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## The Pacific Theosophist.

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JEROME A. ANDERSON, M. D., F. T. S., .....Editor.  
ABBOTT B. CLARK, F. T. S., .....Associate Editor.

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### 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 eternal verities 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.

**W**HAT 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 than 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.

## Editorial.

### Theosophical 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 sex, 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 Siftings.

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 Manuals, 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.; Re-incarnation, E. D. Walker; The Wilkes-barre 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.

#### Śrāvaka 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 town people. In the evening (at the request of the manager of the S. L. Q.) 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.

#### Enreka 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 unpropitious 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. Af-

ter 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 Re-coma 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 Fuca were recrossed,

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 Bruseth, 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 Oetli.

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 lecturer's Movements

[Lecturer's 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 made 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.

## Book Review.

## Reincarnation.

A STUDY OF THE HUMAN SOUL  
IN ITS RELATION TO RE-BIRTH, EVOLU-  
TION, POST-MORTEM STATES, THE  
COMPOUND NATURE OF MAN,  
HYPNOTISM, ETC.

[Second Edition.]

This invaluable work has met with great approval from students of Theosophy throughout the world, the first edition having been entirely sold out in less than a year.

In a review by Mrs. Annie Besant, in *Lucifer*, for August 1893, she says:

"Dr. Jerome A. Anderson has filled an empty place in Theosophical literature by this useful book. He tells us in his preface that when he first met the idea of Reincarnation in Theosophical literature, he was *bitterly antagonized* by it, but was finally *compelled by sheer force of facts and logic, to accept it*. \* \* \* In a brief introduction, Soul is defined as a vehicle for consciousness, having its essence in the substance aspect of the Unknowable, this material aspect being a condition of manifestation. As human, it is a self-conscious center of consciousness, substance limiting, defining, and thus making possible the existence of this individualized center.

"The first evidence of the existence of soul is sought in human physiology, and this proves the existence of an energy, styled mind, soul, Ego—according to the opinions of the particular writer—that controls the mechanism of the body. It is contended that this mind cannot be the result of external stimuli only, for unless there were a potential center of consciousness that could be aroused by the stimuli they might strike for ever without response. The gap between nervous energy and sense impression is impassable, and we are compelled, therefore, to assume two factors, the receiver and transmitter of the impression on the one hand, and on the other the inner observer of the nervous commotion registered by molecular changes in the brain.

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 presentment 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.