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The Nature and Aim of Selfconsciousness.

A PERFECTLY healthy person knows very little about the physiological processes that incessantly play in his body. His perfect freedom from pain and friction makes him utterly unconscious of the nature of the complex and wonderful machinery which constitutes his physical organism. But let ever so little disorder in the workings of the machinery arise, and his paradisiacal bliss and inexperience will at once give way to the acquisition of some bitter knowledge concerning himself and his physical constituents. Thus the beginning of inquiry lies in disorder, or disease, not only respecting our physical, but also our intellectual, moral, and spiritual being. For as perfect physical health is ever unconscious of itself, so in a corresponding way in the domain of the intellect, the great, the whole, the perfect, is likewise unconscious of its own merits. When Shakespeare penned his Hamlet, or King Lear, he did it with the sole aim of furnishing the Globe Theatre with a tragedy, and himself with an ample remuneration for his trouble. No ambition, vanity or self-glory—it is averred on historical ground—was ever attached to his literary miracles. The central figure in one of the most deep-going literary epochs in the history of English culture. Dr. Samuel Johnson, performed his herculean labors solely for bread and butter, and was as unconscious of his own greatness as the world of to-day is. And thus, in a similar way, we might refer to every name to be found in the index of true, literary heroes. The truly inspired artist whose creations in printing, sculpture, music or poetry, thrill the mind of an attentive world with the witchcraft of harmony displayed in form and sound, is totally unable to give analytic details as to the character and methods of his work.

Likewise in the moral nature of man, a full-orbed health is ever unaware of its own excellence. First when virtue commences to scan itself, and proceeds to calculate its worth and operative effect, does it invariably show presence of disorder and disease. Thus in manifestations of charity, as soon as the giver is conscious of his act, and has formed an estimate of his own charitable disposition, the pathological changes, known as vanity

and self-pride, have already got a fatal grip on his moral system. Charity, in its true, spontaneous, unreflective character, "lets not the right hand know what the left is doing," thus bearing testimony of the presence and workings of a mind which responds in fullest measure to the monitions from its pristine, untainted essence.

As the physical, intellectual and moral, so is the spiritual. The divine essence, the monad, slumbering in the bosom of unconscious perfectibility and bliss, had to become aware of itself and of its mystery, through the vicissitudes of self-conscious experience. For this purpose it had to "sink into generation" and be exposed to the temporal disturbance consequent upon its encounter with the two stupendous world-illusions, time and space. Hurling into the awful conflict of life and death, the limitations thus imposed upon its pure, unmixed being gave rise to disorder or "disease." Abnormal changes set to work in its hitherto homogeneous relations, springing into effects as passion, desire and sin. For only through the agency of sin could conscience be discovered, and the reaction of sin upon the latter, and the interaction between both, gave rise to introspection and to a discernment of individuality or self; the Ego beginning to analyze the processes at work in its own mysterious being. For it was not the aim of spiritual existence to be perfect and divine merely, nor was life given for the mere sake of living, but rather in order to know the causes that took effect in such perfectibility, and thereby furnish means for explaining the realm of spirit—the element and essence that constitutes being *per se*.

This "fall into generation," however, with its numberless and appalling issues of sin and death, can be termed evil only in a most relative sense. Rather we ought to regard such moral perturbations and soul-tornadoes as the requisite means and methods (sanctioned by spiritual evolution,) for gaining self-knowledge. For sin and evil, with their inevitable train of suffering and death, are but the effects of the friction between pure, unmixed, spiritual life and a current of psychic elements; eliciting through the contact their several inherent qualities. The apparent evil which thus may come to the surface is not originally characteristic in either of the warring elements, but in the travail following upon the birth of knowledge of self—self-consciousness. To elucidate this view an illustration may be furnished from processes constantly taking place in physical nature. In the course of a clear day, let us say, two air currents of different temperature meet each other. The one is cool, the other warm. In themselves these currents, as they sweep onwards, following different courses but identical laws, create no atmospheric disturbance, being of like transparency, and of like value in the economy of nature. But in the moment of their encounter the scene is instantly changed, their specific elements interpenetrate each other, their atomic constituents are laid bare, and the secret of their existence thrown open as they precipitate, in torrents of rain, their invisible and unexpected cargo.

Such proceedings—to be discerned in every manifestation of the material Universe—when nature abandons her equilibrium in order, as it were, to force to the surface and display her wondrous and uncognized potencies, may not illogically be conceived of as efforts extended all along the path of natural evolution towards self-consciousness. To reach this ideal finality, primeval order and silence are turned into apparent disorder and eruptions of physical nature, and elementary constituents are split up into ever-changing potencies or “pairs of opposites.” In organic nature these polarities take issue in sex difference, through which the spiritual essence, being temporarily sundered into feminine and masculine poles, with their respective foci of characteristics and idiosyncracies, is enabled to objectively examine itself, as by virtue of reincarnation an endless field of opportunities is furnished for instructions gathered from a perpetual shifting of sex-centers throughout the evolutionary cycles

Thus is action the result of disorder or disease upon all planes of being, springing from the ever present tendency of existences to penetrate the secrets of their own nature. Consequently sin and pain are but the *modus operandi* through which self-knowledge is to be obtained; the stepping-stones in the eternal search for truth. And as inaction and equilibrium signify undisturbed, perfect condition, so likewise do darkness and silence symbolize the state of unmanifested and therefore perfect, whole, and unmixed being. In the meditative state of mind, following upon our retirement into silence and darkness, we find ourselves gravitating towards pure spiritual existence, and sense the presence of the eternal. For in silence and darkness is ever found the complete, the harmonic—though unconscious because of its unsensed, unexplored perfectibility. Again, Day is the manifestation of Night—universally speaking—the motley-colored veil spread transiently over the infinite bosom of Night, to deform and hide from us its purely transparent, eternal deeps. As Day unveils and throws its searchlight upon the fabric of life, the mystery of Night is thrown open for the analytic examinations of a pathological existence. Similarly, Silence, with its majesty of unconscious greatness, must give way for the conflicting sounds of an inquiring humanity, until the goal is reached; the “disease” is over, the “worldpain” has accomplished its mission and is cured, and the Ego, charged with the knowledge of a revealed Universe, returns to the silent regions of its eternal source to reap the fruition of self-consciousness as established upon all planes of being.

A. E. GIBSON.

“Man hath no fate except past deeds,
No hell but what he makes, no heaven too high
For those to reach whose passions sleep subdued.”

To die performing duty is no ill,
But who seeks other roads shall wander still.

“KRISHNA.”

Christ and Theosophy.

THERE is always something in which all religions agree—either great moral verities, or in founding themselves upon a spiritual platform as against a material one. All alike proclaim the duties of purity, integrity, kindness, self-denial and service to man. Moral key-notes are struck again and again, and no higher note in ethics has been sounded in the nineteenth century after Christ than was sounded nineteen centuries before him. All alike proclaim one eternal self-existence—the Root and Fount of all creation—Life, Will and Idea in their highest, most transcendental condition. This Self of the Universe is the innermost Self of man—the spiritual root of humanity.

Under whatever phase or name, this idea lies at the root of all religions and the methods of each are but attempts to cause man to realize this hidden spirituality and make its manifestation active.

Christians have regarded these tenets as the essence of this revealed wisdom; and all else but misconception, relegating, with sweeping arrogance, to the realms of the lost all peoples to whom the Lord had not seen fit to "send the light."

This ignorant view is no longer possible, for the translations of Eastern Scripture by Oriental scholars, have lifted the veil which hid the records of past civilizations, and mighty religions sublime, philosophic and pure ethics, have emerged out of the darkness before the wondering eyes of the Western world. All admit that China, Persia, India and Egypt have much to teach us, and that our ancient Aryan race has been the cradle of mighty sages and lofty saints.

No hate is so bitter as religious hate; no wars so bloody as religious wars; no persecutions so cruel as religious persecutions. It seems to be the corruption of what is best; the signal for the outburst of the brute that is in human nature for any attempt of man's spiritual nature to rise. Religions have always been, to all appearances, walls of division between heart and heart, and mind and mind, and the chief motive seems to have been an effort to exclude as many as possible from each, rather than how many could be included. And yet there must be some common ground on which all of these warring factions stand; some center to which all owe their origin.

If Theosophy is only one more combatant, one more rival sect, the world could well do without it. But the Wisdom Religion does not enter the field as a combatant, but as a reconciler. Truth is sought by co-operation, and spiritual truth is best felt in the clear air of brotherhood and mutual respect. The only thing that divides religions is the intellectual mold into which the truths are cast. The intellect is the analytical, the separating, principle, and dogma is the intellectual form into which the half-truth is thrown, and varies with national habit, national tradition, the

stage of development, and the religious history behind its enunciation. It is religious dogmas that separate one religion from another, and it is these that differentiate one creed from another.

No idea has so changed with various peoples as the idea of God. As the mind expanded, so did the conception of a higher intelligence, for always man's ideals are man's God. As he gains in experience, expands in thought, in nobility of moral character, his ideals rise with his growth. In Christianity, allied to the idea of a personal God, is the unique view taken of the Christ. Any explanation given, other than Christians offer, is considered as a denial of the divinity of the Saviour. Theosophists do not deny the divinity of Jesus, but affirm it; not in the incarnation of one man alone, however, but as being the height attainable by every man.

Every world-religion has its divine incarnations, its "Word made flesh;" in all ages this incarnation has been styled the Christ. But we must understand the difference between the Christ of Christianity and the Christ of Theosophy. The theory of popular and ecclesiastical Christianity regards humanity as essentially corrupt, cursed at its fall by its incensed Creator, and henceforth lying under the wrath of God. In order that some of this race might be saved, God becomes incarnate, and, suffering in the place of man, redeems him from the consequences of the fall; and out of the race some are saved by this sacrifice.

The Theosophic view of man is the very reverse of this. It regards man as essentially divine; that in each one lives the Christ, more or less obscured, but yet "the light that lighteth every man that cometh into the world." It is the work of evolution to render this potential Christ an active one. The light is there, and it is every man's work to render the lower nature so transparent that it may readily shine through.

Christ is the God in man, and the meaning comes out very plain in the fourth chapter of St. John. Jesus had been accused of blasphemy, in that he made himself God. His answer was a claim to the rank of God because he was man, and divinity was inherent in man. Therefore he answered them, "Is it not written in your law, I say, ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father has sanctified and sent into the world, 'Thou blasphemest,' because I said I am the Son of God?"

It was not in virtue of a unique position, but in virtue of a common humanity that Jesus is here made to claim to be divine. He identifies himself with man, instead of standing with a gulf between himself and his race.

All sacred books of whatever peoples, concur in adopting, in respect to the Deity, two opposite and antagonistic modes of expression. According to one, the Divine Being is altogether inaccessible, external, universal, diffused and beyond perception. According to the other, the Divine Being is near, particular, definite, formulative, discernable, personified.

Thus, on one hand it is God, the high, the Holy One, that inhabiteth eternity and is past finding out; that no man has seen God at any time, neither heard God's voice, or can "see God and live."

And on the other hand it has been declared that God has been heard and beheld face to face and is nigh to all who call upon Him, being within their hearts, and that knowledge of God is open to all who seek it; and the pure of heart are promised as their supreme reward, that they "shall see God." And all through the Bible and other sacred books, are accounts given of those who say they have seen God.

The attainment of this divine knowledge constitutes existence a Paradise. And it is symbolized by the ascent of a mountain variously designated, Nyssa, Sinai, Sion, Olivet, peculiar to no particular place or period, being dependent entirely upon condition.

Man attains the image of God in proportion as he comprehends the nature of God. Man is that which he knows. And he only knows that which he is. And it is by their relegation of this mystery to the category of the incomprehensible, that the priesthood have barred to man the way of redemption. They have directed him to a Macrocosmic God existing exteriorly, and having a nature altogether different from man, and to a heaven remote and inaccessible. But they have suppressed the Microcosmic God, and have blotted the Lord and his true image out of all recognition. The Divine Word, by which all things are created, is the celestial Humanity, which, existing eternally in the Divine Mind, makes the Universe in his own image.

God as absolute Being, having no form or name, cannot and may not be represented under any image or appellation. Bent upon self-manifestation, or creation, the Divine Mind conceives the Ideal Humanity as a vehicle in which to descend from Being into Existence. Apart from any specific utterances, the whole character and teachings of Jesus are at variance with the doctrine and usage which have prevailed. Manifestation is by generation. Now, generation is not one but twain. And inasmuch as that which is generated partakes of the nature of the generators, it is also dual. That, then, which in the current presentation of the doctrine of the Trinity is termed the Father, and First Person in the God-head, is really the Father-Mother. And that which is theologically said to be begotten of them and called the Second Person and Son, is also dual, being not Son merely, but prototype of both sexes. Having for the Father, Spirit, which is Life, and for the Mother the Great Deep, which is original substance, the Son, the Word, the manifestation or creation, possesses the potency of both and wields the dual powers of both. And from the God-head thus constituted proceeds, through the Son, the uncreated creative Spirit, the informer and fashioner of all things. This Spirit it is that, theologically, is called the Holy Ghost, and the Third Person, the aspect of God as the Mother having been ignored or suppressed by a priesthood desirous of preserving a purely masculine conception of the God-head.

ALICE LEVEQUE

Skandhas.

THE word Skandha, in the Key to Theosophy, is defined in its lower aspect as "the pattern in the astral of our evil acts. They are destroyed as the working stock in hand of the personality; they remain as Karmic effects or germs hanging in the atmosphere of the terrestrial plane, ready to come to life as so many avenging fiends and to attach themselves to the new personality of the Ego, when it reincarnates." In the Glossary it is defined as "bundles or groups of attributes inapplicable to the eternal and the absolute."

This is the definition that appears the most complete, for if we agree that every cause must produce a corresponding effect; we perceive that there must be a vehicle for that effect upon the plane of nature where the cause originated. If the cause arises upon higher planes, the effect must be experienced on those planes, and if the cause is of a grosser order, the effect must correspond.

Those means by which the effect is carried back to the generator are the Tatwas, which seem to act under a similar law to electricity. An electric battery cannot operate unless the current can return to its source. In the same way, when we generate vibrations upon the plane of any tatwa, it must return to its source carrying with it those vibrations, or our current would become broken and our personality useless.

Besides this medium of transmission there must be some pattern corresponding to the cause, which is distinct from all other patterns, to ensoul this so that the effect may bear some direct correspondence to the cause, and lastly, to have an effect take place, we must have circumstances which will render such action possible. For the recognition of the law of cause and effect implies means and forces to carry its decrees into action.

To return to the pattern or skandha: This is registered in the astral light, and must remain there until an opportunity arrives to allow it to manifest as an effect. This may occur immediately after the cause; or after several incarnations. In the latter case, the skandha must remain in a latent condition.

On the material plane we can actually see skandhas. In the phonograph a skandha of the voice is imprinted upon a suitable medium, and under proper conditions can, apparently, produce the words used any length of time after they are uttered. So we must postulate two conditions in the astral light, one of activity as receiver and distributor, and one of inactivity which holds impressions. The active aspect is the tatwa; the inactive, the skandha.

The tatwic currents or rays pass in and out constantly through certain centers in all differentiated lives, carrying with them innumerable skandhas, of most of which the entity is unconscious as they do not belong to its personality because not correlated to its vibration. When a skandha

opens corresponding to the nature of the entity, it enters the life of that entity, and makes of it a vehicle for manifestation. In the same way the current in the telephone carries a pattern of the voice along its course in a latent condition until it meets a plate corresponding to the one which caused the vibration and then apparently the voice is reproduced.

In "Nature's Finer Forces," Rama Prasad gives a good illustration of this. He saw in the astral a postal card containing news about himself written by one friend to another. But he could only see distinctly that portion of the card which related to himself. The explanation is as follows: The picture of the post card both physical and mental flew in every direction upon the tatwic rays, thus making a picture upon the macrocosmic spheres. From thence it bent its rays to the destination of the post card. Every mind on earth received the shock of the current, but his only was in the proper state to become conscious of its existence. In fact his brain stood in the same relation to that card as the plate in the telephone which reproduces the voice, does to the words spoken into the machine; the tatwa is in the same relation as the electric current; the writer of the card as the person who speaks into the telephone; and the picture, or skandha, which flew in every direction to the pattern of the voice which travels along the current until it meets a suitable medium through which to manifest.

From what has been said it is easy to see that some knowledge of this subject is very important. We want to remember that upon whatever plane we allow our thoughts to dwell, there we are building our future possibilities in skandhas. Whatever events happen to us as we go through life are of comparatively little importance; they are but the effects of past causes, and we can do little good by thinking overmuch about them. But our thought in the present builds the forms of our future, and if we allow gross, passionate, or material thoughts to possess the mind, then we are building a gross, passionate personality for ourselves in the future. And not only that, but we are helping others to do the same, for should another set up a vibration corresponding to our grossness, the skandas we have imprinted upon the astral light will descend upon him and intensify his trouble.

According to the Glossary there are five kinds of skandas: (1) Those relating to the body or form; (2) those relating to the external, sensuous world; (3) those relating to consciousness; (4) to activity; and (5) to knowledge. In the "Buddhist Catechism" they are defined as (1), Rupa, material qualities; (2) Vedana, sensation; (3) Sanna, abstract ideas; (4) Samkhara, tendencies of mind; (5) Vennana, mental powers.

H. P. B's definition of the fifth kind, knowledge, is preferable. We should endeavor to give form to our skandhas of the fifth kind as much as possible, and see that they are distinctly and deeply imprinted upon the tatwa current, for the future use of ourselves and others. For by true knowledge alone shall we approach the true.

"Beware how thou seekest this for thyself and that for thyself. I do not say seek not; but beware how thou seekest! For the soldier who is going on a campaign does not seek what fresh furniture he can carry on his back, but rather what he can leave behind; knowing well that every additional thing which he cannot freely use and handle is an impediment to him. So if thou seekest fame, or ease, or pleasure, or aught for thyself, the image of that thing which thou seekest will come and cling to thee—and thou wilt have to carry it about.

"And the image and powers which thou hast thus evoked will gather round and form for thee a new body—clamoring for sustenance and satisfaction. And if thou art not able to discard this image now, thou wilt not be able to discard that body then; but will have to carry it about. Beware, then, lest it become thy grave and thy prison, instead of thy winged abode, and palace of joy."

F. VARIAN, F. T. S.

The Heart Doctrine of Brotherhood.

THE great need of the world to-day is for a rational, fraternal religion. The thinking principle in man has awakened into activity, and one by one the old established but erroneous and irrational theories are being weeded out. Mankind to-day views with amusement or scorn many religious tenets which once, and not so long ago, were accepted as unimpeachable verities.

The mission of Theosophy is to fill this want; especially calling attention to Universal Brotherhood as not a mere sentiment, but a fact in Nature; not as a theory to be complacently adopted when convenient, and ignored at other times. Other religions have done this, and many of their wrecks now lie along the shores of time, and others in our day are approaching the same fate. The world needs no more of such religions.

Theosophy is able to support its assertion of Universal Brotherhood by scientific demonstration, sufficient to convince any but the most biased mind. But this demonstration of the law of Brotherhood gives no life and force to the tenet as a religion, or a basis for ethical action, if we, who offer it, do not strive to incarnate it in our lives. Brotherhood includes helpfulness, sympathy, altruistic love, justice, mercy and forbearance. Is the bare teaching of Universal Brotherhood not to be justly compared to "a sounding brass or a tinkling cymbal," in the absence of devotion to our kind? "Devotion to the cause of another!" No better definition of altruism can be given than that. The word, literally, means "the other man." Altruistic love, then, is the opposite to self love. If the Theosophical proposition of Universal Brotherhood means anything more than a cold, scientific statement of a fact, then it surely means this.

Are we Theosophists brothers? If not, why not, since we are supposed to accept this law both in letter and spirit? And if we accept and endorse a law, do we not then become specially and peculiarly subject to

that law, and in the breaking or ignoring of it are we not condemned out of our own mouths? If we label this law—the *spirit* of it—“not for use” and lay it away on a shelf, keeping merely the scientific *letter* for use, then the mission of Theosophy to the needs of men will fail. Jesus and Buddha believed in Brotherhood and practiced it. They adjusted their lives to the Law and went forth not merely to talk of Brotherhood, but to be Brothers of mankind. Surely there never could have been a time in the history of man when the inculcation and practice of this teaching was worse needed than now, everywhere, not by any means excepting the Theosophical Society itself. No one, skilled in reading the signs of the times, can fail to perceive the gathering indications of disaster to our present civilization which hang threateningly near. The unnatural attitude of men towards one another is responsible for the hell of competition and strife, which is dignified by the name, “Nineteenth Century Civilization.” Nothing will avail to change this but a recognition of the law of Brotherhood; a readjustment of thought along this line. The world needs the heart doctrine of Christ, and of Buddha. Unlike other religions, we are not supposed to be teaching Brotherhood as a merely sentimental thing and it is surely incumbent upon us, then, to give it actual recognition in our lives.

ELEANOR BROMLEY SHELL, F. T. S.

“The Most Noble Thing in the World.”

WE must realize that life is real and that it is action and not dreaming. There are some people who are continually turning their eyes inward, who never view life from without the circle of self, and, consequently, never realize of how little importance it really is whether their petty plans and ambitions succeed or not. One life is such a small part of millions and time is such an infinitely small part of eternity, that in the mysterious hereafter we will not even be able to find the self we think so much of now. That is why unselfishness is the most noble thing in this world. It should be placed above truth and honor. It is the only constant principle. What is truth to-day, to-morrow is fiction. What is honor to-day, may be an empty sentiment to-morrow. We laugh now at the truths of centuries ago, and centuries to come will find ours ridiculous and make new ones to suit the times; but neither time nor eternity can change the nobility of an unselfish act.

H. E. H.

Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close the mind to pleasure, or to pain. Exhaust the law of Karmic retribution.

—Voice of the Silence.

What is it to you whether another is guilty or guiltless? Come, friend, atone for your own offense.

—MAHAYAGGA.

We reprint the following very significant letter. The Master spoken of is the author of "Light on the Path," the little book which has given light to so many:

"To the Editor of the Irish Theosophist :

"DEAR SIR AND BROTHER:—A report having arisen that William Q. Judge did not himself write "Letters That have Helped Me," we ask your fraternal assistance in correcting this rumor. It is false. It attributes the letters to the dictation or the teaching of the Master "Hilarion," who is known to have been in daily (physical) intercourse with Mr. Judge in 1888, in New York. The letters began in 1886, and had ended in 1888, so far as those already published are concerned. The letters do, in fact, continue to the present day, and we are not the only persons to receive such, as extracts now appearing in your columns*—none of them being from letters to ourselves—amply testify.

"Those of us to whom the Master Hilarion is objectively, as well as psychically, known, have the best of reasons for asserting that these letters were not from him, and we do so state now and here. Matter from him, whether "inspired" or objectively dictated, is in quite another style.

"Moreover, on p. 78 of the little volume referred to, is a letter printed in italics, beginning, 'Says Master.' That letter is one written through H. P. B. by her Master, and is in the modification of her handwriting to which Colonel Olcott refers as being the form in which her Master first wrote through her. The 'private directions' omitted from that letter assign to Mr. Judge the office of 'guide,' therein assigned to him by the Master, and specify the interior source of his inspiration:

"* * * * He knows well that which others only suspect or 'divine;' We shall be happy to show the original to any Esotericist whom you may indicate.

"Your readers may be interested to hear that a second volume of such letters will probably appear.

"With thanks for the courtesy of your columns, we are,

"Fraternally Yours,

JULIA C. KEIGHTLEY,
ARCHIBALD KEIGHTLEY."

—*Irish Theosophist*, February, 1895.

Pacific Coast Lecturer's Movements.

Dr. Griffiths has been spending all his time since the Convention in travelling and lecturing in the East; but has been gradually working westward, so that we may expect him back among us very shortly. New York Boston, Brooklyn, Chicago, Denver, and Salt Lake have all been visited, and good work done.

Learn that no efforts, not the smallest, whether in the right or wrong direction, can vanish from the world of causes. Even wasted smoke remains not traceless; a harsh word uttered in past lives is not destroyed, but comes again.

—*Voice of the Silence.*

* This refers to the series of letters being printed in the *Irish Theosophist* under the head of "The World Knoweth us Not."

Editorial.

THE PASSING OF THE STORM.

The Theosophical outlook in America is most encouraging, and the barometer is steadily rising in other countries—all honor in the latter case to the faithful ones who have remained undisturbed while so many were being swept from their moorings by the unexpected tempest. But the storm is now passing, leaving troubled but not dangerous waters in its wake, which must soon subside into tranquillity. A blind belief in the infallibility and honesty of Mrs. A. Besant, which caused so many to flock to her standard, is slowly but surely giving way to a recognition of her true character, and as a consequence a more fraternal feeling prevails throughout the entire Society. A year ago to have attacked her integrity, or to have impeached her honor, would have seemed blasphemy, but now how changed is all that! And she has not been, and is not being, assailed by any one: her own acts and utterances have condemned her so plainly that he who runs may read. Falsehood and calumny are freely descended to by one whose proud boast has been that no one had ever impeached her honor or truthfulness!

Does this seem a harsh arraignment? What other words can properly describe her silently acquiescing in the outrageously-untruthful attack upon Wm. Q. Judge by Miss Moller at the Adyar Convention last year? Miss Moller declared (See, *Theosophist* for January '95.)

"We have once had before a specimen of this policy of Mr. Judge Mr. Judge made some very serious charges against Colonel Olcott. Practically, he said to him, 'You are President. You turn out.' Why? Because I want to step into your shoes."

This coming from Miss Moller, is bad enough. But when Mrs. Besant, who brought the charges against Olcott herself, making a hurried trip to New York to compel Wm. Q. Judge as Vice President to take action, listens to such an untrue accusation and by her silence acquiesces in and endorses it, no language is too strong to characterize her conduct. And this is only one of many instances of her departure from truth and honor.

A more recent instance of willful misstatement of facts is in the account given in the June *Lucifer* of the Wright Message. Here is a plain statement that the Message was "surreptitiously" placed in Mr. Wright's desk; that he "discovered the smuggler;" "knew exactly who had done it;" that these facts were concealed and the letter declared genuine to make capital for secession, etc. Each one of these statements is distinctly false. Mr. Wright has no proof whatever, that the Message was "surreptitiously smuggled" into his desk, he only *suspects* this to have been the case. He did not "discover the smuggler" and does not "know exactly who did it,"

he only *suspects* a very worthy Theosophist, who chanced to visit his office previous to the discovery of the Message, and who is quite unaware of his baseless suspicions; and the fact that he denied its genuineness was not only told to all enquirers at the Convention, but was explicitly stated at a (private) meeting of some two hundred members. Thus the only "evidence" which Mr. Wright has is his own ungenerous suspicions of fellow members, who are as devoted and truthful as himself, yet *Lucifer* parades these unverified doubts as proven facts—a course eminently consistent with Mrs. Besant's attitude throughout. True, she did not write these words, but when she accepts and publishes them, as in the case of Miss Moller, she becomes equally guilty.

Poor Mrs. Besant! How one's heart aches to see her prostitute the most magnificent intellectual powers to such base uses! Those splendid capacities which brought London to her feet; which enabled her to sweep around the world in a blaze of admiration and glory, are now all concentrated upon a poor, jealous attempt to destroy a fellow worker, whose sole *real* offense is that he is her superior in occultism, and those sterling qualities which true occultism necessitates. Mrs. Besant can brook no equal; much less a superior.

She is guided by a Master, she would have us believe. Then that Master must have foreseen the effects which would follow her action, and is therefore content to cut off nearly three thousand workers, from a movement so essential to humanity lest Mrs. B. be "humiliated" while bathing in glory upon the lecture platform!

Strange Master, this; a caricature upon those divinely Compassionate Ones, of whom Jesus and Buddha are types! And she conceals her real motive—an ambition to lead and rule—behind an "order" from this Master "not to oppose" when her machinations apparently bring the Presidency of the Society within her grasp.

But the end is near at hand. America has declared her autonomy; Europe is leaning in the same direction very strongly, and Olcott can hardly afford to declare all those Theosophists apostates who believe in self-government. The attempt of Mrs. B. to set up an "opposition" Section in America can hardly win his approbation, when he raised no objection to H. P. B. assuming, without a vote and merely upon request of the members, the presidency of all Europe a few years since. A handful of Theosophists, having no philosophical disagreement, can only bring themselves and the whole Society into disrepute by setting up an opposition Section, for they will be compelled to account for their existence by rehashing the old quarrel in which the public has no interest, and by so doing brand themselves as unforgiving malcontents with no pretense to brotherhood, even were their cause just. We confidently predict that Olcott, as President-Founder, will not countenance any such absurd and unbrotherly course—one which would outlaw some 2,700 persons, admittedly devoted

and innocent, to reach a single one whom the great majority of the Society know to be also guiltless. Two Sections in America—a fighting “brotherhood.” What a mockery! It would be on a par with other acts of Mrs. Besant, but it is unworthy of Olcott.

Yet her adherents here seem to be inoculated with her own frenzy. They are ready to follow unhesitatingly where ever she may see fitting to lead, whereas in England there are really symptoms of returning sanity. Fullerton offers himself as a willing victim, and will no doubt be her “American” Secretary, unless Olcott’s good sense comes to the rescue. Mrs. Besant’s chief strength is in the personal admiration which she inspires. But this is born of the emotions, and is as unreliable as a will-o-the-wisp. The flame is hot however, while it lasts, and the spectacle of Fullerton docilely waiting for Mrs. B. to give him the “tip” is edifying, if not improving.

The outcome, then, on the whole promises favorable, though still doubtful. Meanwhile, to those staunch hearts who hold the fort across the seas, we can only extend fraternal hands in loving greetings. May they come through their time of struggle in July as triumphantly and as Theosophically as we over here did in April.

Notes and Items.

Mrs. J. Y. Bessac, Secretary of San Diego Branch, has been spending a week visiting the Headquarters and attending the many Theosophical meetings in San Francisco. She also visited the Oakland Branch on its Friday evening meeting.

We remember that in the early days of our Theosophic study we often asked, “What is meant by ‘Eastward?’ Where is the East?” To which we receive reply: “Toward the Higher-self, the mystical East—where the Sun of Spirit rises.”

A short lecture tour was recently made by Mr. Abbott Clark through Santa Clara and Santa Cruz counties. Lectures were given at Gilroy, Watsonville, Santa Cruz, Soquel, Boulder Creek, West Side and San Jose. The meetings throughout were very successful and much interest aroused. The Committee propose to send Mr. Clark to the southern portion of the State for a more extended trip in the near future.

Miss Clara A. Brockman, of Golden Gate Branch, and Miss Anne Bryce, of San Francisco Branch, were recently appointed Superintendent and Assistant Superintendent, respectively of the S. F. Lotus Circle. Meetings are held at 11 o'clock every Sunday morning at the headquarters, 530 Golden Gate Ave.

Our Secretary, Mrs. Vera S. Beane, is taking a much-needed vacation, and spending her time at Pescadero Beach and vicinity.

The consistency of Olcott's position regarding the letter to the Brahmans will be appreciated by glancing at "Theosophy, Religion and Science," page 69, where he writes:

"If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence."

Among the Coast Branches.

Portland, Oregon.

New Theosophical Headquarters.

A full house last evening witnessed the opening and dedication of the new theosophical headquarters. For a year or more differences have existed in theosophical ranks which culminated last April in the American theosophists withdrawing from official relations with other parts of the theosophical world, and working as an independent body. They claimed that the spirit and bond of universal brotherhood had been broken by wholesale denunciation and defamation, which was directed against the leader of the American section. About two-thirds of the Portland theosophists withdrew from the branch in this city, and with as many new ones, organized the society, which is to be known as the Prometheus Theosophical Society of Portland. They have refitted and decorated the building at 228 Sixth street, which was formerly the Ideal Photograph gallery, where they have seating capacity for over 100 people with separate library and social rooms. Public meetings are to be held every Tuesday and Sunday evenings.—*Portland Evening Telegram*.

Santa Cruz Branch, Santa Cruz, Cal.

Mrs. L. A. Russell, Secy, writes:—Mr. Clark arrived here Sunday, May 26th, and in the evening lectured in the A. O. U. W. Hall. Subject: "Adepts—Who and What are They?" Thursday he lectured in the Methodist Church, at Soquel, to a crowded house. Saturday evening he lectured in Washingtonian Hall, Boulder Creek. Sunday evening Mr. C. lectured in Santa Cruz upon "Proofs of Reincarnation." Santa Cruz T. S. will hold public lectures every Sunday evening in A. O. U. W. Hall, Pacific Avenue. The members of the Santa Cruz T. S. feel the importance of the work of the Pacific Coast Theosophical Committee, appreciate their past efforts and will endeavor to assist in every way possible.

Kshanti Branch, Victoria, B. C.

W. Harrold Berridge, Secy writes:—The following is a list of addresses delivered here during April and May:—"Brotherhood," G. F. Jeanneret; "Place of Peace," W. H. Berridge; "Devachan," F. C. Berridge; "The Mission of H. P. B.," Capt. Clark; "Loss of the Soul," H. W. Graves; "Concentration," G. F. Jeanneret; "Spiritualism," W. H. Berridge; "Karma," F. C. Berridge.

Los Angeles Branch, Los Angeles, Cal.

Mrs. Weiersmuller, Secy, writes:—The L. A. Branch is working very harmoniously. Excellent papers, and good attendance and much interest is manifested. At Compton, March 31st, Mrs. L. F. Weiersmuller lectured to a large audience, subject, "The Eternal Pilgrim." Mr. Gibson lectured May 12, upon "Helps and Hindrances to Spiritual Growth," and June 9th upon "Is Christianity in Christendom." At Headquarters, March 31, Mr. Gibson lectured upon "Occultism and Othodoxy;" April 7th, Mrs. Penning, upon "Alchemy, or the Perfectibility of Man through his Lower Nature"; April 14th, Mrs. Giese, upon "The Transformation of the Unseen to the Seen"; April 21st, Mrs. Weiersmuller, upon "Esoteric Christianity"; April 28th, Mr. Gibson upon "Helps and Hindrances to Spiritual Growth"; May 5th, Dr. Jerome A. Anderson lectured to a crowded house upon "Evidences of Reincarnation"; May 12th, Mrs. Giese, upon "The Aim of Life"; May 19th, Mrs. Penning, upon "Metaphysical Healing—its Dangers, etc." May 26th, Mrs. Weiersmuller, "Let Every Man Prove His Own Work"; June 2nd, Dr. Mohn, "Head-lights of Theosophy"; June 9th, Mrs. Giese, upon "Alcohol and its Pernicious Effects Upon the System."

Redding Branch, Redding, Cal.

W. P. England, Secy, writes:—We observe our regular, and open meetings, which are well attended by our members; we also dilligently pursue our studies of Theosophical writings. "White Lotus Day" was not forgotten by this Branch; a special meeting was held; Bro. Wolleb, formerly of "Golden Gate Lodge," was with us and made an address suitable to the occasion. Remarks were also made by the members of the Branch and some extracts were read from "Reminiscences of H. P. B."

Mr. Irving Clark has started a class for the study of Theosophy in Orange, Cal.

If anyone in Southern California wishes lectures delivered in their vicinity they may make arrangements therefor by addressing Mr. Abbott Clark, Theosophical Headquarters, San Diego, as he is now making a tour of that section.

Book Reviews.

"Not Yet" is the very brief title of a Theosophical novel by one of our hard working members in Chicago—Mrs. Robbins. The book is full enough of weird adventure and startling phenomena to satisfy the most exacting, but the chief merit lies in the Theosophical ethics which appear throughout its pages. The doctrines of karma and reincarnation are deftly interwoven—indeed, constitute the plot, and other Theosophical tenets are well illustrated. It is in paper covers, and may be obtained at the news stands, or from the various Theosophic book repositories. The price is 50 cents; a portion of which is devoted to Theosophic propaganda, so that fiction lovers can buy feeling that they are at the same time helping the cause.