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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 al-

ready 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-

gious 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 revengeful 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 limited, 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 selfishly 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 physical standpoint, reinforces and redeclares the law of the Brotherhood of man; the law of his very highest being as well as his lowest, 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 intellect 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 progressed until incarnation in these mortal bodies upon this plane of illusion will be no longer necessary.

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

FOLLOW the wheel of life; follow 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 retribution.—*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 constantly 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, unless 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 suggestions, sensed by the inner man, and instilled from the astral pictures 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 does not take the shape of concrete 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 essence. 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 Primordial. 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 develop 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 Adepts come out of their seclusion and openly assist humanity and thus convince the public of their existence?" Franz 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 progression 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. Chakruvarti, at Parliament of Religions.*

Theosophy Around the World.

ABOUT a year ago, at the same time that Annie Besant left England for America, Mrs. Cooper-Oakley started for Australia, to help along the Theosophical movement there. On her way, she visited the Branches in Paris and Naples, and later made a short stay at the Buddhist Girls' School at Colombo, Ceylon.

In Australia, the movement had never had any assistance, save a few lectures given by Col. Olcott in 1891, just before the death of Madame Blavatsky. But that memorable event compelled him to break his engagements, and to proceed at once to London. The interest which he created, however, was large, and has been steadily maintained. Mrs. Cooper-Oakley's first work, on reaching Australia, was the organization of a Theosophical League in Melbourne, on the plan of our well known "Leagues of Theosophical Workers." It proved an admirable method, and the Melbourne League is now one of the best working bodies in the Society. The work accomplished by this and other Leagues which Mrs. Cooper-Oakley established throughout Australia, is much the same as that of the Pacific Coast Committee here. Besides keeping open Headquarters and Reading Rooms, holding Branch meetings and superintending the giving of public lectures, they are sending out literature to the miners of Queensland and other districts, and securing the publication of articles upon Theosophical subjects in the newspapers of the cities and smaller towns.

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 Adepts, 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 Hillard, Dr. Buck, Mrs. M. M. Thirds, Dr. Jerome A. Anderson, and also by Mrs. Cooper-Oakley and Miss Henrietta F. 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-

gress. Taken as a whole, the Congress was a remarkable event. Never before, in modern times, has so respectable, so widely recognized a body of people met together to discuss those subjects which, almost up to the very month of the holding of the Congress, have been classed as nonsensical, if not disreputable, by the combined authority of scientific literature and popular journalism. But most significant of all is the way in which the Society for Psychical Research is gradually playing into the hands of the Theosophical Society. To state in a word the present condition of psychical investigation is to say that the Congress was accurate and clear as to fact, but hopelessly muddled as to theory. The next step which the Psychical Research Society may legitimately be expected to take is to predicate, as the only tenable theories to account for their ascertained phenomena, those very principles which are found in the doctrines promulgated by the person whom, in the imbecility of their infancy as a Society, they so zealously and so infamously black-guarded.

Theodore S. Solomons, F. T. S.

THE THEOSOPHICAL CONGRESS.

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.

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.

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.

AUG. 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 August 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 August 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 Court-house 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. MOHN, Sec., writes: The main accomplishment during the past month which Los Angeles has to report, is the settlement in our new Headquarters, located at 431½ 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: Stock-

ton 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 Adepts," by Mrs. S. A. Harris; and "The Sun," by Dr. Allen Griffiths.