions:

WHEREAS, the growth of the Theosophical Movement has been phenomenal in America and in its origin, aim, and method of work is unlike any movement of modern times, and

WHEREAS, the different forms of organization through which the body known as "The Theosophical Society" has passed since the year 1875 were solely the result of growth, and not the result of votes, and were

*Condensed from New England Notes.
thus adopted from time to time to suit the exigencies of the moment and have been merely \textit{de facto} and not \textit{de jure}, and

\textbf{WHEREAS}, on the other hand, the confederated Branches in America were regularly organized in 1886, and

\textbf{WHEREAS}, we have outgrown the present form of organization of the Theosophical Society, and

\textbf{WHEREAS}, the duties pertaining to the general office of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and

\textbf{WHEREAS}, a federation of all the Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and

\textbf{WHEREAS}, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement; therefore be it

\textbf{RESOLVED}: First, that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America."

Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-Laws which shall in any case provide for the following:

(a) A Federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle aim and object; its subsidiary objects being the study of ancient and modern religions, sciences, and philosophies; the declaration of the importance of such study; and the investigation of unexplained laws of nature and the psychical powers latent in man.

(b) That William Q. Judge shall be President for life, with power to nominate his successor: and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(c) Autonomy for Branches in local affairs.

(d) A yearly Convention with equitable representation.

(e) Territorial Committees for propaganda, without power to legislate.

(f) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinions of others which he expects for his own.

\textbf{RESOLVED}, that until the final adoption of a Constitution and By-Laws the President is empowered to issue charters and diplomas for this Society.

\textbf{RESOLVED}, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

\textbf{RESOLVED}, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge: but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their \textit{per capita} share of said monies and funds.

\textbf{RESOLVED}, that until the said Constitution is written and adopted the af-
fairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

Resolved, that the Theosophical Society in America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office.

Resolved, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the First Annual Convention of the Theosophical Society in America.

Resolved, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

When the resolution declaring Mr. Judge President for life was read, the delegates and visitors rose en masse and the scene that ensued is impossible to describe. For two minutes cheer followed cheer, hats and handkerchiefs were waved, and the wildest enthusiasm prevailed.

Mr. Griscom moved, and Dr. Griffiths seconded, the adoption of the resolutions.

After a full discussion the roll of Branches was called and the resolutions declared carried by a vote of 191 for, and 10 against, as follows:

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(Carried over.)
Ayes.

H. P. B. ................................................. 4
Hot Springs ................................. 1
Iswara .............................................. 1
Isis ...................................................... 1
Indra ..................................................... 1
Indianapolis .................................. 2
Jamestown .................................. 2
Krishna .............................................. 2
Kansas City ................................. 2
Kshanti .............................................. 2
Keshava .............................................. 1
Kalayana ............................................ 2
Los Angeles ................. .......................... 2
Lake City ............................................ 1

Noes.

Boise .............................................. 1
Chicago ............................................ 1
Iswara .................................................. 2

Total ........................................... 174

Councillors' votes—Aye:
Russell, Bowman, Beane, Kelsey, Neubauer, O'Rourke, Cape, Dunbar, Thirds, Hillard, Edwards, Mrs. Judge, Leonard, Knacke, Macmillan, Mrs. Blodgett, Mr. Judge—17.
No:
LaPierre, Read, Fullerton—3.

Upon the announcement of the result of the vote on the resolutions there was another wild burst of enthusiasm. The business session was then adjourned to Monday, April 29, 1895, at 10 A. M., at the same place.

The public exercises of the Convention were held in Horticultural Hall at 8 P. M. Speeches were made by Dr. Buck. Mr. Judge, Mrs. Cleather, Dr. Keightley, Dr. Anderson, Dr. Griffiths and Mr. Wright.

Upon re-assembling Monday, April 29, a large and very beautiful bank of flowers adorned the desk with a card inscribed:

“To William Q. Judge, our most respected and beloved President, from the members of the Theosophical Society in America.”

After the call to order, Mrs. Keightley made short remarks refuting some objections to the Resolutions adopted the previous day.

Mr. Spencer read the following Proclamation, which, upon his motion, was ordered issued:

PROCLAMATION.

The Theosophical Society in America, by its delegates and members in first Convention assembled, does hereby proclaim fraternal attitude 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 pursuits except that 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 Man
and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffered services.

It joins hands with all Religions and Religious bodies whose efforts shall be directed to the purification of men's thoughts and the betterment of their ways, and avows its harmony therewith; and 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 afford 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.

The Committee on Constitution and By-Laws then reported the Constitution, which after discussion and Amendment was adopted as follows:—

CONSTITUTION OF THEOSOPHICAL SOCIETY IN AMERICA.

**ARTICLE I.**

Section 1. We, the Federation of Branches existing in America, here-tofore known as the "American Section of the Theosophical Society," do hereby ordain and establish this Constitution for the Theosophical Society in the Western Hemisphere.

Section 2. The title of this Society shall be: THE THEOSOPHICAL SOCIETY IN AMERICA.

**ARTICLE II.**

Section 1. The principal aim and object of this Society is to form a nucleus of Universal Brotherhood without any distinction whatever. The subsidiary Objects are: the study of ancient and modern Religions, Philosophies and Sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of Nature and the psychical powers latent in man.

**ARTICLE III.**

Section 1. This Society is an integral part of the international Theosophical Movement which began at New York in the year 1875.

Section 2. Organizations and persons, wherever situated, pursuing similar objects to those expressed in this Constitution, may be affiliated with, or become members of this Society.

**ARTICLE IV.**

Section 1. The government of the Society is vested in its Branches in Convention assembled.

Section 2. Said Convention shall be composed of Delegates duly chosen by said Branches.

Section 3. The basis for representation and voting in said Convention shall be one delegate for the first five members and one for every ten after the first five.

Section 4. The Conventions of the Society shall be held annually at such place and date as shall be determined by the Executive Committee.

Section 5. Special Conventions may be held on the call of the President at the request of the Executive Committee.

**ARTICLE V.**

Section 1. There shall be a President, Vice-President and Treasurer, and such other officers as the By-Laws shall provide.

Section 2. William Q. Judge shall be President of the Society during
the term of his natural life, with power to nominate his successor. The President shall be the Executive officer of the Society.

Section 3. When the necessity arises for the election of a successor to Wm. Q. Judge as President, his election and term of office shall be fixed by a Convention called for that purpose or occurring in regular order.

Section 4. There shall be an Executive Committee to consist of the President, ex officio, and six other members, which shall, in the period between the annual Conventions of the Society, have the general supervision and administration of its affairs.

Section 5. All of the said Officers, except the President, shall be elected annually.

**ARTICLE VI.**

Section 1. There shall be territorial or district Committees, but without power to legislate, for Theosophical work and propaganda at such places as the needs of the movement may require, by and with the consent of the Executive Committee.

**ARTICLE VII.**

Section 1. Any person declaring sympathy with the first Object of the Society may be admitted to membership, as provided in the By-Laws.

Section 2. Every member has the right to believe or disbelieve in any Religious System or Philosophy, and to declare such belief or disbelief, without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

**ARTICLE VIII.**

Section 1. Five or more persons applying in writing to the President, and complying with conditions of membership, or who are already members, may receive a Charter to form a Branch, with consent of the Executive Committee; and the number of Branches which may be formed at any place is not limited.

Section 2. All Charters and Diplomas shall be signed by the President and registered at the Headquarters of the Society.

Section 3. Members not belonging to Branches shall be known as Members-at-large.

Section 4. Each Branch may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.

**ARTICLE IX.**

Section 1. The Society shall have a seal as shall be prescribed by the By-Laws.

**ARTICLE X.**

Section 1. The Society shall make such By-Laws consistent with the provisions of this Constitution as may be required.

**ARTICLE XI.**

Section 1. This Constitution may be altered or amended at any annual Convention of the Society, by a two-thirds affirmative vote of all delegates present and voting, provided that due notice in writing of the amendment proposed shall have been filed with the President at least three months before the said Convention, who shall send to each Branch printed notification of such proposed amendment at least two months before the said Convention.
The Committee also reported that progress had been made upon the By-Laws, but they were not able to complete them in time for adoption by the Convention. It was voted that the By-Laws be referred to the Executive Committee for preparation and adoption, subject to revision by the next Annual Convention.

A telegram of greeting from friends in Dublin, Ireland, was read, and suitable reply was ordered.

Officers were then elected as follows:—

Vice-President, Dr. J. D. Buck, Cincinnati, Ohio; Treasurer, E. August Neresheimer, New York; Executive Committee, E. B. Page, C. A. Griscom, Jr., H. T. Patterson, New York. Frank I. Blodgett, Seattle, Wash., Dr. A. P. Buchman, Fort Wayne, Dr. Jerome A. Anderson, San Francisco.

An invitation to hold the next Annual Convention in Washington, D. C., was received.

Mr. A. A. Purman was elected Chairman of a Committee of three on Transportation, with power to select the other two, to make arrangements for reduced rates of transportation to next Convention.

After voting thanks to the local Committee and the Press, the First Annual Convention of the Theosophical Society in America adjourned sine die.

MR. JUDGE'S REPLY TO THE CHARGES.

At 3 p.m. the Delegates, members and friends assembled at the Headquarters in an informal way to listen to Brother William Q. Judge's reply to the charges made against him by members of so-called Sections of the T. S.

Boiled down, the charges are: that as the accusers and their abettors have never been able to communicate with anyone except by the ordinary use of the mail, it necessarily follows that no one else can; therefore anyone who claims to have done so is necessarily "a liar and a fraud," as Mr. Sturdy says of Brother Fullerton (Lucifer, March, 1895.)

The explanation went into the charges in detail and showed the utter silliness of the whole business.

At the conclusion of the reading Dr. Anderson moved the following:—

Resolved, that it is the sense of this assemblage that Mr. Judge's explanation is complete and entirely satisfactory to the Theosophical Society in America; and that while thanking him for having made it in order to silence public clamor, we declare that as far as the members of the Society are concerned, any explanation was entirely unnecessary.

This resolution was carried by acclamation.

The magnificent bank of flowers was then distributed to the ladies, and the members of the First Annual Convention of the Theosophical Society in America dispersed.

Great Sifter is the name of the Heart Doctrine.—Voic{e of the Silence
Bible Evidences of Reincarnation.

WEBSTER illustrates Incarnation by a line from Jeffrey: "She is a new incarnation of one of the illustrious dead." Theosophy in its teachings includes, among others, the great karmic law, in conjunction with evolution and reincarnation. The first, or karma, is the one great law which never ceases its action, for it is that which controls cause and effect, or action and reaction. Evolution under it becomes a necessity, and reincarnation becomes necessary because of the persistence of evolution. We find evidences of reincarnation in the Bible; in nature; and in the scientific conclusions of to-day, but are now concerned chiefly with some of the evidences to be found in the Bible.

If we will change the word "resurrect," so frequently used in the writings of Paul, to "reincarnate," the meaning becomes very much simplified, and very much more in accordance with philosophy and the science of life. Also as is found in almost every Christian creed, instead of "I believe in the resurrection of the body, and the life everlasting," it would be more in keeping with philosophy and the science of life to use the words, "reincarnation of the ego, as the process of life everlasting." Is it not possible the word "resurrect" is mistranslated? From the language made use of by the Jews in regard to the man born blind, any one would surely infer that reincarnation was well understood by the whole people of that day, as is shown by the question, "Master, who did sin, this man, or his parents, that he was born blind?"

Also in Malachi we read, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Now, of John the Baptist, (so-called) a very prominent character of the New Testament, represented as coming from the wilderness, crying, "Prepare ye the way of the Lord," it is declared, "If ye will receive it, this is Elias (or Elijah) which was to come." In Matthew, when Jesus' disciples told him that the Jews claimed that Elias must first come, he replied, "But I say unto you Elias has come already, but they knew him not. Then his disciples knew he spake of John." This surely establishes the reincarnation of Elias (or Elijah) in the personality of John the Baptist. When he was asked if he was that prophet that should come, he answered "No!" which shows that John and the Jews expected a prophet, by reincarnation, of whom John was the forerunner. This same John was cast into prison by Herod the Roman Tetrarch, and while there he heard of what Jesus of Nazareth was doing, "for his fame had gone through all the country round about." Whereupon he sent two of his followers to Jesus, with the following question, "Art thou he that should come or must we look for another?" The answer made by Jesus seems to have satisfied John that Jesus was he that should come. Was ever such answer made before or since? It reads: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached.
unto them.” In St. John we find a multitude saying, “This is of a truth that prophet that should come into the world.” This seems conclusive that Jesus was accepted by John and the people who followed Jesus, as the one looked for, as surely as was John the promised Elijah, of whom John was indeed the reincarnation.

Now, if John was Elijah, who reincarnated in the person of Jesus? Surely, it is a fair presumption that he was a reincarnation of some one of the illustrious dead. Listen to what he himself said about the matter, and which is corroborated by Paul, David, and a statement in Genesis. In John, Jesus says: “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” In the Book of Genesis there is an account of Abram going to war against Chedorlaomer, in which it states: “And Melchizedek, King of Salem, brought bread and wine, and he was a priest of the most high God, and he blessed Abram.” There is no other account in the old Bible to which Jesus could possibly have had reference, and surely, Abram was glad to see the day, and be blessed by a priest of the most high God! In the Psalms, David refers to the Melchizedek order of priesthood. Paul, in the Epistle to the Hebrews, gives a more detailed account of this order of priesthood, and in speaking of Jesus, says: “Thou art a priest forever after the order of Melchizedek.” Further on he states: “Jesus was called of God, a High Priest, after the order of Melchizedek, of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing,” etc.

Again, Paul says: “For this Melchizedek, King of Salem, priest of the most high God, who met Abram returning from the slaughter of the kings, and blessed him, to whom also Abram gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace, without father or mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.” Now, consider how great this man was, unto whom even the patriarch, Abram gave the tenth of his spoils. Paul also asks of the Hebrews this question: “If, therefore, perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?” He goes on to state: “For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood, and yet it is evident that after the similitude of Melchizedek another priest has arisen, who is made not after the law of a carnal commandment, but after the power of an endless life, and becomes an endless power, and an endless life.” This same Jesus, this same high priest after the order of Melchizedek, without father or mother, without beginning of days, or end of years, was once speaking in a house and his disciples interrupted him, and told him, “Thy mother and thy brethren are outside and cannot get in.” He asked them, “Who is my mother, and who are my brethren?” Verily, I say unto you, that he who heareth these
sayings of mine and doeth them, the same is my mother and my brethren." Again he said, "My kingdom is not of this world," "For before the world was, I am."

And this same Jesus is he to whom Nicodemus went at night, addressing him as "Master, we know thou art a teacher come from God." So we find that he was accredited with being "Lord," "Master," "Prophet," "Priest," "King" and "Teacher," all which pertained to Melchizedek, the Prince of Peace, and King of Righteousness. Jesus' assertion to Nicodemus, that a man (or every man) must be born again, or he cannot see the kingdom of God, is so palpable an indorsement of the doctrine of re-incarnation, that comment is unnecessary. Dr. J. S. Cook.

**A Stamp Collection for the T. S.**

Very few persons other than collectors have any adequate idea of the immense profits realized from the sale of a good collection of stamps. Nevertheless it is a fact that money judiciously invested in stamps will usually double itself in one or two years. To cite a few examples: The Columbian $1.00 stamps were only issued two years ago, and yet cancelled and uncancelled specimens were sold in New York City in January of this year for $4.00 each. There are rare English stamps which now sell at $125.00 each, and so on. Nearly every family has a lot of letters twenty, thirty, or forty years old. These often have on them stamps of great value.

It is proposed to make a collection of postage and revenue stamps to be sold, after fifteen years, for the benefit of the American Section of the Theosophical Society. There is reason to believe that if the members of the T. S. all over the American Section take an interest in the plan and help it during the next fifteen years, such a collection will sell for from $50,000 to $75,000. At all events, if every member helps, the expense will be small, and the plan worth trying. In co-operation are the elements of success.

To this end all members are asked to send stamps of all kinds. Specific directions will be furnished those who desire it; but the following general rules may be observed.

**General Rules.**

1. All kinds of unused stamps from the lowest to the highest values, including stamped envelopes, paper wrappers, post-cards, return post-cards, letter-sheets, and postage-due stamps. It is well to procure sets of these when first issued, for the designs are often changed after having been in use but a short time. Also, during changes of administration, stamps marked "provisional", etc., etc.

2. Used or cancelled stamps, etc. The older these are, the more valuable they become. Care should be taken to keep them in perfect
condition. Some old stamps are so rare that it is necessary to preserve them in situ upon the envelope used, to constitute a proof of genuineness. This should be done wherever possible.

3. Stamps of the Protected States of the British Empire in India are never used to pay postage to foreign countries, and hence are extremely difficult to get "cancelled." Members in India can address letters to themselves and post them, then after receiving them send the envelope with the cancelled stamp in situ.

4. Collections will comprise (a) Unused Stamps, etc., etc.; (b) Used Stamps, etc., etc.; (c) Used and Unused Revenue and Tax Stamps; (d) Registered Letter Labels of all countries, etc. The last are tiny slips of paper bearing the name of the office issuing, and a number. They are only used on registers to and from foreign countries.

5. Do not be afraid that what you send may be duplicated by some other member. The work will cost a little, and this will be met by a sale of duplicates of the commoner kinds. The proceeds of such sales will also be used to purchase very rare stamps which can be had in no other way, and thus make the collection as complete as possible.

The member in whose charge the collection will be is the undersigned, and he will do all of the work gratis. The collection will, if necessary, be insured against fire. It will be held as the property of the American Section, and is at all times to be at the disposition of the General Secretary and Executive Committee of the Section, but will be kept at the residence of the undersigned. The General Secretary has approved the plan.

Several members have already given their own private collections as a nucleus for this larger one. Let each one do something in this way, and great results will flow from individually small efforts.

Dr. T. P. Hyatt,
147 Hancock street, Brooklyn, U. S. A.

"WESTWARD THE STAR OF EMPIRE TAKES ITS WAY."

America.

(From the Secret Doctrine, Vol. xi., pages 463-466.)

Occult Philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race sui generis, not only mentally, but also physically.

Thus the Americans have become in only three centuries a "primary
race," temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth-sub-race, in all its new characteristics.

The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race (Root-Race) commences; no more, in fact, than Europeans: for they will have now become a new Race, and many new nations.

Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with Nature. Thus will mankind, race after race, perform its appointed Cyclic Pilgrimage.

Editorial.

THE DUTY OF THE HOUR.

The Ninth Annual Convention of the American Section of the Theosophical Society, held at Boston, April 28th and 29th, did the work which it was hoped and expected it would do to keep the links unbroken in the chain of Theosophic endeavor. It declared, as our readers know, the entire independence of the Theosophical Society in America of all sections of the Society in other countries; the details of which action are given elsewhere.

The significance of this most important step lies in the fact that it was done from ethical principles alone, and it is this which makes it unique in the history of human upward struggling. Believing that a brother was being cruelly persecuted, and holding that the Theosophic conception of brotherhood makes the wrong of one the concern of all, the Society in America arose almost as one man, and administered the most fitting and effective rebuke possible to would-be violaters of even ordinary ethical conceptions, by its magnificent and enthusiastic endorsement of Wm. Q. Judge, whom it elected its President for life.

This act cuts the Society in America free from the load of factional warring under which it has been struggling for more than a year, and rehabilitates the entire Society in the eyes of the world by its emphatic reaffirmation of the one principle upon which it rests—Brotherhood. For
brotherhood was fast becoming a mockery within our ranks because of the dissension brought about by personal vanity and ambition.

But enough of this. The battle has been fought and won, and the duty of the Society in America is to prove to the world that we have not been idly boasting by pushing forward our real work with renewed vigor. We have disseminated a knowledge of Theosophy as an intellectual belief throughout the most remote corners of America; we have now to bend all our energies towards bringing about an actual realization of its sublime ethics, so that it shall react upon and bring about more just and brotherly relations between man and man. For if Theosophy is capable of affording no solution for those social and ethical problems which now confront and confound humanity, it has no right to exist. But it does solve these most satisfactorily by its sublime conceptions and teachings of brotherhood based upon the recognition of perfect justice in the laws of nature under which the evolution of humanity proceeds. Then sound the receillex along the Theosophic lines; let those blinded by the smoke of this false combat now happily ended, once more face our real foe—the enemies of humanity under whatever guise. Let us return to the old and simple teachings; let us preach and practice brotherhood; let us re-assert the importance of karma and reincarnation as facts and factors in human destiny, which teaching so aroused and held the attention of the West in the days when Wm. Q. Judge and a devoted few alone flung our banners in the face of the enemy. Ah, those were glorious days when Olcott in India, H. P. B. in Europe, and Wm. Q. Judge in America, led the irresistible onslaught against superstition, creed, hypocrisy and materialism! True hearts will hear and heed the new call to arms the world over, and our movement will spring forward like a ship which has cut itself loose from a dragging derelict in mid ocean.

But above all, let us quietly but firmly refuse to listen to further accusations or rehashings of the old weak stories. We have emphatically but without harshness, re-asserted the principles of true brotherhood; let it go at that. The European Section may perhaps stultify itself by going through the mockery of expelling Mr. Judge, but it will be only laughed at for its pains. We have clipped the claws of the lion, and can afford to smile at his vain roarings. Let us, then, leave cavillings and wranglings to those who take such foolish delight in these; but let our own motto be "Up and onward forevermore!"

Notes and Items.

At the last meeting of Keshava Branch, T. S., Riverside, Mr. Daniel Gregarson was elected President, and Miss Mayer, Secretary and Treasurer.

Dr. Julia Button, President of Santa Rosa Branch, writes that she is to lecture, by invitation, at Altruria Colony. They promise to organize a class for study.
The Committee has sent Mr. Abbott Clark on a lecturing tour to Gilroy, Watsonville, Santa Cruz, and vicinity, also to San Jose and vicinity.

The Federal Labor Union, of Oakland, again made special request for a lecture on Theosophy at their monthly open meeting. May 12th Mrs. M. M. Thirds delivered the lecture, her subject being “The Purpose of Life.”

The regular monthly lecture at San Quentin was held on Sunday, May 12. By special request of the inmates it was made a sort of White Lotus Day meeting. Two lectures were given on “H. P. B.: Her Life and Work, by Julius Oettl and Abbott Clark.

White Lotus Day was recognized by appropriate ceremonies over the Coast generally. At San Francisco there was a large gathering. Selections from the Bhagavid Gita and the Light of Asia were read by Mrs. Thirds and Evan Williams, and addresses were made by Mrs. S. A. Harris, Dr. Anderson and others.

The Stockton Branch, T. S., holds regular public meetings in its headquarters, Room 12, Masonic Temple, Stockton, Cal., every Sunday evening at 8 o’clock. On Sunday, May 19th, Mr. Abbott Clark gave a lecture on “Theosophy and Brotherhood.” At 2 p.m., in the same rooms he addressed the Branch on “Westward the Star of Empire takes its Way.”

Mr. O. I. Clark, who has been of so much service in organizing the Committee for lectures on the water front and in carrying on that work, has been called home to Villa Park, Orange Co., Cal., by the illness of his step-father. Bros. Krause, Buntruck, Cowsill and Evan Williams are doing splendid work among the sailors.

A minister in Santa Cruz was recently rash enough to attack Theosophy in one of his sermons, evidently making the common mistake of identifying its teachings with those of modern India. This gave an opportunity (which should never be missed) for a reply through the press. Mr. W. W. Wilkins, F. T. S., most courteously and effectually corrected the reverend gentleman’s mistake, and then gave the readers of the Daily Sentinel a column of clear and valuable information on what Theosophy really teaches. Theosophy is not a Hindu plant, but the Universal Wisdom of the Ages. According to one of the Masters it has more difficulty in correcting the superstitions and subtle intellectual fallacies of the Hindus, than in reaching the more materialistic but freer minded masses of the West.

Why should there be such sorrowful contentions? You honor what we honor, both alike; then we are brothers as concerns religion.—Fo-sho-king-tsang-king, V. 2, 264, 5.
Among the Coast Branches.

Stockton Branch, Stockton, Cal.

Mrs. F. M. West, Sec'y writes:—Mrs. M. M. Thirds lectured here March 17th. The weather was stormy, but the attendance was good. Mr. J. E. Smith of Golden Gate Branch lectured Sunday evening, March 31st. Quite a spirited discussion followed.

Blue Mountain Branch.

J. C. Hug, Sec'y, writes:—The Blue Mountain Branch T. S., has eight members, who try to live up to the ethics of Theosophy. Karma, Reincarnation and Universal Brotherhood appear plain and natural to the members of this Branch. It has a small library of twenty-two bound Vols. which are loaned to any person who wishes to read them.

Eureka Branch, Sacramento, Cal.

Dr. J. S. Cook writes:—Bro. Woodward and I went to the State Prison at Folsom last Sunday. I occupied one hour and forty minutes, in lecturing and answering questions; subject, "Psychic Powers Latent in Man." There was a fine attendance, and the best of attention by eager and anxious listeners. Bro. Woodward read from "Voice of the Silence" and answered questions.

Los Angeles Branch, Los Angeles, Cal.

Mr. Weiersmuller, Sec'y, writes:—Jan. 13th, Mr. H. A. Gibson lectured at Compton on the subject of "Thought," followed on February 3rd by Mr. H. Weiersmuller on "India, Past and Present" and on Feb. 24th by H. A. Gibson on "Occultism and Orthodoxy." March 3rd, at the church of New Era, L. A., Mr. H. A. Gibson lectured to between 300 and 400 people on "Theosophy." At headquarters, "Blavatsky Hall," Jan. 6th, Mrs. Lulu Rodgers lectured on "Concepts of Love." Jan. 13th, Dr. G. F. Mohn lectured upon "The Psychical Powers Latent in Man;" Jan. 20th, Mr. H. Weiersmuller, on "India, Past and Present." Jan. 27th, Mrs. Penning on "Involution and Evolution;" Feb. 3rd, Mrs. Egbert (a non-member) "From the Human to the Divine;" Feb. 10th, "Cycles and Cyclic Impressions," by Mrs. Lydia F. Weiersmuller; Feb. 17, Mr. H. A. Gibson, on the "Basis of Immortality;" Feb. 24th, Dr. Mohn, "Purpose of Theosophy;" March 3rd, "What has Theosophy Done for the World," by Mrs. Penning; March 10th, "Theosophy and Science," by Mrs. Egbert; March 17th, Mrs. Giese, on "Magic;" March 24th, "The Eternal Pilgrim," by Mrs. L. F. Weiersmuller. A fraternal spirit is manifest among our members and the interest still continues in our meetings, both public and Branch.

Pacific Coast Lecturer's Movements.

Dr. Griffiths lectured in Seattle and Tacoma on "Suicide," April 14th and 15th and accompanied by Bro. F. I. Blodgett of Seattle, left Seattle April 17, for the Boston Convention. Stopping in N. Y. City he addressed the Aryan Branch at its regular session April 23rd. Attended and addressed the Brooklyn Branch, April 25, and until April 26th engaged in general work about the N. Y. Headquarters. On the last date he left N. Y. with a large party for Boston.

April 18th and 29th was spent in Convention.
May 2nd, 8 P. M., Dr. Griffiths attended and addressed the Boston Branch and spoke of the prison work done on the Pacific Coast. This subject created great interest, and Mrs. Fanny Field Hering took it upon herself to endeavor to secure an opening in the Charlestown State Prison for a lecture by Dr. Griffiths.

May 3rd, 8 P. M., the T. S. Class of Oratory was attended. May 4th, 9:30 P. M., the Secret Doctrine Class, conducted by Geo. D. Ayers was attended and taken part in. Malden was visited for a lecture on the evening of May 4, but a severe storm arose and prevented.

May 5th was a busy day indeed. Mrs. Hering had gone to work with enthusiasm and succeeded in securing permission of the Charlestown Prison authorities for Dr. Griffiths to lecture there Sunday morning on "Theosophy, Karma and Reincarnation." Of the 570 prisoners confined there, 500 attended the lecture and listened with the same intense interest as do the inmates of the Pacific Coast prisons. The Boston papers gave good reports of the lecture, and Boston, F. T. S., declare they will continue that work.

At 4 P. M. Dr. Griffiths gave a lecture on "High Lights of Theosophy," in Cambridge. Harvard College is located there.

In the evening he lectured on "Karma and Reincarnation," in the Boston T. S. Headquarters to a full house.

A mass meeting of members in Boston and adjacent cities was held at Headquarters, Monday evening, May 6th, when the Pacific Coast Lecturer presented and explained methods of the T. S. work in Branches and Public meetings on the Pacific Coast.

A. G

IN MEMORIAM.

Brother J. A. Hoisington, father of the late Mrs. H. Bowman, and for five years a member of Aurora Branch T. S., passed to the higher life on Monday, March 25th after a brief illness of a week. He was 94 years of age and in active possession of all his faculties. He had for 78 years been a member of the Methodist Church in which he had until within the last ten years taken an active part. The funeral services were conducted by the pastor of the church to which he belonged, who paid a beautiful tribute to his life and spiritual character. Memorial services were held by Aurora Branch on Sunday evening, March 31st. After the rendering of an appropriate solo by Mr. Louis Merwin, a brief memoir of his religious life was read by Mrs. Shouttes. This was followed by the reading by Miss Lydia Bell of selections from "The Song Celestial" and "The Secret of Death." The address of Mrs. M. M. Thords on "The Dual Life of Man" was then delivered, and although not especially intended for the occasion it was in excellent keeping with the purity of character and simplicity of life of our departed brother, as given in the memoir.

Dr. John Wilmhurst, one of the old attendants at the San Francisco public meetings, passed out of this state of matter recently. The funeral services were held at 2 P. M., April 28th. Mr. Evan Williams read a few selections from Dr. Copeland's Burial service and the Gita; Abbott Clark made a few appropriate remarks, and Mrs. A. T. Bush read a benediction.
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The Nature and Aim of Self-consciousness.

A perfectly healthy person knows very little about the physiological processes that incessantly play in his body. His perfect freedom from pain and friction makes him utterly unconscious of the nature of the complex and wonderful machinery which constitutes his physical organism. But let ever so little disorder in the workings of the machinery arise, and his paradisiacal bliss and inexperience will at once give way to the acquisition of some bitter knowledge concerning himself and his physical constituents. Thus the beginning of inquiry lies in disorder, or disease, not only respecting our physical, but also our intellectual, moral, and spiritual being. For as perfect physical health is ever unconscious of itself, so in a corresponding way in the domain of the intellect, the great, the whole, the perfect, is likewise unconscious of its own merits. When Shakespeare penned his Hamlet, or King Lear, he did it with the sole aim of furnishing the Globe Theatre with a tragedy, and himself with an ample remuneration for his trouble. No ambition, vanity or self-glory—it is averred on historical ground—was ever attached to his literary miracles. The central figure in one of the most deep-going literary epochs in the history of English culture. Dr. Samuel Johnson, performed his herculean labors solely for bread and butter, and was as unconscious of his own greatness as the world of to-day is. And thus, in a similar way, we might refer to every name to be found in the index of true, literary heroes. The truly inspired artist whose creations in printing, sculpture, music or poetry, thrill the mind of an attentive world with the witchcraft of harmony displayed in form and sound, is totally unable to give analytic details as to the character and methods of his work.

Likewise in the moral nature of man, a full-orbed health is ever unaware of its own excellence. First when virtue commences to scan itself, and proceeds to calculate its worth and operative effect, does it invariably show presence of disorder and disease. Thus in manifestations of charity, as soon as the giver is conscious of his act, and has formed an estimate of his own charitable disposition, the pathological changes, known as vanity
and self-pride, have already got a fatal grip on his moral system. Charity, in its true, spontaneous, unreflective character, "let not the right hand know what the left is doing," thus bearing testimony of the presence and workings of a mind which responds in fullest measure to the monitions from its pristine, untainted essence.

As the physical, intellectual and moral, so is the spiritual. The divine essence, the monad, slumbering in the bosom of unconscious perfectibility and bliss, had to become aware of itself and of its mystery, through the vicissitudes of self-conscious experience. For this purpose it had to "sink into generation" and be exposed to the temporal disturbance consequent upon its encounter with the two stupendous world-illusions, time and space. hurled into the awful conflict of life and death, the limitations thus imposed upon its pure, unmixed being gave rise to disorder or "disease." Abnormal changes set to work in its hitherto homogeneous relations, springing into effects as passion, desire and sin. For only through the agency of sin could conscience be discovered, and the reaction of sin upon the latter, and the interaction between both, gave rise to introspection and to a discernment of individuality or self; the Ego beginning to analyze the processes at work in its own mysterious being. For it was not the aim of spiritual existence to be perfect and divine merely, nor was life given for the mere sake of living, but rather in order to know the causes that took effect in such perfectibility, and thereby furnish means for explaining the realm of spirit—the element and essence that constitutes being per se.

This "fall into generation," however, with its numberless and appalling issues of sin and death, can be termed evil only in a most relative sense. Rather we ought to regard such moral perturbations and soul-tornadoes as the requisite means and methods (sanctioned by spiritual evolution,) for gaining self-knowledge. For sin and evil, with their inevitable train of suffering and death, are but the effects of the friction between pure, unmixed, spiritual life and a current of psychic elements; eliciting through the contact their several inherent qualities. The apparent evil which thus may come to the surface is not originally characteristic in either of the warring elements, but in the travail following upon the birth of knowledge of self—self-consciousness. To elucidate this view an illustration may be furnished from processes constantly taking place in physical nature. In the course of a clear day, let us say, two air currents of different temperature meet each other. The one is cool, the other warm. In themselves these currents, as they sweep onwards, following different courses but identical laws, create no atmospheric disturbance, being of like transparency, and of like value in the economy of nature. But in the moment of their encounter the scene is instantly changed, their specific elements interpenetrate each other, their atomic constituents are laid bare, and the secret of their existence thrown open as they precipitate, in torrents of rain, their invisible and unexpected cargo.
Such proceedings—to be discerned in every manifestation of the material Universe—when nature abandons her equilibrium in order, as it were, to force to the surface and display her wondrous and uncognized potencies, may not illogically be conceived of as efforts extended all along the path of natural evolution towards self-consciousness. To reach this ideal finality, primeval order and silence are turned into apparent disorder and eruptions of physical nature, and elementary constituents are split up into ever-changing potencies or “pairs of opposites.” In organic nature these polarities take issue in sex difference, through which the spiritual essence, being temporarily sundered into feminine and masculine poles, with their respective foci of characteristics and idiosyncracies, is enabled to objectively examine itself, as by virtue of reincarnation an endless field of opportunities is furnished for instructions gathered from a perpetual shifting of sex-centers throughout the evolutionary cycles.

Thus is action the result of disorder or disease upon all planes of being, springing from the ever present tendency of existences to penetrate the secrets of their own nature. Consequently sin and pain are but the modus operandi through which self-knowledge is to be obtained; the stepping-stones in the eternal search for truth. And as inaction and equilibrium signify undisturbed, perfect condition, so likewise do darkness and silence symbolize the state of unmanifested and therefore perfect, whole, and unmixed being. In the meditative state of mind, following upon our retirement into silence and darkness, we find ourselves gravitating towards pure spiritual existence, and sense the presence of the eternal. For in silence and darkness is ever found the complete, the harmonic—though unconscious because of its unsensed, unexplored perfectibility. Again, Day is the manifestation of Night—universally speaking—the motley-colored veil spread transiently over the infinite bosom of Night, to deform and hide from us its purely transparent, eternal deeps. As Day unveils and throws its searchlight upon the fabric of life, the mystery of Night is thrown open for the analytic examinations of a pathological existence. Similarly, Silence, with its majesty of unconscious greatness, must give way for the conflicting sounds of an inquiring humanity, until the goal is reached; the “disease” is over, the “worldpain” has accomplished its mission and is cured, and the Ego, charged with the knowledge of a revealed Universe, returns to the silent regions of its eternal source to reap the fruition of self-consciousness as established upon all planes of being.

A. E. GIBSON.

“Man hath no fate except past deeds,
No hell but what he makes, no heaven too high
For those to reach whose passions sleep subdued.”

To die performing duty is no ill,
But who seeks other roads shall wander still.

“KRISHNA.”
There is always something in which all religions agree—either good moral verities, or in founding themselves upon a spiritual platform as against a material one. All alike proclaim the duties of purity, integrity, kindness, self-denial and service to man. Moral key-notes are struck again and again, and no higher note in ethics has been sounded in the nineteenth century after Christ than was sounded nineteen centuries before him. All alike proclaim one eternal self-existence—the Root and Fount of all creation—Life, Will and Idea in their highest, most transcendental condition. This Self of the Universe is the innermost Self of man—the spiritual root of humanity.

Under whatever phase or name, this idea lies at the root of all religions and the methods of each are but attempts to cause man to realize this hidden spirituality and make its manifestation active.

Christians have regarded these tenets as the essence of this revealed wisdom; and all else but misconception, relegating, with sweeping arrogance, to the realms of the lost all peoples to whom the Lord had not seen fit to “send the light.”

This ignorant view is no longer possible, for the translations of Easter Scripture by Oriental scholars, have lifted the veil which hid the records of past civilizations, and mighty religions sublime, philosophic and pure ethics, have emerged out of the darkness before the wondering eyes of the Western world. All admit that China, Persia, India and Egypt have much to teach us, and that our ancient Aryan race has been the cradle of mighty sages and lofty saints.

No hate is so bitter as religious hate; no wars so bloody as religious wars; no persecutions so cruel as religious persecutions. It seems to be the corruption of what is best; the signal for the outburst of the brute that is in human nature for any attempt of man’s spiritual nature to rise. Religions have always been, to all appearances, walls of division between heart and heart, and mind and mind, and the chief motive seems to have been an effort to exclude as many as possible from each, rather than how many could be included. And yet there must be some common ground on which all of these warring factions stand; some center to which all owe their origin.

If Theosophy is only one more combatant, one more rival sect, the world could well do without it. But the Wisdom Religion does not enter the field as a combatant, but as a reconciler. Truth is sought by cooperation, and spiritual truth is best felt in the clear air of brotherhood and mutual respect. The only thing that divides religions is the intellectual mold into which the truths are cast. The intellect is the analytical, the separating, principle, and dogma is the intellectual form into which the half-truth is thrown, and varies with national habit, national tradition, the
stage of development, and the religious history behind its enunciation. It
is religious dogmas that separate one religion from another, and it is these
that differentiate one creed from another.

No idea has so changed with various peoples as the idea of God. As
the mind expanded, so did the conception of a higher intelligence, for
always man's ideals are man's God. As he gains in experience, expands
in thought, in nobility of moral character, his ideals rise with his growth.
In Christianity, allied to the idea of a personal God, is the unique view
taken of the Christ. Any explanation given, other than Christians offer,
is considered as a denial of the divinity of the Saviour. Theosophists do
not deny the divinity of Jesus, but affirm it; not in the incarnation of one
man alone, however, but as being the height attainable by every man.

Every world-religion has its divin- incarnations, its "Word made flesh;"
in all ages this incarnation has been styled the Christ. But we must un-
derstand the difference between the Christ of Christianity and the Christ
of Theosophy. The theory of popular and ecclesiastical Christianity re-
gards humanity as essentially corrupt, cursed at its fall by its incensed
Creator, and henceforth lying under the wrath of God. In order that
some of this race might be saved, God becomes incarnate, and, suffering in
the place of man, redeems him from the consequences of the fall; and out
of the race some are saved by this sacrifice.

The Theosophic view of man is the very reverse of this. It regards
man as essentially divine; that in each one lives the Christ, more or less
obscured, but yet "the light that lighteth every man that cometh into the
world." It is the work of evolution to render this potential Christ an
active one. The light is there, and it is every man's work to render the
lower nature so transparent that it may readily shine through.

Christ is the God in man, and the meaning comes out very plain in the
fourth chapter of St. John. Jesus had been accused of blasphemy. In
that he made himself God. His answer was a claim to the rank of God
because he was man, and divinity was inherent in man. Therefore he
answered them, "Is it not written in your law, I say, ye are Gods? If
he called them Gods, unto whom the word of God came, and the Scripture
cannot be broken, say ye of him whom the Father has sanctified and
sent into the world, 'Thou blasphemest,' because I said I am the Son of
God?"

It was not in virtue of a unique position, but in virtue of a common
humanity that Jesus is here made to claim to be divine. He identifies
himself with man, instead of standing with a gulf between himself and
his race.

All sacred books of whatever peoples, concur in adopting, in respect to
the Deity, two opposite and antagonistic modes of expression. According
to one, the Divine Being is altogether inaccessible, external, universal,
diffused and beyond perception. According to the other, the Divine Being
is near, particular, definite, formulative, discernable, personified.
Thus, on one hand it is God, the high, the Holy One, that inhabiteth eternity and is past finding out; that no man has seen God at any time, neither heard God’s voice, or can “see God and live.”

And on the other hand it has been declared that God has been heard and beheld face to face and is nigh to all who call upon Him, being within their hearts, and that knowledge of God is open to all who seek it; and the pure of heart are promised as their supreme reward, that they “shall see God.” And all through the Bible and other sacred books, are accounts given of those who say they have seen God.

The attainment of this divine knowledge constitutes existence a Paradise. And it is symbolized by the ascent of a mountain variously designated, Nyssa, Sinai, Sion, Olivet, peculiar to no particular place or period, being dependent entirely upon condition.

Man attains the image of God in proportion as he comprehends the nature of God. Man is that which he knows. And he only knows that which he is. And it is by their relegation of this mystery to the category of the incomprehensible, that the priesthood have barred to man the way of redemption. They have directed him to a Macrocasmic God existing exteriorly, and having a nature altogether different from man, and to a heaven remote and inaccessible. But they have suppressed the Microcosmic God, and have blotted the Lord and his true image out of all recognition. The Divine Word, by which all things are created, is the celestial Humanity, which, existing eternally in the Divine Mind, makes the Universe in his own image.

God as absolute Being, having no form or name, cannot and may not be represented under any image or appellation. Bent upon self-manifestation, or creation, the Divine Mind conceives the Ideal Humanity as a vehicle in which to descend from Being into Existence. Apart from any specific utterances, the whole character and teachings of Jesus are at variance with the doctrine and usage which have prevailed. Manifestation is by generation. Now, generation is not one but twain. And inasmuch as that which is generated partakes of the nature of the generators, it is also dual. That, then, which in the current presentation of the doctrine of the Trinity is termed the Father, and First Person in the God-head, is really the Father-Mother. And that which is theoretically said to be begotten of them and called the Second Person and Son, is also dual, being not Son merely, but prototype of both sexes. Having for the Father, Spirit, which is Life, and for the Mother the Great Deep, which is original substance, the Son, the Word, the manifestation or creation, possesses the potency of both and wields the dual powers of both. And from the God-head thus constituted proceeds, through the Son, the uncreated creative Spirit, the informer and fashioner of all things. This Spirit it is that, theoretically, is called the Holy Ghost, and the Third Person, the aspect of God as the Mother having been ignored or suppressed by a priesthood desirous of preserving a purely masculine conception of the God-head.

Alice Leveque.
Skandhas.

The word Skandha, in the Key to Theosophy, is defined in its lower aspect as "the pattern in the astral of our evil acts. They are destroyed as the working stock in hand of the personality; they remain as Karmic effects or germs hanging in the atmosphere of the terrestrial plane, ready to come to life as so many avenging fiends and to attach themselves to the new personality of the Ego, when it reincarnates." In the Glossary it is defined as "bundles or groups of attributes inapplicable to the eternal and the absolute."

This is the definition that appears the most complete, for if we agree that every cause must produce a corresponding effect; we perceive that there must be a vehicle for that effect upon the plane of nature where the cause originated. If the cause arises upon higher planes, the effect must be experienced on those planes, and if the cause is of a grosser order, the effect must correspond.

Those means by which the effect is carried back to the generator are the Tatwas, which seem to act under a similar law to electricity. An electric battery cannot operate unless the current can return to its source. In the same way, when we generate vibrations upon the plane of any tatwa, it must return to its source carrying with it those vibrations, or our current would become broken and our personality useless.

Besides this medium of transmission there must be some pattern corresponding to the cause, which is distinct from all other patterns, to ensoul this so that the effect may bear some direct correspondence to the cause, and lastly, to have an effect take place, we must have circumstances which will render such action possible. For the recognition of the law of cause and effect implies means and forces to carry its decrees into action.

To return to the pattern or skandha: This is registered in the astral light, and must remain there until an opportunity arrives to allow it to manifest as an effect. This may occur immediately after the cause; or after several incarnations. In the latter case, the skandha must remain in a latent condition.

On the material plane we can actually see skandhas. In the phonograph a skandha of the voice is imprinted upon a suitable medium, and under proper conditions can, apparently, produce the words used any length of time after they are uttered. So we must postulate two conditions in the astral light, one of activity as receiver and distributor, and one of inactivity which holds impressions. The active aspect is the tatwa; the inactive, the skandha.

The tatwic currents or rays pass in and out constantly through certain centers in all differentiated lives, carrying with them innumerable skandhas, of most of which the entity is unconscious as they do not belong to its personality because not correlated to its vibration. When a skandha
opens corresponding to the nature of the entity, it enters the life of that entity, and makes of it a vehicle for manifestation. In the same way the current in the telephone carries a pattern of the voice along its course in a latent condition until it meets a plate corresponding to the one which caused the vibration and then apparently the voice is reproduced.

In "Nature's Finer Forces," Rama Prasad gives a good illustration of this. He saw in the astral a postal card containing news about himself written by one friend to another. But he could only see distinctly that portion of the card which related to himself. The explanation is as follows: The picture of the post card both physical and mental flew in every direction upon the tatwic rays, thus making a picture upon the macrocosmic spheres. From thence it bent its rays to the destination of the post card. Every mind on earth received the shock of the current, but his only was in the proper state to become conscious of its existence. In fact his brain stood in the same relation to that card as the plate in the telephone which reproduces the voice, does to the words spoken into the machine; the tatwa is in the same relation as the electric current; the writer of the card as the person who speaks into the telephone; and the picture, or skandhas, which flew in every direction to the pattern of the voice which travels along the current until it meets a suitable medium through which to manifest.

From what has been said it is easy to see that some knowledge of this subject is very important. We want to remember that upon whatever plane we allow our thoughts to dwell, there we are building our future possibilities in skandhas. Whatever events happen to us as we go through life are of comparatively little importance; they are but the effects of past causes, and we can do little good by thinking overmuch about them. But our thought in the present builds the forms of our future, and if we allow gross, passionate, or material thoughts to possess the mind, then we are building a gross, passionate personality for ourselves in the future. And not only that, but we are helping others to do the same, for should another set up a vibration corresponding to our grossness, the skandhas we have imprinted upon the astral light will descend upon him and intensify his trouble.

According to the Glossary there are five kinds of skandhas: (1) Those relating to the body or form; (2) those relating to the external, sensuous world; (3) those relating to consciousness; (4) to activity; and (5) to knowledge. In the "Buddhist Catechism" they are defined as (1) Rupa, material qualities; (2) Vedana, sensation; (3) Sanna, abstract ideas; (4) Samkhara, tendencies of mind; (5) Vennana, mental powers.

H. P. B's definition of the fifth kind, knowledge, is preferable. We should endeavor to give form to our skandhas of the fifth kind as much as possible, and see that they are distinctly and deeply imprinted upon the tatwa current, for the future use of ourselves and others. For by true knowledge alone shall we approach the true.
"Beware how thou seekest this for thyself and that for thyself. I do not say seek not; but beware how thou seekest! For the soldier who is going on a campaign does not seek what fresh furniture he can carry on his back, but rather what he can leave behind; knowing well that every additional thing which he cannot freely use and handle is an impediment to him. So if thou seekest fame, or ease, or pleasure, or aught for thyself, the image of that thing which thou seekest will come and cling to thee—and thou wilt have to carry it about.

"And the image and powers which thou hast thus evoked will gather round and form for thee a new body—clamoring for sustenance and satisfaction. And if thou art not able to discard this image now, thou wilt not be able to discard that body then; but will have to carry it about. Beware, then, lest it become thy grave and thy prison, instead of thy winged abode, and palace of joy."  

F. Varian, F. T. S.

The Heart Doctrine of Brotherhood.

The great need of the world to-day is for a rational, fraternal religion. The thinking principle in man has awakened into activity, and one by one the old established but erroneous and irrational theories are being weeded out. Mankind to-day views with amusement or scorn many religious tenets which once, and not so long ago, were accepted as unimpeachable verities.

The mission of Theosophy is to fill this want; especially calling attention to Universal Brotherhood as not a mere sentiment, but a fact in Nature; not as a theory to be complacently adopted when convenient, and ignored at other times. Other religions have done this, and many of their wrecks now lie along the shores of time, and others in our day are approaching the same fate. The world needs no more of such religions.

Theosophy is able to support its assertion of Universal Brotherhood by scientific demonstration, sufficient to convince any but the most biased mind. But this demonstration of the law of Brotherhood gives no life and force to the tenet as a religion, or a basis for ethical action, if we, who offer it, do not strive to incarnate it in our lives. Brotherhood includes helpfulness, sympathy, altruistic love, justice, mercy and forbearance. Is the bare teaching of Universal Brotherhood not to be justly compared to "a sounding brass or a tinkling cymbal," in the absence of devotion to our kind? "Devotion to the cause of another!" No better definition of altruism can be given than that. The word, literally, means "the other man." Altruistic love, then, is the opposite to self love. If the Theosophical proposition of Universal Brotherhood means anything more than a cold, scientific statement of a fact, then it surely means this.

Are we Theosophists brothers? If not, why not, since we are supposed to accept this law both in letter and spirit? And if we accept and endorse a law, do we not then become specially and peculiarly subject to
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that law, and in the breaking or ignoring of it are we not condemned out
of our own mouths? If we label this law—the spirit of it—"not for use"
and lay it away on a shelf, keeping merely the scientific letter for use, then
the mission of Theosophy to the needs of men will fail. Jesus and Buddha
believed in Brotherhood and practiced it. They adjusted their lives to
the Law and went forth not merely to talk of Brotherhood, but to be
Brothers of mankind. Surely there never could have been a time in the
history of man when the inculcation and practice of this teaching was
worse needed than now, everywhere, not by any means excepting the
Theosophical Society itself. No one, skilled in reading the signs of the
times, can fail to perceive the gathering indications of disaster to our pres-
cent civilization which hang threateningly near. The unnatural attitude of
men towards one another is responsible for the hell of competition and
strife, which is dignified by the name, "Nineteenth Century Civilization."
Nothing will avail to change this but a recognition of the law of Broth-
erhood; a readjustment of thought along this line. The world needs the
heart doctrine of Christ, and of Buddha. Unlike other religions, we are
not supposed to be teaching Brotherhood as a merely sentimental thing
and it is surely incumbent upon us, then, to give it actual recognition in
our lives.

ELEANOR BROMLEY SHELL, F. T. S.

"The Most Noble Thing in the World."

We must realize that life is real and that it is action and not dreaming.
There are some people who are continually turning their eyes inward,
who never view life from without the circle of self, and, consequently,
ever realize of how little importance it really is whether their petty plans
and ambitions succeed or not. One life is such a small part of millions
and time is such an infinitely small part of eternity, that in the mysteri-
ous hereafter we will not even be able to find the self we think so much of
now. That is why unselfishness is the most noble thing in this world.
It should be placed above truth and honor. It is the only constant prin-
ciple. What is truth to-day, to-morrow is fiction. What is honor to-day,
may be an empty sentiment to-morrow. We laugh now at the truths of
centuries ago, and centuries to come will find ours ridiculous and make
new ones to suit the times; but neither time nor eternity can change the
nobility of an unselfish act.

H. E. H.

Follow the wheel of life, follow the wheel of duty to race and kin, to
friend and foe, and close the mind to pleasure, or to pain. Exhaust the
law of Karmic retribution.

—Voice of the Silence.

What is it to you whether another is guilty or guiltless? Come, friend,
atone for your own offense.

—Mahayagga.
We reprint the following very significant letter. The Master spoken of is the author of "Light on the Path," the little book which has given light to so many:

"To the Editor of the Irish Theosophist:

"Dear Sir and Brother:—A report having arisen that William Q. Judge did not himself write "Letters That have Helped Me," we ask your fraternal assistance in correcting this rumor. It is false. It attributes the letters to the dictation or the teaching of the Master "Hilarion," who is known to have been in daily (physical) intercourse with Mr. Judge in 1888, in New York. The letters began in 1886, and had ended in 1888, so far as those already published are concerned. The letters do, in fact, continue to the present day, and we are not the only persons to receive such, as extracts now appearing in your columns—none of them being from letters to ourselves—amply testify.

"Those of us to whom the Master Hilarion is objectively, as well as psychically, known, have the best of reasons for asserting that these letters were not from him, and we do so state now and here. Matter from him, whether "inspired" or objectively dictated, is in quite another style.

"Moreover, on p. 78 of the little volume referred to, is a letter printed in italics, beginning, 'Says Master.' That letter is one written through H. P. B. by her Master, and is in the modification of her handwriting to which Colonel Olcott refers as being the form in which her Master first wrote through her. The 'private directions' omitted from that letter assign to Mr. Judge the office of 'guide,' therein assigned to him by the Master, and specify the interior source of his inspiration:

"* * * * * He knows well that which others only suspect or 'divine,' We shall be happy to show the original to any Esotericist whom you may indicate.

"Your readers may be interested to hear that a second volume of such letters will probably appear.

"With thanks for the courtesy of your columns, we are,

"Fraternally Yours,

JULIA C. KEIGHTLEY,
ARCHIBALD KEIGHTLEY."

—Irish Theosophist, February, 1895.

Pacific Coast Lecturer's Movements.

Dr. Griffiths has been spending all his time since the Convention in travelling and lecturing in the East; but has been gradually working westward, so that we may expect him back among us very shortly. New York, Boston, Brooklyn, Chicago, Denver, and Salt Lake have all been visited, and good work done.

Learn that no efforts, not the smallest, whether in the right or wrong direction, can vanish from the world of causes. Even wasted smoke remains not traceless; a harsh word uttered in past lives is not destroyed, but comes again.

―Voice of the Silence.

*This refers to the series of letters being printed in the Irish Theosophist under the head of "The World Knoweth us Not."
Editorial.

THE PASSING OF THE STORM.

The Theosophical outlook in America is most encouraging, and the barometer is steadily rising in other countries—all honor in the latter case to the faithful ones who have remained undisturbed while so many were being swept from their moorings by the unexpected tempest. But the storm is now passing, leaving troubled but not dangerous waters in its wake, which must soon subside into tranquillity. A blind belief in the infallibility and honesty of Mrs. A. Besant, which caused so many to flock to her standard, is slowly but surely giving way to a recognition of her true character, and as a consequence a more fraternal feeling prevails throughout the entire Society. A year ago to have attacked her integrity, or to have impeached her honor, would have seemed blasphemy, but now how changed is all that! And she has not been, and is not being, assailed by any one; her own acts and utterances have condemned her so plainly that he who runs may read. Falsehood and calumny are freely descended to by one whose proud boast has been that no one had ever impeached her honor or truthfulness!

Does this seem a harsh arraignment? What other words can properly describe her silently acquiescing in the outrageously-untruthful attack upon Wm. Q. Judge by Miss Moller at the Adyar Convention last year? Miss Moller declared (See, Theosophist for January '95.)

"We have once had before a specimen of this policy of Mr. Judge . . . . Mr. Judge made some very serious charges against Colonel Olcott. Practically, he said to him, 'You are President. You turn out.' Why? Because I want to step into your shoes."

This coming from Miss Moller, is bad enough. But when Mrs. Besant, who brought the charges against Olcott herself, making a hurried trip to New York to compel Wm. Q. Judge as Vice President to take action, listens to such an untrue accusation and by her silence acquiesces in and endorses it, no language is too strong to characterize her conduct. And this is only one of many instances of her departure from truth and honor.

A more recent instance of willful misstatement of facts is in the account given in the June Lucifer of the Wright Message. Here is a plain statement that the Message was "surreptitiously" placed in Mr. Wright's desk; that he "discovered the smuggler;" "knew exactly who had done it;" that these facts were concealed and the letter declared genuine to make capital for secession, etc. Each one of these statements is distinctly false. Mr. Wright has no proof whatever, that the Message was "surreptitiously smuggled" into his desk, he only suspects this to have been the case. He did not "discover the smuggler" and does not "know exactly who did it,"
he only suspects a very worthy Theosophist, who chanced to visit his office previous to the discovery of the Message, and who is quite unaware of his baseless suspicions; and the fact that he denied its genuineness was not only told to all enquirers at the Convention, but was explicitly stated at a (private) meeting of some two hundred members. Thus the only "evidence" which Mr. Wright has is his own ungenerous suspicions of fellow members, who are as devoted and truthful as himself, yet *Lucifer* parades these unverified doubts as proven facts—a course eminently consistent with Mrs. Besant's attitude throughout. True, she did not write these words, but when she accepts and publishes them, as in the case of Miss Moller, she becomes equally guilty.

Poor Mrs. Besant! How one's heart aches to see her prostitute the most magnificent intellectual powers to such base uses! Those splendid capacities which brought London to her feet; which enabled her to sweep around the world in a blaze of admiration and glory, are now all concentrated upon a poor, jealous attempt to destroy a fellow worker, whose sole *real* offense is that he is her superior in occultism, and those sterling qualities which true occultism necessitates. Mrs. Besant can brook no equal; much less a superior.

She is guided by a Master, she would have us believe. Then that Master must have foreseen the effects which would follow her action, and is therefore content to cut off nearly three thousand workers, from a movement so essential to humanity lest Mrs. B. be "humiliated" while bathing in glory upon the lecture platform!

Strange Master, this; a caricature upon those divinely Compassionate Ones, of whom Jesus and Buddha are types! And she conceals her real motive—an ambition to lead and rule—behind an "order" from this Master "not to oppose" when her machinations apparently bring the Presidency of the Society within her grasp.

But the end is near at hand. America has declared her autonomy; Europe is leaning in the same direction very strongly, and Olcott can hardly afford to declare all those Theosophists apostates who believe in self-government. The attempt of Mrs. B. to set up an "opposition" Section in America can hardly win his approbation, when he raised no objection to H. P. B. assuming, without a vote and merely upon request of the members, the presidency of all Europe a few years since. A handful of Theosophists, having no philosophical disagreement, can only bring themselves and the whole Society into disrepute by setting up an opposition Section, for they will be compelled to account for their existence by rehashing the old quarrel in which the public has no interest, and by so doing brand themselves as unforgiving malcontents with no pretense to brotherhood, even were their cause just. We confidently predict that Olcott, as President-Founder, will not countenance any such absurd and unbrotherly course—one which would outlaw some 2,700 persons, admittedly devoted
and innocent, to reach a single one whom the great majority of the Society know to be also guiltless. Two Sections in America—a fighting "brotherhood." What a mockery! It would be on a par with other acts of Mrs. Besant, but it is unworthy of Olcott.

Yet her adherents here seem to be inoculated with her own frenzy. They are ready to follow unhesitatingly where ever she may see fitting to lead, whereas in England there are really symptoms of returning sanity. Fullerton offers himself as a willing victim, and will no doubt be her "American" Secretary, unless Olcott's good sense comes to the rescue. Mrs. Besant's chief strength is in the personal admiration which she inspires. But this is born of the emotions, and is as unreliable as a will-o-the-wisp. The flame is hot however, while it lasts, and the spectacle of Fullerton docilely waiting for Mrs. B. to give him the "tip" is edifying, if not improving.

The outcome, then, on the whole promises favorable, though still doubtful. Meanwhile, to those staunch hearts who hold the fort across the seas, we can only extend fraternal hands in loving greetings. May they come through their time of struggle in July as triumphantly and as Theosophically as we over here did in April.

Notes and Items.

Mrs. J. Y. Bessac, Secretary of San Diego Branch, has been spending a week visiting the Headquarters and attending the many Theosophical meetings in San Francisco. She also visited the Oakland Branch on its Friday evening meeting.

We remember that in the early days of our Theosophic study we often asked, "What is meant by 'Eastward?' Where is the East?" To which we receive reply: "Toward the Higher-self, the mystical East—where the Sun of Spirit rises."

A short lecture tour was recently made by Mr. Abbott Clark through Santa Clara and Santa Cruz counties. Lectures were given at Gilroy, Watsonville, Santa Cruz, Soquel, Boulder Creek, West Side and San Jose. The meetings throughout were very successful and much interest aroused. The Committee propose to send Mr. Clark to the southern portion of the State for a more extended trip in the near future.

Miss Clara A. Brockman, of Golden Gate Branch, and Miss Anne Bryce, of San Francisco Branch, were recently appointed Superintendent and Assistant Superintendent, respectively of the S. F. Lotus Circle. Meetings are held at 11 o'clock every Sunday morning at the headquarters, 530 Golden Gate Ave.
Our Secretary, Mrs. Vera S. Beane, is taking a much-needed vacation, and spending her time at Pescadero Beach and vicinity.

The consistency of Olcott's position regarding the letter to the Brahmins will be appreciated by glancing at "Theosophy, Religion and Science," page 69, where he writes:

"If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence."

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Among the Coast Branches.

Portland, Oregon.

New Theosophical Headquarters.

A full house last evening witnessed the opening and dedication of the new theosophical headquarters. For a year or more differences have existed in theosophical ranks which culminated last April in the American theosophists withdrawing from official relations with other parts of the theosophical world, and working as an independent body. They claimed that the spirit and bond of universal brotherhood had been broken by wholesale denunciation and defamation, which was directed against the leader of the American section. About two-thirds of the Portland theosophists withdrew from the branch in this city, and with as many new ones, organized the society, which is to be known as the Prometheus Theosophical Society of Portland. They! have refitted and decorated the building at 228 Sixth street, which was formerly the Ideal Photograph gallery, where they have seating capacity for over 100 people with separate library and social rooms. Public meetings are to be held every Tuesday and Sunday evenings.—Portland Evening Telegram.

Santa Cruz Branch, Santa Cruz, Cal.

Mrs. L. A. Russell, Secy, writes:—Mr. Clark arrived here Sunday, May 26th, and in the evening lectured in the A. O. U. W. Hall. Subject: “Adepts—Who and What are They?” Thursday he lectured in the Methodist Church, at Soquel, to a crowded house. Saturday evening he lectured in Washingtonian Hall, Boulder Creek. Sunday evening Mr. C. lectured in Santa Cruz upon “Proofs of Reincarnation.” Santa Cruz T. S. will hold public lectures every Sunday evening in A. O. U. W. Hall, Pacific Avenue. The members of the Santa Cruz T. S. feel the importance of the work of the Pacific Coast Theosophical Committee, appreciate their past efforts and will endeavor to assist in every way possible.

Kshanti Branch, Victoria, B. C.

Los Angeles Branch, Los Angeles, Cal.

Mrs. Weiersmueller, Secy, writes:—The L. A. Branch is working very harmoniously. Excellent papers, and good attendance and much interest is manifested. At Compton, March 31st, Mrs. L. F. Weiersmueller lectured to a large audience, subject, “The Eternal Pilgrim.” Mr. Gibson lectured May 12, upon “Helps and Hindrances to Spiritual Growth,” and June 9th upon “Is Christianity in Christendom.” At Headquarters, March 31, Mr. Gibson lectured upon “Occultism and Orthodoxy,” April 7th, Mrs. Penning, upon “Alchemy, or the Perfectibility of Man through his Lower Nature”; April 14th, Mrs. Giese, upon “The Transformation of the Unseen to the Seen”; April 21st, Mrs. Weiersmueller, upon “Esoteric Christianity”; April 28th, Mr. Gibson upon “Helps and Hindrances to Spiritual Growth”; May 5th, Dr. Jerome A. Anderson lectured to a crowded house upon “Evidences of Reincarnation”; May 12th, Mrs. Giese, upon “The Aim of Life”; May 19th, Mrs. Penning, upon “Metaphysical Healing—its Dangers, etc.” May 26th, Mrs. Weiersmueller, “Let Every Man Prove His Own Work”; June 2nd, Dr. Mohn, “Head-lights of Theosophy”; June 9th, Mrs. Giese, upon “Alcohol and its Pernicious Effects Upon the System.”

Redding Branch, Redding, Cal.

W. P. England, Secy, writes:—We observe our regular, and open meetings, which are well attended by our members; we also diligently pursue our studies of Theosophical writings. “White Lotus Day” was not forgotten by this Branch; a special meeting was held; Bro. Wolleh, formerly of “Golden Gate Lodge,” was with us and made an address suitable to the occasion. Remarks were also made by the members of the Branch and some extracts were read from “Reminiscences of H. P. B.”

Mr. Irving Clark has started a class for the study of Theosophy in Orange, Cal.

If anyone in Southern California wishes lectures delivered in their vicinity they may make arrangements therefor by addressing Mr. Abbott Clark, Theosophical Headquarters, San Diego, as he is now making a tour of that section.

Book Reviews.

“Not Yet” is the very brief title of a Theosopical novel by one of our hard working members in Chicago—Mrs. Robbins. The book is full enough of weird adventure and startling phenomena to satisfy the most exacting, but the chief merit lies in the Theosophical ethics which appear throughout its pages. The doctrines of karma and reincarnation are deftly interwoven—indeed, constitute the plot, and other Theosophical tenets are well illustrated. It is in paper covers, and may be obtained at the news stands, or from the various Theosophic book repositories. The price is 50 cents; a portion of which is devoted to Theosophic propaganda, so that fiction lovers can buy feeling that they are at the same time helping the cause.
Modern Adepts.

Behind the Theosophical Society, indeed the basis upon which this structure is erected, stand those Beings whom we term Adepts or Mahatmas, and who must ever be of the greatest interest to the struggling masses of mankind, to whom they are both an ideal and an incentive.

How do Adepts arise, or become such? An analysis of the feelings and emotions will show quickly that within man is a dual nature; a god and a devil. Realizing this, and the further fact that any state of consciousness within the human breast is capable of almost infinite expansion, that one should set for himself the task to deliberately evolve into its divine potentialities that which he feels to be linked with and a part of the divine, is quite conceivable. As the microcosm of the macrocosm, within man are to be found all the potentialities resident in the universe about him. He centers within his being many vortices of activity. Some of these are upon higher, some upon lower, planes of consciousness. The latter are the fires of passion, animal desire, and all sensuous longings which rage and burn within him. In passing through the animal kingdom, these centers have evolved from the state of potentiality into an active potency. Within man, it is taught, are forty-nine such "fires", any one of which he can widen almost indefinitely.

The Adept has chosen those "fires" which are upon the higher planes. He has selected that which is good, which desires the high, the holy, and the benefit of his race, and deliberately forced its evolutionary advance. Within every man, in the depths of his nature, the common origin and essence of all is recognized, and there will in his better moments arise the desire to help his fellow men to overcome those things which so bind and limit. And in so doing lies his own greatest possibilities of progress; through and by working for others, he develops to their highest state of activity these hidden potentialities, these divine fires, which smoulder without blazing, in so many bosoms.
It is a solemn thought to feel that any state of consciousness within man may be almost infinitely increased in potency. For none of us know how great the powers of evil may be. Evil is in the universe; and there are beings deliberately working evil. How far these beings are capable of evolving this evil side of their nature, we can not tell; but we can appreciate the Zoroastrian teaching which declares it to be the duty of every human being to actively engage in the struggle with evil. For, according to this philosophy, it is possible for humanity to be swept as a whole into the abysses of destruction. Madame Blavatsky has also pointed out that we are, as a race, five thousand years behind the point at which we ought to have arrived. How necessary, then, it is for us to be helped by those who are the Guardians of the human race, the Adepts. Because man, as a finite being, has no hold upon the Infinite. It eludes and escapes him by its very vastness; his mind cannot comprehend nor contain it. He must depend upon those who are but a step higher than himself. For the law of cosmic advance is also the law of human advance; and the human family, as a whole, stands in the relation to these Adepts as do children to their parents, or to those by whom they are instructed. For, with all the divine potencies evolved in an almost endless past, would it be possible for a soul to come to the earth, and incarnate in a human-animal body and bring these powers again into activity without assistance? Surely not. If the human race were to be swept off this world, and the animal forms which we inhabit annihilated, man would be forced to return to the primordial cell, and repeat again the long, slow history of evolution, before he could create for himself a form which would enable him to display the old powers. Is this an idle assertion? There have been many instances where human beings have been deprived of human association, with the result that the soul has not drawn upon the treasure-house of knowledge which it must have possessed; but has descended again to the brute. Certain instances are those in which wolves have carried away children, and, perhaps from having acquired their scent before they became hungry, have refused to devour them. While most must have perished, there are instances where they have grown up to maturity, and been afterwards captured, when it has been found that they were not human beings, but mere animals, incapable of having the divine, or even the reasoning, spark again lighted up in them. Such stories may be declared apocryphal. Then turn to medical history: Laura Bridgemans, deaf, dumb and blind, illustrates well with what infinite patience it is necessary to proceed in order to awaken even the lowest germs of intellectual perception. We are more dependent than we dream of upon these Elder Brothers of the race; who have passed through the stages of evolution in which we now find ourselves enthralled, and stand the ready servitors of this race; its Teachers and Watchers; guarding us that we do not descend into the condition of those human wolves, or Laura Bridgemans, and so lose the progress we have made in the past.
There ought, then, to arise in every human breast a reverence for these Beings. If evolution be true—and nature proclaims it so from all quarters of the universe—then there must be those who have evolved further than we; men in whom the evolution of the divine within makes them spiritually as much superior to ordinary humanity as our Spencers and Darwins are to Hottentots or Bushmen along intellectual lines. They guide and direct evolution; sending Messengers whenever man goes too far astray. The child must learn that fire will burn by putting its hand in the fire, and humanity must learn, by realizing the consequences of sin, that sin will taint and destroy the soul. So man is not blindly led; but is permitted and encouraged to guide his own footsteps through the mazes of matter by means of which he unfolds spiritually. Yet, whenever there is danger that the ship of humanity will be entirely wrecked, then these, our Elder Brothers, interpose and render active assistance. Instances can be traced back into the very night of history. Rama was such a messenger from the Lodge; Krishna, later than he, was another; Buddha, another; and Christ, another; and so on, coming down the ages, until the last one is the Messenger who founded the Theosophical Society, Madame H. P. Blavatsky, behind whom is and was the self-same Lodge of Adepts who sent each of the others.

There are difficulties attending upon this supervision or guidance of the human race which the ordinary man does not suspect. It is a serious thing for an Adept, even, to take incarnation; to surround the soul with the heavy veil of matter which almost entirely cuts off the spiritual rays from the higher nature. It benumbs the spiritual faculties more than alcohol, or chloroform do the intellectual, and one might as well expect to be able to control his acts when drunken or insensible, as to imagine that he can use his spiritual knowledge when thus incarnated. It is only by a supreme effort of the will, and aided by brother Adepts, that the incarnated one slowly regains his lost Adeptship. And this plunge into matter, with the possibility of failure, lies before every Adept who takes upon himself the mystic "crucifixion" for the sake of humanity.

For the Theosophical Society is not guided by spirits; nor does it go to spookland for its advisers. The Adepts who stand behind it are men, occupying bodies such as ours; but have thorough control of these and use them only as instruments to enable them to work among men; to communicate face to face. And this they do more often than he is aware of. If a great mathematician or poet were to come among those who knew nothing of mathematics or poetry, how could such recognize the greatness of that man? And so if an Adept, having all the divine potencies of his nature active, able to communicate at a world-wide distance instantly, or to do all the wonderful things which the functioning of the spiritual faculties permits, were to come among us, how could we, grovelling in our sensual desires, recognize such a one? There are among us far more of these
Beings than we fancy. One has very recently been in the West, and in the body—not his Astral form—watching over and assisting in the work of the Theosophical Society, and in direct contact with physical men and women engaged therein.

For the craze of strife is upon even the Theosophical Society. I have but just returned from the Ninth Annual Convention of the American Section, held in Boston, at which it was found absolutely necessary, if we would maintain the ideals which ought to lie behind the Theosophical movement, to cut ourselves off from all condemning, fault-finding elements. And in this which was accomplished was to be plainly seen the guiding hand of those Masters behind the Society; because but a few brief weeks before this event occurred there seemed to be no possible thing for us to do if we would keep ourselves untainted, and our work free from malice and those things which would mar and destroy it, but to secede from the parent Society. An examination of the early history showed, however, that the only legal Theosophical Society was that in America. Outside of this country, in Asia, Europe, Australia, the organization had been irregular; created by ukases of a President, without having been submitted to a vote of the members of the parent Society, which would have been the proper and legal method. So it appears that this very crisis in the affairs of the Society had been provided for, and that, without withdrawing, or surrendering any rights whatever, we were in a position to declare our independence. Of two hundred votes, there were but ten voting against this. And a petition against declaring our independence, for which the whole of the United States had been canvassed, contained but ninety names, while nearly three thousand favored it. So it is evident how united the Theosophical Society is in America, and how firmly it adheres to its old ideals. And this thing done in America to-day is the first time in history when such action was had from an ethical standpoint. There is no difference of beliefs in the Theosophical Society. All accept Karma and Reincarnation, or, if not, at least have no quarrel with those who do. But, when a portion of the Society declared that Theosophical ethics must not be applied to this situation, and that they would tear down and disgrace him who had spent twenty years of his life in utter and complete devotion to the Theosophical movement, the American Section interposed and said, "Thus far shalt thou go and no farther." When the resolutions were brought, declaring our independence and that we would elect Wm. Q. Judge President for life, that great packed convention rose as one man and cheered. It was in old historic Boston, where, over one hundred years before, we threw off the chains of kings. This time we threw off the chains of unbrotherliness, malice and slander. It was a great deed; yet done in a brotherly way. Throughout that entire convention there was not one word said in detraction of those whose acts were tending to destroy the Theosophical Society; the work was done in
a most kindly, fraternal and brotherly spirit, and well done. It was not so much what was done as the manner in which it was done.

So we will go forward with our work, with renewed hope, and with the consciousness in our hearts that we have done the right thing; have refused to listen to slander; to take part in any unbrotherly charge or act; and have pledged our lives anew to the service of that Great Lodge of Adeptis, who have within their keeping the welfare and the salvation of the entire human race.

Jerome A. Anderson.

The Process of Death and Reincarnation.

In considering the process of Death and Reincarnation one naturally inquires, “What dies? What re-incarnates?” Theosophy teaches that nothing dies; that every atom is alive and indestructible. Hence there can be no death; a separation or dissolution of minute living bodies takes place only. Then a separation or dissolution of what, we inquire? This is the first point necessary to understand, without which we can never arrive at a correct conclusion regarding other points involved in these two problems.

If we consider man as consisting of but one principle, it would be easy to dispose of the whole matter by saying that when a man dies it is the end of him. But science teaches us that everything, even to the smallest atom, is indestructible, immortal; so this position as to the end of man becomes untenable. For while every atom in and of itself would be eternal, man, with his intelligence and god-like attributes, would become extinct; the gross atoms only of which his body is composed would live on forever. Such a proposition would be preposterous and unphilosophical; the highest being lost, while the lowest would survive!

When we attempt to analyze man we are met by many seemingly-insurmountable difficulties, for which neither modern science nor Christian theology provides any solution; one of these denying the immortality of man, the other insisting on his immortality as a spirit, but a very humanized spirit, in a place with metes and bounds. Hence the thinking mind seeks a better solution than either science or religion offers for the problem, “If a man dies shall he live again?” Theosophy shows the septenary nature of man; that he is possessed of Spirit, Soul, Mind, Desire, Life, Ethereal Body and Physical Body; the three higher principles being immortal are immutable, while the four lower are used by the Ego periodically, or during physical experiences. This division is a stumbling block to both science and religion. One can see nothing but the material and demonstrable; the other failing to see that man must have been God before he could be man; that eternity exists in both directions, and to be immortal in the future man must have been immortal in the past.

In studying this septenary division, it must be borne particularly in
mind that the six lower principles are all synthesized in the highest, i.e. Spirit; each having its origin in Spirit. These principles are not layers one upon the other, but different aspects of one and the same thing. Leaving, for the present, the three higher principles, the Spiritual division, we will examine the four lower, i.e. Desire, Life, Ethereal Body, and Physical Body. We will assume that Desire and Life function in the physical body by means of and through the Ethereal Body, and that death or separation takes place after the following manner: The physical body, from some cause, becomes unfitted for the activities of the two principles mentioned, and they consequently withdraw; when consciousness in the physical ceases; the body must then be abandoned; surrendered to the millions of lives which compose it, for each of its molecules is endowed with consciousness, force and motion, in accordance with the plane of development to which it has attained in its evolutionary pilgrimage. The next step in the process, is the withdrawal of the Ethereal or Astral Double, its work being finished so far as the physical body is concerned, and, as it is no longer necessary as a vehicle for the principles above it, it disintegrates so far as consistent with karmic law. All differentiated matter dies in a similar way, animal, vegetable, mineral, sidereal and mundane worlds—all die or separate by the same law. But it must be borne in mind that the higher or spiritual aspects of each continue to exist, the necessity for which will become apparent as we proceed. For the paradigm of all endures eternally, whereas below this all are absorbed in the universal.

The three lower principles having dispersed, Desire is now united with the three higher, i.e. Mind, Soul and Spirit. These three, having separated from all below them, pass into that state or condition to which they are entitled, whether it be Devachan or some other; this being decided by virtue of causes set up in the material body. But Desire is divided. Its spiritual portion, attaching itself to the divine, passes on with it; the other portion remaining with the higher or spiritual portion of the lower principles becomes inactive, being preserved by the universal karmic law until again called into action.

Desire is the force which controls the law of attraction, and is the pivot between the higher and lower divisions of our nature; the higher functioning in and manifesting by its means in all sentient matter. But the question presents itself, "How is it possible for desire to be divided?" It is an aspect of mind. Without mind, or consciousness, there could be no desire, or will, on any plane of conscious life, for without desire on the higher, as well as the lower planes of consciousness, there could not, and hence, would not, be any reincarnation. But with it, reincarnation becomes a necessity.

"In the case of the Devachanic Entity the Ego, in order to go into a state of rest or bliss as the "I" of the immediately preceding incarnation,
has to be clothed, as it were, with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied personality. Theosophy teaches that no noble thought, no grand aspiration, desire, or divine, immortal love, can come into the brain of man and settle there except as a direct emanation from the higher to, and through, the lower Ego. All the rest, intellectual as it may seem, proceeds from the lower mind. In its associations and cominglelings with desire this lower mind passes away and disappears forever. But the spiritual ideations of the personal "I" return to it as part of the Ego's essence, and can never fade out. Thus of the personality that was only its spiritual experiences, and the memory of all that was good and noble, with the consciousness of its "I" blended with all the other personal "I's" that preceded it, survive and become immortal. Henceforth the personality will live in eternity in its highest and noblest elements, and the memory of its past deeds. And it must be the good karmic records of the deceased impressed upon the auric substance which furnishes the human soul with enough of the spiritual elements of the former personality to enable it to still believe itself that body from which it has so lately been severed; to receive its fruition during a more or less prolonged period of spiritual gestation within an ideal matrix state; a birth of the Ego into the world of effects, which ideal subjective birth precedes its next terrestrial birth, the latter being determined by its bad karmic causes. For it is only the most Spiritual Emanations of the personal Human Soul which survive. Having during a life time been imbued with the feeling of the "I am I" of its personality, the Human Soul is the bearer of the very essence of the karmic deeds of the physical man, and becomes, after the death of the latter, part and parcel of the Divine Flame or Ego. It becomes so through the fact that it is now strongly grafted on the Monad, which is the "Tree of Life Eternal."

The septenary division of man, referred to above, is by no means unique in nature. Other sevens are: the seven sounds in music; the seven colors of the spectrum; the seven kingdoms of matter; the seven forces necessary to operate the same, as well as the seven aspects of spirit necessary to ensoul them. The seven sounds represent the seven tones. To illustrate: A given sound in the realm of akasa will produce a color in the cosmic ether, because it puts in motion atomic vibrations producing color, which is the beginning of material manifestation. It is spirit moving upon the great kosmic Deep, or ether; it is the thought, the "Word" of the Divine Mind, which was "with God and which was God, without which was not anything made that was made."

A similar process would be repeated by each sound, or multiple of sounds throughout the incalculable octaves of nature's diapason; each interblending and interpenetrating in every conceivable degree; determining color, and whether they shall take part in forming suns, moons, stars, earths, or some other thing. And this goes on during all periods of activ-
ity, or the outbreathing of the Great Breath, fulfilling the great law of
flux and reflux; atoms becoming molecules by uniting; molecules by
uniting becoming worlds.

As in the macrocosm, so in the microcosm; as above, so below, are aph-
orisms all philosophers admit. Science and analogy declare there is but
one life for both gods and men, for high and low; above, light, which be-
low is the life of men. The former is immutable; the latter manifests
under the aspects of countless differentiations. According to the occult
teachings all potentialities included in the higher become differentiated
reflections in the lower.

As to the Monad: Devachan, or heaven, is a state of rest, of inactivity,
and the first desire to return to a state of action sets up vibrations like
unto those put in motion by the divine Mind in akasa. Whether they be
produced by idea, aspiration, thought, or word, results must follow. For
this is the law, manifested in every atom in the universe. It is the cre-
tative or formative force of the higher mind which at once sends out the
awakening proclamation; the call for marshaling those principles of the
former personality into action. This is the first consciousness of the Ego
since entering its heavenly rest; out of this arises "I" or "I am I". In
this awakening to self-consciousness, the desire to be again embodied con-
stitutes the first act in the drama of another experience on the physical
plane of life. The great law of karma, or of cause and effect, causes an
appropriate new Astral Body to be formed for the Ego in accordance with
divine justice. For now is the time for adjusting all differences; this is
the great Judgment Day, when all shall be "judged according to the deeds
done in the body whether they be good or bad." Thus, in accordance
with causes set up in former personalities, reincarnation takes place. And
at this time is established the mental, psychic, and physical status, the pre-
destination and foreordination, referred to by Paul in his Epistles. And
now is determined the selection of parents, sex and environment of the
coming personality, consistent with prior developments and capacities.
If, in the previous lives, the Ego has excelled in art, science or literature,
music, mathematics, astronomy, astrology, physics, metaphysics, or other
particular branch of life’s work, organs, so called, will form in the cra-
nium of the plastic material of the new Astral. Also the ante, or prenatal,
idiosyncrasies of prodigi-s take place by spiritual or psychic heredity.
The Ego, if advanced, makes demands on nature’s commissariat for a more
refined brain, that it may use it earlier. Also new astrological combina-
tions which will prevail during the career of the Ego may be calculated,
for the sun, moon, and stars all take part in this new world or microcosm.

The new Astral form is composed, apparently, of but two elements; one
part being pure akasic essence, the other, the elements of the last perso-
nality. It is now ready to coalesce with the "eternal cell" and form a
model, or pattern, upon which to build a physical structure; the original
cell dividing and subdividing perpetually, each being parent to itself carrying out the very ancient method of “self-birth”, and being chiefly dependent upon its innate, centrifugal force for sustenance until the “house not built with hands” is completed. Science claims that a new cell is an impossibility, much less a new soul, as taught by theologians.

The period of gestation once again ended, it is the house of the physical body that has fruition, and once again there is a birth, and once again sound sets in motion vibrations which are destined to furnish the Ego with the means necessary for another period of manifestation, experience and development, by which it obtains knowledge, becomes conscious of its exalted organization, that it may, if it will, become a God-man, thoroughly furnished for the performance of all good and wise works.

Permit me to say once more that the seven principles, seven sounds, seven colors, as well as other sevens, are not to be taken as so many layers one above the other, but rather like the seven nerve plexi or centers, the seven vital organs, the seven senses, the seven forces, and other sevens which might be enumerated, which are all synthesized in one body, without any division other than their differentiated aspects.

This is the key to all. This is the object of this life; the reason for man’s many reincarnations through many manvantaras prior to his advent on this earth. This is Evolution—the perfect evolution which the gods envy man.

Dr. J. S. Cook, F. T. S.

When Did Man First Acquire Form?

[Secret Doctrine Studies, No. 1.]

If we study the diagram on page 221 in the first volume of the Secret Doctrine, we will find that all Seven Rounds of our Seven Globes, are on the Four Planes of Form. Therefore the highest must have form, although this may be beyond our limited idea. Our Linga Sharira has a definite form and shape, and yet the average man can not see it and therefore declares it has no existence. The present Linga Sharira typifies, if only dimly, our forms in the earliest Rounds.

Very little is given except in relation to the Fourth Round. But as we are told, we can find out all by analogy, and if we find the first Race in this Round had form, although very ethereal, the First Round had form only more ethereal still. We might say, they had form to those planes above and the plane below could not be conscious of it, on account of their own density. The following is a direct quotation from the S. D., New Edition, Vol. 2, page 100:

“The first humanity, therefore, was a pale copy of its Progenitors, too material, even in its ethereality, to be a Hierarchy of gods ; too spiritual and pure to be men.” Vol. 2, page 121: “The First Race of men were, then, simply the Images, the Astral Doubles of their Fathers, who were the pioneers, or the most progressed entities from a preceding, though lower
sphere, the shell of which is now our moon." Vol. 2, page 160: "Every un-
prejudiced person would prefer to believe that Primeval Humanity had at
first, an Ethereal, or, if preferred, a huge filamentoid, jelly-like form,
evolved by natural forces, which grew condensed throughout millions of
ages, and became gigantic in its physical impulse and tendency, until it
settled into the huge physical form of the Fourth Race Man—rather than
to believe him created out of the dust of the earth or some anthropoid an-
ccestor." Vol. 2, page 171: "Up to the Fourth Round, Man—if the ever-
changing form that clothed the Monads during the first three Rounds and
the first two and a half Races of the present Round can be given that
misleading name—is so far only an animal intellectually." Vol. 2, page 173:
"The first Race, the 'Self-born,' which are the (astral) shadows of their
Progenitors. The Body, was devoid of all understanding (mind influence
and will). The Inner Being (the Higher Self or Monad) though within the
earthly frame) was unconnected with it. The link, the Manas was
not there as yet. The First Race which had neither type nor color and a
hardly objective, though colossal form." Vol. 1, page 176: "Moreover the
one eternal law unfolds everything in the (to be) manifested Nature on a
sevenfold principle; among the rest the countless circular chains of worlds,
composed of seven Globes, graduated on the four lower planes of the World
of Formation. The three others belonging to the Archetypal Universe * * *"
Vol. 1, page 183: "Like the grub, which becomes chrysalis and butterfly,
man, or rather that which becomes man, passes through all forms and
kingdoms during the First Round and through all the human shapes
during the two following Rounds." A letter from the Master says:
"Beginning so early as with the Second Round, evolution proceeds
already on quite a different plan. It is only during the First Round that
(Heavenly) man becomes a human being on Globe A, (rebecomes) a min-
eral, a plant, an animal, on Globes B and C, etc. The process changes en-
tirely from the Second Round, but you have learned prudence. * * *I
advise you to say nothing before the time for saying it has come." Vol. 1, page 185: "To this day it is evident that the Theosophists have
failed to understand the meaning of the term Fifth and Sixth Rounds.
But it is simply this, every Round brings about a new development, and
even an entire change, in the mental, psychic, spiritual and physical con-
stitution of man; all these principles evolving on an ever ascending scale.
Confucius and Plato were Fifth Rounders, and Gautama Buddha a Sixth
Rounder." Vol. 1, page 196: "Further, when Globe A of the new chain
is ready the first class, or Hierarchy, of Monads from the Inner chain in-
carnate upon it in the lowest kingdom, and so on successively. The result
of this is that it is only the first class of Monads which attain the human
state of development during First Round." Vol. 1, page 197: "The most
developed Monads whose function it is to pass in the First Round through
the whole triple cycle of the mineral, vegetable and animal kingdoms in
their most ethereal, filmy and rudimentary forms, in order to clothe themselves in, and assimilate the nature of the newly formed chain. They are those who first reach the human form—if there can be any form in the realm of the almost subjective—on Globe A, in the First Round.” Vol. 1, page 210: “Man in First and Second Race on Globe D, on earth, was an ethereal being, (a Lunar Dhyani, as man) non-intelligent but super Spiritual; and corresponding on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races * * * he grows more and more into an encased or incarnate being, but still ponderingly ethereal. He is sexless and, like the animal and vegetable, he develops monstrous bodies, correspondent with his coarser surroundings.” Vol. 1, page 278: “It will be in the next, or Fifth Round, that the Fifth Element, Ether, will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be, as at present, hypothetical and an ‘agent’ for so many things. And only during that Round will these higher senses, the growth and development of which Akasha subserves, be susceptible of a complete expansion. As already indicated, a partial familiarity with the characteristics of matter—Permeability—which will be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest form of this Round will seem to man’s perception, as obstructive to him as a thick fog, and no more.” Vol. 1, page 665: “But if we can conceive of a world composed of Matter still more attenuated to our senses than the tail of a Comet, hence of inhabitants in it who are as ethereal, in proportion to their globe, as we are in comparison with our rocky, hard crusted earth, no wonder if we do not perceive them nor sense their presence, or even existence. Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organism be born, develop, and exist under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in ‘coat of skin’ like those that Adam and Eve were provided with in the legend of Genesis? Corporality, we are told, however, by more than one man of Science, ‘may exist under very divergent conditions.’”

Therefore, from the quotations given from the S. D., I again state, we had form in the First and Second Rounds and will continue to have them in the Fifth Round.

Ann Bryce, F. T. S.

Even sages have been deluded as to what is action and what inaction. * * * One must learn well what action is to be performed, what is not to be, and what is inaction. The path to action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee, and a perfect performer of all action.—Bhagavad Gita.
Dear Friend and Comrade:

For some time I have been thinking of you, and hoping that you would not change, though outward things do and we must let them. This is the age of transition, when all outward forms and things change and pass away, but our co-discipleship should not. It has been; lives have passed away, but it remains; it will remain. Our obligations to the Great Law, our relations to the Hierarchy whose rays we are—these can never pass away. They lie at the root of our being. Our only change that can be is in the nearness to the protective unity of our Father Spirit, or in our sinking away by weakness of will and frailness of aspiration. Sinking away to what? We all know too well! To the Bedlam of the outer life; to the chaos of non-devotion.

To rise back along Antaskarana's rays to our Father Fire "which is in heaven," to the place of peace which is the home of the soul, needs but one thing—Devotion; absolute, intense and constant consecration. A profound and daily renewed resolution to make Theosophy the living power of our whole being. True unselfishness, which is energy in altruism, and a full and sincere desire to be guided, ruled and assisted by the Higher Self, will, as the Teacher says, enable us to accomplish this, the Magnum Opus.

The Chela's life is one long continued Will-prayer. But this is not easy for us who have not our minds and souls under our own control.

There is a way to assist. Fly to the Bhagavad Gita whenever restless rajas rages, or doubt or weakness overcomes. Read a chapter or a verse, and re-read it again and again until all is calm and strong. Then turn that strength and energy to some good account in working for others.

Do not think you can ever live for self alone. Once having given your life to the race, you can never claim it back. One must give it or lose it. To work, work, Work, is the only hope or way. May it be well with you.

Fraternally yours,

Panchajanya.

Dr. Haeckel's famous discourse on Monism has recently been published in English. It is a materialistic confession of faith which Dr. Haeckel is convinced is shared by at least nine-tenths of the men of science. The creed itself is in the following words: "The real maker of the organic world is in all possibility an atom of carbon, a tetrahedron made up of four primitive atoms. The human soul is only the sum of those physiological functions whose elementary organs are constituted by the microscopic ganglia cells of our brain; in this respect it is identical with the soul of the lowest single infusoria. Consciousness is a mechanical work of the ganglion cells, and as such must be carried back to chemical and physical events in the plasma of these." The belief in an immortal soul inhabiting the body during life and leaving it at death is an exploded superstition.
Editorial.

OUR PRESENT DUTY.

The internecine strife which has for more than a year paralyzed the best energies of the Theosophical Society is now happily at an end, and all must rejoice at the opportunity to return once more to true Theosophic work. And this means that each one ought to do the work which lies immediately before him; not to attempt to rush into the uttermost corners of the earth to find his field of usefulness. The old plan of Nehemiah, who when he desired to rebuild the walls of Jerusalem, directed each man to restore that part immediately in front of his own house, is the one course for Theosophists to pursue. Let each Branch make itself a living center of Theosophic work. And this does not mean a place where a few people meet and discourse learnedly about Karma, Higher Manas, Devachan, the Monad and similar subjects, but a center from which flows a pure, constant stream of human helpfulness. Let each Branch become known by its good and unselfish work among the people of its locality. A Branch that carries aid to the poor, succor to the distressed, and comfort to the weak ones of the earth, is doing a thousand times better theosophical work than one whose members can expound the mystery of the Higher Ego, or dovetail into its proper place accurately and quickly each of the Seven Principles. There is too little solid, charitable work flowing from the Branches and too much metaphysical teaching. The head is too often at the helm, and the heart lost sight of. Let our Branches cease to cast their nets for the rich, titled or influential, and preach Theosophy to the poor, even as Jesus did of old.

And let us put out of our hearts all memory of past bitterness and strife. Whatever is done, is done; and whoever may have been in the wrong, it has been recorded by those silent, impersonal, relentless, Lipikas, and in the future must bring its due harvest. The issue is no longer in our hands, and it will be then a waste of energy to dwell upon it. Let us cheerfully admit that those who have differed from us have done so honestly, have erred from the head and not from the heart. We dare not impugn their motives, any more than they ours. All of us have done what seemed to us best for the welfare of the Society and humanity. If we maintain an attitude of toleration and friendliness, all the fires of passion will die down with time, and the Society may yet be restored to its former united condition. But to bring this about is of infinitely less importance than to accomplish the real objects of the movement. And these are to establish here upon earth real centers of brotherhood wherever a Theosophist may be. So let each individual, and particularly each Branch, constitute itself or himself a center for the diffusion of that true light which has emanated from the Buddhas and Christs since time and struggles upon this earth began-
So shall we gain the renewed aid from those Great Beings who have in charge the piloting of the human race through the shoals of selfishness and animal passion into the wide and open seas of true spiritual enlightenment. And let each one be loyal to the ideal that he has set up. "We cannot serve two masters," said the Nazarene of old. And if we, in America, have pledged our faith to an ideal, if we have said that we would not permit certain things to be done to us by others let us see that we do not do those things ourselves. Let us rise above these warring personalities, and realize, if only feebly, that grandest of all conceptions, true Theosophy.

THE EUROPEAN CONVENTION.

Private advices from England enable us to lay before our readers an account of what took place at the General Convention held there this month. All that is of interest to America is the manner in which the friendly greetings of the T. S. in America were received. Upon the address from the Theosophical Society in America being read, there was a motion made to accept it and to frame a friendly reply. This was opposed by Annie Besant upon the grounds of its being a personal attack upon herself, and that it veiled an unfriendly action. Of course this was a glorious opportunity for her to have sacrificed her personal feelings for the good of the whole movement, but she was not great-souled enough to rise to, or appreciate, the situation. She moved, as an amendment, that the resolution be tabled; the most uncourteous manner of dealing with it possible. This was done by a vote of thirty-nine for tabling to thirteen against. The thirty-nine were, however, made up very largely of proxies, and really constituted the Blavatsky Lodge. Therefore the vote was one-sided, and did not represent the true state of affairs. In fact, much dissatisfaction is anticipated when the Branches find out the use which was made of their proxies. After this tabling and a final protest by Ernest T. Hargrove, about sixty members arose and left the Convention in a body. In the afternoon these sixty formed themselves into the Theosophical Society in Europe, and elected Wm. Q. Judge as President. The plan of organization is, that under this general title each country is to have its own name as a distinctive sub-title. Thus: the Theosophical Society in Europe, with sub-heads of (England,) (Germany) and so on. Each country is to have its own President; these different Presidents all being under the general supervision of Mr. Judge as President of the entire Society. Dr. Archibald Keightley was chosen President of the Theosophical Society in England, and Mr. Bulmer, Vice-president. The Swedish Society has not yet taken action, but will later. Thus it will be seen that the Theosophical Society in Europe enters upon its existence under the most favorable auspices, and in connection with the solid ranks which the Theosophical Society in America presents, will be able to do good work for the cause of humanity. When personalities have ceased to obscure vision, let us hope that the entire membership in Europe will adopt the new method of procedure and leave every one free to work without hinderance or criticism from members in other portions of the world. Indications already point to this happy confirmation of our hopes ere long.
Pacific Coast Lecturer's Movements.

Omaha was reached by Dr. Griffiths May 28th, and during his stay in that City a number of Branch and other meetings were held. The Branch which had been languishing and holding infrequent meetings, decided to secure suitable T. S. Headquarters and resume regular meetings. Subscriptions were pledged for that object.

Hartington, Neb, was visited, and a public lecture on "Reincarnation and Karma" was given June 4th, and upon the next evening the Hartington Branch was organized with 12 Charter members. He returned to Omaha June 6th and on that evening met the T. S. and a number of inquirers. Three days were then spent in Denver and public and private meetings were held.

At Salt Lake City in June Dr. Griffiths was interviewed by the Harold Reporter about Adepts, and a long report appeared. On the next evening he lectured to a good audience upon the subject of "Hereditiy." The local Press gave very long reports of the lectures. On June 14th he gave a lecture on "Theosophy, Karma and Reincarnation" in the Utah States Prison and arrangements are being perfected to continue T. S. work there. About 25 inmates remained after the lecture and a study class was formed.

A lecture upon the "Evolution of the Thinker" was given in San Francisco, June 30. Santa Cruz and Soquel were visited next, the lectures largely attended. On Sunday, July 14th, he lectured in San Quinten on "Suicide." At Stockton July 21 and 22, Theosophical Headquarters were never before so crowded. The audience overflowed and filled the corridor and sat upon the stairways. The Stockton Branch has been and is doing good work as the large audiences that attended the lectures and the genuine interest shown by the public, demonstrated. A Branch meeting was attended July 23. The "Key" is being studied, followed by free discussion. Both the President and Secretary, as well as the members of the Stockton Branch, are alert and active. This is the best evidence of the success and usefulness of the T. S. in America. "Thoughts in Life, Sleep and Death" was the subject of a lecture given July 28 in San Francisco.

Dr. Griffiths sailed for Victoria July 29 and will be in the North until September. His address until then will be—Care, People's Savings Bank, Seattle, Washington.

Among the Coast Branches.

San Diego Branch, San Diego, Cal.

Abbott Clarke has been at this point for a month past, and although no detailed report has been received, from other sources it is learned that his work there has been very successful. A course of Lectures was given which were largely attended and reported at length by the local Press. Bro. Clark was in daily attendance at Headquarters and met many inquirers. Classes for study were formed, and a general impetus given to Theosophy at that important point.

Soquel Branch.

Regular meetings and study are persistently maintained here also. The inevitable good results follow. What with the combined efforts of Mrs. Eliza Mills and Wilson, and Bros. Adams, Wilson and other working members, Theosophy is kept prominently before the people there.
Prometheus Branch.

Headquarters of the Prometheus Branch of the Theosophical Society in America have been opened at 228 Sixth Street, Portland, Oregon. It is one of the first Branches formed under the new regime, and has twenty-eight members. The Headquarters are within three blocks of the Post Office; contains several rooms besides a hall with a seating capacity of 125; is lighted by electricity, and appropriately decorated with Theosophic emblems. The officers of the Branch are: S. H. Scotford, Pres.; Rev. Mr. David, Vice-Pres.; Mrs. L. D. Durkee, Secy; Mr. Nemier, Treas., and Mrs. C. McIntire, Librarian. The members are working with a will and unstintingly giving labor and money to bring about a new era of Theosophical work in Portland.

Salt Lake Branch.

From Salt Lake comes the most cheering news of renewed Branch and public work, and also increasing general interest in Theosophy. A. V. Taylor, Pres., writes that besides large and interesting Branch meetings regular lectures are given once a month by Branch members in the Utah Penitentiary. That is surely a good indication that the true spirit of Theosophy is active at Salt Lake.

Santa Cruz Branch, Santa Cruz, Cal.

Reports from this centre are also encouraging. The Pres., Dr. Gamble, writes that Branch and public meetings are more largely attended than ever. In fact, from all points comes the intelligence that a veritable Theosophical “Boom” is coursing over the entire Coast.

Oakland Branch.

Public lectures have been largely attended of late. Among the audience are many strangers. A. J. Johnson and Mrs. Thirsd have last lectured there, and both gave additional impetus to the work.

Seattle Branch, Seattle, Wash.

F. L. Blodgett reports T. S. affairs at that point in a most hopeful state. Mrs. A. L. Blodgett has been doing more of her effective Pioneer T. S. work around the Sound.

Book Reviews.

“Studies in Occultism” is a series of reprints upon this most interesting subject taken from the writings of Madam Blavatsky in Lucifer and elsewhere. The first four volumes are now ready, and the remaining two of the set of six will follow soon. This is a step in the right direction. Much valuable matter, written by those competent to teach, lies buried in the earlier numbers of our magazines, and it is far better to dig this up and put it in available form than to launch the so-called new matter of those not in a position to give first-hand teaching. The New England Corporation is to be congratulated upon this undertaking. The volumes are neatly gotten up, tastefully bound, and at a price which brings them within the reach of all. The single numbers are 35 cents each; the whole set of six may be had for $1.50. Address New England Corporation, 24 Mt. Vernon Street, Boston, Mass., or the Pacific Coast Headquarters, Corner Golden Gate and Van Ness Avenues, San Francisco, California.
Aspects of Karma.

Karma is a purely impersonal force, acting unconsciously in and through man, and void of all elements of an extraneous, destiny-determining energy. Rather Karma must be thought of as an outcome of human action, and feeds upon the latter as the flame feeds upon its fuel; and as the lack of fuel results in the extinguishing of the flame, so, likewise, does Karma cease to operate when human conduct, or rather non-conduct, no longer supplies the required material. The karmic results may be either good or bad, according to the character of our actions; but the moral excellence of an act cannot inhibit the workings of Karma, as all actions whether good or bad alike increase the store of karmic energy and compel rebirth of the Ego. Only with the cessation of all action, when man, charged with the knowledge of a revealed Universe, no longer feels the desire or need to manifest his potencies in earth existence, does the wheel of Karma cease to move, thus freeing the Ego from further rebirths.

Every act, word or thought, every physical or moral motion, stirs up karmic energies and forges chains of attachment to physical existence. As a shadow pursues us in all kinds of sunshine, so Karma follows its parent from birth to grave. And as only that rarification of material substance, known as transparency, is free from this shadowy appendage, so in order to escape the Universal shadow, or Karma, thrown upon the screen of physical existence through the activity of man, the latter must render himself transparent or penetrable, so to speak, to the rays of spiritual verities, and become pure and holy as his source.

From the ceaseless indulgence in action, new effects will spring into existence and serve as means for further progress. Thus there exists, indeed, some similarity between a spider and a Karma-engendering man. For as the former climbs up and down along threads, spun in the immediate course of his transportation, so the Ego, speeding onwards through space, weaves the fabric of its own destiny, and builds the bridge which is to connect time with eternity, and which is to bear the restless pilgrim either to heaven or hell, to the Elysian Heights or the shades of Hades.
There exists a certain correspondence between the law of Karma, and the law of repercussion. A ball thrown against a wall, will rebound with a force proportionate to the intensity of the originative energy, and, other things being equal, will hit the thrower with more or less severity. Now in his physical existence, from beginning to end, from cradle to grave, man flings around himself a continuous current of thought, which may or may not be translated into action. Though invisible and intangible, thoughts, nevertheless, are things of terrible potency, and, gauged by the law of repercussion, will return to their originator, and strike him with either happiness or terror, according to the character and motive carried by the thought. The factor which determines the nature of the Karma is the individual motive power.

These few similes go to show that Karma in its relation to man has no meaning or existence, outside of man himself. The law appears and disappears with him, as being but the register of his actions. The modus operandi of the process of bringing the karmic results of action to bear upon the actor are in perfect correspondence to laws and methods found upon the plane of physical nature. In every moment of physical existence, the Ego engenders motive-power, represented in thought, word or deed. The pictures of this unceasing stream of liberated mind-energy, are flashed from point to point, from orb to orb in the Universe, reflected and re-reflected, until every unit of space and time, every cosmic inhabitant, has received an impression from the character of the thought or act reflected. In an unbroken sequence, moment after moment, such pictures are formed, until at the end of a person's physical existence the whole contents of his transient being, as manifested during earth life, is sketched in indelible characters in a veritable cosmic picture gallery. The heavenly orbs being in a state of constant motion while receiving the tattvic impressions projected from the evolving, sentient beings, are continually establishing and changing their relations to the same.

Now death interferes and cuts short objective existence, and during the subsequent subjective state of the Ego no karmic negatives are taken. But at the end of its devachanic sojourn, the Ego is again hurled into the vicissitudes of physical existence, and the old process is continued. So when in the course of the ages, the sidereal hosts have assumed the positions their constellations once occupied, the impressions then received, will react with awful vividness upon the mind of the person from whom they were once projected. These exchanges of mind energies between the stars and the individual continues day after day, hour after hour, second after second; the perpetual motion of the heavenly orbs unveil ever new pictures—hidden during ages—causing ever new changes, hopes or fears, happiness or wretchedness, in the mind of the receiver. The larger the number of stars or planets that coincide in their several postures, incidental to some individual event, the more complete and forcible will the karmic subject feel the "blow of fate." At times a planet may come very
near the position had at some epoch in the life of an individual, and the effect is shown in a threatening danger, just barely escaped. The tyrant, the thief, or the murderer, at the return of the heavenly orbs to positions had at the moment of the commission of some sin or crime, some infringement of human rights, will find the old relations re-established between himself and his victims. The transgressor will then be made conscious of these relations by a more or less mental distress, by some more or less vivid impression of danger and fear, which by unsettling his determination may paralyze his efforts, or perhaps, by some irresistible desire to undertake a venture, result in social and financial ruin, etc., thus providing a true measure of retributive justice. And so the awe-inspiring cosmic pantomime goes on, the stars and the planets, the sun and the moon, through their ever-varying positions, unveil human destinies, as the cylinder of a phonograph grinds out modulations of sound.

From the view now taken, it is at once evident that prayers and invocations ensure no escape from karmic retributions. If ever so virtuous, ever so unselfish, in this incarnation, the causes engendered in some previous life cannot be stayed in their unfoldment into effects. The courses of the celestial orbs are not to be disturbed by human wailings and fears. As an infernal machine fulfills its awful mission and explodes when the time-piece which is attached to it reaches the fatal hour, so the karmic horologe, when its hour strikes, will show its portentous effect upon some earthly. The past is no longer ours, and cannot be reached or altered by even the most heroic, the most self-sacrificing efforts. But though we cannot prevent a marred past from becoming a threatening future, man is yet not helpless. True, we can not change the past, but we have it in our power to change ourselves in relation to the future. By mental and moral training, by renunciation of self, we can gather strength and courage to front the dark future with unflinching fortitude. As Antaeus in his struggles with Hercules got his strength renewed each time he was hurled to the ground by his formidable opponent, so the true Theosophist in his struggle with destiny should turn his defeats into victories by securing a foothold upon the imperishable foundation of calm, fearless intelligence and unflinching virtue.

Having no power to change the past let us leave it as its own concern; and turn our attention and energy towards the future. The destiny of the future is in our own hands; we are the sole arbiters of its fate, and by a constant devotion to a moral ideal, not only in thought and word, but in action, we may gradually rise above Karma, and from being controlled, become controllers. So after ages of struggles, of defeats, and victories, yet undauntedly striving towards the highest ideal of our spiritual perception, we may finally conquer our last foe, the attachment to action, and so be merged into some ideal finality, some Nirvana, as an interlude merely for our re-emergence in some new unknown and unconquered plane of being.

A. E. Gibson, F. T. S.
Religion in Religions.

"Many modes of worship clothe but one eternal truth."

From the sacred pages of the Bhagavad Gita, the Book of Devotion—familiar to us through frequent reading, friendly because the mere sound of its words causes harmony and purity, and sacred, because on its pages above all others may be found true wisdom of a spiritual kind—shine these words of the Supreme Being: "And even those who worship other gods with a firm faith in doing so, involuntarily worship me, too, O, son of Kunti, albeit in ignorance. I am he who is the lord of all sacrifices and am also their enjoyer, but they do not understand me truly. . . . I am the same to all creatures; I know not hatred or favor." Observe, now, the attitude of the believers in one religious system towards the followers of another. There are seven great religions in the world to-day, together with many variations of the original seven. The great ones are Brahmanism, Buddhism, Zoroastrianism, Confucianism, Judaism, Christianity and Mohammedanism. Among these, the Jews consider themselves alone the chosen people of Jehovah; the Christians regard those not of the Christian faith as heathens—even branches like the Roman Catholics looking upon their fellow Christians as heretics; Moslems view those who are not of their faith, as infidels and dogs; the proud Brahmins of India consider all others as outcasts—Melchhus. Each religion claims to be the only true one, and declares all others to be false.

Yet when in 1892 the great parliament of religions was gathered at Chicago, a ray of light fell on the course of the pilgrim toiling along the cycle of darkness. Each creed had its foremost tenets expounded by an eminent representative. It was seen at once that all these expositions had a great deal in common, and that the points of agreement between world-religions are numerous. The appearance of this light at the proper point of the cycle has caused a commotion in the hearts of many. Its results are being felt in the spirit of enlightenment, investigation and toleration which prevails in literature—even sermons; in the growth of liberal societies, and in the general interest which mankind takes in comparative theology, mythology, philology, symbology, etc. But it has also resulted in making the Powers of Darkness more energetic, and caused a stir in that part of their vanguard, the "brothers of the Shadow," who are in the habit of giving to him who strives for the bread of spiritual knowledge, a stone.

Comparative theology and its hand-maidens, comparative mythology and archaeology, are bitter enemies of the claim to divine revelation set up by these religions, and controvert their carefully-erected structure of doctrines. They tear down the kind and slowly-creeping ivy of time which covers up the deficiency in the architecture of not a few of the most favorite ecclesiastical institutions. Their light causes to fade into insignificance the halo by which these doctrines are surrounded—a halo created because seen
through the long flight of misty centuries full of sacrifices, ecstasies, deeds of valor and martyrdom, with their teachings and ancient traditions illustrated and glorified by monuments of high art.

Indeed, he who investigates with the light of these comparative sciences will soon work through the sheaths of a religion, be it even his own, and will find that at heart all systems of religion contain a few simple truths which are identical, no matter how varied be the aspect of the rite; ceremonies, symbols, prayers, doctrines and forms of worship surrounding them. As a man who wishes to gain knowledge of his own language must study its origin and its sister languages, so also must one who seeks the knowledge of Religion acquaint himself with other religions before he can see that in his particular creed which is covered by the doctrines of others, and that which stands alone; that which is the fresco work of ritual and purely theological doctrines. He must also study the source of his creed, historically considered; how far the pure stream has been defiled by the efforts of selfish sacerdotalism aided by the ignorance of the masses; what is still the living truth, and what the ossified remains thereof. Only, when by brotherly comparison of the various religions the insight of the critical investigator is deepened, can he know both Religion and his own religion.

"There is no religion higher than truth." Truth has to be acquired, searched for, worked for; it is not a gift.

No bible, nor no religious book contains the whole truth; not the Vedas, the Bhagavad Gita, nor the Old or New Testament. They all contain a part of it, but even this is veiled. Do not be deceived; religion is not manifest: being more precious than anything else, it is also more deeply hidden. This might seem a paradox in view of the fact that religion is being apparently freely dispensed from innumerable shrines, mosques, pagodas and josh houses. Remember that there are two meanings to this word, which are most frequently confused. Religion, from the latin, "to bind," is the silver thread which binds every man to his own divine soul and through this common fatherhood binds him also to his fellow-creatures. The other meaning in which the word religion is used, is that in which it comprises under this one name three totally different things, which go to make up a particular creed, and which may be found in each and every system of religion. Thus we have, first, a system of philosophy concerning the nature of the universe, its creation or evolution, and man's relation to God and to his fellowmen. This philosophy is a part of the esoteric teaching; it was not, and is not, given to the masses, but only to those who are initiated in the mysteries of the occult. Thus the truths concerning the highest objects of human conception are not given out, but certain aspects of these more or less veiled are placed before the masses, while their keeping and interpretation becomes the office of the priests. This brings us to the second element of religion, that is, a system of forms under which the deity is worshipped; forms consisting of symbols, ceremonies, rites and dogmas. The form of worship is also esoteric. The
knowledge of truth and the form symbolizing it, are mysteries hidden from the profane. These doctrines are never committed to writing. They were in ancient times taught from mouth to ear in the arcana of the temples. A substitute for the true doctrines was given to the people; the priests veiling the truth by symbols and parables so as to make it harmless. The third and last part of every religion is a system of ethics, or rules of moral conduct. The ethical code alone was given out in its entirety, and according to its true import, and is all that is exoteric.

If we take up at random the chief teachings and symbols of the great world religions, it will be found that the ethics in all are the same; that the symbols and forms of worship vary but slightly; and that the basic philosophy is almost identical, and no one who gives this matter any attention can avoid the conclusion that all religions came from one source and tend to one end.

The basis of all religious thought is that God is one; that in the unity of God are synthesized all things. This is the common property of all religions. Says the Logos in the Bhagavad Gita. "Here in my body, behold, the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see;" while the holiest aspiration of the Jews finds expression in the prayer, "Hear, O Israel, our God, our Lord, is One." Listen to this sacred prayer which, called the Gayatri, is the essence of all the Vedas. "Unveil, O thou that givest sustenance to the universe, from whom all proceeds, to whom all must return, that face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty on our journey to thy sacred seat." Closely connected with this idea is the other, that we are all brothers. "I go," said Jesus "to my Father and to your Father; to my God and to your God, that where I am ye may be also!" Here is a passage from Manu, the Indian law-giver: "The moon shines even in the house of the wicked." Compare Matthew's statement: "He maketh the sun rise on the evil and on the good, and sendeth rain on the just and the unjust." The idea of universal brotherhood is in all religions, from Krishna and Confucius to Christ, and in all the older philosophers, from Socrates to Marcus Aurelius. It is expressed by Jesus, as just stated, and again in these words: "Whatsoever ye would that men should do unto you, do ye even so to them;" and by Confucius, "What I do not wish men to do to me, I also wish not to do to men." Another fundamental and universal speculation is the one that the universe is governed by immutable law, and not according to the freaks of a personal god, now mild and pitying, now wrathful, but always arbitrary, as in the Deity of our times. Says St. Paul: "Brethren, be not deceived, God is not mocked; for whatsoever a man soweth that also shall he reap." To which corresponds in the Voice of the Silence: "In the great journey, causes sown each hour bear each its harvest of effects, for rigid justice rules the world."
The idea of a trinity, or triad of Gods—connected in some way with the three Aspects of the Absolute—is found in almost all religions; in the Indian pantheon they are Nara, Nari, Viradj, or Brahma, Vishnu, Shiva; in Greece, Jupiter, Juno, Minerva; in Egypt, Osiris, Isis and Horus; in northern countries, Odin, Friga and Thor; Virgin Mothers are Nari, Isis, Mary. Just as common is the idea of hell—a place of punishment, purification and atonement—and the conception of heaven.

B. B. GATTEL, F. T. S.

[To be Concluded.]

Genius and Heredity.

In the dim records of the distant past, we find inscribed the names of men who towered above their fellows as the giant redwood towers above the pines and eucalyptus on the slopes of the grand old Sierras. At intervals greater or less, down to the present time there have appeared leaders among men; men with power to delve into the mysteries of nature and evolve original ideas, which, imparted to others, benefit the whole race. Such a man we call a genius.

When comes he? Is he the outcome of long years of well-trained ancestry? Can we trace his pedigree down a line distinguished for superior intelligence? The father's life marked by a line of thought, above that of the people of his time? The son improving on his father's work, and so, through generations, still improving? Not so.

The man of genius stands alone. His parents, as a rule, are people of the very commonest types. The great lawgiver, Moses, was the son of one of Levi's tribe, whose very name the records do not give. David the poet-king, was the youngest son of a poor Hebrew shepherd. The Christ, whose life and actions are by millions looked upon as perfect, was the son of an obscure mechanic. And so through all the ages. The man of genius has for ancestry people unknown to fame.

Nothing in nature is without a cause. Atoms of mineral seek other atoms, which, forming molecules, unite each with its kind to produce the crystals—flowers of the mineral world—each crystal after its own kind. Wheat sown yields wheat, and cockles spring from cockles; "the corn yields corn; sessamum gives sessamum." The gentle dove, mating with its own kind, brings forth young doves in all points like itself. But man, how different! From savage bushman, whose intuitive mind is barely raised above the unthinking brute, up to the great philosopher who understands and solves the mightiest problems, what seeming gaps! Why is this?

Eons of ages past a world was born; lighter than is our present air. By gravity's inexorable law, its place in Cosmos was assigned it; its journey around the central orb, its daily revolution on its axis, were begun; its latent heat dispersing in the ether, its gases became liquids, like the steam,
which contact with the colder atmosphere transforms to water. The molecules of liquid, selecting by their divine, indwelling consciousness molecules akin, became the rocks of this our world; the laminated form of mica is seen in every piece of mica; the hornblend forms a crystal like to every other hornblend crystal. The course of evolution going on, atoms seek other atoms to form new molecules, and these combined form cells; which grouped yield protoplasm; the first indication of a superior consciousness, which seeks in the rich soil the nourishment required, is seen in the vegetable growth; and so, proceeding upward, till at last the highest form of mammal—man is reached.

And now there comes a change—a wondrous change! Immortal beings passing from spheres where they had finished their curriculum, come streaming to this earth, to find thereon (each for himself) a fitting vehicle, through which new experiences may be gained. Each individual Ego now must choose the path he will pursue through one life, and as he treads, that path or strays aside, or idly lingers lounging on his way, so is he setting Karmic forces at work which will determine his place and his environments in his next incarnation. One pursuing steadily the upward road, resisting earthly tendencies, desires for gross enjoyments, selfishness, and all the passions of the lower mind, striving to be at one with the divine, makes great strides toward the perfect man, and looms above his fellows—a genius!

Not every one who seeks the mountain top goes the same way; one may pursue poetry, painting, philanthrophy or any other elevating aim whereby he may advance his fellowman. And having gained full knowledge of this line, or such as satisfies his desires, another life and other lines he takes, until, by practical acquaintance with all lines of life, he knoweth all and is an Arhat!

What part does ancestry and blood-transmission play in advancing or retarding growth in mental power? So far as making such an instrument as will respond to the touch of the master hand—this, and no more. The brain must be healthy in order that the mind may function and a healthy brain cannot proceed from a vitiated source. The children born of parents close akin are weak in mind or body, or in both; the ego who informs them has been drawn by Karma to an instrument unfit to sound the notes of genius. The sickly scions of nobility are, as a class, a set of imbeciles, to keep their blue blood pure, close kin have wed; the progeny are almost idiots.

Americans, whose mental powers exceed all other races on our earth today, are the result of mixing various bloods; Teuton with Celt combines, and sunny Spain joins with phlegmatic Denmark to produce a race with the best traits of all.

"Genius," they say, "is born, not made," and yet 'tis not the product of blind chance or fate, but the result of many a battle with the grosser tendencies of the lowest mind. Innumerable lives within us daily cry for that which we have taught them to expect. We call it force of habit; if
THE PACIFIC THEOSOPHIST.

we yield, the habit grows the stronger; if we fight, each habit overcome
enables us more easily to overcome another; Supine we float along the
stream of life, or alert and battling with the waves we guide our bark
around the rocks and shoals and gain the haven we desire.

"A man may make a hundred pairs of shoes;
Each pair alike in size and shape and leather.
A hundred men will wear them; in a week
No pair will look exactly like another."

So is it with the body and mind. Upon every human child the marks
of race and family are plainly seen in childhood and in youth, but when
the man, the ego, has worn the garb, it takes the form each gives it. The
virtues and the faults which we ascribe to heredity are often nothing more
than imitation of example set by parents. Force of whatever kind will
always yield results; the nearest subjects are affected first and strongest.
In early years, before the mind has yet attained its full control, the actions
of a mother exercise a powerful influence upon it. Kant, the philosopher,
believed that from his mother he inherited his taste for metaphysics; it
was example. The sculptor, Michael Angelo, was reared by a heroic
mother, and her acts impressed on his young brain heroic thoughts which
afterwards took material shape on sculpture of the most heroic type.

Let us endeavor, then, by all our acts and words and thoughts to lead a
stainless life, making the happiness of others our chief aim; make love
our law of life, not selfishness. Love is the lord of all; and perfect altru-

ism the highest form of genius.

PETER DEWAR.

Yogis, Chelas and Adepts.

The yogi is one who seeks Union, for Yoga means Union—Union with
the divine. There are as many kinds of Yogis as there are schools of
Yoga, but the principal ones brought to the notice of travellers in India
are those of some one or other of the schools of Hatha-Yoga. These, in
order to gain control of the will, and to strengthen it, resort to all kinds of
austere practices. One was found, on an island near Calcutta, around
whose limbs the roots of the trees had grown. In the endeavors to awaken
him so many outrages were inflicted that he died. Another, in Allahabad,
has been sitting on a stone for years. He is removed every night by his
Chelas, plunged into the river, and then replaced. During the day his con-
sciousness returns to the waking state, and he talks and teaches. Others,
again, will close their palms tightly and leave them so until the finger-nails
grow into the flesh. They thus gain enormous will power. But it is all
for self; to gain control of nature's finer forces or to enjoy the bliss of
Devachan; and, as Madame H. P. Blavatsky has said, Devachan is but a
refined selfishness.

Now, all these and many others besides have Chelas under their guid-
ance or tuition. For, since the word Chela simply means disciple, or pupil,
any branch of learning may have its Chelas. But in Theosophical writings, generally, the word is not used in this broad sense, but refers to the Chelas of the Great Lodge, spoken of in the writings of H. P. B., W. Q. Judge, and others. It is not often known to the outside world that a person is a Chela of that Great Lodge, the obligation is too sacred and binding to be paraded. Yet who can tell whether there may not be those now living who are in close touch with us and it?

The Great Lodge can never be found by going to Tibet, Egypt, or the Andes, where we have hints that some of the Adepts live, but must be sought for on the inner planes of being, and can only be found as interior faculties develop. The worthy disciple who is supremely devoted becomes a Yogi, indeed. But he seeks to learn only that he may teach. The Chela is only in training to become one of those Great Souls spoken of as Mahatmas. There are stages, as in all other lines. The Adepts have attained the highest spiritual advancement possible on earth, whilst retaining the full possession of their faculties. And it is only by leading the life that this can be accomplished. There have been, in every age, men who have come into the world with greater knowledge of nature than that usually possessed. They have been philosophers, scientists, metaphysicians and founders of religions. Their knowledge can almost invariably be traced to the East, and many of these have lived in Egypt and other Eastern countries. In some incarnation or another they have been where each of us now stands, and only by patiently enduring the trials and sufferings of life, and by becoming as a child to its father in the presence of their teacher, have they reached the plane whereon they are.

It has been supposed by a great many that initiations have to be gone through, as in secret societies, to become a Chela. But this is not so. The Chela has set up causes in previous lives which enable him to find his own Guru in this life. So we must begin in this one to set up causes to bring us in contact with our Guru. We must gain control of the body and its organs, for he who can control them is a Yogi. But we must begin by controlling the mind, and whenever we find it wandering from the subject we have taken in hand, we must bring it back, and the first start in Yoga training will then have begun. As an encouragement let us remember the words of an ancient sage: “I died from the plant and reappeared in the animal; I died from the animal and became a man; wherefore need I fear when I never became less by dying?” So let us not be discouraged by apparent failure.

“If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on, and to the charge return again and yet again. The fearless warrior, his precious life-blood oozing from out his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act, then, all ye who fail and suffer, act like him, and from the stronghold of your soul drive all your foes away, ambition,
ANGER, hatred, e'en to the shadow of desire, when ever you have failed."

When a caravan in the desert has exhausted its supply of water, a man is sent to try and find some, and before he is out of sight another is dispatched, and before he disappears another, and another, until the first discovers water. When he knows it is sweet, he sends word back to the one behind him, and so on till the very earth, the air, the stars, say "Come to drink of the spring." If we can quell the senses we shall hear the voice of the Savior saying "Come, O, come!" And then we shall have true spiritual illumination, without which there can be no expansion.

We thus realize that the Adepts are perfect men, who have attained the knowledge of all that modern science is endeavoring to discover. Such have been Buddha, Socrates, Jesus, and others, aye, our Teacher, H. P. Blavatsky herself. Though They cannot be seen except by those who have attained the same plane as Themselves, it is just as reasonable to suppose that there are beings above us, as that there are beings beneath us. Mahatmaship consists in the spiritual enlightenment of the Manasic Principle, the whole consciousness being centered in the Higher, which is part of the divine.

We should all, therefore, strive to become Chelas of that Great Lodge, and, whilst we know that "Arhans and Sages of the boundless vision are rare as is the blossom of the Udumbar tree; Arhans are born at midnight hour together with the sacred plant of nine and seven stalks, the holy flower, that opens and blooms in darkness, out of the pure dew and on the frozen beds of snow-capped heights, heights that are trodden by no sinful foot," we should still persevere, remembering that "To live to benefit mankind is the first step."

H. P. B. TRAINING CLASS.

LETTERS TO A STUDENT, No. X.

And now you ask me a question: it is one that each and all of us are trying to answer, not only verbally but in our lives.

How to cure selfishness and how to keep from evil thoughts. I will take the latter first: I was once told this, a long time ago—"If you want to kill desire, or the like, take your mind off it, and you will succeed." That is the secret. Men who wish to avoid evil thoughts, and who wish to overcome desire—no matter what the object of that desire may be—such men often make the mistake of dwelling in thought upon the thing they wish to avoid. They think, "I will not do so and so," "I will not think this way or that." It is foolish; for what they are really doing is to vivify and increase their temptation by turning the force of the mind upon the thing they wish to kill out.

Just take up the mental attitude that such things do not interest you; they are no part of yourself. They approach the mind because they are the result of the Karma of your race and country. But they are not your thoughts, in any case. You are interested in much higher things, and by
keeping the mind constantly occupied, when not engaged with the ordinary affairs of life, with high thoughts about Theosophy, about the work, and the great Lodge of Masters, you will soon starve out those old germs of thought you wish to get rid of, which only can exist within you so long as you allow your mind to dwell upon them either with hatred or with love. Both love and hatred in the thought world are binding forces; they tie you to that towards which those sentiments are turned. Farther: do not allow yourself to be frightened or annoyed by evil thoughts that try to enter the mind. Calmly say, mentally of course,—"No room for you here, you are not mine," and then at once turn your mind to something that interests it.

Now all this you will find explained in Mr. Judge's "Letters that have Helped Me." That little book in its turn explains the Bhagavad Gita. I would read the first four chapters of the Gita over and over again. Brood upon their hidden meaning. Take a sentence in the morning, and during the day, whenever you have a chance try to find out how that sentence applies to the affairs and events of life. Try to find out still further and deeper meanings, and when you are sure even of one interpretation then act on it; think as it directs you to think. You have no idea what an immense effect that practice has, if sustained. It affects the inner body, and opens up a channel between you and the Higher Self. Follow that path, if you would get light: it is the one sure road.

This also in large part answers your other question: how to cure selfishness. Think on this—"Work, Devotion, Loyalty:" these three will drive away the shadows round the heart, will force a path for the Sunlight through the gloom. By work for others, by helping our Lodge or centre in every way we can, by trying to enlarge our sphere of usefulness, by educating ourselves in every way possible so that we may the better present the teachings of Theosophy to others—by doing this without any thought of personal development or aggrandizement, we gradually but surely break down the barriers of separateness between ourselves and our fellows. That is what we want to do, to get rid of the old idea of separateness which is the cause of selfishness.

Besides work, there is devotion, both to the Supreme which is in all men and which we should endeavor to see in all men, and to our cause and our Society which is Masters' cause and work, amongst much other work. Devotion to the Supreme, which is our Higher Selves, as I say, can be cultivated by following the teaching of the Gita. It says that we should do all things because it is our duty and therefore right to do them. It is a duty we owe to the Supreme: then do it; if not, leave that action alone. So we cease to do this or that because it merely gives us pleasure, and we no longer cease to act because it might give us pain. We try to do what is right. Of course we fail a hundred times and more, but our duty is to try. That we must never cease to do, no matter how often we fail. We learn from our failures, when rightly considered.
Loyalty too is needed, for "Ingratitude is a crime in Occultism." We have received uncounted spiritual treasure from H. P. B. and also from Mr. Judge, whom you all have the honor to have as your General Secretary, and we should not forget it. If we take and do not give, we shall simply cause the death in ourselves of what we have learned from such people, either directly or indirectly. By "give," I do not mean money, for that many of us have not got. I mean such things as a loyal defense when they are attacked; an effort to give them back in work what they have themselves given in the same way—work for Theosophy and for the whole world.

Editorial.

The Heart Doctrine.

From time immemorial mystics have claimed that the heart was the organ of the higher, spiritual faculties. If the human soul be an entity entirely above the play of passion or desire, and if it can only experience these by associating itself with, or incarnating in, an animal body whose indwelling entities have as their normal consciousness these qualities, then it would logically follow that some special organ should afford the actual point of contact for the inflow of spiritual energy. Evidently the brain is not such an organ. There is nothing in intellectual processes to arouse pity, compassion, or any of the higher, altruistic feelings. Intellect is cold and unsympathetic. Many of the most intellectual men have been the most calculating and selfish creatures imaginable. Any of our modern or ancient statesmen will furnish examples. Let Napoleon serve. Did that magnificent intellect which prostrated the whole world at his feet, cause him to interpose in pity to save a single one of the hundreds of thousands of lives whose murdered bodies bridged the chasm between him and the gratification of his ambition? Was not Lord Bacon, a prince among intellectual giants, also one of the most selfish of men?

A very little attention will enable one to perceive that his higher feelings do not arise in the brain. Does one stop to reason when he hears of a starving family? The consciousness which sways him under such circumstances originates deeper within his being. If the cold intellect be compelled by the will to observe and analyze, the pity or love, the desire to help, may be observed welling up from the heart, while intellect stands apart, a dumbfounded, unsympathetic spectator. How does one check a generous impulse, intruding like an unwelcome visitor into his selfish brain consciousness? By reasoning how absurd, or unnecessary, or undeserved, would be his help.

This fact that the heart does afford a point of physical contact with the
higher spiritual nature is the cause of so much reference to this organ in Eastern literature. And in studying this literature, one must always bear in mind that when the heart is spoken of it is the higher faculties associated with it to which reference is had, and not to the physical organ which is but a symbol of that higher consciousness. Thus "to live in the heart" is to live in one's higher nature; to "concentrate upon the heart" is to bend one's energies towards making this higher state of consciousness dominant in his life; to "form an image in the heart" is to ascend to the source of its divine consciousness, and there to image that ideal perfection towards which one aspires. Remembering this, the symbol of the heart becomes an exceedingly apposite and valuable one, and will often afford a clue by which one may penetrate to the real meaning of an otherwise inexplicable text.

It is far easier to dwell in the heart consciousness than one would imagine. Westerners so associate all life with the intellect alone that to cease to think seems equivalent to ceasing to exist. One of their most famous philosophers founded his philosophy upon the words "I think; therefore I exist." (Cogito, ergo sum.) But this is an entirely wrong view, and only shows the shallowness of Western metaphysical thought. Much of the time when we fancy ourselves thinking, we are in reality doing nothing of the sort. The sensitized brain may be occupied with the images presented to it by our differing senses, and a certain automatic form of thought may be present, but forming quite an insignificant undertone to our real consciousness. This may be that of feeling upon the higher planes or of emotion upon lower, and almost or quite dissociated from any mental process. And again, if carefully observed, this lower emotion, even, may be felt to originate in other portions of the body than the brain. Thus, if one will separate himself from his body by an effort of the will when he feels anger overpowering him, he will distinctly recognize this as coming from some point in the abdomen. It will rise, as a tidal wave might, until it floods all his brain-consciousness, and entirely submerges this. An angry man, it is well known, is not a rational one.

The "heart doctrine," then, consists in recognizing that there is in man different principles or vehicles of consciousness. And, further, that he can dissociate his soul from them; that he can live upon a plane distinctly higher and happier than that which he now fancies is the sumnum bonum of material existence, the brain consciousness. Therefore, the Theosophist ought not to appeal to, or encourage, the intellect as the sole arbiter of all problems, or as the true center of existence. These deeper feelings which we recognize within us as love for our fellowmen, as desires to help others, a willingness to suffer for them, and in thousands of other ways, do not belong to the brain consciousness. Their source ought to be recognized, and they, themselves, most carefully encouraged. It is true there is danger of mistaking mere emotion—which belongs to a much lower plane—for the
consciousness which constitutes these—which might be distinguished as pure feeling. A little close observation will enable one to discriminate, partially at least, between the impulses and vagaries of emotion, and the divinely-pitiful and compassionate consciousness which constitutes true feeling. And this aspect of Theosophy ought to be more put forward, more dwelt upon. The intellectual perception of its grand truths is useful only in so far as it prepares the way for the acceptation of this its "heart" doctrine. Cold reason may convince us, perhaps, from an utilitarian standpoint, that the principles of brotherhood ought to be practiced, but it can never accomplish this. The springs of energy must come from the diviner portion of our nature. We must "live in the heart," in the widest and fullest acceptation of the term, and only apply our intellect to the solution of such problems as have no ethical bearings. Wherever this factor enters into the problem the heart should be given full sway, and the intellect bade to stand aside. For it is only by the recognition of the constant presence in us of this unrecognized, and often undesired, visitor from the land of the gods—this golden stream of energy flowing directly from divinity by means of and through our hearts—that human brotherhood will ever be brought about.

Notes From the Sound.

Dr. Allen Griffiths, the Pacific Coast Lecturer, arrived in Seattle, August 9th, from Victoria, and a rousing meeting was held in T. S. Hall on Sunday the 11th. The hall was crowded. On Tuesday night another lecture was given to a large house; on Wednesday and Friday evenings quiz meetings of the most interesting character took place, and on Sunday evening the 18th, the Theosophical revival closed. It was a week of genuine pleasure and profit to all.

Of all the meetings held by Dr. Griffiths in Seattle the quiz meetings were undoubtedly the most satisfactory and beneficial, as nearly every point of Theosophical teachings were touched upon. Dr. Griffiths will always find a warm welcome in Seattle whenever he comes, both from the public and the members.

Interest in Theosophy in Seattle is as strong as ever and winning its way into the minds of thinking people.

Mr. George Sheffield of the Narada Branch, Tacoma, has gone on a trip to Mount Ranier. It may be of interest to state that some two years ago a number of Theosophists made a trip to the mountain and found and located a stream of water from the glacier which plunged over quite a precipice, making a beautiful fall of water which they there and then named Narada Falls, by which name it is now known. Also a T. S. meeting was held upon the mountain on a Sunday evening.

Mr. Albert C. Thee, late secretary of the Seattle Branch has returned from summer work in Alaska. He will go south to Los Angeles for the winter.

Mr. and Mrs. E. O. Schwagerl of Seattle Branch have passed a week in Fairhaven and in connection with Mrs. Ella Wilson assisted in organizing
THE PACIFIC THEOSOPHIST.

A Branch of the T. S. A. in Fairhaven, composed of six members. The foundation for a Branch in Whatcom has been also laid.

Tacoma and Seattle Branches are both getting out new syllabi of lectures and exchanges for the coming winter.

Mr. Paul Henning late of the St. Paul, Minn., Branch is now located in Tacoma, having taken a position with the N. P. Ry. Land Dept.

The Port Townsend Branch has not yet reorganized but will probably do so during the fall and winter.

Olympia branch closed during the summer to open Sept. 1. Mrs. A. R. Shimmons was elected Secretary in place of Mr. Going, resigned.

It is rumored that, Mr. E. T. Hargrove, of London Eng., will visit the coast this fall and speak to the branches. This will be a great pleasure in store for us all.

Among the Coast Branches.

At the request of members in the South, Abbott Clark was sent by the Pacific Coast Committee, to visit and lecture among the Branches there. At San Diego he has done splendid work, remaining there over a month, and lecturing each Sunday evening, to large audiences, upon differing aspects of Theosophy. "What is Theosophy?" "Universal Brotherhood," "Karma and Reincarnation," "Proofs of Reincarnation," "Mahatmas," etc., were the titles of some of the lectures delivered. The wave of renewed theosophic interest has reached San Diego; and every one is alive to the importance of resuming active theosophic work. The Branch is studying Anderson's "Reincarnation;" while a beginner's class has been organized which has taken up the "Ocean of Theosophy." A class, also, studies the Secret Doctrine; and, altogether, the Fellows at San Diego are alive to the importance of present work. Mr. Clark also lectured upon Coronado Beach, and before the Longshoremen's Union, upon "Theosophy, Brotherhood and Co-operation." The men were much pleased, and offered their hail for future meetings free of charge. Altogether, the success of Mr. Clark's mission to the South is most gratifying to the Committee, who hope in the future to be able to make these theosophical excursions more frequent than they have done, although numerous lecturers have been sent in various directions in the past. Mr. Clark himself toured the Santa Clara Valley, and Mrs. Harris, Mrs. Thirds and others have made frequent visits to places in the interior. This department of the Committee's work has proven most satisfactory to the Coast, especially as, through its general lecturer, Dr. Griffiths, it has been able to reach even the most distant portions of the territory under its jurisdiction.

The resignation of Mrs. Beane from Secretaryship of the Pacific Coast Committee for Theosophic work has been made the occasion of the passing of the most complimentary resolutions to her, by almost all the Branches on the Coast. If ingratitude be a crime in occultism, it certainly cannot be applied to Theosophists in the case in point, and shows what a warm hold loyal Theosophic workers have upon the affections of Theosophists all over the coast. Mrs. Beane has been indeed a loyal and efficient worker, and these resolutions express no more than is her just due.
Theoscopy in Theory and in Practice.

As all the world knows, theory and practice are two widely different things. Each has its use; but, like faith and works, they must join hands and labor together, to bring forth the best results. No amount of theorizing will ever be of much benefit to the world, unless the theorizer, or some one else, puts it into practice. On the other hand, a great deal of honest labor is lost—or at least partially lost—because it is done in an unconsidered, haphazard sort of way. That is practice without theory.

The work which is most effective, which is of real, lasting value, is that which results from a thoroughly well-digested theory, a systematic and carefully thought out plan, conscientiously worked out on practical lines. The person who goes to work in this way has a very fair chance of accomplishing something worth living for, while one who acts altogether upon the impulse of the moment, wastes his time and strength in desultory and spasmodic efforts, which may be quite as frequently as productive of evil as of good. Yet it is often said that the truest word has been spoken, the best act has been performed on the momentary impulse.

That may be true enough; it is true. But the person to whom this right impulse comes at the right moment, is not the careless, thoughtless, inconsiderate being who has never attempted to formulate any system of life or thought. No; these right impulses come to those who have made strong endeavors to think out the problems of life, and to bring their own lives into accord with the system or theory evolved through the process of that thinking. What appears to be impulse is the logical outcome of deep and laborious study. Such a person has learned what to do under given circumstances; when those circumstances arise he simply does what he has learned, without having to stop and go over again the same ground which he has before passed in arriving at these conclusions. Therefore it is not really what is usually understood by acting on impulse. The boy who has thoroughly mastered the multiplication table will, when asked, answer instantly, without pausing to consider, that 7 times 7 are 49. His prompt reply does not come from impulse; it comes from knowledge.
So the person who is prompted to say or do the right thing at the right time, acts, not on impulse, but on knowledge acquired; either in this, or in some former life.

It is not the dreamer, the theorizer, who lays this true and stable foundation, on which prompt, efficient action is built. One might study the science of music forever, but it is only constant and long continued practice which gives him the ability of mechanical execution. The great musical genius may compose the grandest harmonies, but he must also have learned the perfect and skillful use of the instrument before he can translate his compositions into sound. Otherwise what shall it profit the world? So the painter may dream of the most divinely beautiful pictures, but, wanting the mechanical skill to put his visions upon canvas, his work as an artist is never done. Yet some may say his thought will go out on the mental plane and inspire and impel other artists to accomplish more and better work. True enough; yet had his thought inspired and impelled himself to action, a greater amount of work would have been done, and his thought would have gained in force and intensity through his very effort to give it visible form and color on the practical plane. And this added force and intensity would also have been given to those whom his thought had reached. Thus, his theory, without practice may have done some good; but this same theory, worked out by himself, would have accomplished far more.

Those who suppose all they have to do in the world is to think good thoughts are in error. Those who think they must be all the time rushing about the world doing something, without considering what is necessary to be done, or how best to do it, are also mistaken. When a person has advanced so far that he is above labor or action on the material plane, he will no longer inhabit a dense, material body, such as we see around us, and which must be fed and nourished on the coarse matter of the vegetable, and even animal, kingdom. No; when he has reached a plane where his work is to be done alone by thought, he will have a thought body—a luminous, ethereal body, composed of matter so rarified, so spiritualized that it could not be perceived by our grosser senses. Moreover, the rate of vibration in such a form would be so widely different from that of ours, that should we come into sudden contact with such a body, the shock to us would be full of peril—might even prove fatal. That is one of the many reasons why the Mahatmas do not come among us. Why so many people think they could and should do so is because they are ignorant of these occult laws.

Practice is theory crystallized into action. This is the work which every true Theosophist has before him. Theosophy bids humanity look up to higher ideals than have ever before been disclosed to its gaze. But it is not enough to only perceive these ideals. Shall we allow our joy in, and our intense admiration for, their divine beauty, to absorb all our time thought and strength? That is the part of the dreamer, the idle theorizer.
The part of the practical worker is to at once set about transforming the ideal into the actual. In other words, he puts his theory into practice. The principal object of the Theosophical Society is to form the nucleus of a universal brotherhood of man. It avows its belief, not only in the oneness of humanity, but in the entire and perfect unity of all created things, from the Logos down to the atom of sand. It holds that mankind is absolutely One—as much alike, and as closely connected, as are the atoms of which each of our bodies are formed.

This is the ideal; but of what use unless made actual! This is the theory; but of what value is any theory unless it can be demonstrated to be true? Now what is the work of Theosophists? To present this ideal to the world in the guise of an actual fact. To work out this glorious theory in the actual practice of universal brotherhood. Very often people say: “I should like to work for humanity, but I don’t know how; I don’t see anything to do.” Now, it is a strange thing indeed if in a world so full of sorrow, sin, suffering and ignorance as this is, no opportunity of helping others ever presents itself. There is no one to whom the chance of working unselfishly for others is not given. Our interests are so blended with, and we are so closely related to, those around us, that all our daily thoughts, words and actions directly affect them, either for good or for ill. There is no relation in life where self-denial may not be practiced.

This is the first step toward showing our belief in Universal Brotherhood. Every one can conscientiously do his whole duty toward the members of his own family, and toward all others with whom he is brought into contact. Indeed this is the very first and the most important thing to do. The men or women who neglect home duties, husband, wife, children, parents—or any who are in any way dependent upon them—while straining their eyes upon some distant ideal, will never realize that ideal. They will never reach it because they refuse to use the only ladder by which they can climb to it. That ladder is the patient and faithful performance of every duty that comes to us, no matter how humble, insignificant or unpleasant it may be. This is the apprenticeship through which every one has to pass who aspires to do any really great and effective work in the world.

Before one is fit to be a master he must have shown his faithfulness as a servant. Before one can become a teacher he must have been himself a pupil. We shall never fit ourselves for higher positions, by shirking the stern responsibilities of life, and shifting its heavier burdens from our own shoulders to those of others. Nor can we fit ourselves for higher and better work by neglecting or evading the plain, every-day duties of life, however unpleasant or un congenial they may be. Every neglected duty is a broken link in the chain leading upward; and though we may apparently now pass it by, yet sometime in the future we shall certainly come to a place where our further progress will be barred until we have gone back and mended the broken link. This is the practical part of life and it can
not be ignored; or, if it is, no true advancement can be made. The theory alone is not sufficient. It is not enough to hold the theory of brotherhood, but we must act as though we really believed it. We must show our positive faith in it by treating others as well as we treat ourselves; by taking as lively an interest in their successes and failures as we do in our own. If we really do believe in brotherhood we cannot do otherwise. If we do not believe in it we might as well stop talking about a theory which we can not, or will not, put into practice.

We have heard a great deal about Masters, Adepts and Mahatmas. People wonder, speculate, doubt, and ask questions. A certain class believe and theorize, but get no further. Now, the way for such to change belief into certainty, is to practice their own theories. The only way to obtain any positive knowledge of the Masters is to lift ourselves up to their plane—for They will not descend to ours. That is the practical part; for we may theorize forever about them and never reach them. It is a theory that every human being has within him the latent wisdom, energy, will, and creative potency of a God. Now, it seems incredible that any one should believe this, yet make little or no endeavor to awaken within himself this dormant power. How can this power be awakened? Not by dreaming life away. Not by theorizing on the greatness of man and the grandeur of his heritage; for this heritage will never be his until he claims it. And when he does this, he must prove his right to it by his work. No other proof will be accepted. It has been said there is no royal road to learning. Prince and pauper must plod over the same long and weary way. This saying also holds good on the higher path. Wealth, learning, position, count for absolutely nothing. A clean life, honesty of purpose, an unselfish wish to benefit others coupled with an unflagging energy, sincere devotion and unceasing labor for humanity, are the golden keys which open the mystic doors. The Masters recognize no others. He who possesses these, be he king or beggar, is sure to gain admittance. The practice of this theory brings the desired end, and nothing else will.

We hear also a great deal about love. So much that it often becomes tiresome; because some people have such very queer ideas of what love is. We are told every day—almost hourly—that we must love every one with whom we come in contact. Granted: but what are we to love in them? Is it the vain, frivolous, selfish personality, with its manifestations of envy, malice, pride; and the continual thrusting forward of petty, personal aims and ambitions? If we must love these things in others, then we must love them in ourselves. They are not things to love; but there is a difference: in ourselves we must subdue them; in others tolerate them. One has not gone far on the path of earnest endeavor before he learns this. He then ceases talking so much about love and forgets to be giving constant expression to fondness for individuals. Is it because he loves his friends less? Nay, verily; for he loves them, and all mankind, far more than ever before; but it is the soul in them he sees and loves and pities. He sees the
bondage in which it is held. He sees—nay, he feels—the agony it endures.

Having become, in some degree conscious of his oneness with all humanity, he is—he must be—to that degree, partaker of all its woes and sorrows. When he has reached this point he no longer looks at the personality. It is the soul enshrined in that personality which occupies his attention. It is the soul he loves and labors to uplift and enlighten. This is the love that will aid and benefit humanity. Nor is it in any way akin, in its manifestation, to the gushing, effusive, wordy expression of one whose only conception of love is that weak, pale, flabby article which goes no further than the personal. This does not imply that we are not to do all we can for the personal well-being of our fellow men; only we must not stop there. We are not to make it the end—rather a means to reach a far higher end. This is practical, to use all means at our command to bring about the desired result. We believe that every man has within him—potentially—the wisdom and creative power of the One, Infinite and Eternal. Do we really believe this? If we believed that this mighty force—the power and energy which brought the universe into being was indeed in us—would we not make some effort—nay, the most unceasing strenuous effort to develop and use that power? For it is only by our own effort that it can be done. In the lower kingdoms progression goes forward, pushed on by the force of the great Law of Evolution. But with man it is different because he has reached the stage of self-consciousness. When that stage is reached man's destiny is in his own hands. Henceforth his progress, or retrogression, depends entirely upon himself. It is a sad mistake to suppose that by this Law of Evolution we shall be carried onward to the destined goal without any labor or care on our part.

There are two goals; and every mortal is bound to reach one or the other. A time will come in the evolution of every soul when a final choice must be made. He who is able to make the right choice does so because the thoughts, the continued effort, labor, unselfishness and devotion of his past lives have developed in him the strength and wisdom to choose aright. It is the sum total of all his past. He whose total is made up of weakness, self-indulgence, idleness, pride, vanity, lust and greed will not be able to hold to the upward course. He may have known the theory perfectly but he has not put it into practice. Finally, by what means can man advance towards the desired goal? All Scriptures, from the most ancient down, have given one and the self-same answer.

All great Teachers and Saviors, from Rama and Krishna down to Jesus of Nazareth and Mdm. Blavatsky have reiterated this answer, in varying phraseology and often in almost the self-same words. They have all told us that God is in us and we in Him. It is ours to seek and find that God, who is our Father and ourself. The path pointed out is true and earnest devotion. What then is devotion? It is not cant, hypocrisy,
nor the making of long prayers. It is not goody-goody talk about love by those who will do nothing—make no sacrifice—to help their fellows. It is work, work, unceasing work, for the good of Humanity. It is self-renunciation, self-sacrifice, the giving up of personal aims, ambitions and desires. It is putting aside the sense of separateness, and thus growing into conscious oneness with all that is; until the joy of the lowest is ours, and our desire to alleviate the pain and misery of the world, becomes so great that we are willing to do, suffer or sacrifice anything for its sake. This is devotion. This is Love. This is Theosophy, in Theory and in Practice.

Stanley Fitzpatrick.

Religion in Religions.

The idea of reincarnation is universal. It was both a Christian and a Jewish one. Remember the remark of Jesus when his disciples asked the reason for the punishment of the blind man, and remember, also, Jesus' statement that John the Baptist was the reincarnated Elias. In the 90th Psalm it is said by the Jewish singer, "From everlasting to everlasting thou art God. Thou turnest man to dust and sayest, 'return ye children of men.'" Take with that the saying, "Dust thou art and to dust thou shalt return," which means "as long as thou art dust—connected with, not freed from, living in the dust of the earth—so long shalt thou return to dust.

Let us turn to the forms of worship. They consist in every religion of symbols and ceremonies which try to express that which cannot be expressed in words—to which are quite frequently added miraculous stories concerning the life of the founder of the particular religion. In this, their outward garb, religions seem to differ most fundamentally. Yet the comparative sciences show that such is not the case, and the results of dispassionate investigation are truly remarkable, for these prove that all known religions have a common source—the Wisdom-religion. It contains certain truths to be found openly or hidden in everyone of the seven systems. As these systems follow each other historically their symbols, rites and modes of worshiping the deity are largely borrowed from each other in the beginning; and, as the course of each system becomes more defined and independent, the source whence it came is sought to be obliterated by designing priests; the gods of the previous system and its most illustrious teachings being turned into devils and heretical doctrines by the new one. It is found that the gods or devas of the ancient Brahminical, or Hindu, religion became the evil spirits of the Zoroastrian priests; that Thor, the old German or Scandinavian Lord of the Heavens, was by the Christian priests turned into the medieval devil. Consider that after the death of the Nazarene his apostles and early followers built upon the petrified remains of Jewish Jehovah worship a new system which embodied the doctrines of reincarnation, karma and the Platonic view of the uni-
verse; which system flourished 200 years after him in lower Egypt, centered around Alexandria under the neo-platonists and gnostics, and then remember that the Christian Church, the successor of these, has declared all these doctrines heretical, and has succeeded in causing them to be disregarded, and even despised, to this day. So much for the doctrines. But how about the Christian Cross, the Mohammedan crescent, the Jewish hexagram? The cross is not particularly a Christian symbol. Indeed, after Jesus had been crucified, his immediate followers abhorred the sign of the cross; but, as we have said, the seemingly iron tradition of the church is at times quite flexible, and the cross soon became the symbol of Christianity, as against all other religions. But they who believe the cross to have originated with Christianity are mistaken; it is as old as the hills. It was an Atlantean symbol in the form known as svastika. It was found in the palace of Palenque as a symbol of the ancient Americans. In the form known as the tau, it was a sacred symbol of the ancient Egyptians. In Isis Unveiled we find it was used at the Eleusinian and Bacchic mysteries. It was common among the Assyrians, Romans, Hindus and Jews, and through the Cabalists and Gnostics it finally came into the Christian Church. The Mohammedan crescent is also an universal symbol, and is connected with us silently-watching old mother—the moon. The serpent is also a symbol in all religions, and not to be found alone in Genesis. It is the universal symbol for that force which with spiral motion first thrills through the ether at the dawn of a manvantara. It is the symbol for eternity, immortality, and wisdom. Archeology and symbolism have shown that almost every one of the forms and symbols of Roman Catholic worship—the keys on the mitre of the pope, the institutions of celibacy, monks, nuns, rosaries, chants, fasts, processions, holy water, etc.—are borrowed from Buddhism.

The expression of Religion on the physical plane is its ethics, and this is wholly identical in all systems. That human duty is charity and devotion, is one of the principal themes of the Bhagavad Gita. “Hatred does not cease by hatred, hatred ceases only by love,” is Buddha’s doctrine, and St. Paul places charity above everything else—even faith and hope. Compassion is the subject of the Voice of the Silence. “What I do not wish men to do to me, I also wish not to do to men,” said Confucius. Zoroaster’s ethics are: “Think purely, speak purely, act purely.” During the initiation into the mysteries in ancient Egypt, the neophyte had to vow, that he would honor his parents above all; the commandment of the bible is too well known for quotation. All religions forbid murder, theft, covetousness and adultery.

The ethical side, being the aspect of Religion on this physical plane, has been considered the most important by all moral reformers, like Confucius, Buddha and Christ, and their teachings on these lines being most explicit, the identity of the Religion in Religions can here be shown, most readily. But that the various systems in their esoteric philosophy and their esot-
eric rites and forms point to one source, is unmistakable. These esoteric teachings are changed according to the soil, the nature, the climate, the people, the age, to which they are transferred, and they have a tendency to differ more and more from the truth as in the rounding of their cycle of birth, growth, flowering and decay, the esoteric teachings become ossified, formal, dogmatical, dead-letter misinterpretations. Brahmanism, esoterically, perhaps, the most magnificent system of pantheism, has degenerated into mere polytheism. The Zoroastrians, originally devoted to the worship of the true spiritual sun, hidden source of all manifested suns, are fireworshippers. Buddhism, esoterically the grand religion of compassion, and a system of such wonderful universal charity, mildness, purity, rectitude as to be easily the greatest of all systems, has become the worst of all in dogmas, fetish-worship, ceremonies and rubbish in general. Yet, so great was this religion that even to-day the influence of its ethical side, makes the Buddhist the purest, most unselfish, temperate, mild and sincerest of men.

The statement is generally regarded as true that dogmatism is the enemy of religion. The Church in the west, is, to a large and continually growing class of men, no longer identical with religion, but stands for rigid dogma. The dogma, however, is neither truth nor religion. And while the church, to prop up and maintain the crumbling edifice of its dogmas, relies on divine revelation, even school-boys skeptically war against this imposition. What is a divine revelation? That has to be found out by everyone for himself. The truth can only be discovered by carefully and continually separating it from symbols and allegories—not to speak of misinterpretations. Under this test, a divine revelation is that which to the mind of the unbiased student seems so exalted as to appear to him as emanating from a source of spiritual wisdom higher than anything he knows of on this earth. Such are the sermons on the Mount, the Bhagavad Gita, as well as the eternal truths contained in other systems.

This truth is one wherever and under whatever form it may appear. For, as H. P. B. said, "There can be only one truth, for two small truths on the same subject constitute one great error." Indeed, the truth is one. It is the same whether seen as the basis of religion, philosophy or science. Theosophy gives the cue to this truth. Theosophy is not an eclectic system, which takes from every religion what it considers best and builds up a new compact philosophy. Theosophy, on the contrary, is the Wisdom Religion—the common source whence these many systems come, and to which they must again return.

The true reason for the differences of religions from the Wisdom Religion and from each other, is the fact that true religion, which is the spiritual knowledge of the inner man, and which is seated in the buddhi principle, called in the Bhagavad Gita at times "spiritual discernment," lies on a plane much higher and totally different from that on which exoteric systems of religion flourish. This truth, in passing to the lower planes, changes
its aspect. Its power of illumination is dimmed. The purity of it is obscured. When it has reached man, it becomes a part and parcel of this lower plane; it is of the descending cycle, the black age, the unspiritual people, in which and with whom it must exist. But the silver thread which binds us to the Master is still there. On the physical plane, it is ethics; to do one's duty; the duty of one's own particular calling, to which we are bound by past Karma; to be charitable, and to efface the self. Christ and Buddha said very little about their philosophy, and laid no stress whatever upon forms, but their teachings center around their code of ethics, which is indeed the best mode of worship. Along this line alone, we can raise ourselves to higher planes. Then will the "brain immaculate within shine through the form of clay."

Since no one religion is entitled to the exclusive claim upon truth or revelation, it is evident that our efforts should be directed towards—to use the words of Mr. Judge—"a dutiful, careful, and brotherly inquiry into all the religions of the world to discover the central truths."

B. B. Gattei, F. T. S.

Letters to A Student, No. XI.

And now to your question, which I take to mean this: How should we meet evil? How should we deal with it? We are told in various places not to resist it; what does that mean and what is the sense of such teaching?

I think you will find that all these ethical teachings found in the world's sacred books are something more than mere moral aphorisms. For, in truth, ethics are but statements of law on the mental and moral planes. The old sages saw the action of forces which we call thoughts, good and bad—saw the effect of thought as force on the plane of mind, and laid down rules for men in order to help them live scientifically, if they would. You will see that thought is a force; you will see that the One Unknown manifests under three aspects, and that which we call thought is but one aspect of the great Unknown. So all things can be studied from these three standpoints: (1) Life or Spirit; (2) Mind or Consciousness; (3) Matter or Substance. Think of every event, thing, person, teaching, fact, as a triangle consisting of these three aspects, only one of which you see at the first impression; and look for the other two. You hear a man described by another as one of considerable intellectual power. He is described from the aspect of mind. Yet another may have looked on him from the physical standpoint, and say that he is a big man of a certain shape, and so forth. Yet a third may describe him from the aspect of force, Life or Spirit, (call it what you will) and say that he is a man with a strong will, of great force and magnetism. There you have a man described by three different people from three different aspecs, and before you can form a fair opinion of the man you must combine these three different views,
synthesizing them in your own mind. So it is with all things: Every thing is a manifestation of the One Unknown. We have to learn to study in that light. This can best be done by constantly changing the terms of our thought; by remembering that thought is really force-motion in the universal ether or astral light; that all the movements in substance are but modes of consciousness—but expressions of the universal mind. So we come, in time, to look upon men and events impersonally.

See how this applies to ethics: they are no longer moral injunctions, dogmatically laid down by this person or some other. Ethics are state ments of the action of forces; we are told of the results of certain acts which spring in all cases from certain thoughts. We are advised that if we would live in harmony with nature we should do this or that, and avoid other lines of thought and action. Otherwise results will follow which will not only injure others, but, primarily, ourselves. Thought be ing a force reacts upon the centre from which it originated, just as do all other forces, from an electric current to an india-rubber ball thrown against a wall.

Now you will have read that the first need of a student is to know how to think, and, above, I have been trying to point out what appears to me to be the right and proper way to approach problems like the one you propound in your letter. This is what I have been told, and what I believe to be true. So, if we follow out this practice, we shall soon find that we are able to solve these things for ourselves, by asking ourselves questions and clearly defining the problem we wish to solve. Take your own question and follow out what I have said. Evil, in the sense I have used it in the earlier part of my letter, corresponds to a force going in a particular direction, let us say. How do you ordinarily stop a force such as a billiard ball, travelling from left to right? Not by sending another ball after it, going in the same direction; that is clear. You meet it with a force of an opposite nature. This may be your own hand or another ball driven to meet it. But, in any case, it is a force of a nature opposite to the one you wish to arrest. Now, the evil of which we have been speaking is illustrated by the first force which you wish to stop, and you will see that if you meet the evil by further evil you only increase the momentum of the force you wish to stop. You will be defeating your own end. So the only way to stop evil is by meeting it with a force of an opposite nature, going in an opposite direction—namely, by meeting it with good.

"Resist not evil." This means that we should not fight it; should not attack it. When we meet with it in persons we should not try and destroy the person who acts evilly. For, remember that all forces follow the line of least resistance. In other words, water flows down a hill and not up it. So we may symbolize man collectively as a great tide making its slow way to an unseen sea. All are journeying to it; it is the nature of man to reach this goal. It is the action of the Spirit, which he is to return home-
ward to its source. From Unity have all things come; back to Unity all things return. And we are of this band; we are atoms in the great tide of life, following the line of least resistance by hastening to accomplish the aim of Nature. Now imagine that we meet evil. That simply means that we see other parts of this tide struggling to reverse the natural order of things, and to turn aside from the path of this all-embracing force by which I have symbolized Humanity. What is the wise plan to follow? Should we turn aside from our own path in order to try and force these others back on the track? Think. Is it not true that “the treading of many feet make a track”? Is it not true that a stream of water wears a course for itself and for the water following behind? Is it not true that if we keep steadily on our way we make a track or path along which all others must follow, as along the line of least resistance, to this unseen sea towards which all are wending? I think you will see that is true, and that instead of bothering ourselves overmuch about those you try to turn aside, instead of resisting their evil, or attacking them and their actions—the wise plan to follow is to keep steadily on in the path which we believe to be the right one. If we are right indeed, if our path is, in fact, the shortest to the final goal, then, in time, all others must be drawn into it, all others must, sooner or later, see that ours is the way, and will follow the track we have made for them as water irresistibly follows the shortest and easiest track and not the longest.

So this injunction to resist not evil I think is very scientific. It is strictly in accord with the dictates of common sense. It means that we should go on with our own simple duty, not doing the duty of others, no matter how much we feel inclined to try. For, “the duty of another is full of danger” and, “the natural duty of a man should be followed out, even though stained and not of the highest order,” for “it is better to do one’s own duty well than to do the duty of another.” That is what the Bhagavad Gita teaches, as you know. It is the best way because it is in accord with the design of Nature or the Over-soul. We see evil around us on all sides and can do nothing directly to stop it. Some people rush in with all sorts of plans and schemes in order to purify the world in a day, but Nature smiles at such things. It cannot be done. Man cannot be made pure. He must become pure through his own efforts. Evil is not stopped by overwhelming force. That can only stop its physical expression for a time, and, even then, it is bound to soon burst the bonds that restrain it, and manifest once more. We can best help by doing our own simple duty to the utmost of our powers, as I say, and this, of course, includes doing all we can to remind men by act and thought and example that the divine light shines within them and within all men; by trying to teach them Theosophy in other words, or rather, by trying to remind them of these old truths which once they knew but have for a little while forgotten. Doing ones own duty must also include the carrying out of all those moral teachings we have received, such as defending others when
unjustly attacked, not condemning others, trying to enter and remain in
the highest part of our own consciousness, and many other things which
you will know as well as I do.

So you will see that to resist not evil does not mean that we should
succumb to it. But in all cases it is a mistake to fight it. If, for instance,
evil thoughts try to enter our minds, it is a mistake to turn on those
thoughts and fight them. Just turn away the mind from thinking such
things. Occupy it with other things; with something that interests it.

By fighting it you simply turn your thought on it, and so add to its
strength and give it a resting place and a home within your sphere. If
you wish to avoid temptations, cease to think about them. Then the
germ of such things, which must be in your mind to some extent already
in order that the temptation may arise—then the germ of wrong thought
is starved and dies.

All this is not easy and cannot be well understood except after long
and careful thought, but I think it will repay you to think it over very
carefully and to try and act upon it so far as is possible.

Chew-Yew-Tsang.

"The Father and I are One."

Now we are the three in one and the one in three, is a question which is,
perhaps, exceedingly difficult for us all, and any light will, I think, be
appreciated on this most metaphysical, and at the same time most practi-
cal, question. The Higher Self, the Ego, and the Lower Self, and all as-
pects of this trinity in unity. Now, we will say, a person, or an entity
is entirely engrossed on the physical plane—that is, he is busy satisfying
the wants, desires, and passion of the physical senses. To have a good
time—that is, something good to eat, something nice to look at, nice to
smell, some agreeable exercise for the body, and for the whole five senses—
such a person is said to be living on the physical plane in the human-
animal stage of consciousness, and this stage, or plane, we might call the
Lower Self—that is, our consciousness is acting on the lower plane of ex-
istence.

Next we have the mental plane; here we enjoy or suffer wholly in the
mind; the physical may not be affected at all. For instance, when we be-
come so engrossed in a book where either suffering or delight is so vividly
portrayed that we are moved to tears or laughter as the case may be.
For the time being we are living wholly on the plane of the mind. These
states of the mind range from the very highest to the very lowest, and
pertain to the Ego, or thinker, and the Ego is "high" or "low" according
to the mental food we, or it, is indulging in.

Now, we may descend from this plane of the intellect to the plane of
the physical, and the gratification of the physical senses, if we wish; and,
for the time being, forget all about our experiences upon the mental plane,
but we have the power to recall those mental experiences if we choose, and remember that we did, and can again, enjoy or suffer on that plane, so that because we temporarily forget, and for the time being are only conscious of one plane, is no real argument against the fact that those other planes do exist, and for us. Here, then, we find the One (our consciousness) as the two, of the "three in one." Here is the "one in two;" self acting consciously on the physical and mental planes of body and soul.

But some are able to reach in consciousness a still higher plane than that of the mind. This is done by aspiration, a desire to understand the higher plane of consciousness, and be conscious of the conditions and experiences of these which are called the spiritual planes. The highest aspect of the spiritual plane would represent that of the higher Self. That is our individual self-consciousness acting on the highest plane of manifestation in the universe. But we see it is in reality the same self acting on all the different planes. The self is that which is conscious; the adjectives, higher and lower, simply refer to the plane of nature on which the self may act, if it is sufficiently conscious of its own powers to be able to select and act on these different planes. When we can, at will, consciously register on all planes of consciousness, then we have the self, the One, acting consciously in Spirit, Soul, (or mind) and Body, and the object of evolution is attained so far as this special Manvantara, or period of time is concerned. And then only is the Monad, the Self, ready for experiences on higher planes in higher universes.

This idea can be simply illustrated by the thermometer. The Self would correspond with the mercury in the tube. When the highest degree possible for the mercury had been attained, then the self would have become the Higher Self, and all the degrees marked on the tube would correspond to the seven principles of man. But, as the mercury runs up or down according to the degree of heat applied, so does the self-consciousness run up and down the seven principles according to the heat of desire and aspiration. If thought about, this illustration of the thermometer may be carried out indefinitely, not only in reference to the seven principles of man, but also the seven elements, and seven hierarchies of Kosmos itself. This gives us an intellectual conception, which each has to individually demonstrate and prove to himself what these conceptions in reality are by consciously realizing them. We pretty thoroughly realize the physical, and to a great extent, the mental plane; but comparatively few have experienced the highest, or the spiritual. Now, as immortality depends on our becoming conscious on all planes, we must push our evolution up to the higher planes ourselves, and in that way become the Higher Self—the conscious "one in three and three in one."

The mercury, or self, is the same in kind in all, but we must each scale our own thermometer—the ladder of the seven principles—before we can consciously and intelligently say, "I and the Father are one," and realize that all experiences of this universe have been garnered.

Anna L. Blodgett, F. T. S.
Editorial.

Experience proves that Theosophy can be most acceptably presented to the laboring classes. Especially can karma and reincarnation be explained as enforcing Brotherhood. Persons wishing to study and work along these lines are referred to pp. 37-39 of the Key to Theosophy, for practical hints. Also pages 197-249 of the same work, will be found to present many valuable points to use at such meetings. No leading-up policy is required. Plain, straight Theosophy—karma and reincarnation—is what is needed. These, and these alone, meet the wants and solve the problems of laboring men. “Strive to get a clear, comprehensive and common-sense view of Theosophy, and to the world give only that view, and the world will appreciate. Never consider yourself as the actor, and think of the real Self.” “Never consider that you have done better than another; always strive to improve.” “Do not soar to ridiculous heights where no one can follow you, and where you will not be at home yourself.” “And karma, reincarnation and the seven-fold constitution of man are the important doctrines, and can be presented in every manner.” “Do your best and you will have all the opportunities you can manage, and all the experience you require,” are extracts from letters from Wm. Q. Judge, in regard to this matter.

Begin your reading from the above mentioned pages of the Key with the idea and wish to get from this study that which will enlighten and benefit the world. And, remember, it is not our petty opinion or ideas that the world wants, but the teaching given to it by the real Leaders.

The working men of the country are not, as a rule, believers in the orthodox religions of the day, and much care is necessary to show them Theosophy is not such, but contains a more natural and more rational view of spiritual things. It is explained most profitably by avoiding religious terms and controversies, and by dwelling upon karma and reincarnation, along the lines of retributive justice, and the indestructibility of matter, force and mind; and the gaining of wisdom by experience, ultimating in perfected man. Never use Sanskrit words, nor oratorical phrases, but fill the mind full of the very essence of the subject; and use plain, clear, forcible Anglo-Saxon words. Put the ethics of Theosophy, enforced by its scientific basis, in short sentences, straight to the point. Thus the common people will have the help of Theosophy to guide them through the struggles and responsibilities which lie before them.

A. B. C.

Miss Ann Brice has organized a Theosophical Sewing Class for young people, with the object of teaching the children both how to sew, and the habit of helpfulness and unselfishness. Such work is practical Theosophy, and is an example all might well imitate.
Pacific Coast Lecturer's Movements.

Beginning with August 22nd, Dr. Griffiths spent a week in Victoria, B. C., lecturing upon "Suicide," "Evolution of the Thinker," and "Karma and Reincarnation"—the latter lecture being given to convicts in Provincial Prison.

This department of prison work has been patiently pushed forward, in the face of considerable opposition, by Kshanti Branch, until now Theosophical meetings are held regularly every Sunday, books and literature supplied, and many inmates deeply interested. The Victoria members of the T. S. A., are devoted and loyal workers. Their Headquarters at 28 Broad street are open every evening, and the library well patronized. Reports of Sunday evening lectures are furnished to the local press, and several lectures have been printed in full. This last is the best kind of T. S. work. When the same painstaking efforts are adopted, like results will always follow. Many newspapers will accept gladly clean, concise reports, who would not take the trouble to get them themselves.

Port Townsend was visited and a nucleus found which promises later to develop into a good, strong Branch.

The lecturer's work in Seattle was reported in the September Theosophist.

Among the Coast Branches.

Victoria Branch, Victoria, B. C.


Olympia Branch, Olympia, Wash.

Mrs. A. R. Shimmons, Sec., writes: We have rented a nice hall, 416 Adams St., on the ground floor, and have it seated and lighted, and intend to have meetings regularly. Our only drawback is the poverty of the town in general and of our members in particular, but we are devoted.

Tathagata Branch, San Ardo, Cal.

Bro. J. C. Hadley, President, writes most hopefully of the work and prospects of this active little Theosophic center.
Santa Cruz Branch, Santa Cruz, Cal.

Mrs. L. A. Russell, Sec., writes: Mrs. Harris lectured in A. O. U. Hall to a good audience upon "Theosophy versus Churchanity," handling the subject from the standpoint of unity upon the higher planes; that true religion is the binding together of all; and that the basis of all religions is identical. She also met the members of the Santa Cruz T. S. A. and gave a course of lessons upon the "Evolution of Manas," being a synopsis of all that is to be found in Secret Doctrine upon that subject.

Sirius Branch, North Yamhill, Oregon.

The President Dr. E. O. Svenson, writes hopefully of the prospects of this one of the latest additions to the theosophic constellations upon the Pacific Coast.

Pleiades' Lodge, Soquel.

W. R. Wilson writes: We are at present studying the Key to Theosophy and are enjoying the work. We have gone out into the highways and endeavored to compel some to come in, but while they acknowledge the importance of the study and admit they are interested in it, it seems as if their Karma would not allow them to actually take hold, and as the Christians say, "confess Christ."

Salt Lake Branch, Salt Lake, Utah.

Bro. Turner writes: Salt Lake Branch is still growing, and the interest is stronger than ever. Theosophical literature is being scattered all over the Territory. A class has been formed at the penitentiary for study. Twenty or twenty-five prisoners take part in it. They have selected a President, and are doing earnest work.

Both San Francisco and Golden Gate Branches are working with energy and are holding well-attended meeting.

The Sunday night meetings at Red Men's Hall are particularly well attended. At a recent one of these, in which "Death and After" was the subject, the hall was densely packed; a few stood throughout, and some were even turned away. In San Francisco any topic which treats of reincarnation or the future life will always fill our hall to overflowing, in which may be found a hint as to what the people really desire, and appreciate, and which is therefore helpful to them.

"This is better, that one do
His own task as he may, even though he fail."

O Spirit, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! the light which is thy fairest form, I see it. I am that immortal person, Om!

—Upanishad.
Oriental philosophy presents an extensive series of cycles, all included within a great period which the Hindus denominate an Age of Brahma. It is said that Indian sages have calculated this cycle and its subdivisions through astronomical observations. To briefly sketch the divisions of time from the Age (or life) of a Brahma down to the Iron, or Black, Age in which we are now living, the following synopsis is presented:

The Age of Brahma (which requires fifteen figures for its notation) includes 100 Years of Brahma, and these in turn are each divided into 360 Days and 360 Nights of Brahma. The Days and Nights of Brahma are also known as Manvantaras and Pralayas, or periods of manifestation, and of dissolution, or rest. One-thousandth part of a manvantara is termed a Great Age, and this is subdivided into four minor ages, known respectively as the gold, silver, bronze, and iron. The Iron Age, which is shortest in point of duration, is said to last for a period of 432,000 years; the Bronze Age is twice as long; the Silver Age three times, and the Golden Age four times the length of the Iron Age. The Golden Age is said to be one of joy or spiritual innocence; the Silver Age is the period of the supremacy of man, the age of giants and of the "Sons of God"; in the Bronze Age there is a mixture of good and evil, of purity and impurity—a development of both Spirit and Matter. It is termed the age of doubt. The Iron, or Black, Age is an era of darkness, misery and sorrow. This series of ages proceed in succession throughout the manvantaric cycle.

There is another series of cycles connected with the evolution of humanity, which deals with Rounds and Races. The teaching is that the "life wave" passes seven times around the Earth Chain of seven globes, and that during the evolution on each globe seven Root Races hold sway, and that root races are each divided into seven subraces, these into family races, and the latter into nations.

The earth began to solidify 320,000,000 years ago, and has been the scene of life ever since, and even before, that date. In the present Fourth Round four races have ruled and passed away, and the fifth race has al-
most reached the limits of its duration. Each root race exists for an approximate period of 1,028,000 years: each subrace for one-seventh of that period, or 147,000 years; each family race 21,000 years, and each nation 3000 years. It has not been stated exactly how long this root race has existed, but information gives it at nearly 1,000,000 years, so that it has only about 30,000 years more to run. To endeavor to locate the American people, it may be said that they are in the fourth round, fifth root race, fifth subrace and seventh family race, but the point of transition into the sixth subrace is close at hand.

Excepting the very small volume of data recognized by science, and the hints discoverable in mythology, the mighty past is covered with an almost impenetrable pall of blackness. It would seem as though the epochs of the world are separated from each other as by a heavy veil, so that mankind in each age should be thrown upon its own resources, and have to make the most of present surroundings without the light of past events, and also without the discouragement and despair that might result were that past fully known. This oblivion must be due to one of two causes or else to both combined—that by our own acts we have forfeited the right to scan the past; or our further and more complete development, necessitates that what has been experienced shall be for the time forgotten.

The mythology of all nations has preserved fragments from the past, but the self-sufficiency of science has relegated all such accounts to the nursery as unworthy of serious consideration, until by so-called "accident" some old tile or manuscript is found which proves the tradition to be either an actual or allegorical fact of history. Thus, the legend of Troy, with its story of Paris and Helen, was thought to be wholly a myth until some years ago, when in the ruins of Troy were discovered such data as to prove the general accuracy of the old legend.

Mme. Blavatsky, in *Isis Unveiled* and the *Secret Doctrine*, treats of many of these old legends, and gives a somewhat detailed account of the evolution of the Races of this Round, which shows a grand antiquity for man; but she only gives a glimpse behind the curtain of time, evidently leaving the balance for a future era. Still, she has given enough to show the general plan of evolution. Many of her premises she proves on logical and scientific grounds; others she does not attempt to prove, but leaves them for the future to confirm as further research is made.

Those Ages have passed, and with them four races have come and gone. The first race inhabited the sacred imperishable land, which was an island or continent that formed the cap of the North Pole. At that time it possessed a tropical climate. It is said that this home of the first race will exist until the close of the manvantara—that is, until the seventh circuit of the soul upon our chain of earths shall have been accomplished.

The second race occupied the hyperborean region, which comprised the whole of what is now Northern Asia. The Golden Age appears to have covered both the first and second Races.
In the Silver Age the home of man was in the continent of Lemuria, which (as was ascertained in about the year 1850 on zoological and botanical grounds) extended from about the west coast of America to Africa, and reached down and embraced the Antarctic continent. Australia is the chief remnant of Lemuria. Fragments of it also remain in Madagascar, Ceylon, Sumatra, Java, Borneo and the Easter Islands. The egos, or souls, of the Lemurians have long since passed into other races, but the bodies left by the retiring race were occupied by entities from the animal kingdom on their road to humanity. These are to-day represented, among others, by the Bushmen of Australia, who are hardly on the human plane even yet, for they have acquired but the lowest rudiments of mind. Flora and fauna from the ancient continent are still found in Australia, and in the South Sea Islands. The Lemurians were the first to acquire the faculty of thought and speech, which they were taught by Divine Teachers, who instructed them in the arts and sciences. A very high state of civilization was reached by them. Officers of the United States Navy, some years ago, discovered on the Easter Islands a large number of statues from twenty-seven to thirty feet in height. These are claimed in the Secret Doctrine to have been life-size statues of the men of Lemuria. The continent was destroyed by submarine fires, and sank beneath the ocean some 800,000 years ago.

The next race was the Atlantean, which flourished during the Bronze Age, and whose continent reached from the eastern shore of what is now America eastward to Lemuria, the two continents being at one time joined together. Much more is related of Atlantis than of any preceding continent. It was inhabited by two races of people, of whose origin little is said. One of the races walked in the path of their Divine Instructors, acquiring knowledge, little by little, and learned to discriminate between good and evil. The other race is described as having been born with a sight which embraced all hidden things and independent of both distance and material obstacles. They were, perhaps, natural clairvoyants, who neither struggled nor suffered to obtain their knowledge. They, however, blindly followed the insinuations of the "great invisible dragon," King Thivetal, who neither learned nor acquired knowledge, but who knew without being initiated. He was the original of the serpent of Genesis, and the suggestion is hazarded that investigation would be easier if he be regarded not as a person, but as a certain force in nature.

With the Atlanteans physical beauty and strength reached their climax toward the middle of their period. Their knowledge of the hidden powers of nature was much greater than our own, and they were experts in electricity and aerial navigation. Literature originated with them. It is said that one of the principal Sanscrit works is the product of an Atlantean, and Sanscrit is said to be derived from their language. It has been suggested that the originals of Noah, Job, Moses, and other patriarchs of the
Jewish Scriptures were Atlanteans. In consequence of sorcery, war was declared between the White and Black Magicians of the land, which ended with the submersion of the continent, which occurred 100,000 years ago. Some writers assert this to be the original of the Biblical flood. Almost every nation has preserved a legend of some one escaping from a deluge in a large boat. With the Jews it was Noah; with the Hindus, Varivasvata; with the Guatemalans it was the Great Father of the Thlinkithians; others tell of Deucalion, Xisothrus, and so on, in the same relation. From this universal testimony it seems certain that there was such an occurrence, and it is probable that all these different names refer to the same individual; or, rather, that the name includes the whole of the victorious army, just as the name Adam refers to an entire race of men. The Book of Genesis refers to another Atlantean incident where it says that "the sons of God saw the daughters of men that they were fair, and they took wives of all which they chose." This relates to intermarriage between the followers of the hierophants, or Divine Teachers, and the descendents of the other race, from which union a mixed race sprang that was both good and evil.

Descendants of the Atlanteans may be found in the natives of Yucatan, who still preserve some of the ancient magical rites, and are surrounded by the ruins of temples and pyramids that have stood since the palmy days of the fourth race. Ruins dating from those days are also found in other parts of North and South America. The Chinese are also descendents of Atlantis, and their civilization and literature are derived from this old and forgotten continent.

"There were giants in the earth in those days," and they have left a testimony not only in the statues of the Easter Islands, but their footprints are discoverable in America. In an excavation at Carson, Nevada, was found imbedded in solid rock the print of a foot eighteen inches long and eight inches wide, to which science assigns an antiquity of 750,000 years; and, in Texas, a geologist has discovered on rock at the depth of 150 feet below the surface similar huge imprints of the hands and feet of an ancient giant. The evidence might be extended almost indefinitely if one cared to pursue the study.

The Aryan, or fifth Race, was next on the scene, and, as already stated, has flourished for nearly a million years, although history can go back only about 5,000, to the beginning of the Iron Age. Civilizations have been born, have flourished, and died, disappearing utterly since the beginning of our race; and subsequent nations have ruled over the same territory without suspecting that others had preceded them. Babylon, Rome, and London were each built over the buried ruins of two or three preceding civilizations, and several other cities are now known to have five or six preceding cities underneath them. The Gobi desert is strewn from end to end with the relics of its past civilizations, which have disappeared beneath
its shifting sands. Which is the more rational theory—to insist, with the
church and pseudo-science, that all these civilizations have grown to fruit-
age and gone into decay in the space of 5,000 or 15,000 years; or to admit,
with the Secret Doctrine, that almost untold stretches of time lie behind as
well as before? There is no hypothesis, except the theosophical, which is
at all able to reconcile itself with the facts of geology and archaeology; and
so long as the years adduce more and more proof in harmony with it, the
Secret Doctrine can well abide the results of investigation. Mme. Blavats-
sky asserted that many new discoveries would be made in different depart-
ments of science during the remaining years of this century and in the
early years of the one ensuing, in verification of the hypotheses she un-
folded. Many of these have already come, and if they continue at the
same rate the Secret Doctrine in twenty-five years will be a standard sci-
entific text-book.

According to the Hindus, the Black Age began with the death of Krishna,
who is said to have been the eighth Avatar, or incarnation of Vishnu.
Foreseeing the horrors of the Iron Age, Vishnu incarnated as Krishna for
the purpose of lightening the condition of humanity during this Age, by
teaching men to purify their thoughts and govern their actions, so that
the conditions of existence might be improved. The story of His immacu-
late conception, birth, life, and death is almost identical with that related
of Jesus, so much so that the modern church has accused the Hindus of
fabricating the story from the teachings of the first missionaries to India,
but the accusation has been disproven. On the contrary, it is known that
the Catholic Church adopted many of the ritualistic ceremonies that were
in use among the Brahmins and Buddhists. Krishna is said to have been
crucified by a hunter, who, mistaking him for a deer, fired an arrow at
him and transfixed him to a tree.

Spiritually, Krishna is recognized by the Esoteric Philosophy as the
Christ Principle, which is a direct ray from the Father, and incarnate in
every human being. In this sense He is identical with Christ, and is so
understood in the esoteric teachings of all great religions.

Amos J. Johnson, F. T. S.

[To be Continued.]

To control your mind (Manas), speech (Vak), and body (Kaya), does not
mean to be thoughtless, silent, or inactive, like beasts and trees; but, in-
stead of thinking what is evil, speaking untruth, and doing harm to others;
they should be applied to good thoughts, good speech, and good deeds.

To control your senses, viz., touch, taste, smell, sight, and hearing, does
not mean that you should become senseless like earth, dumb and deaf like
mutes, or lose consciousness; but that you should not gratify them by
wrong means, or subject yourself to their influence.
Aspects of Consciousness.

Consciousness is one; and any apparent divisions of it can only represent illusory, or material, modifications of its infinite unity. But since man is debarred from analysis of infinite problems by reason of his own finiteness, these illusory modifications ought to be carefully studied.

A rough analysis reduces consciousness, primarily, to two great divisions: reasoning and knowing. Reasoning consciousness again subdivides into emotional and reflective; and knowing, into instinct and intuition. Both instinct and intuition are relatively much nearer the divine than is reason; each fuses into and becomes indistinguishable from the other under certain conditions. Instinct is intelligent change of relations, unaccompanied by self-consciousness, or the intervention of reason, and reaches down into atomic and molecular activities, upon the one hand, and upward into the half self-conscious response to necessities of environment, upon the other. Intuition is more difficult to describe because it transcends the present normal state of consciousness for man; yet it represents the same certainty of knowing, without the possibility of erring or the necessity of reasoning, upon mental planes that instinct displays among material environments in acting.

Reason merges into intuition above, and into instinct below, as it must do if consciousness be unity, as postulated. In its own domain proper, reason is but the process of comparison between things, with conclusions drawn therefrom. It is said to be the crown of man; it is rather the collar of the serf. It is the sign of imperfection; the acknowledgment of ignorance. It is the groping of a blind Sampson among the pillars of a material prison, and is often as destructive when it puts forth its strength. Except the real nature and essence of the things which it compares be known, its deductions must often—perhaps always—err.

The presence of reason in the universe would seem to indicate that the Absolute itself is capable of change; of having the sum of its conscious experiences added to, and a widening of its conscious area in consequence. For if the universe exists by virtue of the Absolute, then either man, with his experiences of hopes and fears, his sufferings and bliss, is a part of and due to the action of this Absolute, or he is apart from it, and but an evanescent will-o' the-wisp, resulting from chance combinations in the elements out of which nature constructs her eternal verities. But man can unquestionably uncover depths in his own consciousness which link him to, and make him an essential factor in, the cosmos in which he apparently awakens to being; therefore, within him is acting an actual portion of the Absolute; and as he is continuously undergoing new conscious experiences, the Absolute is also doing this by means of him, its representative and agent. And the infinite unity of the Absolute can only manifest itself finitely by means of an infinite succession of finite phenomena; so that unless nature be postulated as a weary treadmill where the same experiences
are, after ages have cycled by, gone through with again, there must be recognized the possibility of an infinite number of new experiences. And mathematics hints at the same thing in demonstrating that an infinite number of atoms require infinite time for their infinite permutations.

Self-consciousness accompanies, distinguishes, and appears to be the very essence of, reason. For illusion is the producer of self-consciousness, and within its grasp the soul must grope. Reason represents consciousness so blinded by matter that it believes itself separate from the great Whole; upon which erroneous conception the entire structure of personal self-consciousness is reared. Failing to recognize that the Self is the same in all, but perceiving its glimmer among the clouds of its material encasement, it proceeds to erect an impassable, if wholly imaginary, barrier between that light of consciousness within itself and the same light illuminining the (to it) outer cosmos. This basic error well illustrates its nature and its province. It is the servant of pure consciousness; the hardy and fearless explorer of those unknown abysses, those dreamed-of but unattained powers which must continually arise in the infinite changes of an illimitable, resistlessly progressing Universe. It is the pioneer; the explorer; and as heedless of peril as pioneers ought to be. It blazes out the rude path which intuition transforms into the broad highway. With infinite patience it changes chaos into cosmos, and is rewarded by being itself transformed into intuition in the process.

So that reason represents divine consciousness blinded by and groping its way through new experiences. It is uninformed, and fallible it ought therefore to be cautious. It is divine in that it represents the divine potentiality of consciousness in grappling with and mastering new problems. In its highest aspect, it is the true creative force; the Architect of marshalling universes that pass across the screen of time. Instinct is its thought impressed upon plastic, obedient, unreasoning substance; therefore, the latter plays its part blindly and well. Yet as this impress is also an emanation, reason is bound to be born from the seed so implanted, and it appears as feeble, yet as full of promise, as a child. Its first concepts are as those of a child; it makes mistakes, commits errors, falls under the sway of illusion: but, because of its oneness in essence, it finally wins its way back to its divine Source; its new experiences, ripened into intuition, are added to the stores of Absolute Wisdom.

Reason, therefore, must be assigned its proper value in the study of consciousness. It is not the supreme and only arbiter, as modern thought would teach. This function has been assigned it through the glamour of its own illusions. It is invaluable as a servant; it is but a blind master. While groping in the bonds of matter, man must perceive trust it; but he should know its weakness, recognize that its conclusions are finite, founded upon imperfect knowledge, and liable to be set aside at any time by larger experience. And he ought ever to seek for the light of intuition which
glows within his heart, and foster, encourage, and wholly trust it, for it is the lord, and reason but its humble vassal. Then slowly the recognition of the divine man within will dawn; his divine powers will begin to function; and reason, controlled and directed, will prove of a thousandfold more service than when it ignorantly claimed the throne of the true man. Yet reason will always be. There must ever arise new conditions, new states of consciousness; for the great heart of nature can not cease to beat, nor the universes die. And with these, as we have seen, it must always be its province to grapple; so that before it is the priceless promise of endless employment; a future which can never weary nor grow commonplace.

Jerome A. Anderson, M. D.

Free Will and Influence,

In Their Relation to Karma.

Of philosophic necessity, the Absolute can be thought of only in relation to its three aspects: matter, force, and consciousness. Passing out from its absolute source, the force aspect (the only one of the three here to be considered) receives in “Fohat” a focus, through which its homogeneous essence is differentiated into seven rays of primordial, dynamic energy. These rays of celestial dynamics constitute what we term Will.

Upon its career through manifestation, Will passes from center to center of self-consciousness—Atma, Buddhi, Manas, Kama-Manas, and, perhaps, still lower centers,—establishing in each, constantly varying conditions of freedom and latency. For upon its own plane Will is unconditionally free; but becomes bound or latent in its relations to everything below that plane. Having gradually reached the plane of Kama-Manas, the Will assumes the attitude of a victorious general entering a yet unconquered country. At once ensues a terrific guerrilla war; foes—the Kamic elements, passions, desires, carnal inclinations, etc.,—must be fought and defeated for every inch of vantage. The battle is fierce and unrelenting; but for every new victory, for every moral and mental conquest, for every desire and passion subdued, we enlarge by that much the dominion of Will and moral consciousness. As is readily seen, Will in itself is absolutely free; but its presence and expression in the personality is determined by the degree in which the latter is swayed by animal impulses. The firmer our animal nature holds its grasp upon the mind and conducts its movements, the less distinct will the power of Will manifest in our existence. Thus, by the term “free” Will is meant the extent to which the individual enables the element of Will to penetrate and subjugate his lower nature.

As the Higher Ego, through an induction of its own divine energy, starts a semi-divine center—intellection—in the Lower Manas, so the omnipotent element of Will, in its contact with our Kamic nature, gives rise to
Desire. Thus, Desire is the overshadowing of Will in the animal mind—the mere reflection or prophesy of the approach of the supreme element, Will itself. Through the gross substance which later on is to feel its direct contact, Will sends a wave of vibrations, causing in the animal consciousness the first flutter of power to execute independently conceived schemes. Thus, few of us, if any, know Will in its pure state through experience. It reaches the generality of mankind merely as induction or Desire, as we term it. Were we the receptacles of Will, per se,—Will in its omnipotent, unconditioned essence,—the strain and stress suffered by us during practices in meditation and concentration would disappear. For willing would then be identical with doing, as Will can not possibly suffer resistance upon its own plane. But here ensues the friction. Will, following the law of which gravity is one expression, finds its course along lines of least resistance. It penetrates us to the extent our animal soul-nature permits. We cannot purify the Will, no more than we can purify the Spirit, nor can we be foul either of them. We can merely permit or prevent their eternal rays passing through our Mind.

In this conflict between Will (battling for its right to live) and our animal nature (striving to escape death) influence springs to the surface and presents itself as a medium of propaganda for either side of the combatants. For influence in the affairs of men is the effort of one individual to change the views and opinions of another. From the popular point of view, influence is considered to be an independent motor power, capable of turning a sinner into a saint, and vice versa; and, irrespective of karmic antecedents, may confer reward or punishment upon an individual, equally unmerited by preceding actions.

However powerful influence may be as intermediary force, it has significance only so far as it discloses the position the individual has to his Karma. Thus, influence is the dial-plate of the invisible—to use a metaphor of Emerson—upon which the course of karmic unfoldment may be traced. For, was it possible to change our moral and mental nature for the better or for the worse by the application of personal influence, our destinies could no longer be said to be of our own making, but, rather, the work of others, which would be incompatible with a doctrine which teaches, as you sow you shall reap. A mother can influence her child, a teacher his pupil, a friend his friend, etc., only so far as their respective karmic relations permit it.

The act of influence indicates weakness on the part of the person who yields to it. The circumstance, often occurring, that persons, strong in will and character, are influenced by the weak and low-minded; that a Danton could be influenced by Marat, and a whole nation for a while influenced and mentally subjugated to a moral and physical coward like Robespierre, merely goes to show that even the strongest has his Achilles' heel, and that it is this weak point in a person's character which yields to the
applied pressure. We can suffer influence only from sources of superior order, even though the character of the influence may bear a stamp from regions decidedly below the aggregate of our moral and mental nature. For evil influence, not less than good, in order to gain its object, must be of a stronger coloring than the point attacked. A good man, surrounded by a bulwark of conscious moral strength, may, nevertheless, have overlooked some apparently unimportant part of his mental fortifications, which at once becomes the point of attack for his beleaguering assailants. Defeat, however, in this case will ultimately be equivalent to victory, as it naturally tends to intensify the wakefulness and ingenuity of the warrior in his defense against the powers of evil influence. On the other hand, a person who has retired within his castle of wickedness and sin may find himself compelled to capitulate on account of some miscalculation of movement, while charged by the advancing forces of good.

Now, these defeats and victories of morally opposing factions are, of course, merely the play of puppets to which the strings are held and operated by the karmic machinery concealed behind the stage. Each individual has a certain surplus of energy left after having squared his balance-sheet of karmic expenditure. This energy can be used either to his advantage or disadvantage; either for the furtherance of good or evil; either for laying the foundation to a noble or ignoble karmic future. Now, these equilibria of karmic action, momentarily recurring as the mighty wheel of retributive justice moves on constitutes the field where influence sends its forces to work. Here the receptacles are furnished in which influence deposits its seeds. Influence of all shades and characters extends convulsive efforts for permission to cultivate these neutral grounds. If the premises shall be opened for good or bad influence, depends upon the extent the forces of Will have been victorious in their kamic crusade. During these equilibria the individual takes in new karmic fuel, so to speak, in order to further his progress, following patterns and methods suggested to him by his environment; or in his consciousness are energies which would remain dormant were they not quickened into activity by the work of influence. Thus, individual influence, or any influence at all, does not interfere with or cancel karmic laws, but is merely utilizing the opportunities that lie within the sway of those very laws. As the Titan energies that slumber in the silent plane of a river may be utilized for various purposes—for the generating of light to a community, for the irrigation of a landscape, etc., or not be utilized at all, so Karma, in its mighty sweep down the ages, carries within her prolific bosom germs for undreamed-of possibilities, if conceived of and utilized by the evolving man. When of a good character, influence hastens on mental evolution as it brings Karma to a focus, in various directions, as well for the individual influenced, as for him from which the influence comes. Its practice confers the divine privilege of diffusing deeds of benevolence and fellowship between man and
man, thus providing the true basis for Universal Brotherhood. Influence therefore, while not capable of cancelling karmic claims, is nevertheless of a supreme importance as a stimulus to individual efforts. For, though it is true that we can be neither hurt nor benefited—looked at from an ultimate point of view—save by ourselves, by our own thoughts and actions, the exercise of influence, however, becomes a power of eternal weight and significance as furnishing a means through the use of which the individual is able to elevate and sharpen his judgment and moral vision. An individual, yielding to an evil influence and reaping the fruit of his weakness, is hurt, not by the one from whom the influence was sent, but from ill-deeds committed by himself during some former existence and now fronting him under the guise of individual influence. Thus, through the agency of influence a double end is accomplished, inasmuch as the individual who is the author of a bad influence, by observing its more or less calamitous consequences, may feel the pangs of remorse beat like Vulcan upon his soul and stir up its slumbering energies. On the other hand, a good influence, while due karmically to its recipient—indeed to any particular agent or agency—at the same time serves as a mirror to the individual who sent out the influence, in which he may see the bliss and joy resulting from a good thought or act.

A. E. GIBSON, F. T. S.

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Editorial.

CO-OPERATION IN WORK BY COAST BRANCHES.

The Theosophical Society in America now covers so much territory that, in order to bring it to its highest state of usefulness, it has been found necessary to centralize the efforts in several localities. The question at once arose as to the best methods to employ in this fraternal, co-operative work. The New England Societies and those upon the Pacific Coast have gone through almost identical experiences in this direction; both have incorporated, and both have found that the incorporating, while helping in some directions, has retarded in many others, by imposing too many legal restrictions upon and so hindering action. Both are now engaged in formulating plans whereby all the Branches within their respective jurisdictions may be brought into closer union. In New England, the plan is precisely that upon which the General Society is organized. Upon the Pacific Coast, the legally incorporated Committee, which has been so long in existence, and which has really done a vast amount of active work, has formulated a plan by which it hopes to unite all the Branches in a more effective union, while still retaining its corporate capacity for purely legal purposes. It has, by by-law, added to its officials a Board of Councillors, to be composed of one member from each Branch within its jurisdiction. To this Board of Councillors all matters affecting the entire
Coast are to be submitted for final decision, they sending in their written votes. Before voting upon any question, however, it is their duty to submit it to their respective Branches; so that by this plan every member in the Society who attends his Branch will not only know about, but be compelled to take part in, all work which is being done upon the Coast.

The Committee has passed the proper by-laws, and has submitted them to the Branches for ratification. So far as heard from, all Branches are enthusiastically in favor of the measure; and the Committee hopes that it will be endorsed by every Branch without exception.

To this Board of Councillors, once it is properly organized, all the business of the Society which affects the entire Coast will be turned over by the Old Committee; and its decision on any matter will be final. There will, of necessity, have to be a Central Executive Committee, to carry out matters upon which the Board decides; and this Executive Committee, it is hoped, will also be able to take up all the purely local work in San Francisco, so as to avoid a too cumbersome number of officials. But all this, as also the election of officers, will be a matter for the Councillors themselves to determine. Meantime we urge upon the Branches throughout the Coast to take action, and let us put ourselves in a position to receive the benefit which must always result from united effort.

**Pacific Coast Lecturer's Movements.**

Dr. Griffiths visited Whatcom and Fairhaven, Wash., during his first lecture tour in 1892. In the first-named city only a small audience attended, and the local paper ridiculed against Theosophy in an editorial headed "A Chestnutty Creed." The writer said, among other things: "Theosophy is the shadow of moonshine. It is a study of big words and the dreaming of formless dreams. It is hoary wisdom parading around in knickerbockers. * * * It is not evil, nor harmful; it is just superfluous." Three lectures were given in that city in August, all of which were attended by large and attentive audiences. The writer of the above mentioned editorial was present. Whether he has since learned something of Theosophy, or was impressed by the attendance and attention of the large audiences, it matters little, but his comment upon Theosophy and the lectures was as follows: "Theosophy is not bad to take as administered by Dr. Griffiths, and if it affects people at all, will make them wiser and better." This is an example of changes that are taking place in the minds of press and public everywhere as to Theosophy. Two informal meetings were held in Whatcom, and a class for study formed. E. G. Wilson of Fairhaven Branch conducts the class. There will soon be a strong Branch in that city.

Dr. Griffiths' lecture given in Fairhaven in 1892 was well attended. A copy of the "The Key" was placed in the public library of that city. The "Key" was read by a lady resident, who, although a member of a local
church, was not satisfied. She studied the "Key," sent for other T. S. books, loaned them to others, and formed a class for study. She heard of Mrs. Anna Blodgett, of Seattle, and of her lectures; invited that devoted worker to visit Fairhaven and Whatcom to lecture. Mrs. Blodgett accepted, and interest increased. In August Bro. Schnagerl and his wife visited those cities, While there, Bro. Schnagerl lectured in Fairhaven to a large audience, and Mrs. Schnagerl held a number of afternoon meetings. Thus, from the united efforts of a number of workers, has resulted the Fairhaven Branch. The editor of the leading paper is its President. Dr. Griffiths lectured in the Pavilion to large audiences Aug. 21st and 24th. The Mayor of the city is interested in Theosophy, and introduced the speaker. There are devoted members in the Fairhaven Branch, and that point is determined to become a strong center.

At Everett, Wash., a general letter on Theosophy was given Aug. 30. A number remained after the lecture. James Barron has a large T. S. library which he freely lends, and also takes the Path. Mr. Barron applied for membership in the T. S., and will keep up his work and hopes to have a Branch there ere long.

At Snohomish two lectures were given; the second, by request of attendants upon the first, was attended by 120 people. Many remained after each lecture. Assorted leaflets were supplied and much interest evinced.

At Tacoma three lectures were given. All meetings were held in T. S. headquarters. Large audiences were the rule, and on Sunday evening standing room was at a premium. The hall did not contain all who attended, and a number occupied the sidewalk during the whole time.

Narada Branch was never in a more prosperous state. Persistent and systematic work and study are carried on with increasing ardor. All meetings are open, and attendance and interest increase steadily. Headquarters are open daily, and a large number of books go out monthly to the public. A new impetus was given by the action of the Boston convention, and the Branch is united in its determination to carry the work it has so successfully engaged in during the past on into the future. Tacoma is one of the strongest T. S. centers of the Coast.

Dr. Griffiths reached Olympia. The Branch has made much progress during the past year. Since the last convention new members have aided in the Branch work; one result of which is their new Headquarters, in which eighty people can be seated. Public and Branch meetings are held there, and also quite a large lending library. All meetings are open to the public, are advertised, and very well attended. The persistent work of a few devoted members is showing the results of some years of loyal service. The headquarters, library, work, attendance on meetings, and general public interest in Theosophy in Olympia demonstrate what per-
sistent and active effort, even by a few, can accomplish. And this good work will be continued, for the same nucleus is there and as active as ever. The two lectures and quiz given in Olympia were well attended. Local press reports were given, and increased public interest manifested.

ALLEN GRIFFITHS, F. T. S.

OTHER LECTURES.

Mr. Abbott B. Clark lectured at Santa Ana upon "Discontent in Society, Politics and Religion—A Theosophical Solution"; "Universal Brotherhood—Its Scientific Basis"; "The Evolution and Perfectibility of the Soul; or Karma, Reincarnation and Its Proofs"; "Mahatmas, Who and What are They? or Man, His Nature and Destiny." An average of about thirty-five people attended the meetings. Eleven half-column reports were printed in the county papers and much discussed. Mr. Clark also gave two lectures in Villa Park, Orange Co. In Los Angeles Mr. Clark was given long interviews on Theosophy by the Los Angeles Herald and the Express. The Branch Committee secured Royal Bakery Hall, in the center of the city, and the following course of lectures was advertised: Sept. 8th, "A Simple Outline of Theosophy"; Sept. 15th, "Discontent in Society, Politics and Religion—A Theosophical Solution"; Sept. 22d, "Universal Brotherhood: Its Scientific Basis" (the solution of social problems); Sept. 29th, "The Evolution and Perfectibility of the Soul"; Oct. 6th, "Spiritualism, Hypnotism, Science Healing and Psychology Scientifically Explained by Theosophy"; Oct. 13th, "If a Man Die Shall He Live Again? or Proofs of Re-birth on Earth"; Oct. 20th, "Mahatmas, Who and What are They?—The Future of America." From the first the hall was filled and long reports appeared in the leading papers.

Golden reports are also being received of the lecturing tour of Mrs. Sarah A. Harris, who recently went to Victoria, and who proposes, from that point of departure, to make an extended visit to the Northern Branches.

Letter from San Quentin.

E. B. RAMBO, Esq.:—In presenting you with a short review of the movement here for the past six months, I may say that I feel much pleasure in the work accomplished. I am fully persuaded that a deep and earnest spiritual work is being done very effectually among those who have given reception to the tenets and ethics of Theosophy. It is very true that it has not been of a noisy, shouting kind, for its students have felt too deeply in earnest to make a parade of it, but none the less their lives and conversation are a living commentary on the nature of the work. It is also a matter of rejoicing, considering the various adverse circumstances under which we labor, that so large a number have accepted the truths taught. Of course, a great many tacitly accept the truth, but do not conform their lives thereto; but, on the other hand, there is a large band of men deeply in earnest, and who, striving daily to restore the God within to his rightful supremacy, are making their lives beautiful. Lessons of charity, forbearance, self-denial and sellessness are being learned daily in our midst.
and striving to perform the duty nearest to each one, cheerfulness, content
and peace abound, where all before was discontent and chaos. But princip-
ially we see the object of life here—the perfection of man; and realizing
that no one life need be a failure, we all are encouraged to tread the up-
ward path with renewed hope and strength; working out our Karma with
patience and sowing seeds for "to-morrow" which we shall reap in gladness.
The spirit of helpfulness is very marked among the students, and, seeking
each to help another, we all can help ourselves. I take much pleasure in
assuring you that the T. S. library is well used, not only by our own stu-
dents, but also by numbers of other men. The Bhagavad Gita, of which
we have three or four copies (not in the library), has become to many "The
Lord's Song" in reality. It is one of our invaluable possessions. The dif-
f erent magazines are all highly appreciated by all classes, and are always
eagerly looked for. The average interest and attendance at the monthly
lectures has in no way decreased. A few who went for curiosity or criti-
cism have dropped out, but the main number are those who really desire
to know the truth of things and are willing to attempt at any rate to live
up to them. Believe me faithfully yours,

B.

Among the Coast Branches.

Tacoma, Wash.

R. H. Lund, Sec., writes:—At the regular meeting of the Narada
Theosophical Society held last evening I was elected Secretary of the
society to fill the vacancy caused by the resignation of Sister Barlow.
Communications and mails to the society may be addressed to me at 606

Sister Barlow's resignation as Secy., was on account of want of time to
attend to the business longer. Our society is doing good work, our
Sunday meetings are largely attended, and our Lotus Circle has a member-
ship of thirty-five, with Bro. Geo. Sheffield re-elected as Supt.

Kshanti Branch, Victoria, B. C.

Sec. W. Harrold Berridge writes:—The following is a list of addresses
delivered here during September: "Rebirth and Natural Law," F. C.
Berridge; "Scripture Evidences of Reincarnation," Capt. Clarke; "Hyp-
During last month we had Dr. Griffiths with us. He held four most suc-
cessful meetings and has given another fresh impetus to theosophical work
in this city.

Portland, Oregon.

Prometheus T. S. Headquarters, 223 Sixth St., are fitted up in a taste-
ful and homelike fashion, and this setting of our house in order is, we hope,
the preliminary to a busy season of activities.

An earnest and efficient programme committee are arranging work for
all members, in Branch meetings, and Training Classes.

Good audiences greeted Dr. Griffiths on the occasion of his visit to
Portland in September. His Sunday evening lecture crowded Prometheus Hall and Library room to their utmost capacity. His able manner of presenting Theosophy impressed all favorably.

L. D. Durkee, Secretary.

Book Reviews.

"The Last Change of the Earth's Axis" is the title of a work by Mr. Fred. G. Plummer, of Tacoma, a member of the Narada branch of the Theosophical Society in America, under whose imprint the book appears. It is an attempt to prove upon scientific authority a thing which most Theosophists believe, but without any very good grounds for that belief, that the earth has changed its axis more than once since it first condensed into a planet from a nebulous mass.

The book adds a wealth of evidence tending to prove that at least one change of its axis has occurred in comparatively recent times, and gives the outline of the old equator and the location of submerged continents, etc. It is interesting to note that before this last change the North Pole of the earth was somewhere in the vicinity of the Mediterranean, as it has also been stated by other authorities that the location of the pyramids of Egypt was at this spot, because this portion of the earth would never be disturbed by any change in the earth's axis whatever. This would seem to point to the fact that here is to be found the imperishable land, and that any attempts to reach the North Pole are only childish folly, if they have in view the possibility of discovering any such marvelous continent.

The location of Lemuria and Atlantis are each mapped out, and astronomical and other data given to prove the correctness of the author's conclusions. The work is really a valuable summary of all that is known upon this subject, and ought to be in every Theosophist's library.

J. A. A.

"The Rev. John Henry" is the title of a little book issued by Messrs. A. S. Barnes & Co., of New York. It is evidently the work of an inexperienced author. It begins nowhere and ends in the same locality. Some of the chapters do not pretend to have the remotest connection with other portions of the book, and the whole is evidently the work of an untrained mind that has recognized the non-conformity of Christian creeds to Christian practices, but has not been able to find the reason of this inconsistency. As pointing out some of the weak spots in the Christian's armor the book possesses, perhaps, some value, but as a literary effort none whatever.

J. A. A.

You can fully enjoy peace if you be not too much attached to the objects of this world, caring very little about your connection with and separation from them, because they are transitory. Be not entangled too much in the concerns of life, feeling less for your connections, as all worldly objects are transitory and should not be depended upon.—Vairagusataka.

As the shadows of dreams are dissipated with the awakening of the sleeper, even so shall sorrow vanish and evil pass away from the heart.
The first 5000-year cycle of the Iron Age will end on February 17, 1897, a date so near that many of us will see it; but it happens that there is an overlapping of cycles, so that it will not be until about the beginning of the century that the influences of the next 5000-year cycle will begin to manifest themselves fully. It is not understood that all vice will at once disappear from the world, but at that time the climax of materiality will have passed, and the grosser kinds of vice will have begun to disappear; and, for a time at least, the preponderance of good influences will overbalance the evil, though it is perhaps a fact that, while vice may be removed to more spiritual planes, it will nevertheless be more intense. Yet it may reasonably be expected that good will predominate throughout the next 5000-year cycle, and the conditions of existence constantly improve. It will depend, however, upon the total volume of altruism and unselfishness of the people of the next cycle whether the one succeeding shall be better or worse. We shall all live at least twice during that cycle; but it is said that we may, if we choose, return with each succeeding century for the purpose of aiding the Great Orphan—Humanity—in its struggle with itself.

Life nor progress move in a straight line, but are undulatory, curving up and down, and up again. At one time we are on the crest of the wave, again in the slough of the sea. Life, until its culmination in the Seventh Perfect Race of the Seventh Round, will travel alternately through eras of doubt and darkness—intellectual and moral—and eras of mental and spiritual advance; but suffering must be more especially felt during the progress of the Black Age, for it is the great era of purging and purification. Just now the world is emerging from a slough of despond, from conditions similar to those which have been met and overcome by those who have forged ahead of us, and which must be encountered by those who are behind. In the struggle to reach the crest of the wave ahead there will be many who will fail because of lack of strength, and instead of surmount-
ing will disappear beneath it; but those who are so fortunate as to understand and appreciate the unfolding of the next century will see life in an aspect different from that it now presents. Those who fail to comprehend it will owe that failure to their past Karma, which, like his sin, prevented Moses from entering the promised land. But in future time—in other lives—those who now fail to attain the new conditions will again come upon the stage of life and again have the opportunity to participate in the then present pleasures of existence, and the chance to use or abuse those pleasures. As they choose, so will they again be delayed or be enabled to push on to still higher planes. Failure to reach a stated condition does not preclude further trial, for opportunities are presented in each life which, if accepted, will lead to greater achievement.

Although this Age is shorter in point of duration, it includes the same amount of potential energy as do the longer cycles; and necessarily the rate of action is faster. A certain effort in the Iron Age will accomplish twice as much as a similar effort in the Bronze Age, three times as much as in the Silver Age, and four times as much as in the Golden Age. This cycle is especially a time of progress for another reason. During the higher cycles the conditions of life are said to be so pleasant that the majority of humanity is content to live in accordance with its surroundings, making no effort to advance beyond these; but, as the cycles grow darker and more material, humanity awakens to a sense of its possibilities of development and reaches out after the Infinite. So, the Masters say that their ranks receive a much larger number of recruits during the Iron Age than in any of the preceding epochs.

Each present moment is a moment of choice; but a final choice will one day arrive for each individual. Yet when that moment arrives the choice is already indicated and fixed beyond change by the sum total of the thoughts and acts that have preceded. The Final Choice will arrive at the middle of the Fifth Round, and at that time those who have chosen the Right Hand Path will go on to further knowledge and greater achievement; those who choose the Left Hand Path will have to wait for a future manvantara, when they will again take up conditions of existence similar to those they have already experienced, but in which they will naturally be the pioneers and leaders of the new race.

The Black Age cannot be regarded as of a uniform degree of growth throughout; and while it contains minor cycles of light and progress, and others of relative retardation, as also do all the other ages, it must be considered as a lower era than can be predicated of the other. The quality and intensity of each of these intermediate cycles may be powerfully affected by the acts and thoughts of men, so that the cycles may be either relatively darker or brighter than they naturally would be.

Theosophy is not entirely alone in predicting that the next century will be brighter than the present one, although the statements from outside
sources generally claim that the millennium is at hand. The prophets of
the Mormon Church have announced that the millennium is near, that
Christ will descend in person and reign for a thousand years, and that the
earth will be purged of wickedness, and only the saints and good Gentiles
will survive. The Indian tribes are expecting the early arrival of Mani-
tou. Lieutenant Totten, who has a large following, and who uses astron-
omy and the prophecies of Daniel as his basis, asserts the regeneration of
the world in a few years. Rev. Mr. Russell of Alleghany City, Pa., who
reaches an audience said to number half a million people by means of printed
sermons, has also been calculating from the prophecies of Daniel, and figures
that the millennium will occur in 1915; that from 1875 to 1915 is the
"harvest time," which will be a time of trouble such as the world has
never known, and will witness the downfall of all nations. He says Christ
will not appear personally, but that His Spirit will then animate all
humanity. On every hand and in almost every country similar predic-
tions are to be met, although there is often a considerable difference in
dates. The Parsees assert that Sosiosh, who will appear seated on a white
horse, will be the last great hero and saviour of Zoroastrianism. The
Buddhists claim that Matreiya Buddha will incarnate in almost 3000
years. The Brahmins look for the last divine incarnation at the close of
the Iron Age, when the heavens will open and Vishnu, seated on a white
horse, will descend to earth, bearing in his hand a drawn sword, which
will blaze like a comet, for the final destruction of the wicked, the renova-
tion of creation, and the restoration of purity. This period is 427,000
years distant. Compare these statements with Revelations, in which it is
said that Christ will reappear seated on a white horse, and that a sharp
sword will proceed out of his mouth with which to smite nations. The
statement is found in the Esoteric Philosophy that the next Buddha will
not appear until the close of the Fourth Round. The claims of all these
different religions need not be entirely rejected, nor should they be blindly
accepted. It is most probable, in the light of the various scriptures and
of mythology, that the early races of humanity in each of the root races
were instructed by divine beings; while history records the lives of some
thirty or more Saviours—Krishna, Buddha, Jesus, and others. So, while
accepting, if one desires, the teaching of the Esoteric Philosophy, that the
next Buddha will not appear till the close of this Round, it may very well
be admitted that there may in the meantime be messengers throughout the
several minor cycles of time. It is not probable that the next century will
witness the second advent of Christ, but it is quite likely that it will bring
a state of society that will be a millennium compared to the present; it is
also reasonably certain that between now and the close of the century, and
possibly for a little time beyond, this old world will receive a general
shaking-up, and many an old karmic score be paid off between nations. All
this will be for the closing of karmic accounts, so that the new cycle
may start with a clean record.
It is a karmic law that all debts must be paid in kind, provided, however, the creditor may forego this option and may forgive the debt so far as he is concerned, in which case the nature of the penalty is transmuted into something else. So, if the troubles of this world during the present time and in the years soon succeeding be called fate, it must be remembered that it is a fate of the world's own choosing. Once it could have been avoided, but now the Karmic seeds have germinated and must come to harvest. But it is not too late for the people of this world to make good fate or good Karma for future cycles of time; and as they now sow so will the future reward them.

It is probable that many of the bad conditions now affecting humanity had their inception during the time of Atlantis, when Black Magic of the foulest kind was practiced by—ourselves. Hence, a portion of present suffering is unavoidable. Could humanity but realize that all sorrows are of their own infliction, and that by changing their ways of dealing with each other they could make their environment better, they could not only help themselves, but all others. A person is bound not only by his own Karma, but by the Karma of his nation and neighborhood as well; and should any number of people in any locality set themselves to live entirely proper lives in all respects, the dynamic influence resulting from their acts and thoughts would help all others in that locality. Christ taught that "where two or three are gathered together in My name, there will I be also." This contains a most profound magical truth; the united thoughts of persons are most powerful, especially so when exerted for the purpose of aiding others; but if the element of selfishness enters in, the purpose sought is hindered—perhaps defeated.

Between now and the close of the Black Age there will be numerous successes and numerous reverses for humanity, but the intensity of the good or bad conditions will depend very largely upon the Karma generated in preceding cycles of time, and especially in the latter part of the one immediately preceding. It was stated a dozen years ago by those back of the Theosophical Society that it was problematical whether the incoming 5000-year cycle would be better or worse than the one now nearing its close, and that the results would depend largely upon the efforts, harmony, and devotion to truth of the members, individually and collectively, of the Theosophical Society. Since then a statement has come from the same source that the crucial point had passed, and that the next century would usher in an improved condition of affairs.

It may not be apparent to the casual observer that the Theosophical Society has produced any such mitigating effect on the Karma of the world as to cause a lightening of its burdens. It is not of the least importance whether anyone recognizes that influence or not, but it is of the highest importance that all members of the Theosophical Society, as well as others outside of it, should endeavor to make Universal Brotherhood a
fact in their daily lives, and to exemplify the Golden Rule on all occasions, assisting materially those who need it, and lending them their best thoughts. In truth, this mental help is far more potent than material aid, for it touches the soul itself of the recipient.

The Theosophical Society has the promise of another Messenger in 1975, but there is a strong possibility that one may come before that time. This will depend largely, perhaps, on the unselfishness and altruistic thought and purpose of the members of the Theosophical Society.

Health is contagious, as well as disease; and so is morality. All thought is potent in producing results, but especially so when the thought is directed toward helping others, for it is then in harmony with beneficent Nature; and, uniting with the subtlest or hidden forces, it performs its mission easily. On the other hand, if the element of selfishness enters into one's thought it acts as a barrier to the extension of the thought, causing it to contract rather than to expand, so that the purpose sought is hindered. It reacts upon the person who gives it birth, and, instead of causing the effect intended, it may produce an opposite result. So, the nature of thought should be studied. One should be careful what and how one thinks. Thus can we mitigate the rigors of the Iron Age.

It is not the intention of the Theosophical Society to force any belief on its members, nor does it expect them to accept any statement simply because some other member has asserted it. The real purpose of the Society is to unite together those men and women who are able and willing to think for themselves, and who will learn for themselves whether the teachings of Theosophy—the ancient Wisdom-Religion—are correct, without depending upon the authority of any being, mortal or immortal. And during the Iron Age is the time when the co-operation of such workers is most needed, and it is the period when the greatest results will accrue from their association.

Amos J. Johnson, F. T. S.

[An error appeared in first part of this article, in reference to destruction of Lemuria and Atlantis. *The Secret Doctrine* places these events as follows: Lemuria was destroyed 700,000 years before the Eocene Age, and Atlantis at the close of Miocene Age, 850,000 years ago. The mistake occurred by reason of a hasty examination of references, in which one writer had stated that Atlantis was submerged 100,000 years ago, taken in connection with a quotation in *Secret Doctrine* (II. 823) from *Esoteric Buddhism* (64) to the effect that 700,000 years elapsed between the two catastrophes. Hence the error in assigning the respective dates at 800,000 and 100,000 years.—A. J. J.)

To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child. *—Voice of the Silence.*

There is in heaven a certain living creature which hath letters upon its forehead, and by day these letters, which are brighter than the sun, form the word Truth, whereby the angels know it is day. But when the evening cometh the letters, self-changing, do form the word Faith, whereby the angels know the night cometh.—*Talmud.*
The Adepts of the Bible.

The words Chela, Adept, Master, and Mahatma are coming into such common usage at the present that it is of interest to inquire into their origin and meaning. Though these names may be new to Western ears, they have always been familiar words among the Oriental Races. Indeed, it is only among the infant races of the Western world that these names, and the different degrees of wisdom they imply, are unknown.

The ancient Aryan Races have always had their yogis, rishis, arhats, and mahatmas; the Egyptians had their epoptai or occult priesthood; the Greeks had their hierophants and neophytes, and the Hebrews their honored and greatly revered prophets. We find that all nations and races have their sacred writings or Scriptures, and that these Scriptures are chiefly made up of the sayings and doings of these masters or adepts. Furthermore we find, and that is the one all-important thing, that the teachings of all these wise men, the sages of the past, closely correspond the one with the other. In fact, when examined by the light of reason and common sense, with absence of prejudice or egotism, they are all one.

But who and what are these sages, prophets, or adepts who have given this teaching to the world? Who indeed but the Elder Brothers of humanity—the advanced or senior class in the world’s great school! With regard to these Brothers, people are generally divided into two classes; those who wrap them around with such thick veils of secrecy and mystery that it is almost impossible for the ordinary inquirer to obtain any understanding of their ideas; and those who disbelieve in and openly scoff at the idea of the existence of any such Beings. Neither position is the correct one.

Let us for a few moments look at this matter with the same cool, calm judgment and quiet common sense with which we would endeavor to examine any other subject, and we shall see the utter absurdity of going to either one or the other of these extremes. Common sense is one of the most valuable possessions of humanity, and some philosopher has also remarked before to-day, that it is one of the rarest. Therefore it behooves those who are so fortunate as to possess a modicum of this most excellent article to cherish and cultivate it with the greatest care. Especially is this the case with the Theosophical student. But to return to our subject of who are the masters or adepts. We will deal first with those of the Hebrew bible which has been adopted by Christians, who have no scriptures of their own excepting the New Testament. It is presumed that nearly every one is familiar with the stories of the prophets. The first prophet mentioned in the bible is Abraham. Following this the word occurs more than three hundred times, not to mention the passages without number in which they are directly alluded to as the vehicles of Divine Wisdom. It appears that there was little or no doubt or question among kings, priests,
or people concerning the status of these great men or the authority with which they spoke. Yet, from whence did they derive their powers? We do not find them in high offices nor lucrative positions, nor dwelling in palaces, nor wearing fine raiment. No; they lived as do our own adepts and masters of the present day. They sought out quiet and secluded spots in which to dwell; sometimes caves among the rocks, far away in the deep fastnesses of the mountains, where their food was of the simplest description, their drink the water from some clear brook or spring.

Why did they thus dwell apart from their kind? Was it a selfish isolation that they might escape the cares and troubles of ordinary life and devote themselves to more congenial pursuits? Not for one moment! It was because they loved humanity, and only thus could most effectively work for it. Of how they worked many accounts are given in biblical history. Being adepts, the power of prophecy or true seership had been developed in them. By the exercise of this power they were enabled to watch over the destinies of nations. Kings were glad to seek counsel of them. And it was to be noted that always, in so far as their counsels were obeyed, peace and prosperity were ensured. In every instance of disaster, destruction, defeat, and captivity, their admonitions had been unheeded; their advice and warnings disregarded. In times of great need they emerged from solitude and appeared to those whom they wished to advise or instruct, in the physical or astral body, just as modern adepts do at the present time. Nor do we find them wanting in personal acts of kindness to the poor and needy. It was Elijah or Elias, afterwards incarnated in John the Baptist according to the testimony of Jesus, who renewed the oil and meal for a poor widow and her son, so that which she expected to serve for a single repast lasted many days. Afterward, when the child sickened and was pronounced dead, he restored life to the inanimate body. We are told that he once sent "a writing"—as masters do to-day—to a king to warn and counsel him.

Elisha healed Naaman, the leper. When one of his pupils or chelas dropped an ax into the river, the master or adept caused it to rise and float on the surface of the water so that it could be recovered. Biblical history teems with such instances as these. There were also women among the adepts of those days, among whom mention is made of Huldah, Deborah, and Miriam. That these persons were possessed of far greater power and wisdom than ordinary mortals seems very certain; also that they were held in high honor and esteem by the people. The question remains: By what means did they come into possession of this extraordinary knowledge and power? Can any one for a moment believe that it came to them in any unnatural or miraculous manner? That it was a "gift" bestowed upon them, without wish or effort of their own, by some higher power—a God? If any one labors under such a delusion let him use common sense to dispel it. Does one of us possess one grain of knowledge concerning
our school studies or any employment or occupation in life which we have not learned for ourselves? Do we not know that we could not by any other possibility possess this knowledge? Do we not know that this is a law of nature which never varies—which cannot be set aside? Then how did these adepts of the bible come to rise above their fellow men? Through the only way possible—the way that is open to every human being; a course of study and training for this end; a life of purity, of self-sacrifice and devotion. For we find everywhere that this is the invariable accompaniment to the power and wisdom of the white adept. Thus, by taking a plain, common-sense view of these things we see that there is nothing at all miraculous or out of the ordinary course of nature in the knowledge and power possessed and used by the masters. Indeed, it is impossible that there could be any other result. A certain road leads out from San Diego to Old Town. If a man starts out on this road, and does not stop, he must reach Old Town. That is a foregone conclusion; it is inevitable. So, then, a man starts on a road which leads to power and wisdom beyond the ordinary attainments of mankind. What is the conclusion? Why, that if he does not stop, he must, sooner or later, reach that power and wisdom. That is just what those great masters whose lives are traced in bible history had done. That is what the masters who are now among men, dwelling in physical bodies, have done. That is what every man and woman may do if he or she so wills. We see there is no great mystery about it. There is no bar to the occult excepting our own ignorance. It is our own option to overcome that or remain ignorant. Occult means hidden, yet nothing can or does hide anything from us but ignorance. All wisdom is for him who wills to take it. But he must pursue the proper method—that, of course, goes without saying.

The aim of every true Theosophist is to learn and practice these methods, that he may aid others in the attainment of the same end. If a man wishes to gain a knowledge of the law or medicine, he expects to study for that end. In like manner, if one wishes to become acquainted with the laws which govern the forces of nature, he has only to study them. What has given man his control over the forces of steam and electricity? His knowledge of the laws which govern them. What enabled the adept, Elijah, to force the astral body, the vehicle of the life Principle, back into the body of the widow’s son? And Elisha to overcome the laws of gravitation and make iron float on the water? These were not miracles. There are no such things. These men had learned to use the forces at their command in accordance with the law of Nature. So have the Masters of every age, nation and time done. And so may we.

We are told in the Bible that there were "Schools of the Prophets"—places where young men who desired to devote themselves to occult studies could live in quiet seclusion from the world and pursue a course of training under the direction of such masters as Elijah, Elisha, Daniel and others.
Their pupils were called "Sons of the Prophets." It is mentioned that Elisha had at one time fifty of these pupils around him. King Saul is said to have been for awhile in a school of this kind. These schools have always existed. They were known among the Hebrews—where the doctors and rabbis taught their disciples, and among the Egyptians, where many of the higher priesthood were real adepts and high Initiates. Always among the Oriental races there has been the teacher and the learner. In some parts of Tibet there are large schools or colleges under the direction of adepts, called Llamas. Some of them shelter several hundred students who are called chelas. The teachers are designated as gurus.

But it is not necessary to attend one of these schools in order to pursue the study of the occult. Any person, at any time or place, may take up the study with only such assistance as he can obtain from the Theosophical literature or from other students with whom he may come in contact. If he is in earnest he will succeed. Moreover he will receive the help which he needs and deserves. This is one of Nature's laws. Earnest, honest effort is the key which unlocks every door. There is no such thing as the possibility of failure to one who really tries. But the road is not a short or an easy one; and that is why so few, comparatively, seek to enter it, or why so many seeking soon become discouraged and turn back again. Yet this road must be sought and traveled, sooner or later, by all, because it is the only path which leads to Divine Wisdom. And to attain this Wisdom is the end of man's present state of being.

Since this wisdom must be sought and found, why do we loiter and wait? Are we ever to remain children, occupied with the toys and trifles of life? Rather do we not realize that we are men and women and that childish things should now be put away? What a work we have before us! Not the work of a life-time, but of many, many lives! Then surely the sooner we realize this and begin in earnest the task before us, the better. The adepts of the Bible, the great masters of all ages and races are our fellowmen, our brothers who are in advance of us; perhaps because they have passed through more incarnations than we; or it may be because they have made better use of their time in previous lives than we have done, and are now doing. At any rate they are in advance of us; so the wisest thing we can do is to take all the help we can receive from them, and then in our turn pass it on to those who are still below us in the great upward struggle. The farther anyone advances the stronger becomes his desire to help others. Escaping more and more from the bonds of ignorance, gaining ever a wider view of creation, a deeper knowledge and understanding of the great laws of Karma and evolution, and of re-birth as the only means by which they can be carried out, the personal self becomes of less and less importance until at last it comes to be regarded only as a vehicle through which the higher faculties may
work. Then selfishness dies. Thus we find among the prophets no desire for personal gain, nor for place or power of a worldly nature. They toiled for humanity, to instruct, improve, and uplift mankind. And this coincides in every respect with the aims and character of the great souls of the present time; as well as with all we know of any of the great masters or adepts who have lived and labored with and for the human race.

This, then, is the ladder by which we must climb. There is no other way. All teachers and sages, all saviors, have trodden this path; and they all have pointed, and still are pointing, it out to us. This road, and this alone, leads man on to immortality. No other, no easier way has ever been promised to him. It is true that ignorance, selfishness, bigotry, and superstition have invented and offered many shams and make-shifts. But in the light of common sense and reason, and that Divine Wisdom which is within the reach of all because it is in all, these fallacies must fall away like ropes of sand. There is one Truth, one God, one Humanity. To come into the recognition of this fact is man's great work. Man is now one with God—but he does not know it. A thing may be a fact, but if we are not conscious of it, for us it does not exist. So, though God is in man, and man in God, until the consciousness of this truth is awakened in man, he still wanders in darkness. The power to turn this darkness into light lies within himself and nowhere else. No one, no thing, outside of himself can bring to him this light. There is but one way, and he himself must seek that way and walk in it. It is the path of labor, of sacrifice, of utter self-renunciation. Does this seem cold, and cruel, and hard? Not so; when this is the only path that leads to perfect Wisdom, perfect Peace, and perfect Bliss.

STANLEY FITZPATRICK.

Seeking Peace.

This life is not a pursuit of happiness, but a search for Peace. Happiness is a fleeting, elusive ephemera; peace a permanently abiding quality. The antithesis of peace is discontent; a subject which is bristling with fine and jagged points. No attempt is here made to touch any except the cruder prominences. By discontent is understood the stubborn refusal to perform our allotted work in life—to climb the heights of wisdom by the paths of experience lying directly before us. The constant endeavor to reach the loftier heights of our aspirations is the Path of Peace. It is the healthful road because, in following that course, the mind is occupied with unselfish aims and pleasant contemplations. On the other hand, discontent is a disease of the mind. From it are developed all our mental ailments. These are as diversified as are human experiences. With the best of intentions, each of us desires to try our special schools of practice on others, yet, not knowing where to find the roots of evil, fail to give relief. We do know, however, that the problem of how to live life well
throws all other inquiries into insignificance, so we persistently continue
to present our theories, and invite the afflicted to accept our minis-
trations. Whether as pessimists, optimists, politicians, revivalists, or reform-
ers in special centers of the body politic, we work on, buoyed by the faith
that our application will, if fairly tested, purify the whole of humanity.
We are very prone, however, to most misjudge those whose offering to the
world is a spiritual wisdom, a wisdom, lacking which, the statesman and
economist will find their labors vain. It is related that an enthusiastic
reformer once upbraided a sage for his indifference to the woes, wrongs,
and vain struggles of mankind. The sage listened attentively, and replied,
"My son, I am not indifferent; I am simply calm." Ah, it is by the
calmness of a few great souls that the surging, turbulent waves of discon-
tent are quieted, and the haven of peace perfected! Such souls have com-
passion correlated with knowledge of Nature's forces, which confers
power to achieve great results. They are compassionate, but not emo-
tional. They shun wrath as being a destroyer of peace, and cultivate
mercy, which is the might of the righteous.

All have, doubtless, been quieted and rested from exhausting anger by
coming into the atmosphere of persons whose lives speak peace to all
beings; we have, by this silent speech, been transformed into reasonable
men; have partaken of, and extended to others for a brief space, a larger
measure of the compassion absolute; have come in contact with a broader
life, and sensed its reality. We have imbibed the elixir from some foun-
tain of love; and desire earnestly for the permanent possession of the
healing balm. We ask for the secret, and the Elder Brothers reply,
"Man, know thyself, and thou wilt then know all that is in the universe."
With puzzled care, we treasure the words, hoping to better understand
their meaning. Having tested the efficacy of a calm which naught can
disturb, if, earnestly desiring to fathom its secret springs, we, as coun-
seled, begin to organize within ourselves the Kingdom of Heaven. We
see the great throng drifting restlessly about in a sea of doubt and uncer-
tainty. We desire to attain an inner peace that we may aid in tranquili-
zing their currents of life as they run ever away to the infinite ocean
where endeavor seems to end. Can we accomplish this while playing our
parts in the drama of life, surrounded by its petty trivialities, cares, dis-
putes, longings, disappointments?

We can; and just here it must be achieved, if at all. True, we will suf-
fer many defeats ere we reach the calm that is above the storm. It is
cowardly to affirm that we would, but cannot. Desire, ever standing be-
hind Will, strives to stay our progress, but if we remain conscious subjects
of degrading forces, it is because we are not yet ready to pass above them.
Always our wills are the vehicles of our ruling loves; if we yield to a
force of their urging, we weaken judgment, subvert reason, and dull the
intellect. Trials of temptation must be overcome by a reinforcement of
better thoughts. Only through tests of virtue can the soul learn its strength, and come to a knowledge of itself. Our miseries are our benefactors. if, by being stung and sorely assailed, we gain a shield, an armor, which will in coming days and lives render us invulnerable to temptations. By bravely facing and overcoming them, we shall develop that inner and true strength which is the god-like attribute inherent in every one. This will enable us to exercise self-control, and attain to the calmness and tranquility of mind which will emancipate us from anger and discontent. Our teachers tell us that this may be achieved by the development of an unselfish, universal love for humanity, and the suppression of personality, or selfishness, the cause of all sin, as of all human sorrow. How weighted with truth are these words!

We are discontented because we are selfish; because we cannot reap harvests which we have not sown; because, with our puny forces, we strive to stem the flood-tide which returns to us the unpalatable bread which we daily cast upon the waters as they ebb and flow with equal balance. The idle casting may have been done many days (incarnations) ago, and we may have quite forgotten. Hence we do not recognize the floating cargo as our property. The law of karma, however, makes no mistakes, and we may be certain that what returns to us is our own. The limits of one short day, or life, would seldom find us in a position to receive all the returning loads of mental sins; those which are physical do not sail out so far and return to us sooner. As we advance in wisdom, we invite the participation of all the karmic effects of the causes we have set up. Therefore, it requires courage and resolution to tread the Path, and we need not marvel that so many are bewildered by difficulties of their own inviting. We are in school together. Our teacher is kind and considerate; she grades each one according to ability; using no imperative "Thou shalt!" but showing us that our progress is conditional, and depends entirely upon our own efforts. Thus she speaks:—

"Whoso performeth, diligent, content,
The tasks assigned him, whatsoever they be
Lays hold of perfectness.
This is the Law; gentle, but firm."

Then, left to our own devices, we begin to imagine it arbitrary; we grow insubordinate, and the friction causes general disturbance and discontent. Our vision becomes distorted, and we see our own condition reflected in our fellow pupils, and we are in troubled waters again because we have not heeded the kindly counsel of our teacher, "Fret not thyself because of evil doers." Epictetus had assimilated the valuable lesson when he said: "I am always content with that which happens, for I know that what the Gods choose is better than what I choose." Again: "It is a conquest when we can lift ourselves above the arrogance of circumstances over which we have no control: but it is a greater victory when we can make those circumstances our helpers, when we can understand that we
must learn to like life in the form in which it is given before it will present itself in any other aspect. Jesus, the Initiate, who had united himself with the Master within, and who had therefore become that Master, said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." That Master is the same within each one, it is the immortal ray which is our true self. To listen to it will lift us to the region above storms. It will separate us from personal troubles, yet will not release us from the performance of all the duties on lower planes which are essential to our progress.

From this eminence above the clouds, we can trace causes, note their inevitable effects; see that sequences are impartial, and looking upon them calmly, be far better qualified to deal with them. We shall feel that "charity for all and malice toward none." We will have only compassion for the wrong-doer, knowing the loss he sustains by his wrongful act. Many and vexatious incarnations may intervene before we shall have conquered and trained ourselves to walk in the Pathway of Peace. But, as the "Voice of the Silence" expresses it: "When once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeath deep beneath its bosom, 'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel breath the earth that holds the promised harvest, the harvest that will feed the hungry."

Read by the light of Theosophy, how luminous become the pages of our Bible! And this unveiling is apparent throughout, notwithstanding the many mutilations it has suffered. The stilling of the tempest by Jesus is a drama enacted in each individual life. If, when assailed by storms, we pray with spiritual will, "Lord save us, or we perish!" the Master within us responds, and, heeding the voice, we attain that sacred Peace which nothing can disturb.

L. D. Durkee, F. T. S.

The Creation or the Universe is simply the garment of God woven from the Deity's own substance. For although to reveal Himself to us the Concealer of all the Concealed sent forth the ten emanations called the form of God, form of the Heavenly Man, yet, since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment which is the Universe.

"Who toiled a slave may come anew a prince
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
For things done and undone."

—Light of A. M.
Editorial.

Notes and Items.

A local Press Bureau, for the purpose of answering attacks upon Theosophy, has been recently organized in San Francisco. It is desirable to add to its membership writers on other portions of the Coast. The object is to promptly reply to any article attacking Theosophy in any local journal. It requires special training to get matter accepted, particularly in any of the dailies of our larger cities, and, therefore, it is important that it should be properly prepared. There are, in San Francisco, several trained newspaper writers, qualified to prepare matter in such a manner as to almost insure its acceptance by the newspapers. The services of this local bureau are freely offered to all who have not these special facilities for getting matter accepted, and members throughout the Coast are urgently requested to send in to the President, Dr. Jerome A. Anderson, 1170 Market Street, any articles attacking Theosophy which may appear in their local journals. Replies will be promptly written and forwarded to them, or to the local journals directly, as may be deemed most advisable. Let each member upon the Coast constitute himself, then, a Committee of One to send in, for reply, any false statements concerning Theosophy which he may discover. That is, if he is unable to get a local correction accepted, or feels unable to reply properly himself. Of course, local members ought to reply to local attacks, and this S. F. Bureau only offers its aid in cases where this, for any reason, is not feasible.

The Lodges in Southern California are contemplating forming a Union Committee for Theosophic work. This is an outgrowth of the revival of Theosophy in Southern California, brought about by the extended visit of Abbott Clark. The Committee contemplates raising sufficient funds to keep Mr. Clark permanently employed in the lecture field, if possible. They have issued a circular letter placing the facts before the people, and soliciting the help of all who are able financially to do so, in aid of the scheme. It is to be hoped that it will be carried to a successful termination. They propose to work as a sub-committee under the Pacific Coast Committee, or as it is now organized, the Pacific Coast Board of Councilors.

"Letters to a Student," Nos. X, and XI., were not written for publication. They were written by Bro. E. T. Hargrove, of London, to a member on the Coast, and were signed with his own name. The signature, "Chr-Yew-Tsang," was the work of the editor at this end of the line.
Malden, which is a suburb of Boston, celebrated the 10th anniversary of its existence, not long since. The anniversary was made the occasion of the dedication to theosophic work of a handsome building, decorated in the Egyptian style. Addresses were made by Mrs. Harmon, Miss M. L. Guild and others, after which came the unveiling of a beautiful oil portrait of the late Madam H. P. Blavatsky. The portraits of Wm. Q. Judge, and Ernest T. Hargrove were also presented to the Headquarters. Malden is evidently full of vigorous life, and is to be congratulated upon its handsome quarters and good prospects.

Those quiet workers, Messrs. Buntrock, Krause, and Williams, continue their propaganda work on the water front every Sunday. They have distributed thousands of leaflets, and hope soon to reopen the lectures before the Sailors' Union, discontinued because of the trouble due to a strike.

The lectures at Red Men's Hall, San Francisco, are drawing large crowds, and the lodge meetings are well attended. Theosophy is booming in San Francisco, as, indeed, it is all over the Coast.

The Theosophical Society in Australasia.

Bro. S. T. Neill writes: The T. S. in Australasia will, I trust, be formally started in a few weeks. The Constitution is moulded upon that of America and of Europe, and has been agreed to. A formal meeting will be held in Sydney for its ratification during this month, I believe. We are united and harmonious. W. Q. J. has been chosen President so that the links between the Mother Lodge and ourselves may be kept strong, and also that we may have the honor of being thus closely associated with one who has proved faithful and true.

Pacific Coast Lecturer's Movements.

Sept. 16th to 24th, was spent in Portland, during which time three lectures and a quiz were given, Branch, and other meetings were attended. Prometheus Branch may well be proud of its Headquarters at 228 Sixth Street, which are artistically decorated, will seat 125, and are inviting in every way. Large portraits of prominent Theosophists hang upon the walls. Best of all, decided interest is shown by the attendance at Branch, and public meetings. Dr. Griffiths' meetings taxed the capacity of the Headquarters, and on one occasion many stood on the sidewalk during the lecture. The quiz meetings are a feature of the lecturer's work and always draw large houses. Extended press reports were given of Portland lectures, and the same is true of the whole northwest trip.

On invitation of Dr. and Mrs. E. O. Svenson, of North Yamhill, Dr. Griffiths gave two lectures at that place. Standing room was all occupied. Dr. and Mrs. Svenson were formerly members of the Portland Branch.
They both began T. S. work in their new home, and invited Portland members to lecture there; all of which resulted in the forming of the Sirius Branch of nine members. Good work is being done at that point.

Medford, Oregon.—Dr. E. Kirchgeesser, formerly of the Bridgeport, Conn. Branch, but now a resident of Medford, arranged for lectures by Dr. Griffiths there, which were given Sept. 27th and 28th. A member of the State Legislature joined the T. S., and a study class was formed which is hoped will ultimate in a Branch. T. S. books were ordered and a course of study outlined.

Dunsmuir, Cal.—Three members-at-large now reside at this point, and arranged for lectures Sept. 30th and Oct. 1st. The interest awakened justified the effort. “The Secret Doctrine,” “Isis Unveiled,” and other books were ordered. A study class was formed; two of the members have been at this point but a short time; no doubt the study class will merge into a Branch as that is now in view.

Redding, Cal.—One lecture and three informal meetings were given Oct. 3d, 4th, 5th, 6th, besides two Branch meetings. New lines of study were adopted which in a little time will produce good results. The members are earnest and studious. Branch, and public meetings are held weekly. A considerable number have become interested because of the latter.

Marysville, Cal.—A stop of a day was made, and arrangements discussed for a visit by the lecturer after the heated term is over.

Lincoln.—Assorted leaflets were distributed.

Auburn.—A lecture on “Theosophy and Evolution” was given Oct. 13th, in the Court House. This closed Dr. Griffiths’ north-west trip which began July 29th, during which twenty cities were visited, forty-one lectures and quiz meetings held, and twenty-three Branch and other meetings attended.

Lectures were given in San Francisco and Oakland, Oct. 20th and 27th, to large audiences.

Gilroy.—Lectures were given Nov. 6th and 7th, and a quiz Nov. 8th.

San Ardo.—Two lectures were given here also. People came five to seven miles from the country, and much interest was evinced. Public meetings are held every Sunday by the San Ardo Branch, which is growing.

Southern Lecturer’s Report.

On November the 10th, Mr. Abbott B. Clark addressed a large audience in the church of the New Era at Compton. A resolution urging another lecture was passed at the meeting. In Pasadena the use of the Vestry of the Universalist church was given, and the lecturer made welcome by the minister and members of the Board. Dr. Jones, the minister, said ‘That the large minded and sublime idea of Theosophy in regard to God, religion and justice, made it, with Unitarianism, the greatest ally which the Universalists had, and that they ought to encourage the teaching of it to the
people." On Thursday and Saturday lectures were also given, and on Sunday at eleven an address was given at the Church of the New Era at Compton again, upon "Universal Brotherhood." At Pasadena, November the 19th, a larger audience greeted a third lecture at this place. On the Thursday following, the last lecture in Pasadena was given to a large audience. Nearly twenty newspaper reports of the lectures in Pasadena were printed. A class has for a long time been conducted in Pasadena by Prof. J. J. Fernand, who has now taken room 7, First National Bank Building, and will hold regular Sunday evening meetings, which will probably soon result in a Branch of the T. S. A. Since the above date Mr. Clark has given four lectures in Santa Ana, of which eleven half-column reports were given in the county papers. The course of seven lectures in Los Angeles has been completed, and all were given to packed audiences, and nearly thirty reports printed in the various City papers. Audiences have grown so large that a fine new hall has been secured in the Odd Fellows' Building on Maine Street. A Beginners' Class is held at Headquarters on Tuesday evening; Branch meeting on Wednesday, and Training class on Thursday, all well attended.

Northern Lecturer's Report.

With regard to the lecturing tour of Mrs. Sarah A. Harris in the North, Bro. G. F. Jeanneret, Victoria Branch, writes as follows:—"Mrs. Harris was with us thirty-two days, during which time much valuable work was done. Great interest, especially among the ladies, was aroused by her lectures, which has already resulted in accessions to our ranks. Theosophy has been impressed firmly upon the minds of many during this visit, and the work done will undoubtedly bear fruit in the future. She gave many parlor talks at invitations of private parties, besides holding several in her own rooms and being at home to callers every day. During her visit she gave nine public lectures, the average attendance being over ninety. The last lecture crowded our hall to its utmost capacity, many people remaining standing. Mrs. Harris also gave twenty-three private meetings which were of great benefit to all of us. Summing all up, it is the unanimous opinion of all concerned that her work here has been splendid, and her visit a most pronounced success."

Among the Coast Branches.

Narada Branch, Tacoma, Wash.

R. H. Lund, Sec., writes:—At the regular annual meeting of Narada T. S., held last Thursday evening, (Dec. 12th,) the following named members were elected as officers for the ensuing year: Pres., Mrs. Bell F. Crosby; Vice-Pres., Geo. Sheffield; Sec., R. H. Lund; Treas., Mrs. Mary Bean; Librarian, Mrs. Edna B. Lund, and Assistant Librarian, Geo. R. Anderson.

Good reports were read by the officers and standing committees covering the past year's work, and valuable recommendations were made for the promotion of the work for the following year. The report read by the Secretary
of our Lotus Circle was specially interesting; the Lotus Circle has now a membership of twenty-six children, and for the last two months has had an average attendance of from thirty-five to forty. The children take a great interest in the work. A committee are now at work making arrangements for a Lotus Circle Christmas entertainment to be held on Sunday afternoon, Dec. 22nd.

Porterville Branch, Porterville, Cal.

Bro. Elum C. Miles, Pres., writes—Our Branch is now ready for active work. Mrs. M. D. Penhallow has been elected Secretary, and Elum C. Miles, President. Elum C. Miles was appointed Councilor. While our Branch is, at the present, small in numbers and short in money, yet we shall earnestly support, with our voices and with what means we have to spare, every theosophic movement that may be thought proper for the advancement of our cause.

Redding Branch, Redding, Cal.

Sec. W. P. England, writes—At the (adjourned) annual meeting of this Branch, held on the 17th ult., the following officers were elected for the ensuing term, viz.: President, Mrs. L. M. Bostwick; Vice-President, Mrs. E. R. Groves; Secretary, W. P. England; Treasurer, R. Bostwick; Councilor, W. P. England.

Eureka Branch, Sacramento, Cal.

Dr. J. S. Cook, writes—At Folsom Prison Spinks read a fine paper, "Karma, its Object and Meaning." I talked on "Psychism," and answered a good many questions. We have been well received, and paid the most respectful attention. House full; some officers being present, also some visitors. A good mixed band of strings and horns interspersed music at suitable intervals in the exercises. Many were anxious to learn more of the philosophy of Divine Wisdom. I hope soon to enlist others in this great field of work.

Triangle Branch, Alameda.

Sec. C. E. Story, writes—We have taken new and handsome headquarters at 1624 Park St., where we have a Conversation Class every Thursday afternoon from 2 to 5; also Branch meetings Thursday evenings, and have also Sunday evening meetings for lectures.

Tathagata Branch, San Ardo, Cal.

This Branch has elected S. R. Nougaret, President; Judson Rice, Vice-President; Roy Grimes, Secretary; J. C. Hadley, Treasurer and Librarian; and Roy Grimes, Councilor, for the ensuing year.

Prometheus Branch, Portland, Oregon.

Mr. L. D. Durkee, writes—Recent lectures have been, "Brotherhood," Dr. Mary Thompson; "Consciousness, the Evolution of Soul," J. H. Scotford; "The Higher Development," L. D. Durkee; "What People Expect to Find in Theosophy and What They do Find," and "The Theosophical View of the End of the World," by Dr. Copeland.

Elgin Branch, Elgin, Oregon.

Henry Hug, Sec., writes—We, the members of the Blue Mountain Branch of the T. S. in America, are so very glad that this strife has come to an end in the T. S. May we all have patience and forbearance for those that we think are in the wrong, remembering that by mistakes we learn and progress, and may we forget the past in our endeavor to spread the light which the Theosophical doctrines give, or in other words, work and forget all bad feelings.
Santa Cruz Branch, Santa Cruz, Cal.

Mrs. L. A. Russell, Sec., writes:—Our Branch has rented a hall, furnished and fitted it up for headquarters of Santa Cruz T. S. A. We call it Theosophical Hall. It is situated on Pacific Ave., is open every afternoon from 2 to 4 for a reading room, and lending library. Thursday afternoons class for inquirers, Wednesday evening from 7:30 to 9:30 public Branch meetings, Sunday evening public lectures. Our hall was dedicated by a course of lectures given by Pacific Coast Lecturer, Dr. Allen Griffiths. The lectures were as follows: Sunday, Nov. 24th, "Evolution;" Monday 25th, "Sleep and Dea.;" Tuesday, Nov. 26th, a quiz meeting was held. Full houses for both lectures, and the Doctor was fairly buried in questions, some ten or fifteen minutes before the meeting was opened. Dr. Griffiths answered questions for an hour and a half, and some were still unanswered. As usual Dr. Griffiths worked the papers and our four dailies came out with a long description of the new hall and full reports of lectures. The Branch feels much gratitude toward Dr. Griffiths for the assistance rendered us in our new undertaking and the impetus given Theosophy during his stay with us.

Book Reviews.

The "Evolution of Manas" is a compilation from "The Secret Doctrine" and other sources by one of our San Francisco workers, Mrs. Sarah A. Harris. It will prove a most valuable aid to students of the philosophical aspect of Theosophy. Mrs. Harris seems to have seized upon the passages elucidating the mysteries of Manas with an almost intuitive perception, and the result has been that she presents its study in almost as connected a form as though it were an essay written upon the subject. As a matter of fact, the work consists of some thousand of quotations gathered from authoritative theosophical writings. As the price is only 25 cents, the work ought to have a large sale among the students of Theosophy. Address, Secretary, Theosophical Committee, Mercantile Library Building, San Francisco, Cal.

"The Path" for November is fully up to its high standard of excellence. "Mechanical Theosophy" by Mr. Judge, is a most timely article, while "The Bodily Seats of Consciousness" by Dr. Coryn is a veritable revelation of occultism to all who choose to read between the lines. The "Letters of Madam Blavatsky" maintain their interest, while "Color Music," the "Bhagavad Gita," and "Claiming to be Jesus," fill out a most excellent repast for its readers.

The December "Path" contains a valuable review of the work in America since the Convention in May last, proving most conclusively that "the Theosophical Movement is greater than any Theosophical Society." "Letters of H. P. B." maintain their interest, while "The Doctrine of Rebirth," by Miss Wakefield, is a most able presentation of the subject. Bro. Hargrove is to the fore with a stirring paper which might have been signed "Cheu-Yew-Tsang," without crowding the mourners. "The Bhagavad Gita," and "Rig Veda," are both good.

"The Irish Theosophist" for November closes the invaluable series of "Letters to a Lodge" by Jasper Niemand. It is to be hoped that this series will soon reappear in book form. It ought to be in the hands of every theosophical student, and more especially in those who are inclined to lean upon the weak reed of psychism. It scores some of the would-be teachers.
of psychic practices with no uncertain sound. Fancy one posing, as the very leader of the theosophical movement, writing instructions as to how to meditate on the stomach and other organs and "get in touch with the dreadful inhabitants of Kamaloka; this state is very dangerous: Masters will protect you!" "The World Knoweth Us Not," or Extracts from the private letters of Mr. Judge, is still continued, and promises, as usual, valuable information. Our Irish brethren run a great deal of poetry, but this issue almost surpasses past efforts. "The Young Man" has the ring of true poetic feeling and will be keenly appreciated by all lovers of soulful rhymes.

"The Theosophist." "Old Diary Leaves" still holds the position of honor in this magazine. Then follows "Mahatmas and Saints" (a good article) and several of those East Indian contributions which try the patience of western readers with their foreign terms and allegorical extravagances. As a type of these dreary technical articles, of which The Theosophist is now so full, "Ananda Lahara" may be instanced.

"Lucifer" for November, continues Mr. Mead's excellent article upon "Orpheus." "Theosophy Among the Quietists" is an endeavor to show that this teaching was also theosophic in its nature. "Our Dearest Foes" is an excellent appeal for charity toward those who disagree with us. But one cannot help but notice the "I am holier than thou" spirit with which it deals with those "weaker brethren who have chosen publicly to break with the Society," "who have had their trial, and failed." "Occult Chemistry" is a hodgepodge of attempts to pose as an occult Master of chemical processes. It is perfectly easy, according to its author, to pass up into three distinct planes of "ether" and analyse the gyrations, "beads" and "bright spots" there encountered. All this is done without any attempt at a scientific explanation of how it is to be accomplished, or the vagaries verified. The lofty attitude assumed makes it necessary that neophytes should accept the knowledge without questioning, although a faint inference may be drawn that clairvoyance is the method employed. It is almost unnecessary to say that the author is Annie Besant. "An Astral Experience" reprinted from the Theosophist, "Recurrent Questions" and "Dreams" follow. But it is not until "Early Christianity and its Teachings" are reached that anything worthy of comment is reached. "Theosophical Activities," "Reviews," etc., complete the number.

"The Lamp" for November has an excellent article upon "The New Sorcery," and "Some Ancient Irish Notes" will also be found instructive. This little magazine seems to consider that its mission is to unveil the esoterism of the Christian bible, and it hammers away at its task with an admirable persistency.

"Isis" is to be a new magazine issued as a help to students, and will deal with Occult and semi-occult matters. Dr. Coryn is to be the editor, which, in itself, is a guarantee of the high character and usefulness of the new magazine. We await with some impatience the appearance of the first number.

Where is Hell?

Theosophy, in common with all religions, separates man into soul and body; asserts that the soul is a spiritual entity inhabiting an animal body. Accepting this teaching as true, let us examine briefly that which takes place when the soul is removed from the body by death. The teaching upon this point is, that each man finds himself in a differing condition, but that these differences may still be classified under one general phase of consciousness—desire. This condition of desire is known, technically, as Kama Loka, and it will readily be seen that it is a perfectly normal sequence of earth-life. For during life we are full of desires; all our energies are occupied in procuring those things which seem desirable to us; and when death removes the soul from the body, these desires still rage, and our whole being tends earthward. But no longer possessing a molecularly-constructed body, the soul is unable to really experience that consciousness for which it longs, and so its desires remain for ever unsatisfied, although it may spend years in that which seems to it to be their actual gratification. An analogy may be found in dream. All have dreamed dreams in which they have been still hungry after feasting upon the most bounteous repast; or thirsty after drinking gallons of water, and so on. Whatever appetite or desire may possess one, dream leaves ever unsatisfied. So with death. Directly after it, man enters upon a condition of consciousness which is largely subjective, or dreamlike, and occupies himself with endeavoring to still satisfy his strongest earth-desires—a thing which he is unable to do for reasons above given.

But this condition of desire varies with each man at death, just as characters vary during life. Each will occupy himself with those desires which root most deeply in his nature, and it follows, naturally, that comparative happiness, or a very real wretchedness, may be experienced immediately after death. To illustrate: A man who has lived out the natural term of his life, and has been a reasonably good man—has worked no greater ill
to his neighbor than is unavoidable under the social conditions of his country—will, and ought to, find himself under very different circumstances when he dies than one who has all his life wronged his fellow-men. The first would very quickly pass into a condition of comparative happiness. He might be unconscious, even, of having passed through the great change, and would pick up the thread of his old life in his death-dream, and go forward with his ordinary occupation in comparative peace. Or, if he realized that death had occurred, he would fancy himself under circumstances which would grow out of his past beliefs as to the future state. A Christian would fancy himself in the Christian heaven, and it might be, would converse in a very familiar manner with God and the angels. A Spiritualist would certainly find himself in a very material "summer land;" a Moslem would be in paradise; and so on, each according to his former beliefs. That is, supposing, as we have pointed out, the life to have been an ordinarily good one. In the second case, the man having lived a sensuous and wicked life, his desires would rage furiously earthwards, while he would be continuously disappointed in their gratification. And if he had committed some crime which he expiated upon the gallows, or had suicided, or murdered some one, the strong impression thus made upon his consciousness would cause him to pass years in the ceaseless repetition of the act, so deeply graven in his memory. But, even in the latter instances, the fires of earthly passion in time die out for want of fuel to keep up the flame, and both good and bad pass into a second state of consciousness, which, technically known as Devachan, can only be likened to that of high, and purely unselfish dream. The good man will pass into this state much more quickly, however, than the bad one. His dreams after death will soon cease to be those of ordinary selfish desires, and will consist of the dramatizations of the highest ideals of which he had ever conceived during life. He will be in a state of bliss through long years, while the other is being punished in a real hell—both punishment and reward being self-administered, and following naturally under the law of cause and effect. Others, again, are torn out of life by accident, murder, or suicide, and then there is not that complete separation of the soul from the body which follows upon normal death. These souls are of the earth, earthy, and they remain in closer touch with the earth at death than any other class. It is these who are best able to communicate with the earth, and they haunt seances for this purpose for the reason that they not only have all the desires of the ordinary man raging within them, but are able to influence men in the body because of the greater materiality of their nature. Souls of this class are inclined to dwell upon, and to repeat in fancy, some important event of their lives. The suicide, for example, will go on repeating in his imagination the act which cut his life short. The murderer, punished upon the gallows, will re-enact his punishment in his after-death dream. One can see, therefore, that this after-death state can
be one of very real punishment and suffering for the wicked. But no mat-
ter how good or how wicked, all souls will, sooner or later, pass out of this
condition of desire, and enter into the state of rest known as Devachan.
This is accomplished by means of a kind of second death. For, upon
leaving the body, all will clothe themselves in forms of astral matter
which will take the shape of the old body under the direction of thought,
guided and aided by long association with that old body. This form is
known as the Kama Rupa, or "form of desire," because, while clothed
with it, the soul experiences all the desires of the old earth-life. But,
when the real ego passes into the higher state of Devachan, where the
vibrations of earth-desires no longer reach it, it abandons this body, and it
is left to disintegrate and perish.

In this fact of the dissolution of the astral body in the region immedi-
ately surrounding the earth, and which may be identified in all systems of
religion without exception, lies the key to the recognition of the source of
all religious tenets of hell. All such refer to the condition immediately
after death; and the further each religion has gotten away from the orig-
inal truth, the greater its distortion of it, and the more it confounds
the temporary suffering after death with the eternal destiny of the soul.
Such states of punishment are common to all religions. Brahmism,
Buddhism, Judaism, Christianity,—in fact all religions,—have their
"hells", or states of punishment. The principal difference between
Christianity and those older, grander, and more ethical religions from
which Christianity sprung, is in the addition by Christianity of endless
torment and a personal devil. This is the great chasm which divides the
old so-called heathendom in belief from the more recent Christendom—the
fact that the Christians have added to the old idea a personal devil and
everlasting hell. There was no such thing as eternal punishment in the
religions of the past. Punishment was under the law of cause and effect,
and each penalty exactly in proportion to the act which brought it about.
This was the conception of all religions to the time of Judaism. Judaism,
founded by Abram, was, no doubt, a defection, or schism from Brahmism.
The very word itself means "those who deny Brahm." At any rate, in this
religion we first find the idea of hell, and, later, that of eternal punishment.
In early Judaism, hell was only an immense tomb; a place where the
ghosts of the dead existed in a kind of trance-like sleep, connected with no
idea of punishment or retribution whatever. It was a condition approach-
ing unconsciousness. This is plainly a perversion of the original teaching
of the after-death state of the Kama Rupa, not applicable to the soul itself.
Jewish hatred of their oppressors during the Babylonian captivity became
so great that the idea of an eternal hell was apparently conceived by them
in order to deal out an adequate punishment for those against whom they
were so enraged. This place of punishment, originally termed Sheol, a
name which occurs sixty-two times in the Bible, and translated thirty-one
times "grave", and thirty-one times "hell", became later "Gehenna", and was described as a lake of fire and brimstone. It is a reminiscence of the valley of Hinnam, a little valley near Jerusalem, where, in early times, there was a fire kept perpetually burning, and in which the Jews are said to have offered their children as sacrifices to Moloch. It was a horrible place, and it is little wonder that it should have been associated with the idea, or as a type, of hell. The "lake" is the Dead Sea. Out of these two purely physical sources, and their horrible associations, is built the imaginary hell to which Christianity has fallen heir.

In the original great tomb to which they consigned the dead, there was, as stated, no thought or idea of retribution, and all souls met precisely the same fate. Ezekiel first made a difference by locating the souls of the "uncircumcised" in the "side of the pit." Enoch, after the Babylonian captivity, first spoke of eternal punishment; and he uses a word which means a time of indefinite or unknown duration, but to which ignorant or designing translators attached the former meaning, just as Sheol was indifferently translated "grave" or "hell", as the exigencies of a distorted doctrine demanded.

In Grecian mythology there also may be recognized the teaching concerning this Astral Body. As early as the Iliad, Homer declares that in the region to which the dead were supposed to go, there was form and life, but no mind, which would be exactly the state of the shell after the human soul had left it.

In these conceptions of hell may, at times, be seen a reappearance of the original teachings. This was due to there being sent, from time to time, Messengers from the Great Lodge. After Plato there was a change; at the time of the Neoplatonists, and the Alexandrian revival, there was a great modification in men's conceptions of these after-death states. For two or three centuries after Christ, there was taught a correct conception of Kama Loka or an "intermediate state," or a state in which the soul is before it passes into a condition of rest. This intermediate state is still taught wherever the Greek Church holds sway. It is not the purgatory of the Catholics, but is the real Kama Loka. The Catholic Church has changed it into purgatory, or a place into which the comparatively good go in order to expiate their remaining sins; but the intermediate state of the early Church was a place into which all souls went. Changed into the erroneous conception of purgatory, it was made a dogma by Gregory the Great.

How did the idea of fire become associated with hell? The Scandinavian hell was cold and cheerless, the Greek, a state of inanimation. It was a perversion of the real truth that it is the duty of every man to sacrifice his lower nature to the higher, and this was called, in the Rosicrucian days, particularly, the dissolution of the lower "animal" in the spiritual "fire". Christ also repeated this tenet, but, like much of his other teach-
ing, it became perverted, and this "spiritual fire," man's best and greatest help in overcoming his lower nature, degenerated into an everlasting torment. It was added to the conception of hell long after the time of Christ.

With this brief statement as to how the idea of hell arose, and why it became associated with that of eternal punishment, fire, torment, and such things, we will pass on to the Theosophical conception of punishment and reward. To understand this, we must recognize that the universe is embodied consciousness; that there is nothing within it which is not conscious; that there is no form in all the infinitude of forms out of which the universe is constructed that is not informed by a conscious entity; that all form is the result of the thought of thinking entities. There are infinite modes of consciousness, and an infinite variety of forms, and through these forms, and, therefore, experiencing their infinitely varying states of consciousness from the lowest material to the highest spiritual aspect of the universe, the ego or human soul must necessarily pass. No matter how wide the experience, or how great the knowledge of a soul may be, the infinite potentialities of an infinite universe will ever present to it infinitely new problems. This must follow, or in the eternities of the past all would have been known. Therefore, all entities must pass through this "cycle of necessity." Even though self-conscious and divinely wise, they have to clothe themselves in the matter of this world; to assimilate its consciousness, and so add this new wisdom to that already attained. No matter how wise in other respects, as to this world they are ignorant, because inexperienced. Being inexperienced, they must make mistakes, and out of those mistaken violations of law arise all the pain, sin, suffering, and everything with which we associate the idea of punishment. There is no hell, no suffering or vice but that caused by ignorance. The vilest criminal is what he is because of mistaken conceptions of the best methods for obtaining happiness; he who robs or steals is mistakenly seeking happiness in so doing, and he, therefore, brings upon himself all the suffering which he endures. All suffering is accurately adjusted by the law of cause and effect, which cannot err, but which metes out to each individual and to each act the effect required to preserve the balance of eternal justice. In a law-governed universe, there can be no injustice, for that would imply chaos, not cosmos—a doctrine which alone reconciles us to the seeming injustices which surround life.

There can be no eternal, and therefore infinite, suffering springing from a finite act. The law of cause and effect would be grossly, infinitely violated. The idea of a child who has lied being punished eternally for that trivial offence, or of an otherwise moral and good man, who has refused to believe that which seemed unreasonable, being consigned to eternal torment, is as unphilosophical as it is unmerciful and fiendish. The exact effect for such cause set up while in the body, is meted out, and when that
is accomplished the account is settled. The place and time of punishment, or of suffering the effects of causes set up in earth-life, are upon earth and in the body, whether the same, or that of a succeeding incarnation.

There is very little suffering after a normal death. Suffering, or "hell," is a state of consciousness; and if we are suffering, we are in hell just to that extent, whether dead or living.

Both the sun and the center of the earth have been the subject of much discussion among Christians, as probable localities of the place of torment. Theosophy has no necessity for such after-death limboes. To most men, it holds, death is a release. Even this condition of Kama Loka, or after-death desire is not one of acute suffering save in exceptional cases. The inability to satisfy our desires wearies us of them, and we relinquish them and pass into rest. Indeed, there is suffering enough while alive to satisfy the most morbid or revengeful. The tearing from us of those we love; the deaths of our children, our parents; insanity, or the fear of it, disease,—are not these enough?

How, then, are we to avoid or remove this condition of unhappiness and suffering? The remedy is simple. It lies in the recognition of the fact that we are souls, and not bodies. It is desire which knits man to his bodily senses. He thinks, "I am hungry; I am thirsty; I desire this or that;" yet all this is untrue; and he does not desire these things. They are the desires and passions of his body. The soul is of the plane of thought, where desire cannot enter. It imagines itself to be its body, and so falls under the sway of passion and delusion. Man must learn to recognize, to distinguish, between the soul and the body and its desires; must recognize the true relation of soul and body; that the latter is but an animal form. Remove the soul, or thinking principle, and what remains but an animal?

Upon the plane of thought all men are equal. Apparent inequalities are caused by the mistakes made in passing through conditions in which the soul has had no experience. Each man finds himself in a body which seems to shut him out and separate him from all other men. All this is pure illusion, caused by the fact that incarnating in a body so full of this new and strange consciousness—desire—confounds the soul, and be-numbs its spiritual faculties. Let us put this illusion aside. Let us remember that we are thinking souls; and that we are associated with these animal bodies both to acquire the new strength and wisdom born of effort and struggle, and to help lower entities to take a step upward in the ascent of life.

Jerome A. Anderson, M. D., F. T. S.

"That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious disciples, that word, I tell thee briefly, it is OM."—Birthday Book.
The Power of Thought to Mold the Progress of the World.

All through the pages of history we find that any advance in science, art, philosophy, or religion has been marked by a corresponding advance in the thoughts, or, to put it in other words, the mental capacity of the people affected by it. In fact, for some time prior to any outward change the advanced thinkers have been its forerunners. In European and American history this is most marked, since it is nearer our own time, and we have better records and can trace more readily the progress of events. In England, we can trace what is taking place in America—the blending of different nationalities. This fusion has, in the process of time, molded the thoughts of the English; and these thoughts have again reacted upon the national life and character. Thus, in the days of the Saxon Heptarchy, when there was a large admixture of the Danish element with the purely Saxon, the people displayed certain phases of German life as seen at the present day, though a little lower down in the scale of civilization. They were men of the heavy, stolid type. Beer or mead drinking prevailed. With the advent of the Normans a more flippancy type of character came on the scene. This flippancy was, however, accompanied by a greater show of outward decorum; and we see a strange blending of apparently conflicting traits of character—a strong sense of honor, yet with it a most selfish tendency for the gratification of everything that could conduce to pleasure and stimulate vanity. Thus, the Norman knight might well have been referred to by Shakespeare in the words: “Jealous in honor, sudden and quick in quarrel, seeking the bubble reputation even in the cannon’s mouth.” These characteristics produced the age of chivalry, immortalized in verse and prose, and satirized by Cervantes in “Don Quixote.” The Knight Templars, blending the spirit of chivalry with that of religion, fought for the holy sepulchre and the Cross.

As race enmity gradually disappeared, and as the different nationalities intermingled together, the change of thought is still more marked. The staid Saxon characteristics blended with the more vivacious ones of the Norman, and these combined molded the progress of the nation, and were externalized, so to speak, in the hardy and intrepid men of the days of the “bluff king Hal,” of the times of Queen Elizabeth, and of the Commonwealth. To these men the United States owe their greatness. Where is the American who does not look back with pride to the daring navigators of those days, and to the Pilgrim Fathers of New England?

That thought really molded the progress of the English-speaking races up to that time—and indeed since—cannot be doubted, if we examine the literature of the different periods. In the Saxon epoch we have the religious and philosophical records of the good king, Alfred the Great, and the religious works of the Venerable Bede. Later, among the Normans, there is the poetry of Chaucer. Up to the reign at least of Henry VII, the
monasteries preserved what culture there was in the country during the Middle Age, which may be compared to the germs of the intellectual greatness that afterwards blossomed and fructified in the giant minds of Shakespeare, Milton, Bacon, and their contemporaries of lesser note. And who can estimate how much the present age has been affected by the writings of these three alone? They have molded the progress and advance of the whole English-speaking race.

Yet, whilst recognizing this direct influence, we must also bear in mind that the Latin and Greek classics—which are the thoughts of the ancients—have all along played an important part in shaping the progress of nations. The influence of literature can be traced upon every page of history; and a nation's thoughts are contained in its literature. Can there be any doubt but that this influence has been felt to the present century? And that the writings of men who now live still mold the progress of events, is beyond question. One novel, in England, was the means of a complete change in the management of Private Lunatic Asylums, which had become so corrupt as to be simply prisons for people whom others desired to keep out of the way. The Christmas stories of Charles Dickens caused more acts of kindness at that joyous season of the year than all the sermons in the churches, and many a man whose heart had grown cold in contact with the selfish "business" world had it melted, the first time in years, by reading one of these stories, and the feeling of brotherhood thus awakened. How many boys and girls, on the other hand, have been led to ruin and to wasted lives by the trashy literature that stares us in the face as we walk the streets of any of our cities! Consequently, to the careful thinker there can be no other conclusion but that thought has a power to, and does mold the progress of his own age, as it has that of the past.

The civilizations of India, China, Egypt, Assyria, Greece, and Rome have decayed and passed away, yet we know that their literature and thought have exerted a wonderful effect; for if not directly traceable, indirectly we can perceive its workings. For were not the cosmogonies and mysteries of Egypt, India, and Assyria taken up by Greece? And so the gods of Olympus and those of the Hindu pantheon correspond to a very large extent: probably, if fully studied and understood, entirely so. Platonic thought has permeated modern Christianity to an extent little dreamed of by the casual observer; and the very clergy, if they did but express their ideas, would be found in many respects anything but orthodox. Such is the power of thought!

During the brief period of the existence of the Theosophical Society, it is wonderful to note the marvelous change which Religious and Scientific thought has undergone. It is no unusual thing to hear people who know little or nothing of the Society express themselves in a manner which would have been hardly possible before its advent. Unknown to them,
mysteriously, through the interchange of thought, new ideas have been conveyed to them which have been eagerly seized.

We shall now consider thought from a more personal standpoint; and by doing so it will be even more apparent what tremendous influence it has. Can we do anything which cannot be traced back to thought? If a person be really kind and lovable in his acts, these must have been preceded by kind and loving thoughts. On the other hand, if a person be unkind and unlovable in his acts, these, too, must have been preceded by unkind and suspicious thoughts; for these always go hand in hand with selfishness. Unkind, suspicious, and selfish thoughts react upon ourselves as well as upon others. Do not we all know, for have we not felt, the pain resulting from some, perhaps thoughtless, yet unkind word? Have we not likewise realized the impetus given to us by a kind one, nerving us to a new effort to overcome some difficulty or temptation? A word of cheer, how good it is! Do not neglect to give it from a false conception of duty, or the doubt and fear that it may be misunderstood. Sooner or later it will bear fruit, and we may have helped a struggling soul upward in its pilgrimage through this vale of tears.

Thoughts are things—real living things—messengers of peace and joy or else of misery and despair; uplifting the soul, or bearing it down, with hope crushed out. Let our motto be, "Hope on, hope ever," and let us put this sunshine of hope into the hearts of others by noble thoughts and noble deeds, and by kindly sympathy. By making our own thoughts pure, grand, noble, and sublime, by keeping the ideal of Brotherhood and its mighty possibilities ever in our minds, and by fighting whatever is ignoble and debasing in ourselves, we shall influence the thought of the age to which we belong, and in time it will manifest in outward expression, and instead of rivalry, competition, enmity, hatred, and war, there will be the dawning of the brighter day of peace and goodwill to men; and a man will be accounted noble, not by birth nor by wealth, but by greatness of character and true nobility of soul.

Thought has power to damn or to bless, to mold the progress not only of ourselves and our immediate associates, but also the very evolution of humanity. Guard, then, those messengers of power called thoughts, and ever keep them pure and kind and true, until the words of the Master and all nature shall ring in harmony and joyous unison: "Peace to all beings."

T. H. Slatet, F. T. S.

"Place, then, thy heart on me, penetrate me with thy understanding, and thou shalt, without doubt, hereafter dwell in me. But if thou shouldst be unable at once steadfastly to fix thy heart and mind on me, strive, then, to find me by constant practice in devotion. If, after constant practice, thou art still unable, follow me by actions performed for me. But, if thou art unequal even to this, then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action."—Bhagavad Gita.
Notes on the "Voice of the Silence."

[In presenting these comments upon the "Voice of the Silence," the writer makes no pretensions to authority, or to superior sources of information. They are only from a student to fellow students, and are offered as suggestive rather than didactive. All the writer claims is to have thought carefully along those ethical (and therefore occult) lines, with which the "Voice" deals. If anything here written shall help a single student to a better conception of the depth and grandeur of the ethical philosophy of this priceless little volume, the purpose of these notes will have been accomplished.]

"These instructions are for those ignorant of the dangers of the lower Iddhi."

*Iddhi*, or *Siddhas*, are powers belonging to the Inner Man. They range from the lower psychical—those against which we are specially warned by the text—to the very highest, or spiritual. Among the lower, or psychic, may be instanced hypnotism, mind reading, passive trance, etc. The very lowest are the various "physical" manifestations of Spiritualism, such as table-tipping, rappings, slate writing, trumpet voice, and so on. These are due to the semi-automatic action of the Linga Sharira, in obedience to the will-desire of the medium or sitters, but quite independently of their conscious supervision. They are the dumb, unintelligent response of the astral organs to the pressure of desire, unaccompanied by any intelligent, or even conscious, directing of their actions, because of the lack of knowledge of those who call them forth. Others, a shade higher, consist of visions, which may be due to the dramatizing power of the brain-mind (as in ordinary dream), or to pictures in the astral light, seen with the astral vision. In either case they are harmful to the untrained psychic, for the first class nearly always arise from the same stimuli which produce ordinary, sensuous dreams, and are therefore misleading, chaotic and worthless, while the second class only confuse the reason by bringing to the attention of the mind a nonsequential medley of pictures to which it sustains no continuous relationship, and with which it is utterly unfamiliar, and therefore without power of discrimination. Many cases of insanity arise from evoking these psychic powers, for the unfortunate possessors of them often fail after a brief interval to differentiate the astral from the physical plane, and the confusing of the two soon lands them within the walls of an asylum.

"He who would hear the voice of *Nada*, the Soundless Sound, and comprehend it, he has to learn the nature of *Dharana.*"

The notes say that *Nada*, literally, is the "Voice in the Spiritual Sound." It is called the Soundless Sound merely because it is unheard by our physical senses. All these have to be hushed into perfect quietude, and then the Immortal Ego, no longer confused by their clamor, can hear, and, in-
deed, realize its being, upon spiritual planes. The condition is one of beginning, if not complete, trance. It confronts the psychic student, at the very entrance upon the Path of Occultism, as it necessarily and inevitably follows upon the suppression of the senses. To what plane the soul will rise, when freed from the physical senses, depends almost entirely upon the mental purity of that soul while in the body. At this, the very first, step the "Voice" may be that of an Angel of Light or of a Brother of the Shadow. For once these psychic gateways are opened, the neophyte has taken birth into a new world, and may contact any of the denizens of that world, either good or evil. This is the reason for the long and arduous course of self-discipline and self-purification to which the neophyte is subjected before he is permitted to draw aside the veil which shields him from the knowledge, and both the help or the enmity, of the inhabitants of the astral realms. Only when the Chela has become a Narjol, or "sinless one," can he be assured of rising through all the lower astral planes into the purity and safety of the spiritual realm. Ordinary dreams afford a touch-stone whereby one may test his own inner purity. If the dream be sensuous, chaotic or salacious, the neophyte would do well to cease all efforts towards psychic development, and to patiently take up the task of overcoming his yet too dominant lower nature.

"Having become indifferent to objects of perception the pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion."

The "Rajah of the senses" is the brain-mind, which is the creation of each personality, and which is, therefore, of the earth earthy. Into it is poured the constant and turbulent stream of molecular impressions, coming from the senses. The pure Ray of Mana, which causes the growth of this brain-mind, bewildered by incarnation and confused by the roar of the senses falls under the illusion that it is the creature instead of the creator, and thus becomes the servant where it should be master. It is the object of the "Voice" to enable the Soul to overcome this illusion, and to subdue and spiritualize this, its desire-tainted, "mind-born son." Therefore the Soul must go directly to the physical throne of thought, and there grapple resolutely and vigorously with the Thought-Producer, realizing that this is not itself, ere it can still the clamor of the senses, and hear the Soundless Sound.

"The Mind is the great Slayer of the Real."

The Brain-Mind is here referred to, as by its delight in, and response to, the sense impressions, it draws a heavy veil of materiality between the Soul vision and the realms of Spirit, the only Reality.

"Let the Disciple slay the Slayer."

There are few tasks which the neophyte has to undertake of greater
magnitude than this slaying of the mind—meaning, of course, the brain-mind. With most men to think is synonymous with to live, and to separate consciousness from thought is to blot out the Soul from all existence. But this is a great error. Far deeper than mere thought lies the great ocean of conscious Being. Thought, as we know it, is but a mere ripple upon its surface. Thought is the active, creative aspect of Consciousness; the Unknowable, Precosmic Ideation become the Knowable Manifested. Action—ceaseless, restless activity—is its characteristic. Hence that restless darting from subject to subject, which is so characteristic of the brain-mind. Yet through all these vague and seemingly disconnected thoughts, there runs a subtle thread which connects them. This thread is known in psychology as the law of the Association of Ideas, and constitutes a most mysterious quality and mode of the mind. Western philosophy suggests no logical reason for one fitting idea calling up another in the way that they unquestionably do. It is at this point, however, of the association of ideas that the struggle wages most fiercely. It is almost impossible for the untrained mind, when thinking upon a subject to prevent the interjection of associated ideas, which in a marvelously short space of time leads one to matters entirely foreign to the subject upon which one is meditating.

"For—When to himself his form appears unreal, as do on waking all the forms he sees in dreams."

It is a fact that intense concentration, or Dharana, upon some interior object, causes the cessation of all sense of bodily existence. This may be easily proven by any one who will repair to the country, and there, in perfect quietude, gaze steadily upon the landscape. I prolonging this for a few minutes, he will suddenly realize that that upon which he is looking is interior to himself, or that his consciousness has expanded into that which he sees. Some conception of the utter unreality of the body as being himself, or the "I am I"—a state completely realized during intense concentration—will then dawn upon him. Julian St. John.

[To be continued.]

The desire to be at and about any of our headquarters, say in New York or Boston, Chicago or San Francisco, is probably a natural one. But it would seem that upon that desire should just as naturally follow self-questioning as to one's competency, what fitness one has, what requirements we can offer, and what such headquarters ought to have. Yet we have met those who wanted to be taken by a T. S. headquarters without being able to offer a single thing in return; in fact, sometimes the candidate is lacking in elementary education. Some conversation resulted in discovering not only that the needful education for doing the best work was absent, but the notion was held that T. S. headquarters required only
mrdiocre talent. What a monstrous idea! The very best talent, the finest education, should be devoted to such centres. But no, these aspirants want to sit around, and by talking with working Theosophists imagine they are doing great things, while they feel an excitement which they mistake for work. Then they are not willing to do drudgery, such as the work of the offices really is. They would be editors and authors at a rush, occultists indeed. No tedious addressing of envelopes or slaving at lists for them. Oh, for more willing drudges and less captains!—The Path.

Pacific Coast Lecturer’s Movements.

Dr. Griffiths lectured in San Jose, Sunday, Dec. 1st, to a good audience, upon “Sleep and Death.” San Jose Branch has recently had accessions to its numbers with correspondingly better prospects. “Heredity” was the subject of Dr. Griffiths lecture given in San Quentin Prison Sunday, Dec. 8th. On Sunday, Dec. 15th he spoke upon “The Mysteries of Sex,” in Oakland.

Southern Lecturer’s Report.

Since last report Mr. Abbott B. Clark has given two lectures in Los Angeles, to crowded houses, on “What is Theosophy,” and “Karma.” On December 15th, he spoke in West End on “What is Theosophy, and What and Where are Heaven and Hell?” and again on Dec. 22d, subject: “If a man die shall he live again? or proofs of Re-Birth on Earth.” Sunday morning, January 12, Mr. Clark conducted the services and made an address at the funeral of Mr. Harmon. Several of the mourners and friends heard of Theosophy for the first time, and all dried their tears. In the evening a lecture was given in Odd Fellows’ Hall, on “The Mysteries of Magic, the Secrets of Alchemy and the Philosopher’s Stone.” The hall was packed and many remained standing. On Jan. 19th, a lecture was given to a large audience at the Co-operative colony of Clearwater.

Among the Coast Branches.

Los Angeles Branch, Los Angeles, Cal.

The Annual Report of this Branch shows a healthy condition. Much has been accomplished by the Branch and interest has been steadily growing. The Branch now numbers twenty-nine members, ten of which have been added this present year. There were three withdrawals during the year. All Branch dues are paid for the year. Fifty-two Branch meetings were held at Headquarters. Sixty public lectures have been given in Los Angeles, and one White Lotus day meeting was held. About fifteen lectures were given at the suburban towns of Compton, Pasadena, and East Los Angeles, by various members. Within the past four months a Beginners’ Class has been instituted on Tuesday evenings, and a Training Class on Friday evenings. They have an average attendance of about eighteen.
About thirty-seven press reports giving very full accounts of lectures have been printed. Also three long and independent articles. The average attendance at the public lectures for the first half of the year was about seventy-five; for the last half, about 175. The library contains 116 volumes. The circulation has been 426 volumes.

At the annual meeting on Jan. 1st, the following officers were elected: J. F. Turner, re-elected Pres.; Mrs. Louisa E. Giesse, re-elected Vice-Pres.; H. B. Leader, Sec'y.; H. T. Sproul, Treas.; and H. A. Gibson, Librarian. The Headquarters are open daily and the librarian is in attendance.

A. B. C.

Narada Branch, Tacoma, Wash.

Sec. R. H. Lund, writes:—On the afternoon of Dec. 22nd, the Lotus Circle of Narada T. S. of Tacoma, Washington, had a Lotus Circle Christmas entertainment. It being on Sunday and the shortest day in the year, it partook of the nature of the "Yule Tide," a custom of the ancient Norseman, and celebrated by them with the use of decorated trees and lighted candles, long years before the celebration of the birth of a Christ was instituted or thought of by any people. The room was beautifully decorated with evergreens, and a tree profusely lit up with candles, was loaded with candies, nuts, oranges and other fruits. A member gave a short explanation of the ancient custom to the children, followed by Lotus Circle exercises, recitations, songs and music by the Lotus Circle children, after which the candies and fruits were distributed to every child present. An interested audience of about seventy were present, of which fully forty were children.

Aurora Branch, Oakland.


Prometheus Branch, Portland, Ore.

Mrs. L. D. Durkee, Sec'y, writes:—Prometheus Branch has been having a season of active work with an increasing attendance at Branch and Sunday meetings. We have gained four good working members since making last report, and Mrs. Sarah A. Harris has just come among us, so that we now think we are a little host, if not a little hierarchy.

Lectures during December, and to date were: "H. P. B. and Her

San Francisco and Golden Gate Branches of the T. S. A. in San Francisco, have by a unanimous vote of both, united, under the name of “The San Francisco Theosophical Society. This gives a strong, united lodge of sixty-one members. Dr. Jerome Anderson was chosen President; E. P. Jones, Vice-President; Amos J. Johnson, Secretary; Evan Williams, Councillor; and Peter Dewar, Treasurer—all unanimously and by acclamation.

Book Reviews.

“The Path” for January is up to its usual standard of excellence. A new series of “Letters of H. P. B. to Dr. Hartmann,” is begun in this number, and promises to be of as great interest, if not greater, than the series just completed, for these are from a Master of Occultism, to a student along the same lines, and many an occult hint will, no doubt, be gained by their careful perusal. “Yugas” by Dr. Vosburgh, is a useful synopsis of this subject, while “Some Views of an Asiatic’ throw important side-lights upon the subject of reincarnation. “Theosophy and Modern Social Problems,” is a clear and modest presentation of this subject by our good and faithful brother, Aug. Niebeshermer. Charles Johnson continues his “Talks About Indian Books”, and “General Pertinent Observations” closes a more than ordinarily good number. “The Path” ought really to be in the hands of every Theosophist in America, and its low price of $2.00 a year makes this possible by the exercise of just a little sacrifice. Address “The Path, 144 Madison Avenue, New York.

“The Irish Theosophist” continues the interesting translation of the Sermon upon the Mount by “Aretas,” whom we suspect to be James Price. Charles Johnson gives a few hints in regard to the relation of the Over-soul to Man, under the title of a “Trap for a Friend.” Then the magazine drops into pictures and poetry after its usual fashion, which is followed by another installment of the “Enchantment of Cuchullain,” in which many useful occult hints may be found. The most important article in this month, however, is that by Mrs. Keightley entitled, “Autonomy; Solidarity; Criticism.” It would be well for workers throughout the entire movement to give it careful study and attention. “The Irish Theosophist” may be had by remitting $1.00 to No. 3 Upper Ely Place, Dublin, Ireland, and any Theosophist who does so will never regret the investment.

“The Lamp” of Toronto still shines. It contains for January, “Things that are Unseen,” and “Five Minutes on the Harp of God,” together with
its usual installment of Bible Lessons, Notes, Items, Reviews, Selections, etc., complete a good number.

"The Theosophical Forum" for December continues its helpful answers to questions, reports of Lodge activities, etc. It is almost impossible to review it as it jumps from subject to subject in such a manner that it would be necessary to quote the entire issue in order to get an idea of what it really contains.

"The Theosophist" for December continues the Oriental Series of "Old Diary Leaves," and in this number relates the "cup and saucer" phenomenon. An article upon "The Aura" is a dabbling in Occultism, which serves the purpose of exhibiting pretensions to occult development on the part of the writer far more than it does that of conveying useful information to Theosophical inquirers. Indeed, this whole number of The Theosophist would seem to indicate that Adyar has got a phenomena craze on again. "The Psychic Powers and Faculties of the Christian Saints" is an example of the abuses to which this running after phenomena may be put. No good end, as it seems to the writer, can possibly be subserved by relating the old and highly apochryphal miracles of so-called Saints. It is only an encouragement to run after psychic development by those totally unfit for its profitable use. "Thoughts on Vedic Sandhya," and "Poetry and Poets," and an unpronounceable article on Astrology complete what may be termed a phenomena-appealing number.

"Lucifer" for December concludes Mr. Leadbeater’s paper upon "Dreams" (a good article,) and continues "Early Christianity and its Teaching" by A. M. Glass, which is a valuable synopsis of the literature upon this subject. "Orpheus," by G. R. S. Mead is continued, and "Theosophy Among the Quietists" concluded. "Unpublished Letters of Eliphas Levi" drag their weary length along. Annie Besant contributes a short paper, and reviews and activities complete the number.


Envelope Series.—"The Path" has in press a series of reprint of articles which have been much called for. These will be followed, from time to time, by other pamphlets containing articles of permanent value. The shape is such as to allow of mailing in an ordinary letter envelope, without folding. The articles now being reproduced are:

The Culture of Concentration; of Occult Powers and Their Acquirement, by William Q. Judge; 10 cents.

Astral Intoxication; the Delusions of Clairvoyance; Shall We Teach Clairvoyance? by William Q. Judge; 10 cents.

Devachan, or the Heavenworld, by Dr. H. A. W. Coryn; 10 cents.

The Place of Peace, by Annie Besant; 5 cents. All are for sale by the P. C. C.
The Sixth Sense.

It is a fact well known to all that the human race has, up to the present time, developed five senses which act upon the physical plane. These senses have been evolved slowly, through the long ages covering the period of man's evolution. There yet remain two other senses to be developed, now latent in all, though in some of the more advanced, partially developed.

There are seven globes in our chain, of which earth is the fourth. On each of these globes is evolved seven races of men—root races. Each of these root races has its seven sub-races. Each race and sub-race has its own special sense, though each of the senses are partially developed in all of them. Humanity is now in the fifth root race, and the fifth sub-race of this. But the period is now come when the new sixth sub-race is to be formed, and in this new race the sixth sense will be pre-eminently developed.

Each race and sub-race must be in advance of all preceding ones, and each race and sub-race must have gone through its seven phases of development. Therefore, all of the seven senses must have been developed up to that degree of advancement reached by previous races. Whenever a new race is formed, in its first stage, or round, the first sense developed in man becomes the dominant sense. But the incarnating Ego enters the plane of objective life with the stored up development of this sense which it has acquired during its pilgrimage through previous races and rounds. It only now carries forward that development to a greater degree of perfection. But as there are seven races, each with its seven sub-races to be gone through with, it is easy to understand that mankind has yet a long way to travel before any one of the seven senses will be perfectly developed. When all are perfected he will be done with matter.

Yet all are now partially developed; in some, of course, more than others. Adepts are those far in advance of the race as a whole. There are seven principles in man corresponding to the seven senses. There are also
seven planes of consciousness and seven planes or centers of Kosmic force, correlating these principles in man. Each of the seven senses is to function, not only upon this lower physical plane, but upon each of the seven planes of consciousness. Therefore is each sense seven-fold. So, too, is each principle in man’s constitution, though each has one dominant strain derived from the Kosmic principle of which it is an emanation. Each principle has its own particular center in the brain. The more highly developed the principle, the more active its corresponding brain center. The sixth sense has its own peculiar brain organ, though modern physiologists have not yet discovered its use. Among the ancients it was spoken of as the seat of the soul.

This center is the organ of intuition, or the sixth sense. This sixth sense has nothing in common with that which mediums and others call intuition; a misnomer truly, for that which they have mistaken for the sixth sense is but one or other of the five senses becoming active on the second, or astral plane, or at most the third, or lower psychic. Therefore the clairvoyant or clairaudient should guard against the mistake of supposing he or she has developed a new sense. It is only the power acquired of seeing or hearing on another of the seven planes, on all of which each sense will eventually function.

Psychometry is the development of the sense of touch to the degree of becoming active on planes above the physical. This is the sense which sensitives are most prone to mistake for intuition. But it is far removed from it. Those who are neither clairvoyant nor clairaudient may have this sense acutely developed. Thus they contact entities and objects on the astral or the psychic planes. In other words, they touch them—feel them. The actual knowledge obtained in this way is usually very vague and unsatisfactory. The recipient knows not how or whence it comes, so calls it intuition. As well might the deaf and blind, whose only means of becoming acquainted with physical objects is by the sense of touch, say that he obtains his knowledge of material things through intuition.

The sixth sense, or intuition, is the power of memory, though not that faculty which now passes current among mankind as memory. This faculty belongs only to the lower, or animal mind, and is shared in common with the animal world. In man, as his brain organism is more highly developed, it is carried to a higher degree. This merely animal memory does not enable man to elucidate the mystery of his being by bringing up to his consciousness the long chain of evolution through which he has passed. This disposes of the question why he cannot remember past incarnations. He never will, he never can, remember them until the sixth sense begins to awaken in him. This is the divine memory which comes through the higher mind, while ordinary memory acts only through the lower or animal mind.
In many this divine memory is awakening and beginning to struggle through the heavy mists of darkness and ignorance. To some it gives fleeting glimpses. In the few, the advance guard, the Elder Brothers of Humanity, it is developed to such a degree that they can look far back along the already traveled path, and, glancing on into the future, they can see the onward way mankind must tread. And thus are they fitted to become the guides and helpers of the race. This is the true intuition, and is far above and beyond the astral and lower psychic planes which are familiar to ordinary mediums and sensitive. As proof that these planes belong only to the realm of the lower, or animal mind, it is well known that animals see, hear and feel, on these planes. But the plane of the sixth sense, or real intuition, can never be reached by the merely animal consciousness. Here is the dividing line between the animal and human. Here the higher mind, which belongs only to the human being, must come into play. For, although intuition is not intellect, it can only act in man through the higher intellect, or mind, as its vehicle.

Intuition, then, is the sixth sense, or principle, in man. What will the seventh sense be? In our present state of development we can scarcely form any conception of what it may be. But we may hazard the supposition that it will probably be a synthesis of all the other senses in a perfected condition—pure, spiritual consciousness.

STANLEY FITZPATRICK.

The Pairs of Opposites.

[Study from the Bhagavad Gita.]

The question, “How to be happy,” which has been speculated upon by many philosophers because it is of the greatest importance, and the moving cause in the lives of most men, is also made the basis of the instructions given to Arjuna. He is doubtful whether he should destroy his kindred or permit them to kill him.

Studying this problem, one soon finds that happiness is not only not to be found without unhappiness, but just as heat and cold, good and bad, hunger and satiety, light and darkness, work and rest, cannot even be thought of without their opposites, so the opposite is always supplementary and correlative to the idea postulated. Hence the expression of the “Pairs of Opposites.”

Once the intimate connection of the opposites is realized, one sees them moving the universe, as chief factors in actions, reincarnations, cycles and evolution. Evolution proceeds in cycles; each cycle is made up of a pair of opposites. Though there be many cycles within a larger one, this will be found true of each upon investigation. We have the credulity of the “Dark” ages, or ages of “Faith,” followed by the skepticism of our times. Each cycle in the evolution of science presents one doctrinal and one lib-
eral aspect. Upon materialism follows transcendentalism and mysticism. The cruelty of the Middle Ages reacted in sentimentality, just as flower offerings to a criminal bring after them an act of violence. The laws of progress pass through cycles, which are made up of pairs of opposites alternatively. Just as day follows night, the seasons change, the tides rotate, the life of man is; made up of cycles, of pairs of opposites. Satiety is followed by hunger and succeeds it. Liking changes with dislike. As the opposites round out one life, so they guide and limit the law of reincarnation in the soul's "days". Though thoughts work on (to us) occult planes, yet some of the results of their agency may be observed. By analogy and correspondence, we see in the grand inquisitor of one age, who persecutes disbelievers out of a sincere desire to save their souls by purging their bodies in fire, in the heretic of the next who perishes at the stake for his firm belief in what he thinks right. Hoa was a giddy, heedless girl, flitting through a life of worldly pleasure, to the haggard, starving toiler in a suffocating sweat shop. The man who does his natural duties bravely and unselfishly, however humble, is but one step from the benefactor whose privilege it is to heal and comfort the great orphan, mankind. The opposites and how their secret but unerring laws guide reincarnation, is a subject for earnest thought.

The sublime philosophy of the Bhagavad Gita upon the opposites contains the key to many of these laws, which key is here applied as customary to the individual man, but which fits the problems of nations as well. It is an aspect of the Supreme Being, our father in heaven, which having assumed life in this world of conditioned existence, draws together the senses and the mind—that is, the individuality which clothes the monad. By means of the individuality it obtains a body, leaves it again, and so continues during its cycle of necessity. The individuality entering or quitting a body carries with it the mental deposits "even as the breeze bears the fragrance of the flower," which are the effects experienced from the operation of the senses. The soul experiences matter by means of the senses connecting themselves with the three qualities which are inherent in matter. The connection with these qualities binds the soul to the body, and is the cause of its rebirth "in good and evil wombs," to use the terse language of the Gita. The philosophy of the three qualities (ch. xiv.) is presumed to be known to us. These qualities spring from nature. The pairs of opposites are instinctively connected with the three qualities. If one puts the various passages having a bearing on this point together and draws the obvious conclusions, one will find that of the three it is particularly the rajas quality which is connected with the opposites. The rajas affects the mind. Then the senses connect with their objects and the mind goes out to them. Thence originates desire, and the qualities reacting on desire give rise to the illusion of the pairs of opposites. This is summed up: in "The senses, moving toward their appropriate objects, are the producers of heat and cold, pleasure and pain."
Having now seen the relation of the Supreme Spirit to the opposites, and also the manner of their coming into existence, let us consider somewhat the nature of the opposites themselves. We find they are the means by which the Spirit touching matter gains the experience of it and also its own necessary discipline. The opposites are transient, and change into each other. They are an illusion. Although real enough to us, who are enwrapped in the bonds of action and of matter, their illusionary nature may yet be seen. Heat and cold, e. g., are only relative, and are estimated and designated according to their relation to an arbitrarily zero-point. What seems hot to one, seems cold to another. Then, again, love and hate are the same, in essence. "Love and hate seem essentially the same, except that one happens to be seen in a celestial radiance and the other in a dusky, lurid glow," says Hawthorne. Further, it is taught that we are at rebirth drawn into a certain family as much by hate as by love. Consider, also, the well-known fact that those who desire to arouse envy and jealousy in others are the first to fall victims to these qualities. One who previously desires riches, may, by the occult laws of the thought plane, reap poverty, to teach him how well he can get along without them. Again, one who in consequence of carefully fostered tendencies has achieved riches, must thereafter experience the poverty which necessarily and naturally follow as the opposite. "How close akin are joy and pain," says Dr. Anderson in one of his poems. The purpose of the opposites is to form and round out the cycles through which man passes on his pilgrimage. Captivating our vision, they blind us and urge us to act, while we desire what seems pleasant and avoid what seems unpleasant.

One of the principal teachings of the Gita is to point out the way by which the qualities and the opposites may be surmounted. First, as every one is urged involuntarily to act, the journey of his mortal frame cannot be accomplished by inaction; but he should act without concern in the result of his actions. To undertake what one has to undertake free from desire, to do with the body alone the acts of the body, not to rejoice at obtaining what is pleasant, nor to grieve when meeting what is unpleasant, is the discipline one who would be free from the "pairs of opposites" has to undergo. If the inconstant senses go out to any object, they should be separated from it, should be subdued, and placed upon the spirit.

Asceticism, which is but another form of selfishness in most cases, will not aid one, as is plainly stated in the Gita. One cannot attain this discipline by eating and sleeping too little, but only by raising one's self with his earnest, spiritual will above these opposites. Then the mind has peace, and is no longer between the opposites; ground by their action like grain between two mill stones, the actions of such a man are "consumed in the fire of knowledge," and leave no karmic bonds behind him. He does his actions for the sake of his father in heaven. He lives in the "Self." He sees but one essence in all things, good or evil. The opposites, no
when they appear, not longed for when absent, affect him not. "He does not slay, though he killeth all these people, and is not bound by actions."

B. B. Gattell, F. T. S.

Heredity.

At the inquiry into any and all of the problems that go to make up our earthly existence—problems that meet us at every step of mental and moral progress—we must both first and last be guided by the principle of justice. A problem, supposed to be solved, remains as much of a problem as ever, if its solution involves even a momentary suspension of justice, for at the basis of all manifestation lie immutable laws, through which the supreme element of justice finds its temporal execution.

The law of heredity, when regarded as the motor power through which physical, mental and moral traits and characteristics are transmitted from parent to offspring, is working in the most violent opposition to every principle of justice and order. The very word "heredity" when applied as a force, per se, carries on its face the character of injustice and despotism, as it indicates the transmission by progenitors of traits and faculties to offspring who have not by appropriate exertion earned them. Punishment and reward are equally unjust, if administered to a person who has not by his conduct merited them. Thus when we are told that the whims and caprices indulged in by a mother during the prenatal state of her child may react upon the latter and in due time produce certain traits and characteristics, beneficial or hurtful, and utterly independent of the will of the child itself, we may safely rely upon it that such a statement can not be true. For were it possible—were such an extraneous and wholly fortuitous regulation of human destiny a possibility in nature—the individual would find himself robbed of all moral motive power, as in spite of every effort his fate would remain unchanged.

Believers in heredity affirm that a mother, if indulging in drinking during pregnancy, may transmit to her child a taste for liquor and thus cause the innocent victim to develop into a drunkard. Upon the same principle is based the practices of the Greek and Roman matrons, who were reputed to cultivate certain noble arts and talents during their pregnancy, and, through the influence these practices had upon the conformation of the mind-organ of the child, became able to generate and give birth to a generation of geniuses unparalleled in human history. These practices of the Greek and Roman mothers, with their more or less astonishing results, are undoubtedly historical and true; but, in place of being an argument in favor of the law of heredity, this circumstance rather goes to prove the mental properties with which the child thus becomes qualified were earned and not inherited. For, in place of the mother influencing the child, every impartial examination of the subject will prove that the yet unborn child
must have been influencing the mother. For those sudden changes of a woman's mind, consequent upon her becoming a mother, must have a cause. Women who never took interest in any kind of mental labor, may, during their state of pregnancy, get the most unexpected and apparently inexplicable notions. They often become suddenly interested in literary pursuits, cultivate painting, sculpture, music or poetry. But they may also get impulses less admirable, such, for instance, as an annoying craving for liquor, a taste for improper food, temptations to visit exciting scenes and dangerous localities, inclinations to steal, etc., and through a number of other eccentricities evince that during that condition a smaller or larger portion of their mental and moral nature has suddenly changed its center of gravity.

From whence do these strange changes of the mind come? Being foreign to the woman in her ordinary condition, and differing in character with each different child, they can have their origin nowheres else than in the child itself. This supposition need not be astonishing, for, according to the Theosophic doctrine, the weak and helpless baby is an old and experienced traveller just arrived from the bourn, whence, it was once said, no traveller returns, and charged with characteristics and idiosyncracies engendered and stored up during former earth-lives. This doctrine holds, further, that man is a composite being, the sum total of the co-operative activity of body, soul and spirit. Now, the body is the instrument through which the spirit obtains experience and knowledge of physical existence, while the soul is the medium or agent through which the experiences and lessons of earth-life are converted into spiritual energy. Constitutionally standing between the two poles of matter and spirit, and reciprocally in touch with both, the soul conducts the discharges of psychic energy, exchanged between the physical man and his spiritual motor. Now this soul of ours is a projection of our Higher Ego, the reincarnating principle which energizes and informs the continually evolving personalities, as it reincarnates again and again, transmitting one life experience after another to the spiritual store-rooms of the Higher Ego, its "father in heaven." This cyclic return to, and passing away from, earth-life through the avenues of death and birth are known as reincarnations, and constitute a mode or method for the progression of all manifested existence. Now, the soul, after its subjective period between two earth-lives has ended, is compelled by karmic law to return again to earth-life, and, through the selection of a suitable body, find an instrument for the proper expression of its native vices or virtues. Through mental, moral and psychic affinity, the soul is drawn to parents whose mental and physical make-up may furnish the material and organic structure through which the native qualities of the reincarnating soul can be fully expressed. Parents, that exactly suit the case, however, may not always be at hand, and so a play upon the mind of the mother has to be resorted to. For, as is well known and dem-
onstrated, the mental state of the mother affects and moulds, to a certain extent, the brain structure of the offspring, and the nature of this structure becomes in its turn the gauge for the thought-processes of the future man. Thus the incarnating entity, compelled by the law of karma, to suffer or enjoy the consequences of actions in former lives, is afforded opportunity to give this law an adequate manifestation. The Ego who was a drunkard in his last incarnation will find rebirth in a family, where, through indulgence in drink by either of the parents, the brain of the child through pre-natal influence, will receive the structure required for an exhibition of its native vice. Again, should neither of the parents be addicted to drunkenness and consequently no transmission to the offspring of such trait possible, the incarnating Ego by coming to the mother will create such a trait temporarily in her mind, which she in her turn transmits as a permanent characteristic to the child. Consequently, it is only apparently, that the mother influences the character of her offspring; in reality the influence comes from the latter. It is the Ego artist, returning through birth to renew earthlife, who urges the mother to pick up the pencil or chisel that she may prepare and mould a physical vehicle, fit to express the aspiring flights of the genius of a painter or sculptor. I do not know whether the mother of Mozart cultivated music while carrying her famous progeny, but if she did she merely yielded to the promptings of Mozart himself. It is said of Colonel Ingersoll’s mother, that she being a devout quakeress, astonished her friends by reading Thomas Paine’s “Age of Reason,” during the pre-natal sojourn of the famous infidel orator. This circumstance, in place of being an argument in favor of mental heredity—for which it might be used—becomes a most powerful corroboration of the likelihood of the views here presented. For nothing but the mighty pressure of a supernal agency could persuade a pious quakeress to even touch a book which was stigmatized as the inspiration of the devil, and whose husband, furthermore, was an orthodox minister.

In other cases of pre-natal influence, the so-called law of heredity may carry an appearance of truth still more pronounced. It is said of a woman who, during her pregnancy, went to pay a visit to her father, living in the neighboring village, that upon arriving at the place and opening the door the first object her eye fell upon was her father’s corpse staring at her with the grim, lifeless expression of death. He had been the victim of an accident only a few moments prior to the arrival of the daughter. The child, subsequently given birth to, though in the full possession of health and vigor, testified to the tragic event through the ghastly expression of a corpse in its face.

This appalling circumstance [most probably entirely untrue, or an unwarrantable inference drawn from physiological effects which a scientist could fully explain.—Ed. THEOSOPHIST] must be regarded as the result of a complexity of karmic influences. The mother and the child alike suf-
tering from this frightful blow of fate would indicate that both of them, in some former life, had been associates in the commission of an act commemorative in wickedness to the horrible retribution which followed. The ego to the child, acting in conformity with the requirement of karmic law, influenced the mother to pay a visit to her father with the above result of lifelong suffering, as an element of an unerring karmic calculus.

From these few remarks it will be readily understood that no activity of the parent can generate qualities not already present, though dormant, in the developing child. Only within the boundaries of the native possessions, (the virtues or vices built up by the soul during former earth lives) can parental influence have any bearing upon the latter. The characteristics of the child, its talents or genius, are native to the soul—the issue of ages of work and development, but it depends upon its earthly parents for the organism through which its soul energies may obtain an adequate expression. Thus it follows that, though in opposition to the popular view, the genius is made and not born, and that it required eons to make it. As the human soul departs and returns to earth, ensouling the ever disappearing and eternally reappearing physical bodies, it continually revolves around some central idea, some specialized thought, pursuing its aim through life and death. It was this ceaseless pursuit of an ideal which took effect in the wonderful emergence of personalities such as Plato, Shakespeare, Goethe, or Emerson. They were egos which we saw passing through the narrow span of an earthlife engaged in a restless search after their respective ideals.

If heredity is a motor-power, and operates as an independent force, that is to say, if heredity is a law in nature, the extinction of genius and talent, racial or individual, becomes absolutely inexplicable. The mighty civilizations of Egypt, Chaldea, Persia, Greece and Rome, after a luminous career which shall be remembered as long as genius and intelligence have any significance to mankind, had their eclipses, the one after the other, and no law of heredity stepped in to check their tragic downward march.

When looked at from a purely material point of view, i.e., when the universe is regarded as an output of mere physical motion, retrogression becomes a philosophic and logical necessity. For the physical substratum upon which an ever working, ever pulsating universe must rely for material with which to cover its stupendous expenditure of deliberative force, must be subjected to the same laws that operate as an unavoidable consequence wherever friction of material substance occurs—the laws that govern decay and death. Now friction is conditional to all physical motion and necessitates a ceaseless repair and restoration of dissipated structures. But this ever present, ever watchful, supervision of the maintenance of the economic balance of material forms, can not be reasonably the output of a movement, which in itself must depend for its consistency and con-
tinuance upon the very presence of such a supervising energy. In the failure of a marked talent or genius to reproduce itself in the progeny, is further shown the insufficiency of physical structure by its own strength to hold its position in the line of evolutionary growth. The exhaustion of organic substance of the parent, precludes, if left to its own resources, the reproduction of the predominant faculties of the latter, in the physical make-up of the progeny. And if the incarnating soul of the ascending entity did not push on and invigorate its continually declining constitution, the latter would lose its integrity, and cease to lead a self-conscious existence. Thus every attempt to furnish a solvent to the mystery of evolution and so-called heredity, without recognizing the cyclic rebirth of souls, has to meet and explain away the other, still more inexplicable problem of a spring running higher than its source—of a man lifting his own weight.

From the point of view of unbiased reason there is nothing absurd or irrational in the view here taken. For if justice is to have any part in the government of the universe, the logical and unprejudiced thinker is hardly offered an alternative. We must either declare for immutable karmic laws, guiding and directing human destinies, or throw the reins of government to chance and chaos, and abide in helpless submission and inaction the fortuitous rise and fall of fortunes’ bubbles.

There is boundless consolation and hope in a doctrine which teaches that “As you sow you shall reap.” There is consolation because of the conviction it enforces that whatever happens to us, whatever misery assails us, is deserved and just; and there is hope through the certainty it inspires that the effects of good deeds we do remain ours forever, and that no fortuitous law of heredity can wrench the result of a noble act from the one to whom it is due. The hapless infant, reared in a life of wickedness and crime, among surroundings which give their dismal shades to every live effort, may and should appeal to the feeling and sympathy of every compassionate observer; but it cannot for a moment shake our faith in the workings of an immutable law; it cannot change our conviction that every sufferer up-bears only his just burdens and is called to account only for his own wrongdoings. — A. E. Gibson, F. T. S.

**Brotherhood.**

A **Brotherhood**, such as Theosophy seeks to realize, to be able to stand firmly must have a spiritual basis, without which it cannot endure. That spiritual basis must be a sincere and honest desire to serve humanity, with a growing love for those who work with us. Our union becomes stronger in proportion to our realization of this. It is not the number of persons that we take into our ranks which strengthens our brotherhood; but their real motives for joining; their powers to assimilate truth, to make sacrifices, to work for our cause. Such a spiritual union as this, when properly guided, cannot fail to benefit humanity.
Looking from another point of view, this spiritual union is itself but the practicing of prana Yoga, for with our highly developed personalities and sense of separateness, it is impossible for us to realize the presence of spirit in every Upadhi without such a basis of brotherhood, without our working for others. In India, one may often find persons very selfish, and even immoral, who will talk very learnedly about Yoga Vidya, and all that; who have failed to catch the true spirit of the teachings; have only cared for themselves, and have become crystallized in their progress. Holy ascetics, denying themselves every comfort, even the very necessities of life, one may find in India, who do not yet know the True Path, only because they cannot understand the supreme necessity of helping others. In Bhakti Yoga—the Yoga of love and devotion—this union, called Sadu Sanga, is absolutely necessary. There can be no love to the Supreme Lord unless one can love every Jiva, for every Jiva is but His, and will come to Him when, taught by repeated sufferings, it turns its face inwards.

A true Bhakti Yogan hesitates even to injure a plant, and would never think of his own personality. It is only in Kriya Yoga—the Yoga of magical rites and ceremonies—that one finds an absence of this union. But none of the exoteric Shastras teach true Kriya Yoga, or practical Occultism. What is seen in the Books is either Black Magic or fragmentary blinds.

A spiritually minded person often wants practical rules for himself; to such I would say, “Practice true Brotherhood and ceaselessly work for others”; for that is the true beginning. Unselfish Karma is Karma Yoga; it develops Intuition, and then we may select Jaraana Yoga, or Bhakti Yoga, as suits us best.

A Bhakti Yogan never goes into Nirvana; he rises higher and higher, ever approaching the Lord; ever working for the good of the Jivas, who are all his Masters. Dr. J. S. Cook, F. T. S.

Rebirth and Reincarnation.

In considering the subject of rebirth, two principles are necessarily implied—a permanent and an impermanent; something temporary and something eternal. The term, temporary, does not mean a creation of something out of nothing; an existence for a longer or shorter period, and then annihilation; but that matter, already existing, by the operation of certain laws, assumes a given form, retains that for a time, and disintegrates; its atoms combining with other atoms to form another body, and so on, ad infinitum.

Such matter, when in the form of man, constitutes the gross physical body and the astral double Linga Sharira. It is animated by the life principle, Prana, and is the vehicle through which is manifested the de-
sires, passions and emotions, or Kama. These four principles constitute
the evanescent man.

The fifth, Manas, the thinker, is the permanent, ever-living, ever-learning
entity, which, having gained all the experience possible through incarna-
tion in one body, lays it aside, digests and assimilates that experience,
then, impelled by desire for further knowledge, seeks another body, and
other surroundings, acquires new experience and greater wisdom, and
so on, towards perfection. Atma-Buddhi, the Ray of the unknowable,
divine, pure spirit and its vehicle, afford the eternal base upon which
Manas rests.

The material body having been laid aside, its molecules immediately be-
gin to disintegrate, and form new associations, entering some physical
form or another, and from this fact has arisen the idea of transmigration.
The atoms of a body inhabited by a man having a preponderance of ani-
mal desires will naturally be tinctured with those desires, and, as like
always attracts like, these atoms will be attracted to a body pervaded by
like desires, which may result in very low animal associations. But this
is very far from supposing that the human soul can or does so pass from
kingdom to kingdom, appearing now as a bird or brute, and again as man,
according to the popular, but very perverted, idea of reincarnation. Only
the atoms, the common stock from which all forms are produced, do this.
The astral double being merely a less gross form of matter shares the
fates of the gross body, and like it disintegrates at death. The life Princi-
ple returns to the universal ocean of life—Jiva. The passions, desires and
emotions, ceasing their activity, leave only their essence or aroma flavor-
ing as it were the thinker, and it is this aroma of personal experiences
which passes into Devachan.

The idea of reincarnation is as old as humanity. A majority of the hu-
man race on earth to-day hold to this belief. The Greeks taught it; the
Jews accepted it; Christ admitted it when he said, "Men say that Elias
must first come, but I say unto you Elias has come;" (speaking of John
the Baptist.) His disciples believed it, as shown by their question regard-
ing the man born blind: "Who sinned, this man or his parents, that he
should be born blind?" Had the blind man not pre-existed, the question
would have been nonsense. Dr. Le Plongeon found the belief in Reincar-
nation amongst the Mayas and Quiches. I have found it among the Piute
Indian of Nevada. Modern literature is full of it. Writers who proba-
bly never heard of the Theosophical Society indicate the universality of
the idea, and it is only logical to suppose that an idea which pervades all
humanity must be somewhere near the truth.

The perfect justice which the law of Karma, and its action in bringing
about the conditions under which we are reborn, commends itself to any
well-balanced mind. "As ye sow, so shall ye also reap." The causes set
in motion in one life will result in their effects either in this life or a future one. Our fate is thus in our hands. Aspirations towards the divine, conquest of the base nature, unselfishness, will lead us to conditions and surroundings in which our progress towards perfect wisdom will be rapid. Every victory gained over self is a step higher and not only enables us to see more clearly, but makes it easier to take the next higher step.

Peter Dewar, F. T. S.

Among the Coast Branches.

Olympia Branch, Olympia, Wash.

Mrs. A. K. Shimmons, Sec., writes:—We did enjoy the visit we had from Mrs. S. A. Harris very much. She was here eight days during the month of January. She gave one public lecture, held three private meetings, and three parlor talks. She is well fitted for itinerant work, for she has such a fund of knowledge coupled with good hard sense. Those who, by their self-sacrifice, made her trip possible would be amply paid if they could realize the good she did in Olympia alone, in her private talks.

Narada Branch, Tacoma, Wash.

Sec. R. H. Lund writes:—Mrs. Harris delivered three public lectures in Tacoma, to large and very interested audiences. She also held six Branch meetings; six private meetings; four parlor talks, and met with members and outside interested persons. Her work was certainly of the greatest value to the Branch.

Prometheus Branch, Portland, Oregon.

J. H. Scotford, Pres., writes:—Mrs. Harris arrived here Tuesday, Jan. 21st. Since then she has given five public lectures to full houses, lectures which for clearness and insight into nature's laws and the doctrinal points of Theosophy have not been excelled by any lecturers who have visited us. She also gave four parlor talks, at one of which there were twenty-five people present. In addition, she gave a lecture on Heredity, from the Theosophical standpoint, to the social club of this city, which was crowded to fullness to listen to her. She also gave a short talk at the weekly gathering of the Equal Suffragists of this city. During her first week she also gave three evenings to a class for the study of "Evolution of Manas." Thus her work was incessant and full, in its public capacity, but in addition to this she was constantly giving private interviews to, and receiving visits from members of the Society and others. She also was sought out and interviewed by one of the daily papers of the city. The result of this work is already felt, since she left, in the application of one new member, and an increase of earnestness among the members.
Southern Lecturer's Report.

Mr. Clark lectured February 2d, to a large audience in Odd Fellows' Hall, on "What is Theosophy?" On Tuesday, the 4th, he met the Branch at the residence of Mrs. Roberts, 850 Tenth street. On Wednesday evening a lecture was given on "The Scientific Basis of Universal Brotherhood," and on Thursday evening a Question meeting was held at the residence of Mrs. Roberts. Sunday, February 9th, the lecture was on "Spiritualism, Hypnotism, Science Healing and Psychism Scientifically Explained by Theosophy." Questions lasted until nearly 10 o'clock. On Tuesday the fourth lecture was delivered. Subject: "If a Man Die Shall He Live Again? or Proofs of Re-Birth on Earth." Thursday the Question meeting at Mrs. Roberts' was well attended and on Sunday, Feb. 16th, a lecture was given on "Mahatmas, Who and What are They!—the Future of America!" Great interest was shown and questions from the audience lasted until nearly 10 o'clock. In spite of Sankey's songs and other special features at the churches, the audience was larger than usual, Odd Fellows' Hall being nearly full. The Branch meeting on Tuesday afternoon decided to hold regular meetings for enquirers on Friday evenings. Keshava Branch, Riverside, is small but in a very healthy and active condition and promises to be the nucleus for a very much larger Branch in the near future. It has done work enough so that the whole community seem to know what Theosophy is, and to respect it. If all the small Branches on the Coast would distribute as much literature in their vicinity as the three or four active members here have done Theosophy would be much better understood. The lectures have been reported in both daily and both weekly papers.

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Book Reviews.

"The Path" for February is a more than usually good number as it always is when much of the matter is contributed by Wm. Q. Judge. In this number "The Screen of Time," the article on the "Bhagavad Gita," "How Should we Treat Others?" and "Questions and Answers" are all from his pen, and are all far above the standard of ordinary magazine articles. The "Scope and Purpose of Theosophy" by E. T. Hargrove is an excellent paper and fairly ranks with those of Mr. Judge. "The Subjective and the Objective" is almost too metaphysical to be useful. Of particular importance is the article "How Should we Treat Others?" And in the statement of Master K. H. "that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both," is to be found an ideal anarchy as far above that of our modern bomb-throwers as the heavens is above the earth. It is the practical carrying out of that which many Theosophists attempt in theory—to abstain from condemning others. "The Screen of Time" shows how theo-
Sophic thought is permeating the human mind in all directions. "The Mirror of the Movement" occupies five pages of small type in the magazine, which is certainly an indication of the vigorous and healthy condition of the Society in America.

"The Lamp" for February contains "Theosophy and Geosophy," "Five Minutes on the Wheel of Life," "International Sunday School Lessons," profuse "Reviews," and short stories. Among the latter, "At the Wicket Gate," is worthy of careful consideration by all Theosophists. In its reviews, "The Lamp" criticises the identification of modern hells with the old teaching of Kama Loka, as asserted in the Pacific Theosophist, in a lecture upon "Hell," by Dr. Anderson. While not wishing to break a lance with "The Lamp" upon this subject, we still assert that the "Mystery" teachings of the condition of the soul immediately after death is the parent, unquestionably, of the modern and very greatly materialized conceptions of hell.

"The Irish Theosophist" for January opens with a New Year's greeting by D. N. D., followed by "Shadow and Substance" by A. E. "The World Knoweth Us Not" is continued, also the "Songs of Olden Magic." "The Study of Theosophy," by A. P. D. is concluded, and another installment of the "Enchantment of Cuchullain" appears. "Rajput and Brahman" by Charles Johnson is a splendid bit from the Brhad-Aranyak Upanishad. The number concludes with "Around the Hearth" and "Reviews." The best article in this month is unquestionably the extracts from Mr. Judge's letters.

"Lucifer" for January contains "The Movements of the Earth," by Mr. Sinnett (a good article,) and continues Mr. Mead's scholarly analysis of "Orpheus." It begins a paper upon "Man and His Bodies," by Mrs. Besant, which will no doubt terminate in another book by this prolific writer. It is followed by "An Epidemic Hallucination" by Ivy Hooper. "Devachan" is begun by C. W. Leadbeater, and "Madame Guyon and the Quietists" is again brought to the front by A. A. Wells. Theosophic activities and "Reviews" complete the number.

"Isis," the new magazine, makes its bow, and, while small in size (24 pages) it fully atones for this in the excellence of its matter. There are none of the papers but are above the general average of theosophic magazine articles. "H. P. B.,” by our good brother Patterson is the leading one and perhaps the best. It is a sincere and appreciative tribute to H. P. B. by one of her old friends, and stands out in bold relief as contrasted with the half-implied insinuations against her character and abilities which disgrace the pages of some of our most pretentious magazines. "Letters on Occultism" by Israel Meldola, promise well for future usefulness. "The Oneness of True Occultism," by MacGregor Mathers, is also excellent, as well as "Theosophy and Its Teachings" by Franz Hartman, M. D. "The
Future of Occultism in the West," by Dr. Buck, is an able presentation of the subject from our American standpoint. Like its compatriot, "The Irish Theosophist," it drops into poetry but the "Hymn of Praise To Re At His Rising" is really far superior to most of the rhymes in the latter journal. Long life and success to the new magazine. It may be procured by remitting 6s., 6d., to the Theosophical Isis, 16 Billiter Buildings, Billiter Street, London, E. O.

"The Forum" is, as usual, full of "Questions and Answers," discussing how far Branches should go in permitting cognate subjects to occupy their meetings; drifts into the metaphysical in regard to the question as to the eternal existence of all sounds; explains the possibility of the great souls of the past being now incarnated; treats of the Egos of insects; reviewing the past life at death; vegetarianism, etc.


"The Theosophist" opens with its usual installment of "Old Diary Leaves," this issue relating various phenomena, among others the finding of the brooch by H. P. B. in Sinnett's garden. This is followed by "The Astral Body and Diseases," "The Psychic Powers and Faculties of the Christian Saints" is continued. "The Legend of Dwarks" follows, then comes a really good paper upon the "Ethics of Zoroastrianism" by B. E. Unwals, which is to be continued. "Notes on Scientific Experiments" and some curious phenomenon of Hypnotism, by Albert de Rochas completes the number, which is largely made up of the yearly and Convention reports.


An evil deed does not turn on a sudden, like curdling milk; it is like fire smouldering in the ashes, which burns the fool.

An evil deed does not kill instantly as does a sword, but it follows the evil-doer into his next and still next rebirth.

The calumniator is like one who flings dirt at another when the wind is contrary: the dirt does but return on him who threw.—Birthday Book.
Two Souls Within Each Breast.

You are, perhaps, all familiar with the lines of the great German poet, who, looking into his own heart, has cried:

"Two souls, alas! are conscious in my breast;
Each from the other tries to separate,
One clings to earth, attracted by desire,
The other rises upward."

This confession of warfare within the human breast is as old as time itself. Old thoughts are repeated, old feelings survive, old experiences become modern by visiting anew each generation as it comes upon the earth. And so the old story of inward struggle comes from all hearts and

NOTICE TO SUBSCRIBERS.

For nearly three years the Pacific Theosophist has been sent to each Theosophist upon the Coast whose address could be obtained. During that time some 32,000 copies, involving an expense of nearly $900.00, have been distributed. While some Theosophists have subscribed, the great majority have not done so, and therefore nearly three-fourths of this expense has fallen upon the shoulders of the Editor. He is now no longer able, financially, to carry it, else this would be as cheerfully done as in the past. Therefore, after this issue, the Theosophist will only be sent to actual paying subscribers, thus minimizing the cost of its publication to the utmost. Should this plan not succeed in making it at least approximately self-sustaining, its publication will cease altogether, and it will be merged in some Theosophic journal—probably "Theosophy" of New York. The matter of continuing it or not, therefore, rests with the Pacific Coast Theosophists. If these think that the magazine really has a field of usefulness, which repays the outlay of $1.00 per year, then let all those able to do so promptly subscribe. If, on the other hand, it is thought that there are sufficient Theosophic journals already in the field, (to which opinion the Editor inclines) the Pacific Theosophist will cheerfully abdicate in favor of these. Let each Theosophist, then, who reads this notice, decide for himself as to whether he wants the Theosophist continued or not. If he does, let him remit. If a sufficient number do not do so, the magazine will be discontinued, and the money and the energy of the Editor applied in other directions.
races, because it is the story of human life itself. It is a condition of conflict peculiar to humanity. So-called inanimate nature is at peace. The forest, too, though we seem to hear in its sighing the breath of a great aspiration, soothes us with its rest. Even the animal does not war with self. It seeks its prey, yields to each passing desire, struggles for its own gratification; but in this kingdom conflict is never turned within.

Only when we reach man do we find a state of warfare with self. But in him it is universal, showing us clearly the duality of human nature. Other creatures are swayed by a single impulse. Each, if it lives for self, as does the animal, lives for self completely and is satisfied. Though its desires may be thralled by some power outside itself, there is never a question of the right to pursue those desires, never any remorse when desire is appeased. Man feels the force of warring impulses, suffers continuous strife between a self that urges the performance of actions which another self as imperatively forbids. If he gratify desire, is he content? No, even the savage must long for something else than gratification of the senses, and, though he may be happier than the man more highly evolved, nevertheless, the perfect satisfaction of the brute will fail him now and then. With the unfoldment of higher faculties, the contest grows more frequent. Desire may be satisfied, but the voice within will urge that this course is not right, that something else is better, causing pain to the soul that longed for pleasure.

If, on the contrary, he turn aside from passion to follow the dictates of conscience, may he hope for rest? No, because lower nature struggles against the decision, urging its own claims. Nor is the battle evaded by seeking to satisfy both natures. He may recognize each as a proper and enduring part of self, not to be denied or eliminated, but vacillating between the two he will wholly fail, appeasing neither the one nor the other.

A study of our dual nature may show us why this must be so. If we were merely, as materialistic evolutionists claim, an outgrowth of lower planes, it would seem reasonable to expect harmony between our various faculties. A gradually unfolded nature should be attuned to every stage of its progress, making impossible the conflict which divides the soul of man. A dual nature suggests a dual origin. To trace its antagonistic impulses to one source is to assign contrary results to the same cause.

Theosophy alone affords satisfactory explanation of the facts, and points out the method of escape from strife. It grants that man, in his animal nature, is an outgrowth of lower planes. Though his form has not evolved from that of an animal, the life within him has, in former ages, passed through inferior kingdoms, and come up to animate the human form. In this sense he is an outgrowth of the animal plane. Having evolved from the lower, he brings with him some of the tendencies and desires of that kingdom from which he sprang. But it is not the form which makes him human. Only when mind resides within it do we recognize the presence of hu-
manity. An idiot may wear the semblance of manhood, but he is not truly human for the soul is lacking. And mind did not evolve from lower planes; it came from above. As a ray from the sun, it has come out from spirit, giving to the animal man power of thought, of conscious will. Therefore, we have, indeed, a dual nature, and our inner struggle results from no chance, but from the effort of differing powers to prevail. Within the human breast there are two souls, the soul from heaven, and that animal life which sprang from lower kingdoms, and manifests in us as passion, as selfish desire. Product of heaven and of earth, we can comprehend why it is that we feel forever the warring within of opposing natures, one drawing us upward, the other tending ever downwards to desire.

What, then, is the meaning of this temporary union, and why should these selves, implanted in one form, seek to divide themselves from each other? Certainly they must be conjoined for some purpose; else would creation and evolution be meaningless. And if they draw asunder it must be because their natures are so diverse that assimilation is impossible.

It may seem that a contradiction is implied in this view, but a study of our human nature, as it is outlined by Theosophy, will give us a clew to its real meaning. The mission of the god in man is, as all great sages have taught, to lift the lower to its own estate. The god descends, not to enjoy earth, for its habitat is in heaven; it comes to earth because it is the duty of all beings to help what is below. As every generation of men must protect and bring to maturity the generation which shall take its place, so must each generation, or hierarchy, of souls stoop to lift to its own plane that race which is below. For such uplifting of the human animal has the god within us incarnated in our human form. And, according to our theory, we are not the animal frame, but verily the god within it. The body is our home for a brief season. In a few years it is cut down and, like the grass, it withereth. But that within us which endures, which thinks, which gives us the, sense of individuality, is the god from on high—the divine part of our nature.

Its mission is to lift the man of passion and desires to its plane of thought. Only by commingling itself with the man of clay can this be done. But it is not our desires, our earthward tendencies, that are lifted to a heavenly state. It is not the man of passion and desire who becomes a god. Lower and higher are not conjoined to become one, but all that is best in the lower is assimilated into the experience of that which is above. All that is best in thought and in feeling, all that experience has won and assimilated with the consciousness of the god, is preserved forever in its memory. In this way only animal man may be elevated to godhead. The self of passion is slain; it disappears, for it has no place in a divine abode.

Our two natures must, then, forever war with each other until this is achieved, and the reason we so slowly advance is because we hope and be-
lieve that the personal self shall be exalted. We expect the desiring, longing self to become as a god. But not so does nature carry us onward. To mount we must leave this lower self behind. As said by the "Voice of the Silence": "One of the twain must disappear; there is no place for both." Yet the fruit of personal experience is not lost. Preserved eternally in the memory of the god, our true self, this knowledge belongs to us forever.

If we are ever, then, to win in the battle which surges daily and hourly within ourselves, it must be by overcoming the lower self, its longings, its earthly affections. What mind may be when this is achieved is, to some extent, indicated by the state of a child. It has been said: "Except ye become as little children ye can in no wise enter the kingdom of heaven." This seems to be the statement of an eternal truth in nature. Let us think of the child as a soul, not as a miniature form. Its passionate nature is not yet developed; therefore is it pure. It is simple; it is loving; it is trusting; it has faith. Its mind, untainted by passion, often perceives truths which are hidden from adults. To become as a child, then, is to purge the mind of passion, to become loving, trusting, that, as children, we may perceive. So long as thought is wedded to desire we are unable to quiet storms within. Mind grows calm only when desire ceases to fret it, and calm minds only, like still pools, reflect what is above.

We are told how to achieve this conquering of self. For the average world the way is by practice of virtue, because until ethical laws are, to some extent, understood and obeyed it is impossible to gain an insight into our own natures, and to discriminate between higher and lower. Therefore, practice of virtue is the first step, taught by the Buddhas and Christs of all ages, who have emphasized the need of brotherly love, of truthfulness, of upright living. Obedience to these precepts clarifies our spiritual sight, enabling us to discern what is our true self. Then may we make conscious choice between higher and lower, and intelligently undertake the subjugation of self. Laws for our further guidance are laid down by ancient philosophers. The Bhagavad Gita gives clear explanation of our nature, pointing out to us right methods of thought and action. It is called the book of devotion. The method there enjoined is what Hindus name Yoga, which means concentration, but of a particular kind. It is also called union; the assimilation of our purified lower nature with the divine self.

Concentration may be observed by each of us in daily life. In work, in business, in all that we do we may keep our thoughts wholly upon the duty that faces us, shutting out other thoughts. This will assist us to gain that control of mind which is so essential to those who try to make spiritual advancement. If we will also cultivate, at the same time, a desire to always do our duty, we thereby close the door of the heart to unworthy longings, which by disuse will soon disappear. Such simple rules
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we may all, in some measure, adopt, improving our present condition by becoming more responsive to the diviner soul within. We need not consider planes and conditions so far above our own as to be practically, at present, beyond our reach; but it is a mistake to believe that the higher life is so far distant that it is not worth while to make any effort to reach it. A beginning must be made, and this method will commend itself to those who regard the warfare of our dual selves as the struggle between duty and desire.

It is well, too, to set our ideals high. Though for ages we may not attain the desired goal, we are helped by thinking of it. "What we think we, in time, become," it is said; a truth that we see realized in daily life. So, let us think pure and great thoughts. Let us strive to put down the animal and exalt the god. However hard the struggle, however great the temptation, we may always sustain ourselves with the reflection that there will never come a more propitious time. The foe within will never be more easily conquered than now, but will grow stronger with every gratification of selfish desire, until, in time, it may grow too strong to be overcome. Yet, by daily effort, we do gain control, gradually giving a nobler direction to the whole being. And as we to-day decide we prepare for ourselves a future of greater peace and joy, or of increased sorrow.

MERCIE M. THIRDS.

"The Aim of Life."

Let us seek to realize what Nature is trying to accomplish through evolution and involution; for every evolution on the outward corresponds to an involution on the inner plane, and the modulus of Nature, the pattern or method after which she everywhere builds, is an Ideal or Archetypal Man. In Jewish writings this archetypal man is called Adam Kadman. Nature everywhere strives after this Ideal, and builds after this form. The simplest embodiment of life is prophetic of man, and nature reveals his elements in her processes of adjustment, and degrees of unfolding. Involution and evolution express the dual process of the law of creation, corresponding to the two planes of existence—the subjective and the objective. Every specific form in nature is a duality of matter and force, of body and soul. Each perfect unity is therefore a harmonious duality. In every organic living form consciousness is the central fact toward and from which evolution and involution proceed. The adjustment of these two processes with consciousness constitutes individual experience. The principle of life and the laws of development are the same in all organic forms. Development is, however, by concrete degrees, and progressively from plane to plane of being. Each higher plane reveals more complete forms, the elements of which are derived from lower planes as to function and structure, and from higher as to type and essence; the
former are evolved, the latter involved. Over against the inheritance from below there is always the inspiration from above. Thus is cosmos evolved out of chaos; thus does spirit brood over matter; thus are wrought ideal forms out of earthly shapes.

There is differentiation below, assimilation from above, with consciousness emerging as self-consciousness, and finally as the divine consciousness of the Archetypal Man, through experience. That which justifies all these conclusions is the law of analogy, proceeding from the facts of experience and observation. Nothing comes by chance; Nature builds by law through pure mathematics. Grant that Nature is at cross-purposes with herself, that for a single moment she forgets her *modulus*, or Ideal, and creation ceases and confusion reigns.

The planes of existence to which man is definitely related are the physical, the vegetable, the animal, the human, and the divine. Aside from the general relation existing between these planes, individual man derives his body and his powers from them by more or less direct inheritance, and manifests characteristics belonging to all of them. He possesses a physical body, has vegetative, or purely organic functions, manifests animal instincts and attributes, shows human qualities and reveals diviner possibilities. Every human personality is a composite body made up of various degrees of all lower life. He reveals his derivation in the shape of his head, in the contour of his face, in the outlines and pose of his body and in all his instincts, appetites, passions and feelings. Not only so, but there is in every person a tendency to pre-dominance of derivation; first, from one of the above planes; and, second, a specific animal type is manifested in disposition and facial type. A careful study of physiognomy will reveal the last named resemblance. The resemblance of certain human faces to animals is often very marked. It would seem as though all lower planes of life, and every animal, had been precipitated in the vital alembic from which man is created. Herein may be seen the intimate relation that he bears to all environing life. Possessing their forms and qualities, he stands as their complete embodiment and representative. The value and meaning of man's human birth-right makes him lord of all life beneath him, while, as already pointed out, self-consciousness carries his inheritance to the plane above him and enables him to reach forward to higher than the human, and still higher to the Ideal—the spiritual. Individuals might easily be selected representative of types of the physical, vegetable, lower animal, and the human plane. That is to say in the midst of a marked inheritance from all planes, one or another of these seem to predominate. It is also very instructive to study man from this point, as well as from that of animal physiognomy. Whenever and wherever man lives in his appetites and is ruled by his passions, wherever he is willing that another shall lose in order that he may gain, at all times and everywhere that egotism triumphs over altruism, is man under animal
rule, and living on the animal plane. Who dare say that the animal does not predominate at the present stage of evolution? The animal in rags takes a purse, steals, breaks into a house, and revels in riot and rum. The animal in broadcloth and fine linen steals a railroad, breaks a bank, all "legally," and rides in his carriage. The more subtle and concealed the form of animalism the more dangerous it is to society. If these reflections seem to be out of place, let us remember that there is a strictly physiological basis to every moral principle; that things can be ethically true in human nature and human life only as they are organically true. The organic underlies all human processes, so must the ethical and the moral logically crown our highest education. If Nature everywhere builds towards higher forms and unfolds toward a higher ideal, every honest endeavor, intelligently put forth, to comprehend nature must show a like tendency. It is, therefore, competent for every one to inquire as to what plane his life is anchored, for he may weigh anchor at will, and move to higher levels.

Passing from the animal plane to the next higher, we come to the human. The human is essentially the humane; and while this plane has its root in the plane of animal life and derives its substance from a still lower plane, its human characteristics are only revealed as the animal attributes recede. The animal man is a talking animal, while the humane man is a loving, reasoning soul. It is quite evident that human beings can exist on a very low plane or very near the border that divides the human from the animal, and this even in the midst of a high civilization. It is also evident that from a comparatively high level one may descend to this low plane and dissipate there the forces that were formerly used on higher planes.

To give the subject a still more practical bearing, we may consider the fact that the amount of energy possessed by an individual is as definite as the actual weight of the body at any given time. A certain amount of this energy is required to maintain the body and keep it in repair. Whenever this reserve energy is being drawn upon, there comes a sense of fatigue as a reminder that it should be pushed no further. The entire body more or less participates in all these results. A reasonable amount of exercise, either of local organs, or of the entire body, promotes health and development. A change in the mode of exercise, or from one sphere to another, is followed by a sense of rest, as for example, when walking follows severe mental labor. Ideal development concerns just proportion in every part, and whether this be ignored through lack of energy, or transcended by over work in any given direction, the result is practically the same. For instance, in the case of an individual capable of lifting five hundred pounds as the limit of his muscular development, this represents the sum of his energy in any other direction. The individual may lift the amount twice, possibly three times, at any given trial, but the next attempt
will prove a failure. Now, the point we wish to illustrate is this: These five hundred pounds of energy, which are available to the individual, may be divided between the different planes of the individual life. They may be used in physical exercise, in sensuous enjoyment, in intellectual work, or in debauchery; or the whole amount of energy may be divided equally or unequally among the different activities of the body. As a matter of fact, this division is just whatever a person accomplishes, consciously and designedly or otherwise. We might go further and show that the amount of energy possessed by any individual in a life time is also a definite and pre-determined quantity, and that the method of its employment and the quality of work achieved are relatively only under the the individual's control. There is a natural order established in the expenditure of energy which leaves it only partially under the control of the individual. First, nature at all times reserves a definite amount for the maintenance of the bodily functions, and for natural wear and tear. Second, during early life the continual growth of the body demands both matter and force, and the great activity of children and young people naturally draws heavily on the vital fount. When, however, adult life arrives, caprice or accident often determines the method of the dissipation of energy, if, indeed, there is any method, and so predominance is given to the physical, the animal, or the human, attributes, and the entire stock of energy is thus dissipated day after day and year after year. According to the evident design of nature, it is as natural that the intellectual and spiritual faculties should predominate in later life as that the physical and purely sensuous should have the ascendancy in youth. There are, however, few natural lives, and hence old age is often deformed, if not also degraded. There is no more valuable thing possessed by any individual than an exalted ideal, towards which he continually aspires, and after which he models his thoughts and feelings, and forms as best he may his life. If he thus strives to become, rather than to seem, he cannot fail to continually approach nearer and nearer his aim. He will thus find himself above the mere physical, animal and sensuous planes, and slowly entering on the supra-human. He will not, however, reach this point without a struggle, nor will the real progress that he is conscious of making fill him with conceit or self-righteousness, for if his ideal be high, and his progress towards it real, he will be rather humiliated than puffed up. The possibilities of further advancement and the conception of still higher planes of being that open before him, will not dampen his ardor, though they will surely kill his conceit. It is this conception of the vast possibilities of human life that is needed to kill ennui and convert apathy into zest. Life thus becomes worth living for its own sake when its mission becomes plain, and its splendid opportunities are once appreciated. The opportunities for man's advancement lie within rather than without, and are fortunately made independent of circumstance and condition in life. The opportunity, therefore, is offered to ev-
ry of advancing from height to height of being, and thus working with nature in the accomplishment of the evident purpose of life. Never until the will to live is subordinated to the will to do good, has the individual really begun to live at all in the higher or divine nature. All over the world we hear the word—humanity. Benevolent enterprises are everywhere set on foot, and humanitarian societies are everywhere organized. This humane impulse, even when misdirected, is still the dawning of the divine in man, the forgetting of self for others, the advancement of altruism over egotism. The humane impulse in individuals is the true sign of advancement from egotism to altruism, from the animal, through the human toward the divine. This is indeed an education in the highest sense, but not in the ordinary sense, as the term is apprehended. What we call culture may be as one-sided and selfish as any other acquirement of man. Here, as elsewhere, man may have an eye only to the main chance, to the best opportunity for himself in intellectual matters, as in money matters. Popular education, mere intellectual acquirement, often minister to pride and self-conceit, and therefore belong to selfish egotism. To the selfish and time-serving, altruism has no other advantage than the giving-up of the present advantage with the somewhat uncertain prospect of a greater advantage to be derived hereafter. The idea of rewards and punishments is inseparable from self. To forego self-indulgence here in order to secure greater self-indulgence and more exclusive privileges hereafter, for the poor and despised here to change places with rich and honored there, leaves the sum of human misery the same, and no such philosophy has ever advanced mankind one step toward divine altruism. To ignore our present highest interests is to be time-serving. To relegate these interests to another sphere of being, with the expectation of greater gain is to be self-serving, and these are but different forms of the same animal egotism. The religious ideals of the earth's benighted millions are ingrained selfishness, and these ideals reflected back in time and worked out in the lives of men, have resulted in man's inhumanity to man, while the formulated motive of glory to God has disguised the ulterior motive of glory to self.

The difficulty lies not with true religion, but in the selfishness of man, and man is as selfish in his religion as in all other things. Divine altruism is revealed to man, not as a mere matter of sentimentality, nor as speculative philosophy, but as the one principle in all its bearings that elevates man above the brute, and that enters the conscious life of man as the divinity that shapes his ends, inspires his life and realizes his destiny. The perfect man, so far as he is related to time and phenomenal existence is of slow growth. He is a man of sorrows and acquainted with grief; he is to be tried and tempted at all points, so that, knowing all evil, he may consciously and deliberately prefer all good; he is, through experience, thus to become a conscious center of goodness, wisdom and power. Thus accomplishing the divine will and becoming the divine ideal, man arrives
to all perfection, in whom dwelt all the fullness of the God-head embodied. The man Jesus was crucified; the God-Christ was glorified; and so it is everywhere, and at all times, the crucifixion of the human is the enthronement of the divine. The whole aim and meaning of human life thus becomes a continual striving after ideal manhood. Just as all lower life climbs toward humanity, so humanity climbs toward divinity.

L. E. GIESE, F. T. S.

A Pilgrim Hath Returned.

One of the world's great warriors has won his rest. With precious life-blood oozing from wide and gaping wounds, he was a hero to the last and expired with his face to the foe—that common foe of all mankind, the darkness of the age. No ordinary soldier he, but one who fought for man's liberation, the emancipation of a race.

All the ages ring with deeds of daring and mighty conquests of mighty warriors whose brilliant campaigns and fierce combats wrought victory and added lustre to the crowns of conquerors. All the pages that record the history of antiquity, flame with martial exploits of valiant heroes whose victorious hosts wrested domain and power from peoples whose former greatness became but a name in the long list of vanquished nations. Mighty Empires thus rose and fell like the undulating waves of an ever-surging sea. The world reviews these ancient deeds of valour with amazement, and pays tribute to the genius of great warriors of the past who waged contest upon many a field for supremacy of temporal power and territory.

But it is not before temples reared to commemorate martial deeds of men and nations, that the world to-day bows in reverent adoration. The loftier lives and actions of its moral heroes, its martyrs to principle and its Saviours who sacrificed all upon the altar of renunciation of self—these Great Souls, alone, inspire the admiration, the love and the lasting veneration of all who would dispel the world's greatest illusion and emulate the world's Light Bringers. It is ever the moral sages and self-sacrificing Saviours, not the martial heroes, that are the gleaming lights along the stream of human history. And the light of these Great Ones will never pale, while the flashing meteors of current history sink beneath the waves of an oblivious sea and know no resurrection.

He who is but just departed from this scene of action, was one of the Great Ones of the earth—so great, indeed, that the world at large, aye, even some of his familiars, knew him not. Simplicity so sure that it often misled; depth so deep that few sounded it; a steadfastness that never wavered in any event, but ever softened by love for man and duty; a penetrating knowledge of events and men's motives, and an absorbing desire to help all men—these were the ruling characteristics of our departed Leader, our Teacher and our Friend. Wisely did H. P. B. call Wm. Q.
Judge Antaskarana, for truly did he focus the rays from the Great Lodge and reflect them out upon the dark shadows of the west; and so long as he lived the light burned brightly and with no uncertain beam.

Greater loyalty to the Masters and to H. P. B. than he unwaveringly gave, could not be. Loyalty to lofty ideals was the lode-stone that kept him true to a course he followed with unflinching fidelity.

He was my friend. None so near before, none so true, none so kind and just, but while the relation of man to man, of friend to friend, was deep and fixed, there ever remained that in his nature which I failed to fully fathom and long since ceased to try to sound. Yet, glimpses now and then, I thought, revealed it as an expanding heart enfolding all men which, while it centered on no one, yet would equally include all. A reverence thus grew in my soul for the Exile, and an aspiration to emulate his spirit. His response was instant and sure; and so he lifted me toward himself. Then, from that greater height, other steps were taken, assisted by his ever strong and ready hand. And so, the mâyâ, as man is known, gradually disappeared and became the Heart which beat a common pulse for all, and emitted illuminating rays to other hearts as well. As I became conscious of this in myself and him, I saw, or rather felt, that others of the Same Ray responded in unison with the Central Heart. This realization brought no sense of personal loss for friend, but intensified while it expanded the vibrations from the Source. And thus a dawning prospect became a reality that many hearts were being awakened and thus prepared to focus the one Ray and reflect it throughout the world. The Central Heart was to be shattered, sacrificed for the many, so that while the Ray itself remained unbroken its light would shine over all the land and seas, seeing which our brothers yet in the shadow might find the Path.

Comrades of all the continents, is the course not clear, made plain by the returned Exile! His present task is finished; be it ours to continue that for which the sacrifice was made. The Masters, his and our own, do they not still exist, ever ready to assist when mind and heart are consecrated upon the altar of service! Let, then, the vivid image of a race redeemed from darkness be the glorious ideal ever pictured upon the screen of the future; let aspiration ever rise in each heart to realize that ideal, and a devotion which never falters spur onward to the accomplishment of the grandest work ever entrusted to men or gods. Then, will the very Dhyani, and all the four-fold manifested Powers, unite and stoop to emancipate a world. Then, will the Great Heart thrill anew with a love that knows no bounds and a potency that redeems a race. Then, will the World-Soul rejoice at the mystic birth of her child, the Great Orphan! Comrades, there is every cause for continuing the contest. The decrees of destiny have ordained the ultimate triumph of the Hosts of Light, for is not our reliance in the immutable law—"The Law of Laws, eternal Har-
mony, Alaya's Self; a shoreless, universal essence, the light of everlasting Right, and fitness of all things, the Law of Love Eternal!"
S. F., Mar. 24th, 1896.  

ALLEN GRIFFITHS.

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**Editorial.**

**WILLIAM Q. JUDGE.**

The blow, long expected, has fallen, and our Leader and Teacher has departed. On Saturday, March 21st, William Q. Judge died.

"Those who are wise in spiritual things," says the Gita, "grieve neither for the living nor for the dead." But how can we, his pupils, help grieving for spiritually dead mankind, when a great Teacher departs? For William Q. Judge was a truly great Teacher; so far removed above the plane of ordinary men that, like the Pharisees of old, they could not understand him, and so cried out, "Crucify him! crucify him!"

William Q. Judge was an Adept; one who sacrificed high station and powers to incarnate in this materialistic, Western race; one who after incarnation again sacrificed the regaining of his old station to the urgent needs of humanity; one who departed this life with the real William Q. Judge only recognized by the few because of the greatness of this last sacrifice. How gladly, how willingly, he would have turned over the management of the Society to others, many of us know; that he was taking the necessary steps to do this at a time when all seemed well with it, some of us also know. The keenest agony, the sharpest regret, the bitterness most difficult to cast out, came to these of us because we knew that he was, anticipating, and preparing, to turn over both exoteric and esoteric work to others, while he rested from his labors long enough to win back his sacrificed strength and his buried adeptship, at the very time when his co-workers (to whom he was not only willing but anxious to resign all power) were spying, conspiring, and seeking his downfall. His was the heart that suspected no evil, because it was so foreign to his own unselfish nature; theirs the ambitious envy which sacrificed both him and themselves to lust for leadership and power.

Let no Theosophist hug the delusion that the division in the Society was the result of the attack upon Wm. Q. Judge by his enemies. They whom he served could have made his innocence as clear as noonday even to the most perverted vision (They did after all was accomplished which They willed) in a single moment, had the disrupting of a great Society depended upon such a small thing from Them. The evil lay deeper; it was recognized years before her death by H. P. B., when she wrote to Dr. Hartmann that "H. P. B. was dead to the European Section." It was the flood of phenomenalism which was tearing out the roots of the move-
ment: it was the strong, steady appeal to ethics and philosophy as opposed to phenomena, which Wm. Q. Judge made and lived that caused the American organization to take the stand it did. This was the real issue: Ethics and Brotherhood against Phenomena hunting, and the pride and selfishness which are the natural outgrowths of the latter.

So Wm. Q. Judge made his last sacrifice—his own life—and threw himself into the breach, with the result which we all know. But this result could not have been accomplished had the effort towards it not been preceded by a life of toil and preparation. Well for the world, and the true Theosophical Movement, that the Teacher has laid such strong foundations. Else would the truth have been once more lost, and Theosophy, like Christianity, have become a meaningless legend of "miracles;" a leaning upon a personality; buried under a dogmatism worse than any of its predecessors.

But the great Western Leader had accomplished his task. He had drawn around him a living Society; a body of men and women who cared nothing for phenomena as such; who valued simple honesty and truth far more than the ability to grope about in ignorance and an "astral body;" who saw mirrored in their own hearts (the only source from which we can judge our brothers) the honesty, nobility, and steadfastness to a high ideal, which animated Wm. Q. Judge, and which made them laugh to scorn the puerile "charges" which the selfish, shallow and blinded brought against him.

So, Brothers and Companions, let us close ranks and march on; and though we grieve for our dead, let us not forget our present duty, nor the heavy responsibility with which the Great Lodge has honored us. Ours is now the task to carry on the work; to make the truths of Theosophy household words throughout the West; and so prepare for the next great Teacher when the Cycle returns. Let us forget that phenomena, and the longing after "powers" exist—for us they must not. Ours is the task to preach and practice Ethics and Brotherhood, to build upon the noble philosophical foundation which our Teachers have provided for us such a superstructure as shall be worthy of their high plans.

And to Wm. Q. Judge we whisper, "Rest." His task is done, and well done. No more the wan, emaciated body will be dragged by the imperious soul to its ceaseless round of sacrificing toil; no more the great heart grieve over treachery and ingratitude. Like an Adept of old, he can truthfully say, "I have fought the good fight; I have kept the faith." And his reward will be the greatest that immortal man can win—the right to again fight in the very front ranks of those who serve humanity; the blessed privilege to again sacrifice and suffer; to be again crucified. For one day, through the efforts of him and such as he, humanity will be redeemed.
Pacific Coast lecturer’s Movements.

Northern Lecturer’s Report.

The lecturer, Mrs. Sarah A. Harris writes: — I am home once more; what was anticipated as a six weeks’ stay lengthened to five months, and might easily have been extended to seven, without exhausting the hearty welcome extended everywhere. If the trip is to be chronicled as a success, then justice demands of me to say, that, the members of the various Branches, from Victoria, B. C., to Redding, Cal., have made the success possible. While I feel to thank them for their kindly spoken appreciation of my efforts, still I cannot accept all the honors, since without the help extended all along the line, and the real sympathy of many friends I could not have accomplished the work in hand. Neither can I forget the timely aid which came from my dear Alma Mater—the Golden Gate Branch, as well also, from a friend of the movement.

Southern Lecturer’s Report.

On February 16th Mr. Clark lectured in Odd Fellows’ Hall, Riverside, on “Mahatmas, who and what are They?—the Future of America.” A study class was started using the “Ocean of Theosophy.” On the 23d, “What is Karma?” was the subject of a lecture. March 1, a lecture was given on “What is Reincarnation?” to a good audience, in Odd Fellows’ hall. Wednesday lectured at Elsinore, on “What is Theosophy?” Friday a lecture was given at Ferrie. At Hemet, an enthusiastic audience assembled in the High School room to listen to a lecture on “What is Theosophy and What and Where are Heaven and Hell?” On Sunday a lecture was given in San Jacinto. Over twenty reports of the above lectures appeared in the papers of Riverside county. Much work preliminary to future lectures was also accomplished.

Among the Coast Branches.

Los Angeles Branch, Los Angeles, Cal.

H. B. Leader, Sec., writes:—During last month lectures here were as follows: Sunday mornings, “Eye and Heart Doctrine;” “How Shall the Dead Arise?;” “Law, Providence, or Chance;” “The Law of Causes;” were given by H. A. Gibson. Evening lectures were, Mrs. Giese, “Theosophy and Humanity;” Mrs. Egbert, “Capital Punishment;” Dr. Mohn, “The Septenary Man;” Mrs. Weiersmuller, “The Reality of the Unseen.” Average attendance over 120. Four Branch meetings, four Enquirers’ meetings, and four meetings of H. P. B. Training Class, were held, with an average attendance of about seventeen to twenty. During January and February the library circulated over 200 books.

Redding Branch, Redding, Cal.

Mrs. L. M. Bostwick writes:—Mrs. S. A. Harris gave a course of four lectures upon the following subjects: “The Aims and Objects of the Theo-
sophical Society; ""Reincarnation and Karmation; ""The Seven Principles of Man;" "Hypnotism, Mediums and Adepts," answering questions after each lecture. All were very successful—each lecture being put in plain language, and the doctrines brought out clearly. She also met the Branch and gave frequent talks to all the members.

Kshauti Branch, Victoria, B. C.


Prometheus Branch, Portland, Oregon.

Laura A. Durkee, Sec., writes:—The event of the month has been the visit of Mrs. Sarah A. Harris. Of her excellent work for the public as well as for our Branch members we cannot speak too highly. Her lectures in Prometheus Hall were on "Hypnotism, Mediums, and Adepts;" "Nationalism and Brotherhood;" "The Seven Principles of Man;" "Karma and Reincarnation;" and Heaven and Hell. Subsequent lectures have been "Some Misconceptions of Theosophy," by Jesse L. Greenbauen; "Evolution," by J. H. Scotford.

Book Reviews.

"The Path."—This magazine announces that, beginning with its next volume, the name will be changed to "Theosophy." While the old name has endeared itself to Theosophists in America, the new one will be welcomed as a broader, more representative one. With the name, however, will, of necessity, come a new editor, for its old time guiding spirit has departed since he arranged to change the name of his magazine. It, therefore, behooves all of his followers to staunchly support "Theosophy" under its new management. And it becomes the duty of every Theosophist in America, not already a subscriber, to subscribe promptly, and thus hold up the hands of those at the center of the movement. "The Screen of Time" takes up the question of the seven changes of globes and shows the facility with which a certain well known, self-constituted authority upon the subject can, to use American parlance, "jump Jim Crow." The interesting "Letters of H. P. B. to Dr. Hartmann" are continued, and give some of the early and hitherto secret inside history of the Society. Then comes one of E. T. Hargrove's masterly articles, "The Art of Being Brotherly." It is impossible to review this, it must be read. Bandusia Wakefield has an excellent paper upon "Devachan." "Questions and Answers," "Literary Notes" and "Mirror of the Movement," etc., complete a good number.

"The Irish Theosophist" for February (this journal is nearly always late in its arrival) continues "Freedom," by Finvara, and also "The En-
chantment of Cuchullain.” The leading article, however, is the beginning of a biography of our beloved teacher William Q. Judge, which, since his recent death, will be read with a fascinating interest. The biography will become a most fitting obituary. Bro. F. J. Dick deals with “The New Light,” and Charles Johnson discusses “The White of the Dawn” relative to the “Enchantment of Cuchullain.” “Around the Hearth” completes the number.

“The English Theosophist” comes to hand with its columns filled, as usual, with strong and sensible comments on Theosophy and its various “Side Lights.” “The Superior Person,” “Mrs. Besant in India,” and “An Open Letter” will all repay perusal.

“Lucifer’s” “Watch-Tower” is written this month by G. R. S. Mead, and affords a respite from the everlasting personal pronoun which embellishes all the writings and speeches of its chief editor. “Orpheus,” by the same writer, is continued, and will prove a valuable addition to the literature of the Grecian religious mysteries. “Devachan,” “The Sevenfold Universe,” “Letters to a Catholic Priest,” (an excellent paper) “The Baron’s Room,” “Man and His Bodies,” “On the Bhagavad Gita,” “Reviews,” etc., complete the number.

“The Lamp” for this month contains “Action, Duty and Character,” “Five Minutes on Time and Space,” its customary installment of “International S. S. Lessons,” “Experience,” “Settling Accounts,” “Notes,” “Reviews,” etc., and is, as usual, a live and interesting issue.

“The Theosophist” continues the study of the “Old Diary Leaves,” which is followed by “Atlantis and the Saragasso Sea,” “Psychism and Spirituality,” “The Fire-Treading Festival,” and continues the valuable article of B. E. Unwala upon Zoroastrianism, etc., etc.

Received—“The Vahan,” “Teosofisk Tidskrift,” “The Humanitarian,” “Light of the East,” “Metaphysical Magazine,” “The Buddhist,” “The Theosophical Forum,” (an indispensable adjunct to our journals) “Moslem World,” etc.

OBITUARY.

On Saturday, March 21st, at 5 a. m., Miss Charlotte Mayer, one of the staunch members of the Pacific Coast Theosophical Committee and the founder of the Riverside Branch, passed out of this incarnation after a short illness. A Theosophical funeral service was held on Sunday, at 2 p.m. A short and entirely impersonal address was given by Abbott Clark, explaining life as the evolution of the soul, and death as a step therein. Miss Mayer was one of the most esteemed and intellectual women of Riverside and a large number of people, mostly unfamiliar with Theosophy, attended the funeral. It seemed the unanimous statement of the people present that they had never heard a view of life and death so appropriate and sustaining in such a trial, as the Theosophical one.
DEATH AND AFTER.*

Mr. President, Ladies and Gentlemen:

Death is something to which we must all look forward; it is universal and inevitable. All in the West dread it, and most refuse to even think about it. But, as it is universal it cannot be cruel. We can hardly attribute to the Creators of this universe the imposing of a fate which is dreadful or cruel upon all creatures whether innocent or guilty, deserving or undeserving. Therefore, the subject of death is worthy of our closest study. We ought to examine it and endeavor to find out what it means, its purpose, the relation it bears to life, and so on. It has only been relegated to the realm of horrors by ignorance of its nature.

Western people have little conception of its true import, and that little faulty. We put its examination off to some more convenient season. Indeed it has been right that we should do so, because having been taught incorrect ideas concerning it, associating it with all that is horrible and dreadful, we ought to turn away from this untruthful conception, for we would only be poisoning our minds by accepting the dogmas regarding it which modern theology has forced upon us. It deserves to be looked upon from quite a different standpoint, and from that standpoint we will attempt to examine it to-night.

It is but a change of form. There is no death—there can be no death in a universe of life. Consider a moment. If death were really possible, if existence could be terminated in some inconceivableness.

* [Stenographic report by Clara A. Brockman of a lecture given at Red Men's Hall, San Francisco.]
way, then there has been time enough in the eternities of the past
for everything and every entity to have died, and the universe would
now be but a chaos of death; a neglected, forgotten sepulcher of lives
that have been, but that are no more.

What then is life? For this query arises the moment we examine
death. We conceive of death as the antithesis of life, and, therefore,
to form any truly reasonable conception of what it is, it is necessary
to examine life. And so we turn to seek in all directions for the
answer to this problem—What is life?

Reasoning from phenomena towards reality, we find ourselves in
the presence of an indescribable, impenetrable mystery—Space. We
may say that life and all that is within the universe comes from God;
yet if we search for the attributes which God must have if he be
the source of life and manifestation, we perceive that these attributes
of God resolve themselves into those of Space. Space indeed holds all
within its mighty embrace. In some of the older philosophies it is
reasoned that behind all things lies an Absolute, Unmanifested, Cause-
less Cause; and, arising within this—a purely hypothetical yet a nec-
essary conception—is placed a Manifested-Unmanifested Cause or Lo-
gos—a mystery within a mystery. To many minds, this Manifested-
Unmanifested, this conception which we seem to grasp but which ever
eludes us, is Space. Space is the great Manifested-Unmanifested;
the unknowable which contains all, in which all the knowable must
arise, and yet which itself forever eludes our finite analysis. It is the
Great Mother and the Great Father also. It is the Source of all
being. It contains life, time, eternity; it contains consciousness, sub-
stance, and force—the three great hypostases of the Absolute, out of
which all this universe and all universes are constructed. All must
lie within the mysterious abysses of Space. Out of it proceeds that
inviolable law which governs the entire Cosmos, from which there
is no possible escape, and upon which all true and reasonable philos-
ophies of existence must rest—the law of cause and effect. All of
these are hidden in the recesses of this mighty, mysterious, immu-
table Space; so necessary, so seemingly empty, and so seemingly
simple! Well may the human mind, in attempting to grasp that
which is at once unmanifested and yet manifested, reel before the
mightiness of the problem The Egyptians of old called this Space
Ra, and said, "The Gods adore Thee." And so all Gods, all finite
beings, all beings of every nature and degree conceivable, must bow down before this which is both Space and Life. For in Space arises this mysterious thing, Life. Space is pervaded by an immutable, incomprehensible principle—Life. There is no point in all its immeasurable abysses where Life is not.

If this immutable Principle be Life in a general sense, then what is human life? An emanation, we are told, from this Infinite Source. This emanation in man manifests itself under dual aspects. It is admitted by all—except the most crass materialists—that the human Soul is a spiritual entity, inhabiting an animal body. A conception of human life, then, involves a study of the relation between this spiritual Ego and its animal body; to discover why they are associated together and what is the meaning and purpose of the interrelation and interdependence between the two.

Man's soul is said to be "divine" in contradistinction to his body, which is said to be "animal;" and yet these are merely relative terms. There can be nothing within the Cosmos which is not divine, for all must arise from this same divine, source—the Infinite. Therefore, the animal body is just as divine as the human soul; but, in order to state these problems in comprehensible terms, we say that the human soul is nearer Divinity because it exhibits certain divine qualities, absent in lower matter. It thinks; it is capable of reasoning, and of positing a universe outside of itself; of intelligently examining its own consciousness and the consciousness of other entities in its environment. It is capable of sacrifice, and of compassion. But if as we descend to the lower kingdoms of nature we find certain of these attributes apparently absent, there is in other directions, a closer approach to divinity. The soul reasons, doubts, and errs; with more perfect knowledge there would be no occasion to reason. Reason is the comparing of one thing with another thing, and the necessity for the comparison arises because of our ignorance of the things which we are thus compelled to compare. In the lower kingdoms effect follows cause without any intervention of thought. Atoms of hydrogen seek atoms of oxygen, and water results without the possibility of error. And so all through these lower kingdoms, up into the region which approaches that of reason, or instinct—for all states of consciousness grade into each other—there is no necessity for reason; forces act unerringly. Even instinct, the stored experience
of re-embodied entities below the plane of reason, acts almost unerringly. Consciousness here is that divine certitude which knows without stumbling along the paths reason must follow. Therefore, both soul and body are divine, and we must seek in the differences of the divinity which crowns both for the reason of their association.

The human soul is said to be passing through a process termed evolution. But what is the human soul? What is it that is passing through this evolutionary process? Reasoning back to the last analysis of substance, force, and consciousness, the Wisdom Religion posits an atom as the first differentiation in Cosmic Unity; saying that this atom is composed of substance, consciousness, and force; thus containing within itself these three aspects of the Absolute. Further, without claiming it to be indivisible, or endowing it with any of the so-called "scientific" qualities, it declares that it is the ultimate division which the Creators found best suited as a unit out of which to construct the manifested universe. That is, just as the architect who constructs a building out of bricks may choose to have these any convenient size, so this differentiation, arising in that which to us is homogeneous, assumes certain necessary, and to us inconceivably minute proportions, and this almost infinitely minute body which contains force, matter, and, above all, consciousness, constitutes the atom. Whenever such an atom, we are told, gets caught in the cycle of differentiation, it must pass through that entire cycle; and that the number so engaged is definite and therefore finite. The wisdom which directs and causes this primal differentiation passes far beyond our conception. But, that which is manifested may be—must be—known; and so the pilgrimage of the atom, once it enters upon the cycle of necessity, can be followed with reasonable certitude on its evolutionary pathway; for once differentiated it can only overcome this separateness by passing through the entire cycle of manifestation and returning to its Source. Such an atom, originating in matter to which even the ether of science is gross, the human soul is. It has become caught in the cycle of necessity unthinkable eons of time in the past; has passed through all the experiences possible in that past, and at last, after an almost infinite number of such experiences, is now able to synthesize and utilize hosts of lower entities in the scale of evolution into that magnificent structure—its "body." The human body is composed, to the
human conception, of almost an infinite number of entities—a fact which even science admits.

At any rate, the assertion is that the human soul, in arriving at its present stage, has passed through an almost infinite number of experiences—experiences which might be conceived of in this manner. Suppose pure, undifferentiated consciousness to unite with virgin matter in that which is termed the atomic state, and slowly pass through this condition, because in infinite time there is infinite opportunity. Finding itself now too great for this "atomic" consciousness to afford it further experience, let us suppose it to synthesize for itself a body composed of two entities lower than itself, or two which have just entered the "atomic" condition, and so go on, utilizing and increasing this synthetic power until, in the unthinkable eternities of its conscious experiences, it builds itself up the complete and powerful structure which constitutes its present body. The soul is, moreover, associated with its body under the law of cause and effect, both to gain experience in the manifested condition in order to be able to return to its divine Source, and for the further object of aiding the lower entities with which it is so intimately associated. Therefore, evolution is not a mad rushing onward of entities seeking experience and endeavoring to free themselves from the limitations which environ them. It is the arena of infinite compassion, in which higher entities, who have struggled up through lower forms and states of consciousness deliberately return and again associate themselves with lower entities, whose material vestments are synthesized into lower "bodies," and who might otherwise remain forever locked in their prison-house of senseless matter were it not for the compassionate help so afforded. And this is another reason for, and another aspect of, evolution; and it is also the chief relation which the soul sustains towards its body. We are related, it is true, with the entire world, and it is our duty to spiritualize it; but this can only be done by each spiritualizing his immediate environments. Our chief task is to spiritualize these entities which compose our bodies; chief of which is that entity filled with desire, which now occupies our animal bodies, and which will next step upon the human plane when other universes and other worlds shall have been fitted for its further evolutionary activities. Each human soul is associated with such an entity—an
entity whose normal consciousness is desire. Man’s consciousness is thought or ideation, below him the consciousness is that of pure desire, which is that of this lower entity with which he is thus so intimately associated. He has, through this association, to bestow upon this entity by emanation—a portion of his own thought-essence—to lift it up above this condition of desire, and fit it to take its step forward when the next cycle of evolution affords it opportunity.

If we pause for a moment to reason, we will at once discover that such an entity must be. Wherein do our bodies differ from those of the animals? In no wise. Animals must have this synthesizing soul for they perform all the purely animal functions of life as well as man—and some of these even better. Each such soul is preparing to pass to the human stage at some future time, else evolution is false, and nature heartlessly and needlessly cruel. A similar elemental soul, a step higher, is in the human body; and, as I said, the relation of the divine thinking soul to this human elemental is to emanate into it its own thinking essence, and so enable it to eventually step up to the human plane.

This, then, is a rough idea of the human soul and its relation to life. It is an atom, or an indestructible center of consciousness, slowly wending its way, step by step, through this awe-inspiring cycle of necessity—this arena of evolution—until it again widens its consciousness to the Infinite and so passes back to its Source. In infinite time there is infinite opportunity, so it is useless to speculate as to what will happen when that soul-atom shall have rebecome the Infinite—when the drop shall have slipped again into the shining sea.

But this human soul, having evolved by a continual process of re-embodiment, or reincarnation, until it has arrived at its present stage, dies, passes out of this body. What happens then? Because that, after all, is the real problem which confronts us to-night. What happens to the soul after death? Many theories have been put forward. Philosophy, religion, metaphysics—all have exhausted their resources in endeavoring to discover that which comes after death. Let us examine the theosophical view.

It teaches that there is no death; that just as matter is indestructible, so is consciousness likewise indestructible; that death cannot destroy or annihilate a human soul; that it constitutes merely a change
of form. But the process of incarnation is so mysterious, the loss of its spiritual power so complete, that the soul is bewildered and confused by the association until it imagines itself to be this animal body, and identifies its desires as its own. It fancies that it is itself that is hungry, that it desires this or that. We say, "I want this;" "I enjoy that," when the human soul, a pure thinker, can enjoy nothing but the highest enjoyment of all—that of pure reason—until it passes to other planes still beyond. Passion is foreign to it. It is impossible to associate pure thought with passion. It is unthinkable. But, caught in this body, associated with an entity that desires, bewildered by that association, taught by a false theology that it is that body, led astray in a thousand different ways, it is small wonder that it imagines itself to be this entity which desires—whose normal consciousness is desire. Death overtakes the body in the midst of this delusion of the soul. Then what happens? The soul passes out of the body full of desire; life seems so desirable; it has so enjoyed it, clung to it as a drowning man to a straw, because death seemed annihilation—seemed such a horrible thing. It longs for this life, it knows nothing of any other. Now, there is a technical name for this state of consciousness in which the soul, though deprived of a body, still has the desires acquired in that body. It is known as Kama Loca, Kama meaning desire, and Loca, place. It means the place or state of desire, and it is a perfectly philosophical sequence of a human life which has been and is full of desire. We could not pass into any other condition. Quitting this body full of desire, we must continue to desire. And so we long for the things of earth, and are dragged by the force of that longing towards the earth. If we have been very wicked, with no thoughts of anything higher than earth, this state of desire may become very terrible to us. We cannot free our souls from it. We will haunt mediums—those weak creatures who present conditions capable of being obsessed by desire-filled souls; who, by acts in former lives or in this, have set up conditions which make it possible for such souls to overpower them, and to use them to satisfy abnormal longings.

Or we may haunt bar-rooms or other unholy places, consumed by our raging desires, yet having no physical bodies by means of which we can satisfy them. Our condition resembles that of dream, in which, being thirsty, we drink draught after draught, and yet remain
ever thirsty; partake of bounteous feasts, yet remain ever hungry and unsatisfied. But, simply because the soul has not the physical avenues capable of satisfying them, it must follow that these desires will gradually fade away; they must by the very cessation of mechanical vibration, even, become more and more faint, and we, who have been surrounding ourselves with images of earth, living a kind of desire-dream, will begin to dream a little different dream. Our thoughts will begin to change. We will lose our hold upon earth, new visions will arise, representing our very highest ideals while in the body. All this will take place naturally, and in obedience to law. We will leave behind us the gross desires of earth, because they must die away, having no longer a vehicle; and we will experience in their place, the most beautiful dreams imaginable. Because when earth-desires cease we rebecome thinking beings. Yet our thoughts must of necessity be purely subjective, for external vibrations no longer reach the soul; the wires are cut by death, and communication is impossible. So our subjective thought, akin to dream in that it projects its creations into an illusory external world, will flow in directions which make us most happy, because there is no reason why it should not, and every reason why it should. It is simply the law of force taking the direction of the least resistance. We could not think unhappy thoughts—it would violate the law.

When we have lived through this state—which is the "heaven" or "Deva-chan" of all religions—enjoyed all its bliss, assimilated and made our own all the experiences of the past life, we pass to still another death, and awaken from it to find ourselves in another body and with another earth-life confronting us. For this last death is but a birth,—as all deaths are—and affords us the opportunity to take up our old life at the point we laid it down; to continue the task of building up a divine character, of widening our consciousness and of increasing our wisdom. And so the process goes on; death being but a change of the out-worn for a new form—but rests at pleasant wayside inns on our long journey through the self-conscious arc of the Cycle of Necessity.

With these conceptions of life and death, we are enabled to look with calm, unterrified eyes upon the last great change; which will only usher us into conditions of our own creating, and at the end of which we will return to earth, to take up our old tasks, and so win...
a few steps upward upon that eternal staircase which leads us to perfected manhood, and the Place of Peace.

Jerome A. Anderson.

FRAGMENTS.

I

The truest happiness is to be found in the deep interior study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself, and in a constant fulfillment of this manner of expression when found. If they can be taught to see and feel this, and the true meaning of it, the work is done. Labor therefore faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burns for all; take your part of it, and illuminating first your own heart the power will then be yours to illumine others. Remember, words are not needed. In the silence these things are done. Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you are that tells, and that will leave its ineffaceable mark upon each character you meet as upon all time. The Soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to the lower planes.

II

Meditate on things you want to know. Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected, but that information obtained from them should be drawn within, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge.

III

Duty is not an ogre but an angel. How few understand this. Most confuse it as they do conscience.

IV

Sorrows, crosses, these are our opportunities could we but see it so. But he is far along who does so see it. He has attained who fully realizes it.
The Lodge force working in a pure devoted heart sets free the soul and lets it speak. The eternal verities resound for ever upon the spiritual planes and when the mind is pure and will hearken, the soul echoes them.

* * * * * * * * *

What of the darkness! What of the light! They are one to those who see. How plain these matters are in higher moments, how drearily obscure at other times. This will show you the value of higher moments perhaps, and what those always living in them enjoy.

Be what you love. Strive after what you find beautiful and high and let the rest go. Harmony, sacrifice, devotion, take these for key-notes, express them everywhere and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to.

Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in even the most broken fragment of a life, find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her therefore, she comes in mercy. Go forth to meet her, trembling perhaps, but reverently, patiently, unflinchingly; only so can the lesson be learned, and from the dark hours spent with her a light shall arise, showing the way to stumbling feet, giving, the power to comfort and console. And in the peace that of your heart shall understand and be satisfied.

How much mis-interpretation and mis-understanding there is regarding these things, and by the most enthusiastic, the most devoted souls, whose emotional intensity driving them along, blinds them utterly, and in the full chase of new experiences they see not
that they are following only their own desires, and again losing the substance for the shadow. It is discouraging and yet the forces thus generated can be used for higher ends, and the good intention of the deluded one counts for him. But remember, O disciple, that in the silence these things are performed and recognized and in the silence alone. Few indeed understand how complete that silence must be, few save those who have at some time known the peace of it. All excitement is psychic, and though these whirl-winds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them. There are some who need this lesson badly, all more or less. * * * The great force acts dually and you must stand still, not passive or inactive but unswayed. You must learn to take psychic emotions in hand as well as physical. * * *

Hold your purpose and your ideals clearly and steadily before you. Desiring truth you shall surely have it, intending righteousness you shall surely so perform though all things seem to conspire against you. In times of confusion and difficulty rest upon that and you may then unshaken see no agreement, no light ahead. * * *

XI

I measure the height not merely the depth of a soul by its stillness.

Cave.

THE VOICE OF THE SILENCE.

[Continued.]

"When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer."

The reason for, and the result of, concentration is the vibrant thought in this paragraph. The soul is not chained to the senses, as Western materialistic psychology insists; it has the power to still the roarings of these, and so concentrate its attention upon planes where sensuous desire is unknown. It requires a most determined will to accomplish this, so interwoven with our conception of life itself is this identification of the soul with the sensuous perceptions coming to it through the channel of the sense-organs. Habit must
be called to the aid of the Neophyte, and to acquire this, he should concentrate his mind upon every act of his daily life. Exclude wandering thoughts, or any not strictly germane to the subject selected for thought, with the most painstaking care. Then, when the attention is fixed upon some interior subject, the clamor of the senses will quickly die away. For the attempt must not be made to hush their roaring by concentration upon the senses themselves, or upon the fact that we are endeavoring to still them. The way to forget a thing is not to think about it at all, either with satisfaction or regret. The senses are, as science points out, differentiations of one sense, or the capacity of the soul (with them "matter") to receive and respond to external impressions. The "ONE—the inner Sound which kills the outer" may well be the harmonious blending of all the senses in the one sense-faculty of the soul, as it ceases to respond to the differentiated, and therefore imperfect, reports through the sense organs, and attunes itself to the higher harmony of these inner planes.

The phrase, "Having become indifferent to objects of perception," must be studied, for in it also lies an important hint. It not only outlines the method by which true Dharana is to be arrived at; but, further than this, it also points to the fact that the soul must enter trance "wide awake," and in full possession of all its faculties. The will alone must open the Astral doors; the passivity of mediumistic trance must be avoided above all things. No self-hypnotization, no "crystal gazing," or other unnatural methods, are permitted to the Neophyte who would tread the heights of Raja yoga. All such crutches must be abandoned forever, for he who leans upon them will find himself but a phenomena mongering hatha yoga, at best; to descend, perhaps at his next incarnation, into the pitiable passivity of irresponsible mediumship. Julian St. John.

Will Coast Secretaries kindly send in their Branch Reports, as of old? The Pacific Theosophist has not been dead, but sleeping, while the editor was working on his last book, Karma.

All good men teach, preach and practice morality; therefore, morality is not peculiar to Christianity.
Editorial.

By the time this issue of the Pacific Theosophist reaches its readers the Crusaders will have arrived at San Francisco on their journey around the world. Their progress so far has consisted of one unbroken series of triumphs. The world is not only ready but longing for the message of real brotherhood which they have been carrying around the globe. It has had enough of dogma, of sentiment, and of cloud-soaring, metaphysical pretense. It needs brotherhood—just plain, old-fashioned brotherhood, without any assumption of mental or other superiority upon the part of those who set themselves up as its teachers, as so often accompanies otherwise honest efforts in this direction.

And this has been the message with which this crusade has been freighted. It has proclaimed no new philosophy, nor sought for converts to any new socalled religion. Universal sympathy, broad tolerance, the unity of all peoples in one common bond of mutual destinies, mutual needs, mutual hopes and mutual longings—this is what it has put forward in season and out of season, if such a thing can ever be untimely. This it is which has caused the hearts of the people to open towards the Crusaders, even as a flower turns to the warming sun.

What has been done upon the outer plane has been amply recorded; but who is capable of estimating the work accomplished upon the inner planes of being? The world is governed from within without, in accordance with universal law, and the fruits of inner effort are correspondingly more potent, even though we may not see at once the effects. But we may be sure that the old-new theosophical movement, which has been steered into the shoals of phenomenalism of late, has again been turned towards the broad sea of universal helpfulness.

For it is a fact that the centers through which the force flowed of old have diverted almost all the energies which now reach them to prying into the astral world, and to putting forth a heterogeneous mass of astral absurdities as food to strengthen the weary neophytes upon their upward journey. Auras, devachanic descriptions, and so on, have taken the place of the older, ethical and philosophical teachings. It was high time that a crusade belted the world and
established new and vital centers in which all that was wholesome and pure in the old might reincarnate for a new cycle of usefulness.

The presence of the Crusaders, who are expected in San Francisco Feb. 11th or 12th, will be made the occasion for a general gathering of the Theosophists from all over the Pacific Coast. While the principle object will be to meet and welcome the visitors upon their world-tour, and to witness the dedication of the Sacred Temple for the revivai of the Lost Mysteries of Antiquity, it will also be a most excellent opportunity for the members of the Society upon the Coast to confer together. We need to meet face to face; to know each other better than mere correspondence can ever accomplish. Therefore the Pacific Coast Committee have decided to invite every visiting Theosophist to be present at a meeting to be held during or immediately after the visit of the Crusaders. Then plans for a closer solidarity among the Coast members, and for a vigorous prosecution of the work, can be formulated and put in operation. Much good must accrue from this meeting, and it is earnestly hoped that every Theosophist who can possibly do so will be present.

Let all who can possibly do so come prepared to make a further visit to San Diego.

San Francisco Branch is steadily increasing its roll of membership, while the attendance upon its public meetings has more than doubled of late. Aside from this there is ample evidence that the city is permeated with Theosophy through and through. Resident speakers are continually asked to give burial addresses, anniversary orations, speeches before Societies, Lodges, and so on. The people are friendly disposed towards us, and what is so eminently true of San Francisco, no doubt, obtains throughout the United States.

Bros. Rambo and Griscom have been buying 120 acres of land upon the beautiful peninsula of Pt. Loma—for racetrack and club purposes, say the daily papers, with their usual accuracy.

Following is a portion of a summary of a report by Mrs. Besant as-
Delegate from America to the late Convention at Adyar. It is taken from the Prasnottara.

"With regard to the American Section, the report is comparatively brief. In the spring of next year (1897) Mrs. Besant proposes going to America and spending six months in work on that vast continent. It will be a labour of exceeding difficulty and uphill struggle against obstacles of all kinds, especially on account of the bitterness, unkindness and hatred that is shown by those of our Brothers in America who followed Mr. Judge out of the T. S. For they have become animated in America with the idea that the secession was a national question—America against the whole world, everything American being good and all else doubtful. Those Americans who refuse to be sectarian are looked upon as if they were disloyal to their own country and had become bad Americans. Naturally all this makes work there exceedingly difficult for those who remain loyal to our old principles and the international Society which H. P. B. founded, for they are treated as if they were outcasts. The so-called crusaders talk indeed a great deal about brotherliness; but they it is who have created all this bitterness, and all along their march through Europe, they have been working to disrupt and wreck. Fortunately they have failed to do much harm and their visit has left no traces behind except the Scandinavian secession already mentioned."

A merely cursory glance at the above shows eighteen distinct statements of the "things that are otherwise." Brothers in India, listen not to such "reports." The great heart of the Theosophical movement in America is throbbing with new health and vigor. You are near and dear to us as ever, and more so, for your need is greater. We have just spent thousands to carry to your distant shores our words of greeting and sympathy, and we do not propose to let our efforts end with this Crusade. America is permeated with Theosophy, and out of our abundance we shall give to others freely. And our strength lies in the fact that we have learned the "Heart Doctrine." We are not rushing selfishly after "powers"—which has been the ruin of India—but are working entirely for others, and so trying to lift a little of the heavy Karma off the race. And for those who so misrepresent us and our efforts we have no word of condemnation; we can only say, with the Gentile Adept: "Brethren, be not deceived; God is not mocked; that which a man sows, that shall he also reap."

Honor to the true man ever, who takes his life in his hands, and, at all hazards, speaks the word which is given to him to utter, whether men will bear or forbear; whether the end thereof is to be praise or censure, gratitude or hatred. —Whittier.
BOOK REVIEWS.

"Karma, A Study of the Soul in Relation to the law of Cause and Effect," is the new work just issued by Dr. Jerome A. Anderson. It takes up the study of Karma in relation to consciousness, thought, Cycles, Reincarnation, post-mortem states of consciousness, the septenary nature of man, suicide, accidental death, free will, predestination or fate, vicarious atonement, forgiveness, animals, and as the especial revealer of God in nature. To each of these titles a chapter is devoted, and the whole concluded by a reproduction of the Karmic Aphorisms which appeared in Theosophy over the signature of Wm. Q. Judge, and there accredited by him to H. P. Blavatsky, and other Teachers. The work is the same size as septenary Man. Cloth, $1.00; paper, 50 cents. To be procured at any Theosophic headquarters, or by addressing the author directly at 1170 Market St., San Francisco, Calif.

"Yoga Philosophy," by the Swami Vivekananba, is a treatise upon both Hatha and Raga yoga (although the author claims to deal entirely with the latter) which is capable of doing much harm in teaching hatha yoga to that class who are ever ready to rush in where angels fear to tread. Much of the volume is devoted to an explanation of Patanjali's Yoga Aphorisms from the Sankhya standpoint, and may be read with instruction and profit by those who desire a knowledge of the higher or kingly yoga, which pertains entirely to the higher mind and the spiritual nature. Breathings and postures, however, would better be avoided by all those who do not desire to land themselves in the morass of irresponsible mediumship. Longmans, Green and Co., London, New York & Bombay.

"The Chariot of Flesh," by Hedley Beek is an occult novel very much superior to most of those now masquerading under that title. The incident is dramatic, the interest well sustained, and the moral teaching excellent. At times the weaknesses of the flesh are drawn in somewhat too lurid colors and made unnecessarily realistic, while the pure ethics inculcated is marred by thrusting forward of certain of the dogmas of the Church, which jar unpleasantly because of their utter lack of philosophy. But this is the author's involuntary tribute to early religious training (or, rather, lack of training) and can be easily pardoned, considering the general excellence of the work. Published by Longmans, Green & Co., London, New York and Bombay.

"The imitation of Sankara," by Manilal N. Dvivedi is a collection of selected texts from the various Upanishads and other sources which will be exceedingly useful in cultivating an initial admiration for these superb writings, and so lead to the more general knowledge of them. The book is a mine of jewels, in which all digging and labor is spared the reader. The Sanskrit text seems to be added in every instance, although the ignorance of the reviewer of this language leaves him uncertain upon this point. The work should be in the library of every student of the real philosophy of the hoary East. London; Geo. Redway; Price $1.25.

WHY ARE MEN BROTHERS?*

SOME IDEALS OF BROTHERHOOD.

Why are men brothers?

This is a pertinent question to ask of a student of Theosophy.

"You say that all men are brothers—even the despised Chinamen. How do you know they are? Can you prove it? Why is a Coolie born in the slums of an Asiatic city my brother?—or, to make the contrast even greater—the brother of such an intellectual giant say, as Gladstone or Herbert Spencer?"

"Surely that is pushing the argument to the absurd—if that is possible.

"Perhaps they are both Masons?"

"In that case one can see some sort of sentimental kinship, both being possessed of the same secrets.

"But after all, that is only a sentiment, purely an artificial kinship. What possible natural tie can there be between a Chinese Coolie and a Gladstone? Surely, this pretty, sentimental theory of brotherhood must halt here—if anywhere. One can hardly draw a greater contrast."

This is my brother talking—my brother who has not yet studied Theosophy. And he thinks he has punctured the brotherhood theory by carrying it to what logicians term Reductio ad Absurdum.

But Theosophy sees nothing absurd in the contrast, and is willing to draw—for the sake of the argument—a still greater contrast. Theosophy says that the infusedia and a Jesus of Nazareth or a Buddha are brothers! Is this blasphemy? It is not intended for such. And it is truth, whatever else it may be.

This dogma of Brotherhood—if a universal truth and demonstrable fact may be called a dogma—is not, however, the especial property of the Theosophical Society, though it is true that Theosophy alone to-day gives it its broadest and truest expression, and that Theosophy alone can and does prove it to be not only a sentiment, but a law of nature. All the world is full of this brotherhood idea in one form or another. There are more brotherhoods and there is more of a brotherly feeling in the world to day than ever before.

Let us examine a little, before attempting to answer the question of this paper, what are the ideals and the meanings of brotherhood current at present.

Take the church. It has the brotherhood of man and the fatherhood of God for a dogma.

*Copyright 1897.
But what kind of a brotherhood is this Christian brotherhood?—I should say, this brotherhood of the churches, for in truth the brotherhood of Christ and the brotherhood of Theosophy are identical. It is an exclusive brotherhood, to begin with. Only the elect may be admitted to it. Only those who take Salvation and go to heaven are brothers. The millions doomed to perdition are not the brothers of the few elect. I am giving the churches’ definition of brotherhood, remember.

Thinking men and women have declared they will have none of this brotherhood. It is too narrow and selfish a brotherhood to satisfy the broadening sympathies and growing altruisms of this latter end of the nineteenth century. And besides, the things that one must believe in order to become the brother of a churchman, are things that the independent thinkers refuse to accept. And the churches’ theory of brotherhood is unsatisfying, even if it were applied as broadly as it might be. It rests upon the legendary creation by an arbitrary God of the first man, and the farther legendary chronology which puts us all down as the children of Adam. In other words we are all the 70 one-thousandth cousins and nieces of Cain and Abel—that is, of course, supposing not only that this literal rendering of a truly occult account of creation be true, but supposing, also, that the physical body is the real man and woman. It is rather a waste of time, I take it, to examine this threadbare and exploded theory of a purely physical and selfish brotherhood any further. Geology alone disproves its chronology, and the awakening spiritual intuitions of man cry aloud that he is more than flesh and blood.

There are two other popular conceptions of brotherhood. One the Masonic; one that of the political economist. The Masonic is exclusive not alone so far as men go, but it totally excludes from its fraternal bonds more than one half the whole human race—for women may not become brother Masons.

Only the other day an incident was repeated in this city which gives a clew to the ideal of brotherhood held by at least some of the secret society men. A member of a certain order was on the point of deceiving an innocent girl who trusted him unwisely. Accidentally she noticed the badge of his order and remarked that her papa wore the same kind of badge. And this discovery saved her honor, for this fraternal society man could not find it in his heart to harm the daughter of a brother in the same order.

This is an exaggerated and an isolated case, but it has been told in this city as a fact. It was told to a friend of mine as an inducement for him to join that order.

"And if she had been my daughter, and I not a member of your order—-?" said my friend. . . . But it is needless to comment upon this kind of brotherhood, it seems to me. Nor is it fair to judge the secret societies and fraternal organizations of to day by this isolated instance. It is far better—indeed it is true Theosophy—to judge no man or set of men, but merely to seek out the truth for yourself, and having found a morsel of it, to hasten to carry it to others. There are many good and true men in the Fraternal Societies, and in many of their rituals are lofty sentiments and noble truths. Their conceptions of brotherhood, at best, however, are very different from those held by Theosophy.

Theosophy would establish a brotherhood whereby every human face on earth should in itself be a sign manual and badge of fraternity, entitling its possessor to sure exemption from evil word, thought, or deed at the hand of every other human being; wherein one human, meeting another human face to face, both should instantly recognize in each other a brother of high degree against whom it were shame and dishonor to harbor so much as a passing thought of ill-humor.

You will notice, perhaps, that Theosophy never speaks of any but a universal brotherhood. All other brotherhoods are narrow and limited when compared with the Theosophical ideal. Nor are any of the many brotherhoods existing to day as broad and humane an expression of a divine truth as that which the political economists give.
They teach brotherhood because they see the absolute interdependence of all men. They point out, not so much that men are brothers, as the necessity for them living together like brothers. Their altruism rests upon effects—not causes. Blindly they mistake effects for causes, as all do who deal only with man as a physical being. They realize that the savage in Central Africa and the merchant in San Francisco are bound together by the laws of trade and commerce, by the laws which govern the production and distribution of wealth, of capital, and of labor. They teach that when a pauper starves a millionaire feels it in one way or another—and they are right in this. Nevertheless they are getting at the truth of brotherhood from the wrong end. They see the surface of things only. They classify the phenomena correctly, perhaps, but they fail to perceive the noumena behind them. They can give you a very good reason why men should become brotherly, but they do not tell us why men are brothers. Only Theosophy tells us that. Only Theosophy can answer the real questions of life.

And even in this realm of effects, Theosophy gives a better, truer, deeper and vastly more important reason why men should be brotherly, than does political economy. For Theosophy shows us—what western science is even now beginning to admit grudgingly—that the very physical molecules of our bodies, as they resolve themselves from our bodies directly into their several elements and ultimately into one element, are continually being interchanged.

We live in a sea of invisible atoms of varying degrees of vibration, and we breathe in by the lungs and by the pores of the skin indiscriminately and without conscious volition or choice of atoms. We inhabit the air much as fish inhabit the ocean. Only our ocean is a little finer, the fluid we breathe a little rarer. Think you the fish can see the water in which it swims? Neither does man see the ether he inhales and exhales.

But as it passes through his body it receives the impress of his thoughts, and it leaves his body stamped with good or evil, to be reabsorbed unconsciously by another. As I have said, all this matter is of varying degrees of fineness. Some of it, when lumped together in form is visible to the normal eye. This we call physical matter. The other is still finer, its vibrations are so rapid that it is never seen by the normal eye, except in very rare cases and under most exceptional conditions. This is called astral matter. But all of it, astral and physical, forms the ocean of ether in which we have our being. And all of it is plastic; all of it is easily moulded by our thought; all of it is continually being moulded by our thought. It comes to us, perhaps pure, perhaps impure. How shall it leave us to go out and be reabsorbed by our brothers?

Suddenly, unaccountably, an evil thought comes to our mind. Why and from whence? Theosophy answers—and, as I have said, modern science grudgingly endorses it; some of the greatest scientific leaders even affirm it as a proven hypothesis—that we are inhaling ether that is charged with the impress of an evil mind. Was it our own mind that gave it the fearful stamp of evil, and has it gone its way around the world, carrying evil in its track, implanting evil thoughts and deeds into the minds of the millions who must have inhaled and exhaled it, before its cycle brought it back to its starting point; and has it now returned to us like an evil bird come back to roost under its creator's wings? An awful thought, this. And it is not merely a passing thought or an idle theory. It is a fact, a solemn, hard fact, and it is well that we should know it for such.

It has its brighter side, of course, as do all things in heaven and earth. For sometimes—sometimes, I say—we think noble thoughts, elevating thoughts, altruistic thoughts, and then we send out this ether charged with the impress of good. If only this interchanging process of etheric vibration could halt until we have time to think noble and loving thoughts! But of course, it cannot. It goes on unceasingly and forever. And by its operation our own lives and the lives of our brothers are continually being colored. Is it not, indeed, a cogent reason why men should be brotherly?
But all this is effect, not cause. Our purpose now is to find out why men are brothers. Let us assume, for the argument, that men are brothers and try to answer, why?

THE PREMISES.

For some people the universe contains no mysteries. There are men who know why the blade of grass grows—God makes it grow. They know what the stars are—lamps that God placed in the heaven to make the moonless evenings more pleasant for Adam and his wife, and Adam's children and their sweethearts.

There are those who know what life is—they call it electrical energy. They can tell you why the compass points northward—magnetic attraction; why a stone falls to the earth when poised—the law of gravitation; what fire is—chemical combustion; and what happens after death—disintegration. These people despise the word mystery and would rule it out of the vocabulary if they could. To them the mystic—he who tries to lift a little corner of the curtain that divides the visible from the invisible; that separates man from his real self—he is a dreamer and a fool. These men have even a ready answer for the problem of brotherhood—I forget just what it is now, but no matter.

You and I know that the universe is full of mystery. And after years of study and thought and contemplation we are amazed at how very little of reality we can comprehend, what vast, wonderful, fascinating mysteries there are yet to solve.

Do we, then, rest content, with folded hands, and sigh, indolently, "Ah, well! All this is beyond me. I know that I am hungry and sleepy and hot and cold, have likes and dislikes—and that is enough. Why should I trouble myself about these unknown things?"

No, we do not say this; men who have begun to think never talk like this. Only those for whom the universe contains no mysteries, to whom everything seems quite open and plain speak thus when roused for a moment by a shooting star, or perhaps a new discovery—only those who do not think.

You and I are beginning to think—that is evidenced by our meeting on a Theosophical platform. Those who are too busy or too tired to think do not meet to discuss Theosophy. They have already answered this question of brotherhood to their own satisfaction, and have no further curiosity about it. Or, possibly, the question has never occurred to them and never will in this life. In passing along, however, one might remark, casually, that there are other lives ahead and that eventually all these questions must be solved.

This question is a deep one. It lies at the very base of Theosophical philosophy. It is the one thing insisted upon by Theosophy. It is the one important truth—more important than all other truths combined—that the Theosophical Society is here to teach and explain. Christ taught it and explained it—yet you will hardly get the truth of it from the New Testament as we have it to day. Every sage and every savior of mankind of whom the world has any record, came to man with this one grand message from the Lodge of Elder and wiser brothers—Mahatmas, if you will: "Men, ye are brothers!"

And again, to day, in this last quarter of the nineteenth century—as in the last quarter of every century—the Lodge is once more sending out this message of brotherhood. And to deliver this message of brotherhood, to insist upon the brotherly conduct of all men toward all men, and to give men a basis of faith in reason for the ideals of brotherhood they may still possess—this is the mission of the Theosophical Society.

It is not an easy task to give a true and real definition of brotherhood; to answer the question why are men brothers? as it should be answered. To understand a grand, fundamental truth one must think, think hard and long. To then translate that thought into words that will convey the same idea to other minds, one must think doubly hard and doubly long. And even that is not enough. Those who receive the definition must also think, for no words alone will express so profound a truth as that of Brotherhood.
Some people demand ocular demonstration for such simple things even, as the existence of the soul of man. It is sometimes claimed that we can know nothing about anything that cannot be seen. Of course, this is a very foolish claim, and hardly worth the consideration of those who realize that sight is only one of the senses. It is a faculty that belongs to the animal kingdom and only to the animal part of man. Reason is as much superior to sight as calm thought is to blind impulse. A thing proved in reason is better proved than a thing proved by sight alone, or by any other or all the mere animal senses. Even the law books will tell you that direct evidence, such as is founded upon seeing or hearing, is not always the best kind of evidence. The greatest of jurists have declared that a complete chain of circumstantial evidence is far more trustworthy than the testimony of eye-witnesses. For eye-witnesses often give false testimony, either from malice or prejudice, or imperfection of the senses, while circumstances—when the chain is absolutely complete, and no other explanation is reasonably possible—make the safest guide.

So in this matter of brotherhood, Theosophy does not propose to offer you the proof of eye-witnesses. Only Parabrahman or God sees the invisible bonds that connect man with man and which can never be severed.

Judges, in charging juries, often instruct as to the meaning of a reasonable doubt, and that instruction reads something like this: "Gentlemen of the jury, in arriving at your verdict you are expected to exercise the same degree of common sense as you would in determining upon a business transaction. You are forbidden by the law to go outside the bounds of common sense and reason in order to find a doubt, either for or against the defendant. You are asked to find a verdict by the exercise of the same reasoning processes you would employ in the ordinary affairs of life."

In some cases such instructions have been appealed from, but in every case the higher courts have upheld them. You will find such instructions in all the law books to day, and you will find, too, that they have been given by the most learned judges of modern times and usually in cases where human life was at stake.

I ask you to exercise this same kind of business reason and common sense in following this argument. You can always find a combination of words that, when juggled skillfully, will apparently f 00r the most profound or the most apparent of truths. In our school days we asked one another what would happen if an irresistible force were to be hurled against an immoveable body. But as serious men and women we care no longer for the mere jugglery of words. We are searching for truth; not for tricks. And he who searches for truth will find it.

MEN ARE SOULS.

And now to leap at once to the heart of the argument and put it all in a simple sentence: Men are brothers because men are souls!

Not till the end of a period of manifestation, not till millions and millions of years have elapsed and the homogeneity of all things becomes once more apparent, could there be in any sense, a rational basis for a purely physical brotherhood. And, indeed, not even then, for by that time physical substance, as we now know it, will have long, long since vanished from the universe we inhabit.

In truth, there can be no physical basis for brotherhood. Physical substance is always distinct and separate. Remove the separateness and distinctiveness of the myriad forms of matter, and matter disappears. To those who can look behind the veil of physical matter, there is no matter.

Matter is an illusion, the flimsiest and most fleeting of all illusions, for it is made up only of form, form that changes every day, every instant.

So if man is immortal, man is not matter. Man is that which lies back of matter. Man is
soul! The soul is the man, and this body of the soul is only one of its thousands of coats or coverings that it uses for a time, then loses forever.

This is the one grand mistake of nearly all of modern thought and philosophy—that it deals with this "mortal coil," this flimsy, changing, fleeting coat of flesh, as the real man. Even those who recognize, theoretically, the immortality of man, speak of "the soul of man." This is wrong. The soul is the man. When Theosophy speaks of man it means always the real man, the thinker, the ego, the mind, the human soul. It speaks of "man's body," but never of "man's soul." It is as logical to speak of a "three-pointed triangle" as it is to speak of "the soul of man."

But, still, one may ask, "May the souls not be distinct and separate? Where is the tie of kinship between them? What makes them brothers?"

Here it is that Theosophy asks you to believe things that can neither be weighed nor measured. It asks you to believe that there is only one soul in the universe and that you and I and all the atoms and monads are but fractional parts of that one Integral Soul—that Universal Oversoul, it is called.

We lay aside now the designation human soul. It is true that there is a basis for brotherhood on the purely human side of man's nature, for the thinking principle which distinguishes man from animal is but the individualized center of universal mind. Technically the universal mind is called mahat, which means cosmic ideation or universal intelligence and consciousness. Now in all the kingdoms below man this mahat or universal mind is latent, and lacks individualization in greater or less degree. Only in man is it individualized and developed into an active, potent guiding principle. It is this thinking principle—that this mind of man which recognizes itself as itself and as separate from other selves—that Theosophy speaks of as the Human Soul.

But when Theosophy speaks of Brotherhood it lays aside all nice distinctions, all points of possible difference of opinion between students, or between any thinking men, and goes at once to the heart of things.

That which is in man is also in the stone and in the tree—the spirit of God and its vehicle, the spiritual soul. These two principles are technically called Atma and Buddhi. I cannot attempt to explain in cold words what these two principles are, but can only point out that you may discover for yourselves whether or not they exist, whether or not they are mere words.

There is one thing you may have noticed about Theosophy, that while it does not attempt to weigh and measure all its statements for you, at the same time it warns you not to accept them on mere blind faith, and it points out to you the way in which to verify all the statements for yourself. It is so with these higher principles of man, particularly. Theosophical literature will show you that there is a philosophical necessity for them, and the philosophy itself—which is a science and a religion as well as a philosophy—will tell you that Buddhic, the divine soul, can only be known by itself, and that the Spirit of God, the Atma, can only be known by itself.

Now these two higher principles exist alike in all nature. They inform the monad—they are the monad—whether the monad inhabit the rock, the plant, the animal, or the body of the man.

So that leaving aside this question of individual consciousness, in order to seek for the larger, truer, meaning of brotherhood and of life, you and I and all the living entities in the visible and invisible universe, are but differentiations of the Divine Oversoul. We are but different rays of the one Soul Sun. This is a metaphor often effectively used. Let us liken the Universal Soul to the Universal Sun, and then imagine a great building with, say, a billion windows, and ourselves and our brothers each a different ray of sunlight shining in through
those windows. Of course, to make the analogy complete there should be many more than
a billion windows, for the rays of this Universal Oversoul shine into every atom in the Uni-
verse. We should have, indeed, a building with as many windows as there are metaphysical
atoms in the universe.

But granted that there are a sufficient number of windows in our hypothetical mansion,
and that all these windows face the south at the dawn of a bright summer day—or at the
dawn of a period of manifestation, we might say. Consider for a moment, the sunlight
streaming in through all these windows—the sunlight of the Universal Soul, let us call it.

With such a picture in the mind's eye does not all the rest follow as a matter of course?

Falling aslant through the open windows upon floors which boast all the beautiful marvels
and harmonies of mother earth laid in nature's own exquisite patterns and mosaics, are these
myriads of rays of sunlight (soul light).

You and I and our brothers, past, present, and to come, are these rays. Each of us is a
single ray. Yet are we separate? We have only to turn our eyes back along the ray to dis-
pel such an illusion. If we, these rays stand with our backs to the sunlight and look only
upon the dense matter around us and beneath us; if we look up no further than the roof of
the building, and beyond us no further than the walls of the building, we seem to be separate.
Yet we have only to turn our eyes in the right direction to perceive the truth.

Of course, it is a beautiful building—there are seams of gold on the floor, there is a wine
press before us and a beautiful, sensuous goddess pours out the wine for us in silver cups.
She is very fair. The sunlight (not the soul light), dazzles our eyes as it gleams on her white,
heaving bosom, and from her shapely wrists—more graceful than the chiseled marble of
Phidias—strings of pearls and precious stones are pendant. How they glitter as she holds
high the cup of earthly joys!

Ah, we have no time now to look back over the ray and see the parent Sun! We press
forward to get but a sip from that sparkling cup, or to win but a passing smile from the fair
goddess! How eager, how eager we are!

Stand aloof with me for a season and watch the mad rush toward the goddess. See how
the rays blend and mingle in the rush. The path—that broad and ever broadening path—is
all too narrow. Some get in others' way, some rush past others, some knock others down in
the rush, some trample on others, some beat, push, choke, cheat, rob, the others. What a
wild fury it all is—and for what? Just for a sip from the silver cup; just for a smile from the
red lips and twinkling eyes of the fair goddess, ere night falls and leaves the room in darkness.
How passing sweet must be the nectar of that cup! How peaceful and comforting the smiles
of the goddess!

But see, some one, standing high upon a pile of corpses, calls a halt and cries out: "Men,
men, ye are brothers! Ye cannot live apart; ye cannot enjoy apart!"

"It's a lie!" cry some, and casting a stone at the sage, on they rush toward the goddess.
Some are inclined to think, and they ask of the sage, "Why are men brothers?"

"Look within yourselves," says the sage; "turn your faces from the goddess and look up-
ward and inward. Look along the Ray to its source. You are the Ray."

But only a very few heed.

He cries again, "There's death in the cup! There's a pestilence gleaming from the eyes
of the goddess!"

Now the goddess tunes a golden harp and plays a pretty melody. It drowns the voice of
the sage and the mad rush goes on.

At high noon the glare of the sunlight is so real that the Architects insert colored glass
in the windows. So now the rays shining through all take on different hues; and who shall be
daring enough, in the afternoon sunlight, to cry again, "Men ye are brothers?"
The different patterns in the stained glass windows—evidencing the more than human skill and infinite resources of the architect—have changed the rays not only to different colors, but to myriads of different shapes and forms. Brothers, these? —Impossible!

Yet now and then one remembers the words of the sage, "Look inward," and turning, while yet his eyes can bear the greater light, he sees the truth.

Then, in the evening, comes another sage and cries again, "Ye are brothers!"

Many are weary of the chase now. Many have struggled toward the goddess from the early dawn and have not even reached to touch the hem of her silken robes. Many have fought and pushed and crushed so ruthlessly and fiercely that they have reached the cup and tasted even its dregs. Ah, those dregs! They who have tasted them are the more weary, the more ready to listen.

But the glare of the dying sun is too strong for them. In vain they turn their faces back on the Ray—on themselves. The light blinds them; they can see nothing.

"I am lost!" they cry, "for I can see neither way."

Then night comes.

THE UNIVERSAL OVERSOUL.

Now, a word about this Universal Oversoul. Necessarily and quite apparently it is not a personal, flat Deity. If it could be that, then we, its rays, could not be responsible beings.

It is to our universe what the Absolute, unknowable, unthinkable is to all the universes.

It is first the unknowable Itself and then an aspect of the Unknowable. It is the universal center of consciousness, or the center of the universal consciousness. It is both, in truth, and from it, to it, and in it radiate all other centers of consciousness.

Necessarily in an essay of this length and character one could not attempt to present: even the greater and more apparent reasons that Theosophy finds for this postulate of a Universal Oversoul.

Nevertheless Theosophy does not ask you to accept it as a matter of faith, but asks you to examine all the premises and arguments carefully and calmly and earnestly, and then say for yourself whether you believe it or not. Look within yourself for the truth. Indeed, it is not a matter of belief; it is strictly a matter of knowledge. Not of knowledge derived from animal sensation, but of knowledge that comes from soul perception, from human reason, and from divine intuition—the kind of knowledge that a human being may rightly claim his own and be guided by; and not the kind of knowledge by which an ape and a cow gain experience.

And if you examine the question conscientiously and with a mind devoid of all desire save that of finding truth, you will find not only that the Universal Oversoul is a philosophical necessity—you will come to know that there is an Oversoul—you will find the Oversoul.

And in the finding you will solve the meaning of life. You will answer for yourself not only the question, why are men brothers? but also the question, why do I live?

You will know why the Great Soul seemingly separates itself into Rays and you will know that the mission of each Ray is to come into conscious knowledge of the whole. And beyond this human reason does not extend. You will never know why it is necessary for the Oversoul to separate itself in order to gain experience in matter and then return to itself. Such questions can never be answered. They are idle.

Let us consider some of the questions that can be answered.

Someone asks, "If we are but the fractional parts of a Divine whole, how can we be responsible for our acts; how can the parts be responsible?"

Let me say first, that some of the parts are not responsible, because they are not self-conscious; and, secondly, that as already hinted this ray of the Universal Oversoul is not all of man.

Man is a composite being, Theosophy teaches. Like everything else in nature—save the
Absolute itself—man is a Septenary being, having seven chief principles or parts. Even the irresponsible Rays, the monads which inhabit all the forms of matter below man, are also septenary in their nature. But their higher principles are latent, merely potential, and undeveloped. And man himself is finite, because some of his principles are still undeveloped.

The distinguishing quality between man and the animal is that man can reason. It is the action of mind that makes man responsible, enables him to shape his own destiny, and it is the latency of the reasoning principle in all the lower kingdoms which leaves them irresponsible and places the responsibility for their evolution in the hands of higher entities, ourselves.

When the sixth principle shall have been developed in man, man will know the Oversoul. When the seventh shall be active and potent man will be united with the Absolute, will have solved all the mysteries, will be once more a part of the Great Mystery of Mysteries.

Everyone who examines Theosophy, even casually, learns about the seven principles of man, and the names by which they are technically known. He learns that all of these seven principles exist alike in all men, though in different stages of development. Now there is not one of these principles but what may be, with more or less force, likened to the sunlight streaming in through the mansion of many windows, though, of course, the farther down the scale we get, the nearer to matter we bring the analogy, the less real and the more far-fetched it becomes.

A physical brotherhood is at best but a transient affair. The lower principles die—but man does not die. Yet we talk of men dying. Our very language is based upon our false conceptions of the real. The four lower principles of man do not retain their individuality when what we call death comes. Of course, in the abstract, it is wrong to say that even these lower principles die, for nothing dies. It is only change. But the physical body; the astral body; prana, or the life force; and the animal soul, or the passional body—all these disintegrate and separate at the hour of so-called death. Theosophy calls these the impermanent quaternary. No real brotherhood can be based upon these, for when they are separated from the Higher Triad—the real man—they exist no longer as an individual center but are resolved back into their respective elements.

But this Higher Triad, in which is the mind, the soul, and the spirit—the human—this is eternal and indestructible. This persists as an individual center of consciousness throughout the long ages. It ever was and ever will be. At times it clothes itself in the four lower principles and journeys for a brief space through physical life and being. Then what is called "death" comes, and the Higher Triad functions, exists, retains its individuality, on another plane of consciousness. It rests, as it may be said, and while resting assimilates the various experiences it has gathered while undergoing its seventy years or less of objective existence.

So it is seen that this Theosophical conception of Brotherhood is a lasting one. We are brothers not for this life alone, but for all time. We are brothers now and forever. And no man is not our brother. No living thing in the universe is not our brother. The spirit of the Absolute and the Soul of the Oversoul informs every atom in the universe; every atom in the universe imprisons them.

This is a grand, wonderful, mysterious universe, and he who sees only the surface of things is blind indeed; yet blinder still is he who cries,

"I am not my brother's keeper."

JAMES H. GRIFFES.

We hope our readers will not skip the article in this issue by Brother Griffes because it is "set up" in small type. The Pacific Theosophist is so small that there was no other way to get it in.
DEVACHAN.

Devachan is another of those Sanscrit words which Theosophy has borrowed from the Hindus. An analysis of the term gives us Deva, meaning a very high being, and Chan, meaning a dwelling or place. This word Deva may again be referred back to the root dev, which means bright; which with its termination, gives Deva, a bright being. Devachan, would mean, then, the dwelling of bright, celestial beings, or the place of the gods. Though often spoken of as a place, it is rather a condition, or state, intermediate between two earth-lives, into which the Ego enters after its separation from Kama and the disintegration of the lower principles. In Tibetan Buddhism, the name Sukhavati is sometimes used. This means the abode of the blessed, into which ascend those who have accumulated much merit in the practice of virtue.

The Devachanic condition may be likened to the heaven of the Christians with this difference. With the Christians heaven is a place of eternal bliss; but according to Theosophy, the length of the stay in Devachan is dependent upon the spiritual aspirations and inclinations of the personality during its life on earth.

Because of the fact that we have aspirations and exalted ideas, there must necessarily be a state where those ideas and aspirations may be assimilated, giving us an opportunity to come forth and work, with greater harmony and with more energy, for human welfare and for our own good. It is said that wise Mother Nature has in some way provided for every need of her children. After the cares and trials of this life, after the fierce anxiety and restless turmoil which the spiritual thinking being experiences while imprisoned in matter, there comes to the soul the need of rest, of peace, of bliss. After the worn-out Manu, the Thinker, has spent its life upon earth, generating its various causes, clothing itself with its own mental creations, then comes a period of rest, in which the thoughts, the aspirations, and the energies set going in the past life are assimilated. Many of the highest tendencies, thoughts and aspirations, which on account of the binding, oppressive conditions and environments surrounding the Ego in earth life, could not be realized, find their proper fruition in Devachan.

After the death of the body, gradual disintegration of the lower
principles takes place; while those higher and more permanent constituting the real man, gradually retire or subside into a purely subjective state, there to assimilate what they can of the lessons of the late earthly experience. Some describe Devachan as a state of rest, while others claim that it is a state of activity; but all agree that it is a state of bliss. In reality, it is a state which is in entire accord with the needs or aspirations of every individual entering into it. It is a mental condition or state, as Kama is the state of desire. Here the mental and spiritual nature of man, the godlike nature within, lives upon its true plane, unhampered by the gross material vehicles which confine it in the body.

The Devachanic state is a continuation of earth life but shorn of its sorrows; it is a completion of the wishes and desires of earth life, so far as those were pure and noble. It is the time for the assimilation of life experiences, the regaining of equilibrium ere a new journey is commenced.

The Self in Devachan is devoid of this body, but it carries with it such of its life experiences as are fit for assimilation with the Higher Ego. Manas, which during objective manifestation was dual, again becomes one, and unites with Atma-Buddhi, the two higher principles. As Devachan is the plane of effects whose causes originate in the purely spiritual and higher elements of man’s nature, there is not the faintest touch of inharmony there. Nor can it be monotonous, for this would be contrary to the law of effects, under which results are proportionate to antecedent energies. That which survives in Devachan is not merely the individual monad, which lives through all the changes of the whole evolutionary scheme and flits from body to body, but the purer essence of the self-conscious personality, living out in this subjective state all the superior phases of thought, feeling and emotion. And, to the Devachanee, this subjective state is as real, as vivid as is our present existence to us.

Here, the Ego, divested of the mortal body, functions upon the plane of mind and soul. The Devachanee is surrounded by his friends and loved ones, and separated from all that is unpleasant. The high aspirations and ideals which he was unable to bring about on earth, because hampered by surrounding conditions, are here realized. This is also a place of growth; and one who has pursued studies of an abstract or ideal kind, such as music, art or poetry, may continue to
advance in the subjective state. And this, perhaps, may account for the genius of a Mozart or a Shakespeare.

To call Devachanic existence a dream, in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force, passing into semi-consciousness and lethargy, followed by total oblivion, and then, birth into a new personality and the resumption of action on this plane. Devachan differs with every individual. The law of Karma rules there as here, and our thoughts on this plane are the causes of which Devachanic conditions are the effects. Just as the physical brain responds to and records molecular vibrations, so do spiritual thoughts and desires set up vibrations upon higher planes which are recorded upon the memory of the Higher Ego. And it is this record which determines, not only the conditions which will surround us in Devachan, but also the environments of our next earth life. If a man has originated no thoughts or impulses of a spiritual character, there will be no force to throw his higher principles into Devachan, and he will emerge from Kama Loka only to re-enter a new body, without the rest and growth which Devachan, might have afforded. Devachan is the effect or reward for good and noble thoughts and deeds; while return to earth life, or utter annihilation in Kama Loka is the effect which follows evil and material thoughts and deeds. "The moral and spiritual activities find their sphere of effects in Devachan." That part of us which could not bloom under the chilling skies of earth life bursts forth into flower, and goes back with us to earth again, stronger and more a part of our nature than ever before.

In Devachan there is change of occupation, just as there is in the life of a man or woman who follows one trade or profession; and there is this difference, that with the Devachanee the spiritual occupation is pleasant and fills his life with rapture. Here the dreams of the objective become the realities of the subjective existence. There are as many varieties in the Devachanic state of bliss as there are of perception upon earth. We create our own Devachan while yet on earth and mostly during the latter days and moments of our intellectual sentient lives. That feeling which is strongest in us in that supreme hour, when, as in a dream, the events of a long life, to their
minutest detail, are marshalled before our vision—that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence.

The duration of the Devachanic period depends entirely upon the individual. An active, intellectual materialist would remain in this state a comparatively short time; while one of high aspirations and spiritual strength could remain a much longer period. Some of the books state that the stay of the average man lasts for fifteen hundred years; but whether or not this be the case, time is but an illusion, and does not exist on the subjective planes. So, however long or short the stay, it will seem complete. And it will not be, as so many fear, a waste of time, but a period of refreshment which enables the mental and spiritual forces of life to store themselves up once more in the spiritual man, thus creating the energy needed for taking up again the burden of flesh.

With the ordinary person, Devachan is entirely governed by the thoughts and aspirations of the past life, and, up to a certain limit, the length of this state is determined by those thoughts and aspirations. But, where these aspirations have brought a man up to real knowledge and to strength and power in his individuality—an energetic condition, far above mere idle dreaming for peace and bliss—when the soul has developed up to this high plane, then the man begins to shorten his Devachanic period. Then the energy is so strong that the waking or the sleeping dreams are no longer idle fancies; but they are states of energy, force and character.

There is another factor that has much to do with the length of Devachan, and that is the attraction of the Ego resting there for earth life, and also the attraction of other Egos, whether in or out of the body, for the one resting. Should the attraction of such Egos be so powerful as to create a force which would overcome the forces which held the soul in Devachan, the stay of the one upon whom such influence or attraction was exercised in that state would be terminated, and, under the law of Karma, it would again be attracted to earth life.

It is the law of Karma which takes us into this state, and which brings us out of it. So we should be careful what kind of Karma we are making; what causes we are setting up here, to produce their effects in the future. If we wish to be wiser, grander, purer men and women and to help in the work of humanity, we must create the conditions for ourselves.
The following extracts from a letter of President Hargrove to San Francisco Branch, apply to all Branches and centers, and are therefore published here:

"Let us dwell for a minute or two upon the future of the work. Our public meeting here showed what a wide-spread interest there is at the present time in Theosophy. It is not of course sufficient to interest the public temporarily.

"That interest must be sustained if permanent good is to be accomplished. And I hold that it is, after all, a very simple matter to keep them interested. Theosophy will do that if we present it properly. Already a good deal has been said on this point, both by word and in print. Yet once more I wish to urge upon every student the necessity of simplifying our teachings. It is our own fault if the most ignorant child cannot gain a fair grasp of our views in regard to man and all nature. We could afford to spend more time in thinking how Theosophy might be made easier and more elementary. This is even more important than the gaining of more knowledge about details for our own benefit or amusement.

"It is clearly not our business to be eccentric, nor to put forward such a natural and common-sense system of thought as Theosophy in a way that will strike many people as fantastic. It is not our business to shock people into Theosophy. We have to speak their language and to live their lives, so far as may be right and in accordance with our own ideals.

"But there is something which will attract people even more than efforts in the above directions, and that is if your Branch becomes known as a centre of true brotherhood. If every member were to live Theosophy, in thought and deed, your entire city would become theosophical in less than five years. For to show an actual and living example of tolerance, of kindliness, of sympathy, of breadth of view, of wisely directed brotherly love, would attract thousands who soon would realize that near at hand was a haven of peace and good-will.

"To forgive our enemies and to forget them as such; to love one another, not emotionally but steadfastly—this is theosophy.

"An old story, truly; so old that one is almost ashamed to repeat it. But I think that it contains the key to all knowledge, for true
and unselfish love brings energy, and that brings work and sacrifice, and work breaks through the shadows round the heart. Once those shadows vanish, wisdom illumines the mind; or so the old books say and I think truly.

"May we succeed then in establishing in our own minds and hearts true centers of brotherhood. The rest will take care of itself. With every good wish I am yours, fraternally as always,

E. T. HARGROVE."

A MEDITATION.

"The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both."

Where dwells this self of matter? Where is this place which cannot be inhabited by both the Higher and the Lower Selves? I think it is that place in the affections which we designate the "heart." Up to the present time, self has filled the heart—the personal self—its desires, its pleasures, its pains, its hopes, its fears and its loves. For self, this petty self, we have lived and toiled, and its concerns have filled the heart, until it seems the center of the Universe, the one chief object of existence. Think what this means; nothing less than that self usurps the place of God.

How can we change this object of life? Poor mistaken beings, who have struggled so long for worthless ends, can we ever realize a different existence? We who have loved self so long, shall we not find life a blank, a "seeming void," if work for that poor self is suddenly realized as valueless; if its desires cease to be a stimulus to action?

What shall we put in place of self? What shall become the object of life? What can fill the heart from which we banish self? The heart needs to love—it is its life. It cannot be vacant. That house which was "swept and garnished became the habitation of seven other devils more wicked than the first dweller." Life must have a purpose, or we shall not have the energy to live.

Consider for a moment the Universe as a whole; we believe it to be a manifestation of Deity; then we as parts of the whole, are instruments of Deity, the Master of the Universe, the Higher Self. We exist then, by the will of that master, to carry out his purposes and to be a harmonious unit in the vast whole.
That Higher Self is the rightful tenant of the heart, we may en-shrine it there, worship it as Divine, make its purpose, which is the uplifting and enlightenment of humanity) the object of life, devote ourselves wholly to it, listen for its commands as eager disciples wait for the teacher's words, and above all, cultivate its one divine attribute, which is no attribute—Compassion. Gradually self will disappear 'thy being melted in its Being—Compassion Absolute.'

E. P. J.

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Editorial.

THE CRUSADERS.

''How beautiful upon the mountains,'' said the Seer of old, ''are the feet of him that bringeth good tidings, that publisheth peace!'' The metaphor of the aged East is vibrating through the thought of the West to-day, as we watch the good tidings of peace carried from land to land until the whole earth is girdled. For the Crusaders have at last reached San Francisco, have filled it with the waves of the divine force they carry, and have passed on to lay the Corner Stone of the School for the Revival of the Lost Mysteries of Antiquity at San Diego—or, to be more accurate—at Point Loma near San Diego.

The work done in San Francisco was magnificent. At the public meeting upon Sunday evening the large hall (Odd Fellows) was jammed from floor to gallery. Every seat possible was occupied, and hundreds stood throughout the entire program. Some 2500 to 3000 were crowded within the hall, while it is impossible to estimate the number turned away—perhaps fully as many more. Half an hour before the meeting time the hall was filled to overflowing. Nor was mere curiosity to see a ''mahatma'' the motive, for after Mrs. Tingley spoke very few indeed left the hall, although it was already late. There was a real, deep-seated interest manifested to know what Theosophy offers to solve the problems of life. The speakers were listened to with marked attention and respect, and frequently applauded. Mrs. Tingley and Mr. Hargrove spoke eloquently as usual, while the other Crusaders did remarkably well—especially, the
Rev. Mr. Williams, who gave a very spirited address upon "Brotherhood." Mrs. Cleather and Mr. Patterson were also in fine form.

Then followed the "Brotherhood Supper," at which some two hundred worthy men, out of employment and hungry, were given a good, substantial meal. Short addresses followed the supper, to which these men listened with the closest interest.

But the principal work, as usual, was upon the "inside." Nearly fifty neophytes were admitted, and a feeling of brotherly solidarity generated which will have a most profound effect for good upon the Society primarily, and then upon humanity at large. Truly, the strong souls of H. P. B., Wm. Q. Judge, and other revered teachers, must rejoice to see the fruition of their work as it ripens under the magnetic force of their most worthy successor, Mrs. Tingley.

And she, the new Leader, how can one picture her as she is? Many have seen her, however, and they know. The old energies flow through her as freely as they did of old through Madame Blavatsky (so testify those who were and are nearest to both), while she herself brings a new and thrilling force to the rescue of humanity. No greater inspiration ever poured through any Messenger of the Lodge than that manifested by Mrs. Tingley when the Red Rajput, who colors the very texture of her skin—but, hold, we are trespassing upon forbidden ground. It is hard not to do so when writing of Mrs. Tingley. One thing, however, may be boldly and confidently stated. She is the Messenger of the Masters; no more need be, nor can be, said.

Let us upon the Coast, then, shoulder to shoulder, and heart to heart, press on with our work. We have every reason to feel encouraged. Let all personal issues be sunk, let the chafing of personalities, which at our present stage is almost inevitable, be recognized as only the personality, and not to be confused with the real brother and fellow-worker obscured temporarily by that personality. The night breaks; the day dawns; let us work on and hope on; we can not but win the fight for humanity if we continue to maintain a brotherly solidarity within our own ranks.

The Magazine review department is omitted from this issue for want of time. The editor has not even had time to review his own sins—much less to point out those of our publications.
BOOK REVIEWS.

The Human Aura is a recent book, by A. Marques, S. D., which deals with this interesting subject from the standpoint of a clairvoyant. Of course, anyone not a clairvoyant is quite incapable of judging whether or not the work is an accurate description. This is the condition of the reviewer, and, like the old Baptist preacher who had never learned to read, he was on the point of saying that he "thanked God for it." For while such studies may be intensely interesting to those who have clairvoyant powers, they must remain matters of doubt and conjecture to those who have not. Besides the digging into the strata of the aura is just about as useful (or seems so to the writer) as the classifying of a hundred thousand varieties of beetles, inasmuch as it makes no one really better and more brotherly, which is the real object of knowledge. However, the book is a good one of its class, and many a hint may be picked up by its perusal, even if one differs from the author's deductions. For sale by the Mercury Pub. Co., Native Sons' Building, San Francisco.

There is no act, no thought, that does not make a force in consciousness; no power can finally stay that force from its entire manifestation. That sounds like fatalism, but it is not so; fatalists neglect a factor to which we will at once make reference. It is the will of each of us. The will is a generator of force, a liberator and a destroyer of forces that already exist. The will of man is a spark from the great flame of will that brought all this universe into manifestation, and its energies are for each man not limited. It is the very center of being, and we so study it. This central will in nature, from which we derive our own, is shown in scope of action. Actions of little scope have this will but little, resting rather on impulse, or on the smaller motives of personal humanity. The wider the scope the more of the central will. So, carrying it further, we say that a Master is he who acts with the full and unlimited scope of the central will. The central will in its full scope brings forth life. He imitates that whose actions bring forth scope of life in himself and others.

Herbert Coryn, in Isis.

January issue should have read Vol. VI, No. 10. A mistake of the printer.
There was in the beginning neither heaven nor earth, and nothing existed except a boundless, primeval mass of water which was shrouded in darkness, and which contained within itself the germs or beginnings, male and female, of every thing which was to be in the future world. The divine primeval spirit, which formed an essential part of the primeval matter, felt within itself the desire to begin the work of creation, and its word woke to life the world, the form and shape of which it had already depicted within itself........ When the inert mass of primeval matter felt the desire of the primeval spirit to begin the work of creation, it began to move, and the creatures which were to constitute the future world were formed according to the divine intelligence, Maa.  

—Book of the Dead.

BRANCH REPORTS.

NARADA BRANCH. TACOMA, WASH.

R. H. Lund, Sec., writes: Narada T. S. is as usual very active, the greatest of harmony prevails which must be the direct cause of the good work that is continually being done at this place. Since last October our membership has increased from twenty-nine to forty-one, making ours the largest Branch in Washington and one of the largest on the Coast. Our public lectures are well attended by earnest and interested audiences, and the same can well be said of our Thursday evening study meetings.

Our officers for the year 1897, are:—President F. G. Plummer; Secy., R. H. Lund; Treas., F. L. Crosby, and Librarian, Geo. Sheffield. Our headquarters are at the same old place, 1004 Tacoma Ave., which is open daily from 2 to 5 o'clock P. M.

One of the most active and energetic organizations of our Branch is the "Crusade Workers" composed of the ladies of the Branch and a number of ladies not members, but very interested in the cause and work. It was through the work of this organization that our Crusade Fair of last December was made so successful; it is through their untiring devotion and work that our headquarters has lately been fitted out with a new carpet covering the whole hall, new curtains, and so many other things new that we boast of having one of the most pleasant and attractive rooms of any Branch.

One of the latest moves is a Home Crusade, now actively at work and meeting with great success.

LOS ANGELES BRANCH, LOS ANGELES, CAL.

H. B. Leader, Sec., writes: During the month of January the following lectures have been given here, viz: "A. B. C. of Theosophy", H. A. Gibson; "Why

Average attendance 79. We hold two study classes during the week besides the Branch Meeting, and interest generally is increasing.

REPORT OF THE SOUTHERN CALIFORNIA SUB COMMITTEE.

During the six months ended 31st December, 1896, the regular lecturer, Abbot B. Clark, has visited the following towns giving lectures and parlor talks in each and organizing classes for study in six of them: Santa Barbara, Summerland, Ventura, Pasadena, Covina, Pomona, Ontario, San Bernardino, Redlands, Riverside, Villa Park, Santa Ana, Catalina Island, Santa Monica, Toluca, East Los Angeles. Classes have been organized in Santa Barbara, Redlands, San Bernardino, and Toluca, with a membership of from 12 to 18 in each, and in Pomona and Santa Monica with a smaller number. Other lecturers have visited some of these towns, and also Long Beach, Clearwater and Downey. Crusade meetings have been held in Pasadena, Santa Monica, East Los Angeles and Toluca, that at Pasadena bringing out an audience of nearly one hundred people. In all, there have been given 78 lectures within the six months (not including those delivered in Los Angeles) 33 by the regular lecturer, and 45 by others, with a total attendance of about 2307 persons.

Over fifty columns of Theosophical reading matter has been published in the newspapers of Southern California within the six months, comprising articles from three inches in length to two or three columns, principally in the Los Angeles Herald and in the Pasadena Star and News. Over two hundred letters have been written, principally circular letters, and about 4000 leaflets distributed through the mails, beside 21 newspapers containing articles on Theosophy sent through the mails, and 475 distributed.

Respectfully Submitted,

PAUL S. HEFFLEMAN, Sec’y.

BLUE MOUNTAIN BRANCH, ELGIN, O.

Julius C. Hug, Sec., writes: The Blue Mountain Branch, T. S. A., holds regular meetings every Sunday. We have music before, after, and once during the meeting. Each member has cards for questions to be handed to the audience. Members answer these as well as they are able. Our attendance is small but we will go on with our meetings.

H. H. and J. C. Hug held their first public meeting at Elgin. Neither are able to lecture, but about 75 people spent a pleasant evening. The Elk Flat Cornet Band played before and after the meeting. J. C. H. spoke about ten minutes giving the three Objects of Theosophy etc. etc. H. H. Hug spoke and read concerning the Theosophical Crusade, Masonry, and the School for the Revival of the Lost Mysteries of Antiquity. Professor Bishop favored the audience with violin solos at intervals during the meeting.
THE MYSTERY OF INCARNATE LIFE.*

In attempting to address you to-night upon the "Mystery of Incarnate Life," I only hope to be able to throw a little light upon that which must always, by its very nature, remain a profound mystery.

Life originates in Infinity, and for this reason must always elude final finite analysis. Mortals can only recognize that they are in the presence of an Infinite problem and solve as much of it as may be, without attempting that very unwise thing—its complete solution. For one of the first things to learn when grappling with these problems, is to know what questions are answerable and what unanswerable. We must carefully distinguish, it is true, between the Unknowable, and that which is merely unknown, otherwise, all effort would be paralyzed; but, when this is done, we must still recognize that, as finite beings within an infinite universe, we are of necessity confronted at all times with infinite problems.

It is a common error—exceedingly common—for the human mind to conceive that it has solved all problems, infinite or otherwise. Even Theosophists often attempt to explain whence man came, whither he is going, and all the enigmas of life. To the philosophical mind this is but childish folly. It is ignorance alone that thinks that the entire scheme of the Cosmos, the plan of the Absolute, is contained within its own petty brain. Such errors must be avoided. We must recognize the Infinite, and strive to understand it so far as to derive from it reasonable conceptions of life, but we must avoid even the

*Stenographic report, by Clara A. Brockman, of a lecture at Red Men's Hall, San Francisco.
hope of being able to finally solve its mysteries so long as we are only finite beings.

That the real mystery of life is almost entirely unrecognized, becomes apparent when we study the various views in regard to it now current throughout the world. The Christian believes that God made the world, blundered in the making of it, and then attempted to repair this blunder by sending his son to suffer in vicarious atonement for his mistake. He holds that in this theory is to be found the explanation of all the questions which confront the human intellect—is content with this childish view of the Infinite. To imagine that an Infinite Being, with infinite wisdom, power and foresight, could err in the creating of finite creatures to such an extent that they could be, as most of them are, irrevocably damned, is an insult to human, and blasphemous to Divine, intelligence. Yet this view is accepted by men otherwise sane merely because they do not think. Men are accustomed to having their views of life thought out for them; and accept the most puerile and foolish statements without giving them the thought which they would to a mere matter of dollars and cents.

If one were to question any number of men as to what their conceptions of life, and of religion particularly, were, each would probably give a different answer, and all would probably be foolish and unphilosophical answers. Yet every one, if questioned about something affecting ordinary life—a financial problem, let us suppose—would agree. All would act in the same manner. In other words, all would be sane upon ordinary, while quite insane upon philosophical or religious problems. Or, at least, they would be insane if they really believed the things which they would declare they did. For example, the Christian says that he believes that a God, whom he predicates as being all-wise and all-powerful, and, above all, supremely compassionate, is now sending souls into hell at the rate of one for every moment of time! Moment by moment, according to Christian creeds, some lost soul is plunging into the abyss of eternal destruction! If they really believed this they would be insane; for, if the belief itself did not constitute insanity, the realization that this horrible thing was happening would drive any person with a spark of compassion in his nature quickly into a madness caused by horror and despair.

The materialistic view is but little better. It claims that the consciousness exhibited by man is only a "property" of matter; that al-
this power to love and hate, to enjoy or endure, to strive and to attain, or to fail and to despair—in short, all the godlike attributes of the mind—are simply properties of matter, blindly and unconsciously evoked through the chemical activities of the body, and lost forever when that body dies, in an abyss of annihilation even more dreadful than the hell of the Christian. For utter annihilation is such an awful fate that even eternal suffering were preferable. So that in belief the materialist is also insane. Recognizing only the material aspect of nature, failing to perceive the divine consciousness ensouling matter, he errs even more than him who puts forth the foolish hypotheses known as Christian creeds.

Among the many mysteries of life are sleep and dream. If life flowed on from the cradle to the grave without any interruption, it would still be a profound mystery; but this is even deepened by the fact that it is broken in twain every twenty-four hours by one of the most incomprehensible states imaginable. For who understands sleep? We lose all our senses, have no longer any sense relation with the body; pass into a strange kind of swoon in which we are helpless, insensate beings, and yet the soul is not destroyed. Upon reawakening, it reascends the throne of mind; proving that it has not been annihilated during the period of sleep. Where has it been? Into what state has it passed? And what lesson may we learn from this mysterious break, which thus cuts our lives in twain? Many lessons; one of which is, that life is consciousness; that as sleep fails to destroy its continuity, though depriving the soul of all intellectual and conscious connection with the body, so death can not destroy it. That which passes beyond sleep death has no power to destroy, for death is but a deeper, longer sleep. It shows us further that the soul is not, nor cannot be, the body; that it is independent of the body. Because if it were dependent upon the body, then certainly the cessation of the conscious activities within that body ought to annihilate it.

But there is a deeper lesson in sleep. Sleep roots in the very Absolute itself. We must recognize philosophically and logically that behind this life, with all its illusions there must lie some cause, and this cause, of necessity, Infinite. For the Infinite cannot be out of all relation to the finite. The Infinite, or Absolute, means that which is unconditioned; yet the very fact that this conditioned Universe exists at all is positive proof that it must rest upon a stable, unchanging
cause, which not only never changes, but which by its very nature must be incapable of change. This unconditioned Reality, which all must philosophically recognize as lying behind manifested existence, can only present itself to finite minds in so-called aspects. The finite mind cannot hope to comprehend or contain the Infinite, nor can the Infinite make itself comprehensible to the finite. The one method by which finite beings can perceive even an aspect of the Infinite is in the infinite succession of phenomena and the unchanging laws which govern these. For the Infinite can only manifest itself to finite beings in an infinite succession of phenomena; or a series of events thrown upon the screen of time—itself an illusion—which can never have had a beginning and which cannot have an end. Limited, therefore, by our finiteness from comprehension of the Absolute itself, there only remains for us the study of these, its aspects.

Examining this succession of phenomena we are at once confronted with certain qualities, which, no matter how diversified the phenomena may be, are always present; so that we are compelled to recognize that in these we have aspects or phases of the Absolute itself. These are Matter, Force and Consciousness. We can further perceive that the relation between these aspects is slowly changing; and we term this change evolution, and say that its object is to evolve a higher consciousness—self-consciousness, it may be. But how do we know—how can we ever know—this to be true? The effect upon the infinite side of Being may be something entirely different—utterly inconceivable to mortals.

And so we can only grope among these infinite problems. The fact that these aspects of the Absolute do change in their relation towards each other, however, sheds a great light upon human existence; points to the reason of differences in consciousness in differing entities. It also explains the reason for differing states of consciousness in the same entity, as in waking and dreaming. Dream shows consciousness in quite another state than is present in the purely material waking condition of the body; and it further shows that human consciousness has evolved to a higher degree than the merely animal or sense consciousness of the body, and dwells in an animal form from which, in the sleeping state, it withdraws. So that dream, common and familiar as it is, contains within itself a key to many of the mysteries of life, and also leads us directly back, in its deepest aspect, to the Absolute Source of life itself.
The state of dream throws light upon the problems of life in another way. During dream all recognize that they are not the same beings that they are when awake. For instance, a man will commit a hideous crime in the dreaming state, without any remorse or realization of the moral nature of the act which he has done. He is a different being—an immoral, cruel one, oftentimes. Most dreams are horrible, when viewed from the standpoint of waking life. What does this mean? It points to the fact that in the dreaming condition man has not yet acquired self-consciousness. He has not evolved or taken control of the inner avenues capable of affording a vehicle for his soul. In other words, his soul has no connection with the body during the dreaming state; it has gone; retired into some mysterious, subjective realm, and he is simply a soulless, and therefore a conscienceless, animal.

Again, even life itself, real as it seems, is comparable to dream. We declare that things are real, that nature is objective, and so on, but we would be sorely put to it to prove the truth of these assertions. How can I prove to myself that I am not dreaming of giving this lecture; how can you prove to yourselves that you are not dreaming that you are listening to it? Have we not all dreamed scenes which seemed just as real? What proof have we that we are not dreaming now? Great indeed is the mystery of conscious existence? Perhaps life itself may prove to have been a dream, and death an awakening. To the real ego this lower life is declared to resemble dream, and a very unhappy one it must often prove. Perhaps in a higher state of being, in the real home of the soul, we shall awaken and recognize that this life has in truth been but an unreal dream.

For this mystery of life, pointing, as it does in so many ways, to the fact that the soul is superior to the body, also points to the further fact that the soul must have a home of its own. The soul is a thinking being. Its very existence is thought, which would indicate that it must have its origin and its real being upon a plane where thought is as paramount to matter as matter seems to be to thought here. Therefore, studying the relation of the soul to this life yet a little further, we may well fancy that, from its plane of pure ideation, in its desire to gather food for further thought, the soul should deliberately, and of its own choice, descend to this molecular plane of life—and this is indeed what Theosophy claims that it does do—
that it incarnates in these bodies for the purpose of acquiring experience and the consequent knowledge and wisdom upon planes where thought is not a normal mode of consciousness. Desire is normal here; but thought is not. So that thinking beings wishing to study planes where desire rules and thought is absent, would have to so relate themselves to this desire-plane that they would experience and be able to analyze its mode of consciousness. This may seem a strange statement. With most people thought and consciousness are supposed to be synonymous. They are not. They are far from being so. Desire has its domain in nature, in which it is—and ought to be—dominant. So of thought and intuition above, and instinct and chemical affinity (so called), below. Each has its plane upon which it is perfectly normal. For a higher consciousness, as thought, to manifest itself or act upon the lower plane of desire, requires that it should be specially related to this plane, and that is accomplished in the case of the human thinking soul by the mystery of incarnation, or the associating of a merely animal body, whose normal consciousness is desire, with a thinking, reasoning soul.

There is, however, no high nor low in consciousness. All its states are equally divine. Any seeming difference is due to the relative position of the entity, and not to any inherent difference in consciousness itself. It is all a question of the material vehicle through which consciousness finds expression. In fact some of the lower states seem really nearer the divine than thought, if closely analyzed. Consciousness upon the molecular plane, for example, is so near the divine—for the tail of the serpent is ever in its mouth—that thought is unnecessary, and hence no mistakes are made, or even possible. If an acid be dropped into a vessel containing an hundred alkaline bases, that acid will unerringly seek out the one base for which it has the greatest affinity, and will avoid all the others. Here, then, is a consciousness that makes no mistakes. The lowest matter and the highest spirit are united in some incomprehensible manner, and instead of molecular consciousness being so far beneath the human soul as it seems in some aspects, in other aspects it is almost infinitely above it. No mistakes are made in molecular physics; it is only with thought and reason, carrying with them as corollaries, ignorance and the necessity for comparison, that mistakes or errors appear.

So that the relation of the soul to the body, being that of a thinking
entity to a plane where thought is not normal, may be likened to the relation of magnetism to iron. Here is an example and an illustration of something which immetalizes rather than incarnates in matter, which is not itself material—or at least not on the same plane of matter—and yet something which entirely changes the nature of that into which it enters bestowing upon it new and wonderful properties. Drive the magnetism out of the iron by proper processes, and it retains the same physical properties which it had before it was magnetized, showing that something immaterial or at least with differing and higher qualities, has been in some mysterious way united with that which was grossly material.

The relation of the human soul to its body is evidently analogous; it is attracted to it in something of the same way that magnetism is attracted to iron. If we add matter to matter, changes in mass and form appear. But, if we add mind to mind, what appears? Not change in form, but a different state of consciousness. Therefore, man's soul may be, and is, as independent of the body as magnetism is independent of iron. The iron is necessary to the exhibition of the qualities of magnetism upon the molecular plane; the body is equally necessary to the exhibition of the quality of thought upon the plane of desire; an exact illustration of the inter-relation and inter-dependence of the diverse planes of consciousness with each other, and further proving their unity of source. For the brain of the animal is precisely like the brain of man in its molecular or physical structure. And yet when the soul is united to the body, it causes the brain to exhibit quite different qualities compared to the same brain in the animal. The mystery of magnetism as related to iron, therefore, affords a clew to the nature of the relation of the soul in its incarnated state to the body.

Farther, there is a great deal of scientific evidence to show that the soul is inhibited in its powers by incarnating in the body. It is made less active, less conscious, less powerful in every way. It is as if a runner were weighted down with an armor of iron. By taking on the gross armor of flesh, the soul also relinquishes the state of pure mentality, descends to that of desire, and, therefore, is greatly more liable to make mistakes, to follow wrong paths, while so encumbered and harassed. This fact should make us more charitable, more tolerant, to others and to their beliefs or fancies. Because, if we recognize the soul as a center of consciousness whose normal state is that of pure
ideation, we must recognize the further fact that the qualities which
belong to planes so much lower than itself are foreign to its nature
and therefore abnormal. The soul itself cannot be passionate or get
angry, nor have any of these lower experiences; its consciousness is
that of pure thought. These qualities of passion, anger and so on, be-
long to entities whose normal consciousness is upon the plane of desire;
the soul, being compelled by its own needs as well as by its divine
compassion, to incarnate in bodies composed of entities raging with
desire. So intimate is the association, so benumbed the higher facul-
ties, by this incarnation that it thinks these desires are its own; and
the ego declares "I am hungry; I am angry; I am passionate!" What
an illusion! Once recognize the true nature of the soul and the absurd-
ity of supposing that a purely reasoning being could be angry is ap-
parent. Would not reason reveal the folly of anger? Therefore, how
important it is that we perceive that the soul is a thinking, rational
being, incapable, in its normal condition, of doing anything irrational;
and that, by the fact of its incarnation in these bodies, its higher
faculties are benumbed. Then we shall further recognize the fact
that when passions, crimes or vices mar a human life it is not the
soul who is the actor. The true soul is but a spectator, bound by the
law of cause and effect, which it invoked in its original incarnation,
to incarnate in an animal body, to continue such incarnations, life af-
ter life, until it shall have conquered and spiritualized its lower pas-
sionate and mindless associate.

There must be, then, the recognition that these passions and appe-
tites are only those of the body. Once this is perceived, most of the
burdens of life will fall from our shoulders. Then we shall no longer be
so intolerant of the sins or follies of our fellow men. We shall recog-
nize that underneath the gross exterior lie the same divine potential-
ities in every human being.

For this is the mission of Theosophy—to bring men to recognize
the divinity of the soul in every man. When this is accomplished,
and we realize that we are chained to these bodies not only to acquire
experience by means of them, but to conquer and spiritualize them,
then we will at once set about performing the real tasks of life. The
problems which now so vex us will have been sufficiently solved.
Things which now seem of such paramount importance will be aban-
doned as of no real consequence, and we shall set our faces towards
higher ideals. Then the sins, sorrows and sufferings of life will pass away, and be remembered only as an unreal dream. Then it will be no more necessary to enact laws to prevent men from wronging each other than it is now to do so to prevent them from doing good to each other. For then the soul will have regained the sinless heights from which it has fallen—will have re-entered the olden paradise from which it is, through ignorance and blindness alone, temporarily self-expelled.

Jerome A. Anderson.

HOW TO WORK AMONG SAILORS.

To begin, an effort should be made to enter into the life of the sailor; to look at things from his standpoint; and to endeavor to adapt ourselves to his condition. As a rule he has been found willing to listen to what one may have to say, and ready to accept anything that one may have to offer in the way of reading matter, providing it comes to him in a simple way, without the sanctimonious look and superior air that is so often affected; for, like the Lord, "he despises the proud from afar." This, I think, is true of all cheerful people. The same method would not be applicable to all localities, and uniformity would freeze the spontaneity of the heart. Human nature is nearly the same all over the world, but surroundings have a powerful influence, and it will be found best to leave to local workers plenty of leeway to exercise their best judgment as to how they can approach Jack and bring out his better nature.

In San Francisco, we divided the seawall (water front where the ships load and unload) into three sections, as we could not cover the ground on one trip. One section was taken up every Sunday morning, and every ship that we could reach was visited. We would engage the sailors in a conversation, draw their attention in a pleasant manner to the serious side of life (tact must be exercised in this), offer them some of our assorted leaflets, such as "Epitome of Theosophy", "Necessity for Reincarnation", Theosophy as a Guide in Life" etc., which were invariably accepted with thanks. We departed with a cordial invitation to them to attend our meetings, make use of our library while in port, and gave them a card announcing the time and place of our meetings, with the aims and objects of our Society printed upon it. Sometimes our conversations were prolonged, but no
formal addresses were given. "Short and sweet," was our motto. If a question were put, we would answer it briefly, drawing their attention, at the same time, to the leaflets they had received.

We thus covered the seawall every month, visiting some of the ships two or three times. Some amusing incidents could be related if time and space permitted. Many thousands of leaflets were distributed in this way, and if we had had German, Swedish and French many hundreds more could have been given away.

While this was being done, we also attended at the Sailors' Union, supplying their library with Theosophical books (except the most costly ones), magazines, pamphlets, etc., etc., and all other useful literature that we could get. In this way we gained their good will, and at present we have the use of their hall, with a seating capacity for several hundred, free for our lecture on the first Sunday afternoon in the month. If we had more public speakers we would have it every Sunday afternoon. In return for the use of the hall, we advertise the meeting in the Seamen's Journal (paying regular rates), which is certain to be read by every Union sailor, thus attracting their attention through their own "Bible" to Theosophy.

This is the only public work done at present, because we have no means to carry on other work, projected long ago. A suggestion is in order here, to which I wish to call the attention of all those interested in the promulgation of Theosophy if they have any spare cash lying around, and that is, to the necessity of supplying all river, ferry and lake steamers with a stationery receptacle, with the inscription, "Theosophical Literature for You," or some other appropriate notice. This should be attended to, by some one especially appointed, at points of departure and landing.

Another line of work has been carried on here for months by one of our "silent" workers who is engaged in shipping. When clearance papers are given, he addresses a polite note to the Captain, accompanied by a neat little package of Theosophical literature. It is proving very effective.

Now, if asked what are the results of our labors, we have to reply that we are not interested in the result. We are content to sow the seed, leaving it to germinate in the fullness of time. Meanwhile we attend the soil. The enthusiast will find little comfort in this, for he dissipates half his energy in contemplating the results of his labors.
Let the fire burn steadily, and its warmth will radiate in every direction, until finally every heart will be touched by its glow.

Greeting to all workers.  

Evan Williams.

P. S.—Since writing the above, a most extraordinary expedition has left this port in search of a new country, and, as they hope, to start life anew under more favorable circumstances. It is mentioned because of the influence Theosophy may have upon the lives of many of them hereafter. One hundred men of many nationalities leave home and kindred—some to gratify an adventurous spirit; others despairing of better times in their own country for years to come; many of them patient and earnest students of the industrial system, and who have given up hope of better things so long as the competitive spirit dominates the age; and thirteen of them earnest students of Theosophy, some of several years standing (in this incarnation). One of these came to our Headquarters, bought the "Secret Doctrine", a set of Dr. Anderson's works, the "Voice", and Patanjali's "Voyage Aphorisms" (they owned most of the others). To these were added a number of our pamphlets, with over 200 of our leaflets, to be distributed by him as he saw fit. The brig "Percy Edwards" is provisioned for one year, and the writer was assured that we shall be the first to hear of their doings as soon as they reach a landing.  

E. W.

ASTRAL BODIES.*

Besides this physical body through which the Self gains experience, it uses also three astral bodies, viz: The mould of the physical, called the Linga Sharira; the thought body, spoken of as Mayava Rupa; and the causal body, which H. P. B. has also called the Karmic body. These are the three vestures of the Self.

In the Gospel of St. Matthew, Jesus says "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened". Immediately following this parable we find these words, "I will utter things which have been kept secret from the foundation of the world." And this parable, which is not explained in the Bible, but which, no doubt, was interpreted privately to the disciples, refers (I believe) to these three astral bodies, under the simile of three measures of meal, in which

* Read before San Francisco Branch, T. S. A.
Spirit, (the kingdom of Heaven within us, or the Self) is hidden.

In a translation* from Sanscrit, the first of these bodies is described as "the coarse vesture, the vesture of waking." The meaning of this I take to be, that this mould for the physical is the body common to all men, used by the Self in ordinary, waking life as its means of communication with the outer world, since the power of seeing, hearing, etc., are in this inner body. Through this body the Self perceives outwardly.

The next body, the Mayava Rupa, is spoken of in the same translation as "the finer vesture, the vesture of dreaming." This is a thought body—also the dream body of deep sleep. Quoting from the same, "The Self meets the world of dream in a vesture fashioned by the mind; a body of dream, with active, perceptive, vital, and inner powers, made by the imagination after the outward model."

This body I do not understand that we possess ready for use. We have the potentialities of such a body, which we must evolve or develop for ourselves before we shall be able to use it.

It is a thought body. Now, this means, not so much that it is formed of thoughts—although that is true also—as that it is the body in which the Self thinks, or which the Self uses as its thinking body in contradistinction to its "feeling" body. Therefore, it is not needed in order to experience passions or emotions; and, in fact, the passions and emotions, such as anger, jealousy, vanity, etc., operate to dissolve it, if it should have already attained some degree of concentration. In order then to develop it, we must try to think; and, further, the subject selected should be a lofty one, and not connected with material things. As the babe, by endeavor, develops the muscles needed for walking, so shall we by endeavor, develop this body needed for real thinking, only it is a far longer and more difficult process.

This thought body is made of the same kind of substance that the Kama Rupa, or body of desire, is formed from, but it has a much higher rate of vibration. So that if its powers are directed toward material things, and all its desires centered in the lower Self, we shall merely form a Kamic body, and while we might become somewhat clairvoyant, or what is generally known as psychic, still having set up no vibrations which will bring us into synchronous vibration

*Oriental Department Paper.
with the higher planes of abstract thought (thought not connected with the lower Self) we shall not have formed the real thought body, and we will not be spiritually benefited, but rather the contrary.

Realizing our need for such a body as this, believing there is a plane where thoughts are visible things, and which if we could sense we should obtain exhaustless stores of knowledge, we shall, perhaps soon, perhaps only in the distant future, develop an inner body, with eyes and ears and powers of locomotion, which will bring us into contact with the stored wisdom of ages.

About the third vesture of the Self, the Causal or Karmic body, I have very little to offer. H. P. B. says "the thought power or aspect of the Mayava Rupa merges after death entirely into the Causal Body." It is this body which is constantly reborn. In the same translation previously refered to is this description "The Causal vesture is woven only of the ineffable illusion which hides from the Self its absolute oneness with the Eternal; and this thin web of illusion, the Causal vesture, stands throughout the whole circle of births and rebirths, putting forth again and again the lower bodies in which the same Self learns its lessons in dreaming and outward life."

While these bodies are called vestures or garments, they must not be thought of as inanimate things, for they are aspects of the Self; living matter with intelligence, force and influence over us, but which we are able, and must learn, to control and guide. This brings up the fact that each soul is a unity, and while we speak of all these different bodies, there really is but one under different aspects. They are three garments of the one Self, the soul, which garments we alter and transform by aspiration and effort from lower to higher states of consciousness.

In "Studies in Occultism," to the question "Then are these three doubles?" H. P. B. replies, "If you can call the Christian and other Trinities three gods, then there are three doubles; but in truth there is only one under three aspects or phases. The most material portion disappearing with the body, the middle one surviving as an independent entity in the land of shadows, the third immortal throughout the Manvantara."

__________________________
ESTHER P. JONES.

"The self of matter and the self of spirit can never meet—one of the twain must disappear."—Voice of the Silence.
THE SACRED COLLEGE.

The event of the month, of course, has been the laying of the Corner Stone for the College for the Revival of the Lost Mysteries of Antiquity. It has been noted and described by both lay and theosophical journals to such an extent that all are familiar with the details, which are for this reason omitted here. Let us cease to dwell upon an event which is already past, and bend all our energies towards making this College that which it must become in the immediate future.

For, living in this materialistic age, our souls poisoned and stupified as with a narcotic drug by its noxious emanations, few indeed are they who can realize all that the founding of this College means. One important use is evident. Many of us regret bitterly the fact that it took us so long to find Theosophy in this incarnation. We were ready and waiting for it long before opportunity was afforded us to become acquainted with even the fact that such a philosophy existed. The College will be a living landmark for reincarnating members of the School for all time to come. Standing out unique and bold upon its sea-washed promontory, the vessels of all countries will carry back to their peoples tidings of this strangest of all colleges, so that no soul need be long unaware of the existence of that which he must find early if he is to do good, effectual work for humanity.

But this will be but incidental merely to the list of its activities—a mere point in the area of its usefulness. But let the speakers themselves enlarge upon this. Mrs. Tingley, the Successor of Madame Blavatsky, in her address upon

THE FOUNDING OF A COLLEGE,
says:

"Few can realize the vast significance of what has been done here to-day. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages pregathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit upon all humanity.

"The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, it will be American in center. This school will be a temple of living light, lighting up the dark places of the earth. And I appeal to all present to remember this day as one of great promise; for this new age must bring a blessing to all.

"Through this school and its branches the children of the race will be taught
the laws of physical life, and the laws of physical, moral and mental health. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of this future which contains so much of joy for man."

President Hargrove speaking of

THE EFFECT UPON HUMANITY,

remarked:

"Nor is the school to be conducted to make money. The tuition will be free, and it will be supported entirely by voluntary contributions. No trustee and no officer will receive any salary whatever, least of all its founder.

"What, then is its object? For what are we assembled here to-day? The real object of it all is to bring about a true and harmonious development of the characters of its pupils—to educate, in the highest sense—to draw from them the best there is in their natures. We shall cultivate the powers of the mind, which are many, and, for the most part, unknown. It has not occurred to most teachers that there are laws of the mental and moral nature of man which will bring about a great improvement of the entire human race. In this school will be taught and demonstrated the real inner nature of man. This was done in the 'mysteries' of ancient Egypt and Greece, and used to be done here before the white race ever appeared on this continent. One of the objects of the school will be to do away with the mysteries, by making plain that which was 'mystery.'

"The founding of this temple takes place under cyclic law. All evolution and all development of the human race, as well as everything else in nature, proceed under the law of cycles. If you will examine into the past history of mankind you will find the unquestionable evidence of this. All nations have grown, reached the apex of their power and glory, and then gradually disintegrated and disappeared. But as surely ancient glories reappear when the time is ripe. For hundreds of years nothing has been known of the 'Mysteries' in the west. Now they are to be re-established. Students will be taught the mysteries of life and also some of the mysteries of death. There will be degree after degree, and each will be taught according to his understanding.

"This study and work for humanity will bring to us the Golden Age, the seed of which is in truth hidden in the hearts of all humanity. This will bring man into possession of his everlasting birthright, which has but to be evoked to illuminate his soul.

"That to which this all leads, is simply the universal brotherhood of all humanity. This it is that when made real and practical, instead of mere sentiment, will bring in the Golden Age."

Speaking of the

HISTORY OF THE MOVEMENT,

Mr. Edward B. Rambo said:

"Our historical records are of the rise and fall of nations, of their rulers, and
of those great wars which made and unmade nations; little is said of their religions, arts and sciences. But in all ages, there appear indications of deeper knowledge; of the presence and influence of those who endeavored to direct the religious thought of the world, and who strove to preserve forgotten truths of the past. Such were the Saviours and Christs, of many nations, and of many times. We read of Masters of Wisdom; of Hierophants, of various Schools; of great Teachers and great Disciples. All religions have come from the East; all real advance in the sciences, arts, and letters are from the same source; scholars have ever journeyed from the West to the East to learn of her Wise Men. We read also of magicians, alchemists, and philosophers, who in every age appear to have helped to preserve the knowledge of the past in its purity when religion became dogmatic, when priestcraft ruled, and ignorance prevailed.

"There have been, too, constant waves of spiritual knowledge, so well marked that no century has been without its revival of knowledge, and its influx of spiritual light and truth. Buddha, Christ, the Essenes, Gnostics, the schools of Alexandria, the several periods of activity of the Rosicrucians, and of the Masonic Fraternity, all mark such periods in the world's history. In the 18th Century, amid the horrors of revolution, and the false cries of 'Liberty, Equality and Fraternity,' order was still evolved from chaos, and great souls worked for the good of the ignorant and the advancement of law and order, by upholding a truer and more Spiritual life. In the latter portion of our century—so great in material progress, so deeply immersed in material thought, with its millions of wretched humanity, notwithstanding its boasted civilization, with religions by the hundreds—came this same revival of spirituality for our salvation. In November, 1875, in New York City, was founded the Theosophical Society, by Madame H. P. Blavatsky, and others, and this we hold was, and is, simply a revival of the work and efforts of the Masters of Wisdom, who existed in the past and who exist to-day."

"The avowed object of the Society was the foundation of a nucleus of Universal Brotherhood; the study and investigation of all religions, of the latent powers in man, and of unexplained laws in nature. In these objects are found the true aim of the teachings of the Great Masters of all ages. In Universal Brotherhood is to be found the basis for ethics. In the study of the religions of the world is found a common teaching, which is Theosophy, or Divine Wisdom, concerning the spiritual nature of man. In the investigation of man's latent powers, and the phenomena about us is to be found the key to greater possibilities in man, and the explanations of the so-called supernatural, which will prove but a revival of the philosophy and knowledge of the wise of all ages.

"Others will speak of the monumental work of Madam H. P. Blavatsky, and the sacrifice of her life to the movement in 1891. Beginning this movement with her, her co-laborer in all things, was William Q. Judge, of New York City, who for years single handed and alone, carried forward the work, against tremendous odds, and the active opposition of its enemies. By writing, by lecturing, by personal contact, and a remarkable executive ability he built up in
America a strong Society of more than 100 Branches of active, energetic men and women. His life was given up in 1896, a sacrifice to his devotion to the Cause.

"No leader in this movement has ever deserted it without a successor, and such a successor is Mrs. Katherine A. Tingley, now with us, and the Foundress of the School for the Revival of the Lost Mysteries of Antiquity. Just arriving upon our shores from a crusade around the world, her work thus far has been to carry the message of Brotherhood to all the nations and the establishing of the Societies in many lands.

"The growth and activity of the movement in this country and in all countries the past year has been phenomenal. All over our land the thought of the people has broadened. Old creeds and dogmas have lost their hold and mankind everywhere is seeking for truth. In these closing years of this century, "he who runs may read" of the great changes being effected. To-day we are making history in the establishing of this School, and we are aiding those Divine Teachers of all past ages in their work of establishing a Real Brotherhood among men. To-day we join in the anthem said to have been sung by angels of old, "Peace on Earth, Good will to Men."

This issue completes three volumes—IV, V., and VI.—which, when bound up as one volume, will make a handsome book. An index has been prepared, which includes all the principal articles for all three volumes. Anyone wishing to procure this bound file of the Theosopist can secure one by remitting $4.00 to the Editor. The file embraces all the Nos. of the Journal in its present magazine form, and while under its present editorial management.


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**BRANCH REPORTS.**

LOS ANGELES, T. S., LOS ANGELES, CALIF.

Sec. H. B. Leader, writes: The following public lectures have been given here during the month past, viz:

Branch meetings and Study Classes (two during the week) are well attended. The Crusaders have come and gone, but their influence remains and will last. Their visit even exceeded our greatest hopes.

PASADENA T. S.

Paul S. Heffernan, writes: Pasadena Branch is growing steadily and the attendance at meetings is good. Since we began meeting regularly at the Board of Trade rooms we have averaged about forty at a meeting, and have sometimes had as many as seventy. The Branch membership is ten, and Branch meetings are usually attended by about ten or twelve.

SANTA CRUZ BRANCH, SANTA CRUZ, CALIF.

Sec. L. H. Littlefield, writes: We are plodding along slowly but surely. The past year six new members were added to our roll, all new in the study of Theosophy. We have public lectures every Sunday evening, with music, and attendance increasing.

Branch meeting every Wednesday evening; H. P. B. training class every Friday evening, with studies from the Forums and Ocean of Theosophy. Much interest is shown in the Crusade, and the S. R. I., A. by those not members of the Society.

E. T. HARGROVE BRANCH, SACRAMENTO, CALIF.

A. Spinks, Sec., writes: Both Branches are now one, thanks to the wisdom of our beloved O. H. We hold regular Sunday evening meetings in Pythian Hall, Mrs. Miller opening the series last evening with a splendid lecture on "Simple Theosophy," and A. Spinks will follow on the evening of the 14th inst. (Sunday) with a lecture on "Reincarnation and Karma." Permanent headquarters have been secured in Pommers Building, cor. 9th and "I" Sts. Lotus Circle, composed of at least 25 children also meets in same building on Sunday morn at 11:00. Everything booming, applications for charter membership are coming in rapidly, at least 15 applications duly signed now being in the hands of the Secretary. The "E. T. Hargrove Branch" of Sacramento expects to launch upon the sea of Theosophic work with 40 members.

Regular trips to Folsom Prison are made on the 2nd Sunday of each month. Dr. Cook being scheduled for Sunday next.

The Creation or the Universe is simply the garment of God woven from the Deity's own substance. For although to reveal himself to us the Concealed of all the Concealed sent forth the ten Emanations called the form of God, form of the Heavenly Man—yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment which is the Universe.

KABALA.
Vol. 6 has two series of pages. 2d begins with no. 10.

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