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The Devil.

[Stenographic Report by Miss Clara A. Brockman of a lecture delivered at 320 Post street, San Francisco.]

THE belief in a personal being who is the agent and active instigator of all evil and who delights in betraying and ruining human souls, is one held by perhaps one-third of the entire human race. The concept is an example of the slow evolution of an idea. It did not arise suddenly. Christianity inherited it directly from Judaism, and this latter religion must be examined if we would trace its earliest beginnings. It is not found in old Judaic writings which was to have been expected. Claiming, as Theosophy does that all religions have their origin in a common Wisdom Religion; it was to have been expected that in early Judaism we should not find this belief. The devil and Jehovah are two awful and horrible legacies from those times when the Jews first departed from the teachings which they once had, in common with all the nations of the earth.

When the idea of evil in the

Jewish Bible is first encountered, it is associated with Jehovah, who is the author of both good and evil. He it was who hardened Pharaoh's heart; who brought plagues into Egypt; who sent lying prophets unto Ahab. There is no personification of the evil one as a distinct entity until after the Babylonian captivity, which gives us the clew as to the real origin of the idea. For the early Zoroastrians had long before this, personified the good and evil aspects of nature; the one as Ormuzd, and the other as Ahriman. It was a most deeply philosophical personification, but nothing but a personification. Neither did the old Zoroastrians in those times, nor do their representatives, the Parsees, to-day, recognize a personal author of evil, or a personal representative of good in the universe. But the Jews had departed from the old teachings of the Wisdom Religion of a Unity pervading the entire universe, and had substituted for the philosophy of their fathers a belief in a personal God. The manner in which the idea of a personal god arose is easily seen. It is common in India to-day for many of the sects to select from the Indian pantheon of gods a certain one, to whom they render especial homage. Thus some worship Siva, some Brahma, and some Vishnu, and some, still other "gods"; or personifications of Nature's forces. The selection of Jehovah by the Jews, in its

earliest stages, was but such a choice; they, knowing these "Gods" were the personifications of the aspects of the One Life throughout the universe, deliberately selected Jehovah-Isis, the type of generation, as their particular god. Only by reason of their departing more and more from the ancient teaching did Jehovah gradually assume the functions of an omnipotent, but most illogical creator. At the time of the Babylonian captivity the Jews were brought into contact with the Iranians, and being impressed by the philosophical ideas of the people holding them in bondage, it was but natural that they should have thus adopted into their religion this teaching of the personification of evil throughout the universe. But Jewish pride caused them to subordinate this magnificent idea of the Iranians which the Zoroastrians held, to Jehovah, and thus Satan became a rebellious serf of their personal God.

In the early teachings of the bible, we find the devil referred to as Satan, which only means an adversary, or one who opposes. This, it is true, was before the time of the Babylonian captivity, but it is only another proof of the rooting of the Jewish religion in the old Wisdom Religion. In the Book of Job, he is called one of the "sons of God." In Zechariah and the Chronicles, the idea becomes distinctly Iranian or Persian, and the influence of the Babylonian captivity plainly apparent. Satan attains a higher nish in the Jewish pantheon. In the Apocryphal books of the Bible, Satan has assumed the character he bears in the

Gospels of Jesus. The Apocryphal books are the connecting links between the Old and New Testaments, and show that there is no break between the teachings of the Old and the New; and that Jesus, came to "fulfill the law and the prophets," not to oppose them. Jesus was said to have been led by the devil into an exceeding high mountain, and shown the whole world, which Satan declared should be his if he would bow down and worship him. Herein it is to be seen that Jesus was a true Adept, and knew the occult teachings. The temptation of Jesus typified the struggle between the Higher and the Lower Selves, and was highly occult in its teachings.

Passing on to the teachings of the early fathers, the idea of Satan gains still greater prominence. In its slow evolution, it is beginning to present the Evil One as the terrible contrast and apotheosis of Jehovah. Origen, however, one of the church fathers, thought that the devil was not beyond pardon, looking upon him somewhat as Job did, as a son of God who had gone wrong, and placed himself outside of the pale of sonship; but not beyond all grace, as he might still repent and be pardoned. A most curious tenet is found in the writings of Origen, Irenius and others, which throws much light upon the conception of the devil current at that time. This is to the effect that Jesus did not suffer upon the cross in order to placate or to pay any debt mankind owed to Jehovah; but that his suffering was a ransom offered to the devil for the souls of men. This seems a strange teaching, but it is ortho-

dox early church history. "In Adam's fall we sinned all," and all men because of this primal fall became chattels of the devil and rightfully belonged to him, and thus it was, according to these fathers, in the sense of a ransom to the Evil One that Jesus suffered, not to reconcile man to Jehovah.

So the idea became more and more personified, vivid and realistic, until we arrive at the times of Martin Luther, when the world may be truly said to have been under the dominance of the devil. Luther himself believed that he was constantly present with him; talking to him at all times, and in this he but voiced the common belief. Luther relates that the devil came and climbed upon the roof of his chamber, and upon one occasion said to him, "Luther, thou art a great sinner." Luther rang a chestnut bell on him. This time as has been said was the very apotheosis of the reign of the devil. He was universally present, whispering in every one's ear. Unphilosophical as it was, the people believed in a personal being capable of being every where at once. No evil thing arose in the heart of any man but it was attributed to his actual presence. Men were elbowing him to the right and left, at all times. It would be surprising, however, to most Christians were they to sift their ideas of the devil which they have obtained from the Bible, from those conceptions coming from Dante and Milton. The Christian's devil to-day is really the creation of Milton—that is the devil of most Christians. The Devil of some, and particularly of the Presbyterians, is that

of Dante—a horrible devil, that could scarcely be painted more vividly. To these two artists, who, have repainted decorated and improved upon the biblical original, the Christians of to-day owe most of the horrible concepts associated with the Evil One.

What is the Theosophical explanation of the idea of the devil? To the Theosophist there is no devil. But, to seek for the very origin of this idea carries us back to the beginnings of the Wisdom Religion, and to the very depths of philosophical analysis. The teaching is that Absolute Consciousness is also Absolute Bliss. The Sanscrit words for being, consciousness and bliss are often united as one word, which is *sat chit ananda*. At the first dawn of differentiation, that which was Absolute Unity assumes states which are opposed to each other. And so the teaching is that within this Absolute Unity, in which is consciousness and bliss inconceivable to us, arose duality—one pole of this duality being termed spirit, or pure consciousness, and the other pole being termed matter.

Why this differentiation arose, it is useless to ask. The finite cannot comprehend nor contain the Infinite. We are but questioning the Sphinx, for an answer which even the Absolute itself could not make plain to us, for the reason that we cannot contain it. We must have groped along in our present condition for many ages, else why, in the midst of eternity, do we find ourselves in this miserable condition of weakness, sin and suffering, with all the unthinkable evils of a period which *never* be-

gan behind us? Why are we here? That is the conundrum of the Sphinx—a question which cannot be answered. We are little more than animals—yet in the midst of eternity. If evolution be true, why have we not evolved further? We cannot answer; cannot attempt to answer. Whether we shall ever solve the riddle I do not know. I myself think not. It seems evident that the beginning of any existence, the bare possibility even of such universes as this, requires the differentiation of the One Absolute and that when thus differentiated contrasts must appear. And so out of contrasts—the “pairs of opposites” of Hindu philosophy came the conception of evil. As to man’s pitiable, wretched state, it has been said that he deliberately chose to descend into these material environments. It is conceivable that for beings locked in the embrace of changeless spiritual consciousness throughout unthinkable eternities, there should arise the desire for change; and that, observing this plane of molecular action, realizing the swift changes, the rapid integrations and disintegrations taking place here under these so-called “material conditions, that we ourselves deliberately chose to incarnate, and descended and clothed ourselves with the matter of this earth, in order to acquire the wisdom and self-consciousness growing out of its stormy experiences. If this be true what, then, becomes of the problem of evil? If, out of the experiences of this conditioned existence, we can evolve wisdom, bliss and happiness

far beyond that possible in purely spiritual states of consciousness, then indeed must all the evil possible in such conditioned existence but resolve itself finally into a greater good.

It is a common saying that we learn most from our mistakes; that our errors are our surest teachers. Whether we descended of our own free will or not, at any rate the teaching is we *did* descend into these material bodies, clothed ourselves in the matter of this plane, constructed for ourselves bodies composed of these sense organs, in order to acquire experience here. Our souls may have attained great wisdom upon other worlds—almost infinite wisdom as compared with that they display here; but this world was a *terra incognita*; this plane of matter was yet to be overcome; and so however wise from other experiences, however powerful in other domains, the soul was helpless and ignorant here. Mistakes were inevitable, and this is the explanation of the origin of evil. All arose out of ignorance and mistaken conceptions. The object of life being to obtain happiness, we have erred in mistaking these sensuous delights for true happiness. We have lost all but the faintest memories of former existences. We run hither and thither seeking for that happiness which constantly eludes us. It is true much happiness can be obtained here; but it is ours to-day and not ours to-morrow. It is so fleeting; yet it is this fact which constitutes this the great school house of the universe; a school house one could well imagine constructed by

some high creative deity as a training ground for souls. When we shall have learned how to pass above and beyond them, when we shall have regained that paradise which we have lost, how trivial the woes of this life will have become. All evils sink into insignificance when we recognize the grand future which lies beyond this chaos in which we are now struggling. Especially is this so when we realize that we are our own creators, and therefore the creators of all the evil with which we find ourselves associated. So if there be evil, in the world—and there is certainly relative evil—there is at any rate no injustice. Theosophy, or the Wisdom Religion is thus the only philosophy which recognizes the presence of evil and yet dissociates it from injustice. There is no other religion which does this—no other religion which is capable of doing it. The teachings of the Wisdom Religion are intended to guide us upon our returning journey to the blissful state from which we have descended. This is the essence and office of religion to rebind and reunite us to that source from whence we came. And we shall return with the strength which arises from effort. There is no growth without opposition; and so the very trials and struggles through which we pass only make us the stronger for the effort which they necessitate. We who descended as innocent and helpless as babes, with no knowledge of this earth, will reascend wiser. But before we leave this world, we have to conquer its "matter." We are now

encased in its material bodies, and they yield to us, if but slowly. Yet they do yield, and he who longs for truth and justice; for the highest and grandest ideals, very soon will have the inner thought written upon the outer form. It is the response of matter to spirit. He who deliberately seeks evil and vice, will swiftly find that, too, written upon his countenance, for this again is the response of matter to the indwelling spirit. And before we can pass beyond this world we ourselves have to remodel, remould, revivify, and evolve the divinity in its every atom. Such is the task before us. The world is ours—ours to conquer, to rule, to mould, to make divine!

The story is told of Krishna coming to the gates of Paradise, with his dog. (This is one of those "foolish" stories which is wise in its foolishness). When the gates were opened to him, he asked, "Can my dog come in?" The answer was "No." "Then" said Krishna, "I will go back and wait for my dog." There is a lesson for us here. We have to wait patiently, and labor on until every entity in the universe is capable of taking one step forward, in the universal becoming. The animals, the vegetables, the very lowest depths of the mineral kingdom—all have to be modified by our thought until each imprisoned entity is capable of a higher condition. And only when this is accomplished will we be released from matter. Is it evil to be so associated, to have this divine task before us?

There thus is no evil and there

can be, then, no devil. And this is one of the greatest blessings which Theosophy has brought to the Western world—to release the dominance of this horrible idea. Let us take the lesson to heart; let us look upon evil in its true light; and living in the higher, diviner portion of our nature, it will wholly disappear. Then shall we have won back the heritage we have lost, and re-enter the Eden from which we have fallen.

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

The Great Strike.

IF asked what attitude members of the Theosophical Society should hold towards agitations in society, the answer might be given in the words of the Bhagavad Gita, "He who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centered, to whom a lump of earth, a stone or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honor and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary action, such an one hath surmounted the qualities."

The question is often asked, "What does Theosophy say about the strike?" Absolutely nothing. As individuals we may hold very clear and definite opinions, but if asked what Theosophy says as to the present social conditions, or to any other which may come about

one would have to say, as to the particular condition or event, nothing; but as to the principles which govern such things, a great deal.

Theosophy says nothing about these temporary, transitory events because it is a system of philosophy dealing with the fundamental laws of nature. These things are but perversions and manifestations of broken law. Theosophy shows what the law is.

The first law of nature is harmony, or unity—the unity in essence of everything throughout the universe—the most absolute non-separateness. The law of force is the law of balance, equilibrium, harmony. The great law of individual life is the law of unity; in other words applied to us, the solidarity of Humanity and the indestructibility of the actors, the egos.

If there is anything which unbalances this equilibrium, it must be set aright. If one class of mankind become oppressors and gather to themselves that which should be equitably distributed, that class will inevitably receive the reactionary effect of the violation of law. If any other class become violent, fanatical and destructive, that class will inevitably receive the reactionary, retributive effect of their Karma.

If we are believers in the indestructibility of our own individuality, in Reincarnation, we must believe that these conditions which surround us now have been brought about by our own past thought and action as well as by those of the race of which we are a part. In such conditions we must inevitably remain until every such

wrong is righted. This is our position. No man who has taken the pledge to the divine Self can be free until he has broken the chains that bind his brother, man.

If the idea of brotherhood, of non-separateness, is the correct one we have no right to feel more for those near us than for those in the remotest part of the earth, because our sympathies should extend to Humanity without any restrictions whatever. It is not the attitude of mind at some particular period that is of importance, but the attitude of mind in which we should live everyday of our lives. The great trouble is we are continually looking forward to results and when anything occurs that does not please us, we begin to question, "What have I done that has brought this about?" The proper attitude of mind is to elevate all men, be they paupers or princes.

"To him who wrongs me I will give my ungrudging love," said Gautama Buddha. We should feel in our hearts as much for the oppressor as for the oppressed. They are both teachers. The effects that we now are reaping, are the result of the past. Karma is not a thing of a moment. Let each then remember that in the realm of thought are the causes set up. Therefore, if we hold and maintain thoughts of harmony and justice, of brotherhood, we set up a powerful force which will tend to bring about adjustment and equilibrium.

In general it is for us to preserve that calmness of spirit, that calmness of interior, which will carry us through all these things, realizing that what we see is only

on the surface. Absolute justice rules and reigns, and all we see about us is simply justice being worked out on some plane. It is not for us, with finite and simple minds, to decide what is right or wrong, but to rest contented; doing all with an earnest desire for the supreme good, that the higher spirituality shall be worked out. We are just in the midst of eternity. There is plenty of time for all these wrongs to be righted, and they will be absolutely righted.

This position is not one of neutrality for in order to maintain it we are driven back to gain force and strength from our inner natures, and consequently rise to the high-water mark of our own noblest convictions.

We are as certainly aware that by our attitude towards any question and our relation to it, we are putting into play forces which will make the conditions of the future, as that the present events are recording the history of the past. According to our light so is our responsibility.

Theosophy is to-day holding up the highest possible light in the world for the helping of men and women in any great crisis which they may meet. We must assert our fidelity to that great law which recognizes the Brotherhood of life inherent in all, and which calls us to hold ourselves steadfast to the one Master of Life within. So that, in the midst of all that we have to meet, an attitude of loyalty to the principles which we believe and teach, shall sustain us.

We are so apt to be carried away by the condition of thought that we forget the duties and obli-

gations which we have to perform, and an opportunity to rise higher in the recognition of those principles and truths, and of that great law which underlies all human manifestation and all action.

While we may recognize that there must be a fundamental principle underlying all these manifestations about us and are forced to admit that they must be the outcome of the dark qualities of rajas (desire) and tamas (ignorance,) still it is the duty of each one to go down deep into his own heart and see if he is holding just that attitude of mind which would help to dispel the darkness about us.

If we could only realize the illusion of separateness which blinds the whole human race, we could solve the difficulty. In counseling another, strive to make him feel the non-separateness of the race; that what is good for one is good for all, and that what is evil for one is evil for all. Yet, as there is no ultimate evil, and as good must prevail the Theosophical Society as a whole holding to the idea of non-separateness would help to do away with the darkness that is around us. We should actually bring the sunlight of truth; and just as the frost disappears before the welcome, genial sun, so this feeling of unrest that is about us would disappear under the sunlight of the truth of the non-separateness of the human race.

This doctrine of unity means more than altruism. It goes deeper in every sense. We must work out these laws clearly in our own minds; hold our thoughts and our emotions in such an absolutely balanced condition that we may be

able to act wisely and clearly, up to our conceptions; and then put forward in every way possible, those ideas of right, of truth, and of justice, which we have learned in Theosophy.

In every case and in any case we see but the violation of the law of justice, the law of solidarity, the law of Karma. We can never help Humanity by fighting the shadows, the transitory events that fly about us.

One of the Masters has written: "Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the area of every Branch of your Society will be found visibly diminished. Forget Self in working for others and the task will become an easy and a light one for you."

Golden Gate Branch.

Oakland Theosophical Headquarters.

ON Friday evening, August 3rd, 1894, the Aurora Branch, of Oakland, formally opened its permanent Headquarters. They are centrally located, in rooms built for them in Hamilton Hall, corner of Thirteenth and Jefferson streets.

The main room is large and commodious, being 33x13ft, with three large bay windows and an entry. It has a seating capacity of about one hundred people. The entire room is carpeted, and furnished with a library of books, an organ, chairs, tables, etc.

The rooms will be kept open every day from 2 to 5 P. M. Meet-

ings will be held as follows: Sunday, at 12:15, a class for the study of the Bhagavad-Gita; at 2:30 the Lotus Circle for children; at 8:00 the regular Sunday evening lecture. On Monday evening, the "Aurora Branch Training Class." On Friday, at 3 P. M., a "Secret Doctrine" class; and on the first and third Friday of each month, the Branch holds its open meetings. The second, fourth and fifth Friday evenings are open only to Fellows of the Theosophical Society.

The meeting was opened by reading the twelfth chapter of the Bhagavad-Gita, by Mrs. Merwin. The President, Mrs. S. A. Harris, then gave a short history of the Aurora Branch, which was organized Nov. 22nd, 1889. The Branch held its first open meeting, Sunday, Dec. 1st, 1889, since which time it has never missed holding a public Sunday meeting, with the exception of one short vacation. To the present time the Branch has held its meetings at the residence of Dr. Henry Bowman; but from the first it has looked forward to the time when it should open a permanent Headquarters of its own. From the first they have shown a determination to push the work in all its departments, and have assisted largely in the general work of the Coast.

The regular Branch business was then resumed. Mr. Lewis Merwin read the paper, his subject being, "Theosophical Tendencies in Science, Literature and Art." After a few moments for questions, Miss Bell gave a recitation, and the meeting was thrown open to five minute speeches. Dr. Griffiths being call-

ed upon, responded as follows:

"This occasion inaugurates a new era in the history of the Aurora Branch. It represents a fact and a prophecy. As a fact, it represents the successful culmination of much thinking and planning, and unremitting toil and self-sacrifice. As a prophecy, it foreshadows larger opportunities for greater usefulness in the service of Masters, in the Great Work.

"Theosophists are children of the future. They are the pioneers in new fields, and herald events but just dawning, and whose fruition will be in the years to come. They are the prophets of the present, who not only perceive 'coming events casting their shadows before,' but who take part in bringing these events about. Theosophists, from the very nature of their attitude and condition, pierce beyond the veil which obscures the vision of the ordinary student of ordinary affairs. The Theosophist studies nature and nature's laws. He strives to expand and merge his consciousness into that universal consciousness which ensouls all things. His own highest nature is thus unfolded. His intuitions, like the beams of the Sun-God, shoot out into spacial depths, pierce deepest caverns, and return laden with precious treasures to enrich his own soul.

"It is the lot of the Theosophist, self-chosen, to be misunderstood and misjudged. He has been the reformer of the past, and shall be, also, in the ages to come. Those who now work and labor toward realization of high ideals, as yet but dimly perceived by the masses, but vividly clear to their

own vision, are those same ones who, many times before from remotest antiquity, performed for others the office of seer and leader. They gave as they received. So will the same offices be continued during many future earth-lives, if they shall remain true to the sacred trust imposed in them by the Elder Brothers of the Race.

"One rock looms up with frowning front in the tideway of human progress, and threatens to impede advance. It is the tendency to crystallize conception and belief, and hand them thus down to the later comers. No other obstacle can stay the sweep of human evolution. The moment one becomes satisfied with his belief, and rests there as a finality, he begins to die. Action, advance and expansion are the laws of being; to crystallize belief into dogma, with the thought that it embodies all there is and satisfies, is sure evidence of that contraction which is not conscious immortality, but its opposite, and tends to annihilation. That, I believed yesterday; this, to-day; to-morrow will yield larger conceptions of the same one and only truth, thus on and ever throughout the infinitudes. For, eternity is but the play-ground of numberless universes wherein the soul unfolds its infinite capacities. So let Theosophists stand as beacon lights along the stream of time, or like evening stars that point out the way to those who tread their path in darkness—a path which trends ever on and up toward the the summit of the mount of perfection."

Mrs. Shoultes made a few remarks, and Mr. Clark, after read-

ing a congratulatory letter from the President of Golden Gate Branch, of San Francisco, and presenting the same from San Francisco Branch, said:

"While it is pleasant to have all these things about us, we must remember they are not essentials to Theosophic growth and life. They are but the conveniences and trumpery of our most superficial and transitory civilization. We could learn the truths of Theosophy, or teach its verities, just as well sitting on the bare rocks of the Himalayas, or with our feet buried in the sands of the desert, as undoubtedly we have done in many ages gone by, and shall in many centuries to come.

It is not upon these externals that Theosophy depends. Unless we can raise ourselves above the personal plane, away from things transitory and evanescent, to the immortal part of our being, and grasp the eternal principles of Theosophy, raising our whole being to the plane of its sublime ethics, and incorporating them into our daily lives, we have missed our mark, failed in our undertaking, and the Masters who started this movement will have, in the next century, to start another, more hopelessly, and with the wreck of our failed efforts upon them. But, if we will look to and live for the eternal principles of things, raising our lives to the higher planes of the septenary, the Society shall stand as a beacon-light to guide—its spirit to leaven the great mass, preparing the way for the day when Masters shall walk among men—the divine Beings and Their mortal Brothers—in a puri-

fied atmosphere, side by side."

This was followed by short remarks by Miss Bell, Mr. Oettl, Mrs. Merwin and Mrs. Craig, of the Aurora Branch. Mr. Edw. Merwin moved a vote of thanks to Dr. Bowman. The resolution was carried unanimously, and called out a very mirthful reply from the Doctor. Mr. Hogan, of the Golden Gate Branch, made a few remarks, and the meeting adjourned at 9:30, after which a social was held until 10 P. M.

A. B. C.

Editorial.

Among a series of trials, the first shock has safely past; but it is only like the first blast of hail and rain in a thunder storm, Nature cannot for long be still, and especially in this dreadful cycle when the evils of the race break forth. In *Lucifer* December, 1890, H. P. B. wrote "Mystics and Theosophists, think that the world will be living for the next decade over a volcano." On February 17th, next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga* the Black Age of the Hindu Brahmins. Thus in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Past. These smoky clouds of pestilential Karma, stored like a deadly miasma in the appropriate plane of the Astral Light, are breaking forth and causing the upheavals of nature, physical, social and national which have been and are to agitate the earth. But a more dreadful aspect than that of physical disturbance, is the moral effect of this lethal virus on the minds of men. "Woe to us, men and races, born in the tail-end of the present and most dreadful cycle!"

Among other ways, its effects will be seen in the faults and afflictions, which,

arising in the mind of the Disciple, throw his nature into a fermentation, in which he objectivises his own faults and mistakes them for the afflictions of others. Great is the need for us as Theosophists to overlook the mote in our neighbor's eye, and busy ourselves with the beam in our own. Severe and rigid self-introspection, in the light of the highest ethics, such as are contained in "Letters that have Helped Me," "Light on the Path," the "Voice of the Silence," and the "Bhagavad Gita," alone can insure safety. The ethics of these books should be deeply stamped on the inner mind and fully absorbed until they become a part of our very being, intuitively and spontaneously acted up to. This can be done if we are diligent in the daily reading of these sacred scriptures, and ever more ready to turn upon the Karma within, than upon the faults of others without.

It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well, says the Bhagavad Gita.

Each tendency towards evil must be watched and carefully weeded out as soon as it appears.

As long as the seething mass of impurity exists in humanity, the seeds of evil must lurk within ourselves, hence, upon this Path, "Eternal vigilance is the price of liberty," truly.

The converse of this must also be true. If man epitomizes the faults and failings of the Race, he must also epitomize its virtues; and this, the Esoteric Philosophy teaches, is verily the case. No flower of humanity, no Arhat or Buddha or Savior of the world, is more than each and all in *potentia* are. These have but evolved the potentialities of Manas-Buddhi-Atma, which lie concealed within the depths of every being. Such evolution would not be possible were man other than he is, a microcosm, synthesizing within himself every virtue, every power and possibility, every divinity of the macrocosmic LIFE.

The evolving of this higher nature is

more possible and practicable than we think. In part, it consists of habit. The establishing of a habit of looking to the self; of realizing that the higher life is the only Real Life—the habit of centering the inner mind and will upon that plane, and of reverting to it in every moment of leisure. "Be courageous. Dwell on the Self; see in ALL you do, the Self; rely on the Self with love and the Self will raise you." A. B. C.

Full reports of the London Convention have appeared in the August *Path*.

Letters state that the strength and loyalty of America buoyed up the T. S., and carried it through the hour of trial. Colonel Olcott, who has been a faithful, earnest worker for nearly twenty years, proved himself staunch and true to the cause, and the relations between him and W. Q. J., are as warm and cordial as ever. W. Q. J.'s attitude, from the very beginning, has been one of love and forgiveness. In the first hour of the attack he wrote, "Be kind and charitable, and throw no stones."

We may and should condemn evil and injustice most vigorously; but we ought not to condemn those of our comrades who have been deluded by them, remembering that "all human acts are involved in faults, as the fire is wrapped in smoke." (Gita, p. 129). We need to be considerate towards one another, and to so strengthen the bonds of love which link us together, that we may return as one body, age after age, to labor in our common Cause. By holding peace and fraternity within, we may pour oil upon the troubled waters without.

It is through our own attitude of mind that we affect others and are affected by them. We can never hope to restore peace and fraternity in others, save through the fire of love in ourselves. And when wrong on the part of others arouses antagonism in us, we may know that it has found a kindred spirit. The realization of this truth is the path to self-purification, hard as it may be to accept it in the hour of anger.

Let us keep the Chela's "daily life ledger", and by self-introspection eliminate our errors, singly, as they appear. Anger, vanity and lust, conceit, suspicion, avarice and cavilling—all can be killed out one by one; but, if we wait until the hour of trial, when, under the leadership of the strongest, they assemble a solid phalanx, then are we doomed to defeat, if not to captivity. But better death in the struggle to resist, than life in such bondage. "The enemies slain in the last battle will not return to life in the next birth" (*Voice of the Silence*.)

It is alone by the love and the purity *within ourselves* that we shall be able to form the nucleus of an Universal Brotherhood, which shall incarnate age after age for the completion of the common task taken up by us in an age long gone by. A. B. C.

Notes and Items.

The Pacific Coast Lecturer is making a tour of the Puget Sound district.

Mr. E. B. Rambo will make a business trip through the North this month, visiting the Branches wherever possible.

A THEOSOPHICAL VIEW OF SPIRITUALISM, is the name of an eight-page leaflet just printed by the Pacific Coast Corporation for Theosophic Work. It is a reprint of a striking and forcible article which appeared in the New Californian in 1891. The liberal contribution of a Southern California Theosophist enables us to place this article in general circulation, where it may do much service among those psychically and spiritualistically inclined.

Whilst the poor man groaneth on the bed of sickness; whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifteth up a feeble eye to thee for pity; O! how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling for their woes?

Among the Coast Branches.

Los Angeles Branch, Los Angeles, Cal.

G. F. Mohn, Sec., writes:—The activity in Los Angeles is still on the increase. The following public lectures have been given at Blavatsky Hall: June 3d, "The Elder Brothers of Humanity," Mrs. L. F. Weismuller; 10th, "Theosophy and Education," Mrs. Lula H. Rogers; 17th, "Karma and Heredity," Dr. Allen Griffiths; 24th "The Value of Theosophy," Mrs. L. E. Giese; July 1st, "Theosophy in Daily Life," H. A. Gibson; 8th, "The Evolution of the Soul," Dr. G. F. Mohn; 15th, "The Phenomena of Spiritualism," Mrs. L. F. Weismuller; 22d, "Theosophy and Heredity," Dr. Allen Griffiths; 29th, "The Theosophic View of Death," Mrs. E. Penning; Aug. 5th, "Some Phases of Karma," Mrs. L. E. Giese. At times, the rooms have been filled to overflowing, and great interest is always evinced in the flood of questions handed in after the lectures, and answered by members. Dr. Allen Griffiths, during his sojourn here, gave a public lecture at Unity Church to a fair audience, the subject being "Evolution, Cosmic and Terrene." He also gave a number of private talks at Headquarters. At his suggestion a Training Class was organized, which so far proves to be thoroughly alive. The weekly Branch meetings and class for study continue as usual.

Los Angeles is becoming quite a center for Southern California. Correspondence has been established with the neighboring towns of Ontario, Santa Ana, Santa Monica, Riverside, Compton and Pomona, and with the Soldiers' Home. At the latter place, Mr. Gibson, on July 2nd, lectured to 250 people. On the 8th, Mrs. Rogers and Mr. Gibson spoke at Compton to a good audience. Lectures were also given at Compton August 5th, and at the Soldiers' Home August 6th, at the latter place to 300 persons, the subject being "A Scientific Basis for Ethics."

Calls are coming from different places for more lectures. Though the field is a difficult one to work in, we hope, by persistent effort, to make a decided spread of Theosophy in Southern California.

Harmony Branch, Los Angeles, Cal.

W. C. B. Randolph, Sec., writes:—Harmony Lodge, formed some weeks ago, holds its meetings at 228 West Tenth street, Monday evenings. Both new and old students of the Wisdom Religion are waking up under the influence of these meetings. We have just finished reading Mrs. Besant's "Reincarnation," and are now studying "Gleanings from the Secret Doctrine." We close the exercises with a reading from some devotional work. The endeavor is to exemplify our chosen title, "Harmony" in an upward education.

Stockton Branch, Stockton, Cal.

Mrs. Jennie Southworth, Sec., writes:—Mrs. S. A. Harris visited our city in July. She gave three lectures, beside private class meetings, and showed a thoughtful interest in every line of our work.

Redding Branch, Redding, Cal.

W. P. England writes:—Have not much to report in the way of Branch news, as, owing to the absence from town of many of our members during this warm season, our meetings have not been very regular. We are still engaged in the study of "Reincarnation," wherein we find much food for thought, deeming it better to go slowly, and to thoroughly examine one subject before proceeding to the consideration of others. Such books as we now have before us are not disposed of by simply "reading it over."

Salt Lake Branch, Salt Lake, Utah.

A. J. Johnson writes:—Salt Lake Branch has recently abolished all local dues, and has established permanent

headquarters in Room 505 Progress building, which are open to visitors every day. Public lectures are given every other Sunday, the remaining meetings being for members only. It is also proposed to start a class for evening study in the near future. There is a large attendance of visitors and additions to the Branch membership are being constantly made.

The Countess Wachtmeister arrived here June 30th, and addressed the Mormon Ladies' Literary Society that night. July 1st, she addressed the Salt Lake Branch, and in the evening lectured in Odd Fellows Hall, on "Theosophy," to an audience of three hundred. July 2nd, a reception was given her at the residence of Mrs. Egbert Roberts, about fifty ladies being present: and in the evening another lecture at Odd Fellows' Hall, on "H. P. Blavatsky and the Mahatmas," the hall being filled. During her stay she received numerous calls from enquirers. At the request of Mormon friends, she lectured on Saturday evening, July 7th, at one of the Assembly Halls, on "India," only a small audience being present. July 8th, she attended the Branch meeting. There were about forty members and visitors present, and numerous questions were asked and answered; that evening she lectured in Odd Fellows Hall to an audience of three hundred, on "Hypnotism and Magnetism." As a result of the visit three ladies have already applied for membership in the Branch, and others have signified their intention of so doing.

Amrita Branch, Lincoln, Neb.

Mr. D. A. Cline writes:—The Countess Wachtmeister was with us ten days, and lectured twice. The Universalist Church, which seats five hundred people, was jammed, and many had to turn away. The larger turn-out was on the second evening. The lectures were excellently well received. She answered all questions promptly, wisely and satis-

factorily. She also held a forenoon and an afternoon meeting, which were both well attended.

Narada Branch, Tacoma, Wash.

Miss Ida Wright, Pres. writes: We have been especially fortunate this month in having with us Rev. W. E. Copeland, the first President and one of the organizers of the Narada Branch. He has given each Sunday and Thursday evening [omitting last Sunday when he lectured in Victoria, B. C.] public lectures to audiences that could not find standing room, but were forced to stay on the sidewalks catching what they could. He will lecture again to-night, also Sunday, and the following Thursday. We will be most glad to welcome Bro. Griffiths. He will find the soil well prepared for the sowing of much good seed.

Santa Barbara Branch.

The Santa Barbara Branch of the T. S. has just been formed, with seven charter members. Pres., Mrs. A. Magee; Vice-Pres., Mr. J. H. Plater; Sec., Mrs. H. Bowman; Treas., Mr. H. Wallerstein. They have hired a room, opened a free library with 75 books to begin with. They hold weekly meetings with a regular attendance of 12 or 14. The forming of the Branch is largely due to Mrs. A. Magee's untiring work for the last few months.

Pacific Coast Lecturer's Movements

[Lecturer's address: 418 Market St., San Francisco. Correspondence invited.]

Two lectures were given at Santa Ana, under the auspices of the Alaya Branch. July 10th and 12th, quiz and Branch meetings were held. July 13th, all Branch members then in town attended conference as to Branch proceedings, meetings and work, and the determination to push Theosophical work with renewed vigor was expressed.

Mrs. S. A. Smith, Secretary of the Alaya Branch, and one of the earnest Theosophical workers of Southern Cali-

forⁿia, arranged for an informal meeting at Orange, July 11th. Quite a number attended, and a class for study was considered. At both places the lecturer was entertained by Alaya Branch. Dr. Griffiths spent the week of July 14th-20th at San Diego, July 15th, he lectured on "Brotherhood;" July 16th, attended and addressed the Training Class; July 17th, lectured upon "High Lights of Theosophy;" July 18th, attended private and Branch meetings; July 19th, lectured upon "Theosophy and Heredity;" July 20th, held a public Quiz meeting, and answered questions until 10.30 P. M. All meetings were held in Branch Headquarters, and were largely attended, and more than ordinary interest manifested. Press Reports were given. The *Seaport News*, one of the best edited and typographically gotten up weeklies of Southern California issued by Bro. T. D. Beasley, gave a very lengthy report of lectures.

En route up the Coast, Dr. Griffiths stopped over at Los Angeles and lectured at the Theosophical Headquarters upon 'Theosophy and Heredity,' Sunday evening, July 22nd, to a jammed house. Next evening, by special invitation, he visited and lectured upon "Theosophy," (general) at the Soldiers' Home, near Santa Monica. The hall was filled with old veterans, and much interest manifested. The Los Angeles Branch had done some good work there, and will continue it.

Santa Monica was next visited, and a lecture on "Theosophy, Karma, and Reincarnation" given, in the Town Hall, July 24th.

At the regular session of Los Angeles Branch attended by Dr. Griffiths July 25th, upon his suggestion a Training Class was organized, officers elected and dates set for meetings. The Class is not strictly a Los Angeles Branch affair, but intended to include all members of the other two local Branches who desire to join, and a cordial invitation is extended to them to do so. Later advices indicate success of the Training Class there.

In answer to a request from the Unity Club of Pomona, Dr. Griffiths revisited that city and lectured upon "Theosophy, Karma, and Reincarnation," July 26th, to a fair audience. Art. W. Patterson, F. T. S., at Large, actively interested himself, and to his efforts was largely due the success of the meeting.

Dr. Griffiths visited and lectured at Compton, Cal., July 29, by special invitation of the lecture bureau there. An attentive audience was out. Members of Los Angeles Branch had previously lectured there, and considerable interest has been awakening. A large and promising field for effective T. S. work opens up for Los Angeles members in and about that city which is being utilized with prospects of success.

The lecturer arrived in S. F. July 31st. after a three months' tour in Southern California during which the following work was accomplished

Towns visited, 26: Lectures given, 31: Quiz and informal meetings, 23. Branches were formed at Gilroy and San Ardo. Interviews, private and Branch meetings were also had. There is great and growing interest on the part of a larger number of people in Southern California than ever before.

Aug. 5th. Dr. Griffiths, Bros. Clark, Rambo, and Oetl, went to San Quentin and the first named gave a lecture on "Karma." This was the second lecture given by Dr. G. there and the fifth since that T. S. work began. The attendance was large and accompanied by the same intense interest.

Aug. 3rd, the lecturer attended the opening of the Oakland T. S. headquarters and addressed the meeting.

Sunday, Aug 12th, he lectured upon "New Phases of Brotherhood" at the S. F. T. S. meeting. Branch, private and other meetings were attended in Oakland and San Francisco during the interim.

The lecturer goes to Oregon and Washington about Aug. 15th, for several months's work. While on the Sound, Seattle will be his Headquarters

and all letters sent him between Aug. 15th and Sept. 15th, should be addressed care of F. I. Blodgett, People's Savings Bank, Seattle. Wash.

Allen Griffiths.

From Kansas City.

KANSAS CITY, MO., JULY 22, 1894.

Geo. C. Warren writes:—The enthusiasm which was manifested by the public and by the press over the visit of the Countess Wachtmeister was nothing short of marvelous. The Countess arrived from Denver on July 18th and an informal reception was held in the evening, attended by members of the Branch and reporters of the morning papers. Everyone of us was charmed by the gracious and kindly manner of the Countess, and by her refined and delightful conversation. On Thursday evening July 19th the Countess lectured before an audience of nearly 250 persons. The subject of the lecture was "Theosophy."

On Friday evening, 200 persons gathered to hear a pay lecture of the Countess upon "H. P. Blavatsky and the Theosophical Adepts." From the first word to the last, the Countess held the attention of her auditors completely.

On Saturday evening, July 21st, Scottish Rites Cathedral was almost filled, (capacity 500) this was also a pay lecture. The subject was, "The Difference Between Magnetism and Hypnotism."

We feel that the visit was of enormous benefit and, while no new members were actually obtained, there will be many persons come into the Society, as a result of the work done here by the Countess.

Hands Across the Sea.

Some of the English Lodges of the T. S. are already in correspondence with Lodges in other countries; and in order to promote an extension of this very praiseworthy idea the undermentioned plan is submitted to the attention of Theosophists of all countries, as being

one which will tend towards the solidarity of the T. S.

It is proposed to open a register for the names of those Lodges that wish to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will readily be seen that many Lodges might be overwhelmed with applications, while others might be overlooked. By means of the Register System, with all names recorded, this would be obviated.

Will those who think the time is ripe for some such effort towards the realization of the first of our Objects, communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries please notify, in order to avoid confusion? There will be no officialism about this scheme; the only duties of the registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the "linked battalions" of the Theosophical Society.

This notice will be sent to Theosophical papers in India, Europe, America, and Australia; where Lodges might appoint their own registrars, thus facilitating matters still further.

O. Firth,

Pres. Bradford Lodge,

Hawthorn House, Baildom, Nr. Shipley
Yorks, England.

Obituary.

The death of Mr. Isaac P. Morgan at San Jose, on August the 15th, removes the body of one of our new but earnest members. Mr. Morgan's first experience in Theosophy was at a lecture delivered in Seattle by Mrs. Beane, in which she denounced the vicarious atonement theory. Next day he came to dissuade her from her heresies; but departed well on his way out of the vicarious fallacy, and convinced of the truth of the more logical, just and natural conception of Karma and Reincarnation.

His personality had reached its sixty fourth year at the time of its dissolution. The remains were cremated at Cypress Lawn Cemetery San Francisco.