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THE REAL AND THE UNREAL.*

IT has been said by more than one writer on the "Qualifications for Chelaship" that the "first accomplishment which a neophyte must have is the right knowledge of the real and the unreal," of the permanent and impermanent. This would seem to be a far more inclusive statement than is sometimes thought. It evidently applies to the metaphysical world, to the "discrimination of spirit and non-spirit," and to the intellectual understanding of the teaching as to the "qualities sprung from Nature" and the overshadowing nous, the Spectator. These intellectual exercises must be of great use, as they help to change the normal tendency of the brains we have morally and physically inherited. These brains are the physical result of centuries of materialistic thought, and are bound to be opposed to the more spiritual ideas with which we wish to impress them. It is inferred by the use of such phraseology that the brain

is an entity, and this would appear to be actually the case. Every organ, it has been said, has an elemental consciousness of its own, and the brain as an organ of extreme sensitiveness must act as the body or vehicle of a highly evolved "god" or "ruler." It is this "god" which we have to train, and not the matter of the brain as seen by the eye of man, whether after death or during some surgical operation.

This brain-mind occupies an important position in that heterogeneous compound called man. It has to be reckoned with as an opponent to true development, though an invaluable servant when once subjugated through proper thought and training. This subjugation is necessarily a long and wearisome process, for we have to rid it of its acquired habits—and who does not know the difficulty of overcoming a habit, physical or mental? The difficulty in this instance is increased by the fact of our being unaware, in great measure, of the bad habits to be overcome. We have so thoroughly identified ourselves with this elemental brain-consciousness, are so immersed in it, that we are not able to study it from without. Yet, by considering the characteristics of our race, nation and family, we are certain to discover some of the especial peculiarities of the entity with which we have to deal. In doing so it would be well to take an extraneous opinion: Let the American consider himself in the light of the French

*From an address delivered before Blavatsky Lodge, T. S., London.

or English view of his nation; let the Englishman ponder over the opinions of Irish and other writers on his eccentricities—they will tell him he is conservative and self-opinionated beyond all endurance, that he is suspicious of even his best friends. This cannot be altogether untrue.

But no effort to arrive at an understanding of the lower nature which he has to master can be successful, until he has at least intellectually realized that he is not that lower nature. He must cease to identify himself with that which he is not. He is the great Self, manifesting in the sun-like vehicle called the soul. His intellect, his brain-mind, his sensations, his body, are the offspring of Nature. He is the serene Spectator of all these enchantments. He is that, and, presently, when the clouds are blown away, he will realize what he is and always has been. This should next be made his constant attitude of mind. If it is persistently kept up, he ceases more and more to think that the desires, fears and other sensations arising within him are his own. So they lose their power. Then the brain-mind becomes impressed by this novel and probably startling line of thought, and, in spite of continued opposition, it begins to be coloured by the efflux from the higher mind and will. This cannot be done by spasmodic efforts; a gentle but continuous stream of thought is needed. But let him apply the knowledge thus gained. Knowledge unapplied rots and becomes stagnant in the mind. Not only does it die and fall away from its erstwhile possessor, but the disease of which it dies permeates the whole being of the man.

What value is there in metaphysics if they are not applied in daily life? Are we not here that we may learn to live rightly, and do not metaphysics aid us in so living? If not, away with them! But one of our early writers said that metaphysics should tend to become physics by means of ethics; for metaphysics practiced as ethics worked out physically, in the affairs of life and even in our bodies. And this should be the result of an intellectual understanding of the teaching as to the Real and Unreal, when followed by the adoption of a corresponding attitude of mind.

Who would think it sufficient to know that this so seeming solid matter is a vibrating, clamorous collection of molecules, not compact by any means but with interspaces between them such as those between the stars and planets in the heavens? Would it profit a man anything morally to understand that color, taste, smell and sound only exist as such by reason of the interpreting mind, apart from which they would remain unrecognized vibrations? These metaphysical conceptions must be carried into the moral life, must be used to help free the mind from its materialistic bias, and so prepare it to become the fitting instrument of the soul. Such conceptions, as also the mental attitude referred to, remain negative—like the pining virtue which rests content with doing no active evil—unless, by our constantly applying them to everyday affairs, we make them positive and living. In this way we learn to distinguish the essential and inessential, the true and the false, in the events, the people and the dreams of every description that meet us on life's journey.

For with the soul as our touchstone of truth and of permanence we could never look in the eyes of an honest man and think him a thief. His manner, his appearance, his speech, count for nothing in view of that certainty of soul which tells of inmost character. Fair report and ill do not affect it; the slime of the world passes over it but cannot touch it; neither slanderer nor traitor can destroy it—for "In his character alone a man's history is written"* and written in a book that is open to all who can see by the light of the sun. Time reveals it, and Time has a might that strikes like death when it does strike. Yet how often do we judge a man by his manners, by his silence, even by the color of his hair and the cut of his clothes, or damn him (and ourselves) on the strength of a foe's aspersions! There is a sky and a light in the sky, and we are not forced to lie down in the mud.

There were learned Brahmins who knew their scriptures and who were intellectually familiar with many of the teachings of the old Wisdom Religion, and who yet called H. P. B. a fraud and imposter. They perhaps hid their antagonism by admitting that she "knew things," but their hostility was none the less real. They had their fixed conception of what a teacher should be, of how he should appear; they had their books and their customs, but what of the soul? Was not the touchstone missing, and their learning of no avail? Much could they have told us about Maya, the great Illusion, about Parabrahman, the One Reality—told us what they were not, not what they were—but did they not overlook

the real in the unreal when their great chance came? Some knew better; they cared nothing for the shadow but clung to the light they recognized.

How, again, could we be swept off our feet by some event, which may seem terrible, if we have realized that circumstance is nothing to the man who knows that every circumstance can be used as friend and teacher? His attitude of mind makes the event favorable or unfavorable; the event in itself is colorless. Soon or late, it would seem, we shall have to trust to our intuition in spite of appearances. By constant verification we must learn to put such faith in the promptings of the soul, that, when Its voice speaks, the doubts and quibblings of the brain-mind are passed unnoticed. Never as yet in the history of the Theosophical Society have students of the Esoteric Philosophy been called upon to trust their unsupported intuition, and it is not likely that we shall meet with such a test—too destructive of our small self-confidence—if the Society is to continue its career! Theosophy as a philosophy, though requiring more insight to grasp its full importance than most systems, is easily seen to be based upon simple common-sense. Its great exponent, H. P. Blavatsky, though bitterly attacked as a consequence of her prominent position and recognized power, was never convicted on any of the charges so recklessly brought against her: quite the reverse. But she did not always explain herself or her actions. "Just persons," says Emerson, "refuse to explain themselves, and are content that new actions should do them that office. They believe that we communicate without speech, and

*Goethe.

above speech, and that no right action of ours is quite unaffected to our friends at whatever distance; for the influence of action is not to be measured by miles." Something is always left to the soul; probabilities may be heavily balanced in a person's favor (as in H. P. B.'s,) or in support of a teaching, but in the last analysis the soul must decide. Yet we, who are not strong in spiritual wisdom, will not be called upon to believe in spite of the probability of appearances; we are aided by their being in our favor if we look clearly and without bias. But now and again "objects, senses, men, and time conspire to show us that Masters laugh at us. It is all a delusion." * Seeing that it is so in our quiet moments, we should do well to stand still in the whirlwinds of our own making and not rush into action until we are unaffected by such phantasms. If not now, the soul will speak in a little while and we shall then know what to do. For the soul knows the real: it is the real.

Thus thinking, thus acting—practicing our metaphysics—we must learn in time to test men and things and thoughts by the standard of the true, not of the seeming true. We shall then see what is, not what merely appears to be; touching the spirit, caring little for the form "For what man knoweth the things of a man, save the spirit of man which is in him?"

ERNEST T. HARGROVE, F. T. S.

We want no kings but kings of toil—

No crowns but crowns of deeds,
Not royal birth, but sterling worth,
Must mark the man who leads.

—ELLA WHEELER WILCOX.

ADEPTS.

Who, What and Where Are They?

Synopsis of a Lecture Given in San Francisco, Nov. 11th, 1894.

THEOSOPHY is only another name for knowledge of the operation of law, of the finer forces of nature, of the mind of man as related to the mind of Deity, and of the relation of man to his fellows. It is therefore as old as man and not new in any sense. It is also the common basis upon which rest all pure religions, all true philosophies and all exact sciences. The Adepts were once men like ourselves, but have evolved on beyond to the stage just above the human, and exist as the logical outcome of the process of evolution itself. They have developed to the state where Their line of consciousness is not broken by sleep and death as is our own. They are the leaders and teachers of our race—our Elder Brothers. They work in the realm of causes, and not only possess great knowledge of the finer forces of nature, which endows Them with great power, but They are imbued with compassion and a spirit of helpfulness which keeps Them in touch with ourselves. They are the servitors of the law, and know and obey its behests. They have Their great Central Lodge and its lesser courts scattered over the world which have existed for ages and have always representatives, under some garb or other, in the outer world. They are the custodians of 'The Mysteries,' as occult knowledge is and has always been called, and periodically give out a modicum of that knowledge to our race, without which, beside other assistance rendered by Them, humanity would long since have

*W. Q. Judge, *Letters That Have Helped Me*.

stranded upon the shifting sands of its own ignorance and impotency. Man can advance but little of himself and his area of activity, unaided, is very limited. When he reaches its limit the Brothers help him.

Adepts more particularly and publicly work with the race as a whole, in the last quarter of each century. Cycles of activity and inactivity are universal. There are major and minor cycles. The last twenty-five years of each century is one of the latter. It is the world's spring time. Although Adepts do not make cycles, they utilize them, and during these favorable times give out more knowledge of the Mysteries. They strike the key notes and project certain ideas out upon the thought currents of the world, and men receive them, thinking them to be innate, and work them out by individual experience. In the last quarter of all past centuries existed men, or organizations of men, through whom Adepts imparted knowledge. In our time the Theosophical Society is the medium used, proof of which is submitted in that the Secret Doctrine and other works of Mme. H. P. Blavatsky contain knowledge not found elsewhere as to the evolution of our race; as to the mysteries of man in life and post-mortem states, his origin, age, development and destiny; other planets and kingdoms of nature, and kindred problems. Some of the knowledge thus far revealed was at first ridiculed, but has since been demonstrated as true by independent investigation of scientists themselves. All new knowledge shares a similar fate. Theosophical literature is replete with knowledge not known prior to 1875, and advanced scientists

are now delving in the archives of Theosophical teachings and there discovering solutions to problems not elsewhere solved.

There are many degrees of Adepts. Each Adept has a body corresponding to his degree of development. The lower orders have bodies similar in form and degree of density to our own. Those of higher orders have more etherial bodies. The latter have power to make and use bodies suitable for any temporary work they may undertake. With them the body is an instrument to be used or thrown aside at will. But each Adept has his permanent body, called the Thought body, which is not bound by limitations of time and space as ours are, but which may be projected at will through any substance to any distance by the power of thought.

It would appear that Adepts have no permanent habitation. Being upon a higher plane of consciousness than ourselves, They are beyond the pale of laws which govern us, but are still subject to the laws of their own plane, as are also all contents of cosmic spaces. India is frequently cited as Their abode, and people occasionally go there under the impression that an Adept may be met by the simple fact of being in India. Disappointment usually follows. As a matter of fact, the West can learn little, if anything, of true philosophy and occultism from modern India, for India like Europe and America, has long since lost the spirit of the teachings of her greatest teacher, Buddha. Buddha was to the East what Jesus was to the West. Both were initiates of the mysteries; both were members of the Great Central Lodge, and both brought the same

message to the world. Buddha proclaimed, "Hate ceases not by Hate but by Love." Jesus commanded "Love ye one another." Neither East nor West now practice these precepts. Christianity in the West has degenerated into Churchianity. Buddhism in the East is not now imbued with the spirit of its great promulgator, but is to a large degree shriveled into meaningless dogmas, ceremonials and pseudo yogi practices.

For some years past orthodox Westerns have been sending missionaries to India. We may expect some quick Karma in return, for even now fakirs and Hatha yogins are invading America and teaching their false and pernicious practices to our people who pay their money for false knowledge which, if followed, inevitably results in consumption, insanity or a tragic death. The West can learn nothing from Modern India! But from India's ancient archives wherein lie concealed priceless and inexhaustible treasures of hidden lore in every department of art, science, religion and philosophy, vast stores of wisdom may be discovered and possessed by the student, and will magnificently repay the most arduous efforts at recovery of that which is well-nigh lost to modern India herself. This is in sympathy with the second object of the Theosophical society which is "to promote the study of Eastern and Aryan literatures, sciences and religions and demonstrate the importance of that study." Caste and priest-ridden as is modern India, she yet evinces great vitality which presages her resurgent to the crest of the evolutionary wave. But upon the surface float many false systems of philosophy

which, though often fascinating in their allurements and promises of so-called "occult powers," yet lead the novice to inevitable ruin of body and mind. Theosophy warns against these things and points out the true philosophy of the soul, knowing which "a man may be in the world but not of it," in the sense of possessing right knowledge that enables him to avoid the pitfalls of ignorance and pursue the illuminated course of true wisdom, which alone leads to real progress and happiness.

As to the resilience of Adepts, it is quite as reasonable to presume that, in view of the Adept nature, objects and character of work, They reside on this coast as well as elsewhere. The fact that the Theosophical Society, which is the organization used by the Mahatmas at this time, coupled also with the teaching that this country is the field of the coming sixth sub race of the great fifth Root race, is prima facie evidence that Adepts are here in America in quite considerable numbers. Adepts belong neither to the Orient, nor to the Occident, but to the whole race, and it appears that an effort is now being made by Them to establish in the West a Western school of occultism suited to present western requirements.

The question naturally arises, "If They are here, why don't we meet and know Them?"

Perhaps we do meet some of Them. It is stated somewhere that an Adept might live for years in the same house with us, and yet we not know him as such. A boor might be in the presence of a cultivated gentleman and scientist of great attainment yet remain ignorant of his character and learning. Although

the ignorance of the former would not alter the status of the latter, yet it would prevent him from understanding and appreciating the gentleman and scholar. Exactly so as to our relation with an Adept. They are embued with altruism and work for the elevation of the race as a whole, not for themselves, and do that work more often unknown to those whom They benefit. In fact, They care little whether they are known or not and may take pains to conceal Their real character the better to do Their work. To merge Their consciousness with the consciousness of nature, to work on impersonally for the elevation of man and all kingdoms, is their object. To be known would but tend to gratify personal vanity, egotism and other qualities of purely human nature and thus defeat Their object which is to assist the 'Great Orphan, Humanity,' in its march toward the goal of a higher life. Like the star hung in spacious depths which gives light to all but takes none for itself, is the Master. While on the other hand, the ordinary man is actuated by motives of selfishness, egotism and vanity; works for himself and his little circle of relatives and friends, and proceeds upon the false belief that he can attain happiness and progress, not only independent of his fellows, but often at the expense of their sorrow and suffering. It is thus our own condition which isolates us from the Elder Brothers who stand ready to make Themselves known and aid us. In truth They patiently wait until we learn through actual experience (is there any other way?) that to be happy ourselves we must strive to make others happy; that to attain true progress, we must help others progress. Then

we will know Them because, having become like Them in motive, knowledge and action, there no longer exists barriers of our own rearing, but an open channel of conscious contact and communication. The race slowly but surely tends toward that goal: and who shall say there are not those who have already reached it? There have been, and may still be, many saviours of the race—those who give their best thought, energy, life itself, in service for man's liberation. Such were Buddha, Zoroaster, Jesus, Jacob Böhme, St. Martin, Paracelsus, Blavatsky and other great souls who, like beacon lights, illumined the course of human history.

ALLEN GRIFFITHS, F. T. S.

DOES MORTAL MAN CONTROL HIS OWN DESTINY?

Abstract of an Address Delivered in Los Angeles, Cal.

ALL nature, all in existence, has answered this question long ago. Man's destiny is predetermined by himself, just as much as that of a wheat kernel is predetermined by its inherent qualities or powers. Put it in the ground and its fate or destiny is a green plant on the top of which will develop a head full of other kernels. Physical man is a production of Mother Nature just as the wheat kernel or anything else that she produces.

But some men, although born under favorable conditions, meet with sorrow and distress, their whole life is one long existence of misery and calamity, while others are fortunate or blessed. How is this? What can be the cause? For a cause there must surely be. Everything is governed by inviolable laws, and every deed that man com-

mits, be it bad, or good is a cause in relation to an effect which corresponds to the deed. Hence, man himself is the being who determines his own fate.

But, how could man, for instance, cause or predetermine his being born a blind or deformed person, or a thief or scoundrel? Because—for a cause there must be—these deformities are his deserts and these characteristics are his own. Man has lived before, and will live again and again until he has corrected all defects in his character, learned the great lessons of life, and, having developed all his spiritual and mental faculties, finally attains to godhood.

Our "destiny" is the effect of causes set in motion by ourselves. Cause and effect is the gospel of life, truth and justice! Did man not meet with the consequences of his actions then there would be no justice. But man will get his reward or punishment sometime. Nemesis will follow like a shadow. The whole universe is governed by justice. Only man, tramples upon natural laws and justice, but is surely punished for it! Sometimes he is punished immediately, sometimes it takes long periods before justice is enacted. If once the discovery is made that justice is the law that directs and governs all, then will the key to a thousand mysteries be supplied. The day that man makes this discovery, is his eyes opened; he has become like unto the gods and knows the real difference between good and evil.

Bliss, heaven, happiness, is man's final destiny, but we are at the present thinking evil and doing evil to such an extent that we must meet with such a fate, such a destiny, as shall correspond exactly to our actions, and

no prayer, no blood atonement by oxen, lamb or god, can set aside law. Once an act is done, that predetermines our fate correspondingly.

Longfellow was not far from the mark when he said:

Never by lapse of time
A soul defaced by crime
Into its former self returns again;
For every guilty deed
Holds in itself the seed
Of retribution and undying pain.

CHRISTIAN MICHELSON, F. T. S.

THE SINGER.

THERE was once a youth who was the possessor of but one gift—he was the sweetest singer in all the land; and he had been taught by a great Master. He loved his gift, and studied diligently to gain ever a higher and deeper knowledge of his beloved art; and wherever he went he sang—sang ever to the people; for he loved them. But he had no other talent, no way of manifesting his love save through the voice of song.

Some listened indifferently, some with more attention, while some even turned impatiently away. This grieved the Singer, and he often pondered sadly on what could be the cause. One evening as he thus mused alone, a voice sounded near him. It was no more than the soft sighing of the breeze; yet it seemed to say clearly: "Sing from the heart."

Then the youth thought long over this saying; the longer he considered it the better he understood that he had heretofore, thought more of the art of singing than of the singing itself, and he remembered also that few of those who heard him, knew anything at all of Art.

Prompted by his love and his desire to reach the hearts of the people, he

now sang more simply ; and as his own heart glowed more and more with love, so more tender and heartfelt grew the melody of the lays which he poured forth. And ever as he sang more divine grew the love within him, and ever more deep and intense his longing to pour out this love in song to the whole world.

Still only a few were touched by his singing, while the many listened for a moment and then passed on, forgetting alike the singer and his songs. This grieved him sorely and he thought upon it bitterly, saying:

"Surely I have sang from the very depths of my heart; what more can I do? Were it possible to distill my heart's blood into song that would I do so that I might but reach the people."

Then suddenly the voice of the Master sounded through the chamber:

"That indeed must thou do if thou art in earnest, and dost truly desire to penetrate to the hearts of others and awaken in them the divine fire."

"But if I do this," replied the Singer, "I must give up all else upon earth; aye, even my hold upon life itself."

"Even so," said the Master, and then a great silence fell.

All night long the Singer lay prostrate upon the ground, wrestling with the Spirit of Sacrifice. In the dull gray of the morning he arose, and taking his harp he went forth. Standing in the market places and at the entrance of temples where the people went to worship he poured forth song after song. And with every burst of melody a tiny red drop oozed slowly out and fell upon the quivering strings of his heart.

So great was his agony that he noticed not the effect of his singing upon

the people. But many were offended and repelled by the expression of pain on his drawn and pallid features.

All night again he lay upon his face wrestling with his pain, while the Desires of Life awoke in his heart and strove with the Spirit of Sacrifice as they had never striven before. Nevertheless he went forth once more in the gray morning light.

And now this thing happened to him when in his gay and careless moods he had sung gayly and carelessly, if none had listened attentively, neither had any been angered. But now, as in sorrow and pain, drop after drop fell from his heart, the anguish sometimes causing him to strike a false note on his harp, or even bringing out a harsh tone in his voice. Many of those who listened were filled with indignation, and often they openly reviled the singer and scoffed at him, saying that he had lost his art and that his gift had become of no value.

These things brought added pain to his already bleeding heart, and not understanding their source, he was at times well nigh over-whelmed. But for the voice of the Master which occasionally sounded in his ears, and the teachings of the Spirit of Sacrifice he felt that he would have failed utterly.

But now he began to observe something strange and beautiful. For as he gave the life drops from his heart the place of each drop was filled with something else—something which brought a sweet feeling of peace and comfort, shedding a clear, soft radiance over the whole of his inner nature.

So with renewed hope and confidence he sang on, giving with each note a bright, warm drop, and feeling at last

the place instantly filled with the Divine Light, which he had learned from the Spirit of Sacrifice, was the Essence of Life.

And it came to pass that as his heart was more and more filled and irradiated with this light, so it was sent out with his songs and flashed into the souls of some who listened. And such as received this Light always immediately began seeking how they might free themselves from the trammels which bound them and attain to the higher path on which they now perceived the Singer stood.

But alas! These were only the few. The many declared that the songs had lost much of their former sweetness, and that the Light which some pretended to see was only a thing of their own imagination. For, they argued, if such a thing really existed any one could see it as well as they.

This troubled the Singer, for he would gladly have reached the heart of every one in the world. Nevertheless he sang on and was glad when he had seen the Light flash into but one single soul. And when he did not see it he still felt in his own soul a responsive thrill.

And so the years went by and ever sweeter and sweeter he sang as drop by drop, his life blood ebbed away, and his inner being was flooded more and more with the Essence of Life. At length there came a day when the last life drop was expended, and his heart was empty of all save the Divine Essence.

With the last, the grandest burst of melody, the Singer sank back pale and exhausted. But those about him saw that a great Light illumined his face;

and it also appeared as if he held converse with those invisible to them—which in truth he did, for the Master stood by, and for the first time the Spirit of Sacrifice unveiled to him her face; and lo! it was as his own—only divine and glorified.

"See," he said to them, "I have given all—even to the last drop. I can do no more; and still not many have listened. Into the souls of but a few has the Light really shone—and they—even they, do not sing to the people."

"Thou hast done all that is required of thee," said the Master, "One Singer cannot reach the hearts of all. Therefore there must be many Singers, and each of those whom thou hast touched will come again and sing to others as thou hast sung to them."

"And I?" said the Singer, "shall I no more sing to the people?"

"Yea!" answered the Spirit of Sacrifice, and her voice rang out triumphant, like the tones of a silver bell, "Yea! again and again shalt thou come and sing to the people, until every heart shall be thrilled with the divine melody of Truth, and every soul filled with the radiance of the Essence of Life. Then, and then only, shall thy task as a Singer be ended!"

STANLEY FITZPATRICK.

Give us the man that sings at his work; he will do more in the same time; he will do it better. —CARLYLE.

They are never alone that are accompanied with noble thoughts.

—SIR PHILIP SIDNEY.

"Adversity is the trial of principle; without it a man hardly knows whether he is an honest man."

Editorial.

Magic—White and Black.

Within the last few days the confession of weakness, guilt and vanity, which appeared in the "Westminster Gazette" of London, has been mailed to many Branches in America—presumably to all. Brothers of the Pacific Coast, "let not your hearts be troubled; neither let them be afraid." A more vile conspiracy against the best interests of humanity was never concocted by the Black Lodge. The very intensity of the attack is an evidence of our strength; else the Powers of Evil would not be making such desperate efforts to disrupt our movement.

"A man's worst enemies are those of his own household," says the old axiom, and the real attacks against Theosophy have always come from within its own ranks. Coulomb, Coues, Collins, Chakravarti—a fitting Quarternary of confederates. And in every one the portal by means of which the Black Master entered was—Vanity.

This last attack causes little concern—except for those engaged in making it. It has already fallen dead before the truthfulness and logic of Mr. Judge. But the most pitiful part of it is to see old and trusted members fling honor and the most solemn vows to the winds when they allow their lower natures to dominate them.

"By their fruits shall ye know them." If one should have a qualm of misgiving over this last assault against the Head of the Movement in America, let him cast his eye backward over the twenty years of faithful unrequited service of Mr. Judge. Whom has

he tried to pull down or drag in the mud? Is the author of "Letters that Have Helped Me" a man one can conceive of as a liar and forger? Bosh! Let those concerned in this last attack go curl themselves up in the forgotten tombs of the Coulombs and Collins. Meanwhile, we who fight under White Banners will bend our souls to our appointed tasks, and forget that such things as malcontents, vainglorious, and traitors exist.

Hail to the New Year! The fifth in the series that shall complete the cycle of the century, and the third from the end of the first 5,000 years of the Kali Yuga, the Black Age of the Aryan Race.

Farewell to the past—the dark and turbulent year. Your calamities have but demonstrated the brotherhood of man, the solidarity of the Race. The oppression of a few strikers in a single town locked fast the iron steeds over half a continent. Thousands, who, in their selfishness and unconcern would never have given the sufferings of laboring men a single thought, have been brought to a stop—face to face with the problem—by being imprisoned in a stationary railway crash—to suffer, if not to starve—brothers of the strikers at last! One common inter-dependent humanity.

In the T. S. the suspicion, envy and vanity of a few of its frail and mortal units have threatened the life of the whole body. Poor T. S.! Born to suffer and to groan under the Karma of the race. Like Prometheus, bound to the rock of matter, it is bound to struggle and throe till the salvation of the Race has been attained and its enlightenment is complete.

Laid as the "corner-stone of the religion of the future"—backed by the powers of the Masters, whose noetic will thrills through the whole of the loyal body as an electric current impelling to action—the Theosophic movement must and will go on, brushing before it the impediments of human folly as straws before an avalanche.

Has not the time come to cease our cavilings? Has not the time come to think only of enlightening the world? Of purifying ourselves and not our brothers? Will not Karma take care of others? Why heap gossip and dislike on the top of folly and wrong? "Hatred ceases not by hatred at any time; hatred ceases only by love." Does not even the most elementary knowledge of Karma prove that criticism and recrimination only breed enemies for the future, while to "love them that hate you," and "bless them that curse you" means to turn the sting of hate into a seed of compassion and love?

There is Theosophic work enough to do in the world without rectifying the mistakes of others. Retribution will bring it soon enough to their door. "All creatures act according to their natures;" what, then, will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man. It is better to do one's own duty though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger.

The cycle of the century is waning; through the hour-glass of Time run

our opportunities; "wherefore," * * "arise! with determination fixed for the battle; make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle," "Oh, thou that fightest for man's liberation!" A. B. C.

Current events remind us of a prophecy given by Mrs. Annie Besant at the Oakland Branch meeting, January 4th, 1893. It was to the effect that the centre of theosophic work was then in London, and that upon them there largely rested the responsibility of carrying on the movement; but that the centre was transferring itself to this continent, and that before the close of the century it would be in New York, and then upon the Americans would rest the responsibility of carrying the Ark of the T. S. safely through the coming century.

Notes and Items.

Removal Notice.

The Theosophic Headquarters in San Francisco have been removed from 1504 Market St., to the MERCANTILE LIBRARY BUILDING, corner of Golden Gate and Van Ness Avenues. Beautiful, healthy and sunny rooms have been secured, and it is hoped that the removal will give the work an impetus in this city. Will friends and correspondents of the Headquarters please note the change of address, and mail their letters accordingly?

Correspondence Bureau.

The proposition comes from the General Secretary, W. Q. Judge, that there be established for this Coast a

Correspondence Bureau, through which members of the Society may correspond, ask questions, and receive information, on any and all subjects connected with the Society, its work, local and general, its government and that of Branches, methods of work in one place which might be of advantage in others, its literature, new and old, information as to late events, answers to questions theosophical of all kinds, and in general for the good of the Society and of the individual.

Mr. Edward B. Rambo has been placed in charge of this Bureau and will receive any and all correspondence, and to see that it is answered. Mr. Rambo will be aided by a corps of assistants, and in this way the views of many minds gained, and general help given. This scheme has the cordial approval of a number of the members in San Francisco, and Mr. Judge offers to take a share in the work, in so far as there may be questions that it would be desirable to refer to him. This proposed correspondence is not to take the place of the Correspondence Class conducted from New York, or that work done by the Corresponding Secretary of the Committee in San Francisco, or that excellent work done by Mrs. L. H. Rogers with Members at Large but to supplement and increase all correspondence now conducted. The Presidents and Secretaries of Branches and members generally are requested to give notice to all members, and even to persons not members interested in Theosophy, that the work may at once begin. All correspondence should be addressed to "Edward B. Rambo, 418 Market St., San Francisco, California."

Mr. Sven Ryden, has just returned to San Francisco after a twelve months trip around the world. Most of the time he spent in India, where he served the Theosophical Society, during Col. Olcott's absence at the London Convention, as its Acting Treasurer. He reports that little Theosophical work is being done in India, except at Bellary where we may add, the two leaders Rangampalli Jagannathiah and T. A. Swaminatha Aiyar are sustained by New York Theosophists.

Mr. Abbott B. Clark visited West Side, Santa Clara Co., Dec. 15th, giving a talk that evening, and a lecture, "Proofs of Reincarnation," the next morning. The meetings were well attended, and the interest of those present was manifested by the close attention paid the speaker and the questions asked at the close of the lecture. Mrs. D. Goodrich kindly gave the use of her parlors for the meetings. That a Branch will be organized at West Side is no longer a mere possibility; it has now become a certainty.

Arrangements have been made with several of the surrounding Branches to have a regular monthly lecture by some one from San Francisco. The first in the series was given at San Jose, Dec. 16, by Abbott Clark.

On Sunday, Jan. 6th, Mr. Clark visited Sacramento and lectured in Upper Hall, Pythian Castle, on "Theosophy the Religion for the Masses."

The Triangle Branch, of Alameda, has elected Mr. Julius Oetli, Pres., and Mrs. Storey Secretary.

Mrs. Jennie Marshal of 129 Apatardo, Mexico has translated "Magic—White and Black" into the Spanish and it is now published and in circulation. Spanish leaflets are being circulated and considerable work being done, though under great difficulties.

The Aloha Branch, of Honolulu holds a regular meeting each Monday evening at 109 King street. One of the recent lectures was on "Man's Principles and the Laws they Represent," by Mr. A. Marques.

Aurora Branch, of Oakland, has elected the following officers for 1895: S. A. Harris, Pres.; Miss Jennie B. Tuttle, Vice-Pres.; Mr. E. G. Merwin, Secretary and Treasurer.

Indian Letter.

Brother T. A. Swaminatha Aiyar writes in acknowledging a small donation from the Pacific Coast:

"The value of the help is not measured by the amount remitted, but by the deep sympathy evinced by you to co-operate with us in pushing on the noble work started here, which we have under great difficulties, been carrying on for the last seven years. We have now reached the stage of a systematic work of organized preaching and propaganda, and we must own here that it is under the guidance of our indefatigable Mr. W. Q. Judge.

Somehow it is a fortuitous coincidence that all in India have met with much sympathy and help from America, more than from any other country. We are mostly attached to America, and through such a close relation the identity of the interests and aspirations of India and America is proved beyond doubt. Taking the other influences at work into consideration, I believe there is a grand future for the co-operation of the two lands to make common cause

for spiritual progress. Most of the money for our work here for the last five or six months has been supplied to us by Mr. Judge, and indeed good and substantial work is turned out, as you will observe from our Current News Column in the 'Thinker.'"

Folsom Prison Notes.

Dr. Allen Griffiths delivered a lecture to an audience of about one hundred and fifty of the inmates of this prison, Sunday Nov. 25th, upon the "Prominent Features of Theosophy." Universal Brotherhood, Reincarnation, and Evolution, were placed before his hearers in a new light to many of them, and his remark "that he would give them something to think about" was amply verified by the fact that different quotations from his lecture have been the subject of conversation among the prisoners ever since.

The Theosophical lectures at this place are looked forward to by many, and faces may always be seen, attentively listening to the truths that are uncovered by the speakers, that have never been in attendance at any religious service. Surely some of this seed will take root. H. L.

Among the Coast Branches.

Los Angeles Branch, Los Angeles.

Dr. G. F. Mohn, Sec., writes:—Oct. 1st, Mrs. L. E. Giese lectured at Soldiers' Home on "The Duality of the Mind." Many questions were asked by the soldiers which were answered by the speaker. Oct. 7th, Mr. H. A. Gibson lectured at Compton on "Intellect and Heart." Dec. 2nd, H. A. Gibson spoke at Santa Ana, on "The Ethical Aspect of Theosophy," and also at Compton Dec. 9th on "The Aim of Life." In the meantime public lectures were given at Blavatsky Hall, L. A., by H. A. Gibson on "Law"; "The Higher Aspect of Karma," by Mrs. L. E. Giese; "Reincarnation," by

Mrs. L. F. Weiersmuller; "Theosophy and Occultism," Mrs. E. Penning "Divine Alchemy," Mrs. L. E. Giese; "Good and Evil," H. A. Gibson; "The Septenary Constitution of Man," G. F. Mohn; "Evolution," Mrs. Lula H. Rogers; "An Ennobling Philosophy," Mrs. Emily Penning.

Our public meetings are generally quite crowded and the audiences interested. Many questions follow the lectures. We are no longer obliged to advertise as of yore, which is an evidence of increasing interest.

Branch meetings and the training club meetings are regularly held every week. The latter is proving quite a success and a help to members.

During October the L. A. Branch gained four new members, and several applications are still out.

Harmony Lodge, Los Angeles.

C. B. Randolph, writes:—Harmony Lodge T. S. wishes to report progress. The Gleanings still furnish us food for thought and reflection. Public meetings are a permanent feature of our Lodge and make a lasting impression for good. On the second Tuesday of this month Mr. Geo. F. Valiant gave a lecture on "Charity."

The next public meeting will be held at the usual meeting place, 228 W. 10th St., corner Hill, on the first Tuesday evening in December.

Kshanti Branch, Victoria, B. C.

W. Harold Berridge, Sec., writes:—Kshanti Branch is still pegging away. The following is the list of lectures delivered during November: "Some Teachings of Theosophy," H. W. Graves; "Death and Birth," C. T. Jeanneret; "Seven Principles of Man," F. C. Berridge; "Diet," Capt. Clark.

The average attendance has been a little over thirty. During the current month we had Mrs. Blodgett lecturing for us, doing good work and helping to get our Headquarters known.

Elgin Branch, Elgin, Or.

H. Hug, writes:—Charles H. Marsh, our Secretary, will give a series of lectures this winter, in the Highland Schoolhouse, near Elgin. The first he has given was very well attended, not far from one hundred being present. A choir sang several hymns, and an organ and two other musical instruments accompanied them, which made it quite lively.

Eureka Branch, Sacramento.

Dr. J. S. Cook, Sec., writes:—At the last meeting Eureka Branch, the following were elected: President, Albert Hart; Vice-President, Mrs. Isabel Mills; Sec. and Treas., J. S. Cook. The Branch for the past six months has been earnestly studying the Key to Theosophy, and perfect harmony has prevailed.

Olympia Branch, Wash.

Mrs. H. R. Shimmons writes:—At our last Branch meeting Dec. 26th, Mrs. H. E. Ogden was elected President, and Mr. A. C. Going, Secretary. We have no idea of letting our Branch die out in this city.

Pacific Coast Lecturer's Movements

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

Two lectures were given in Theosophical Headquarters, Stockton, viz: Nov. 18th, "Adepts and Western Schools of Occultism;" Nov. 20th, "Brotherhood on Physical, Mental and Spiritual Planes." Headquarters were crowded. A quiz was held Nov. 21, and questions answered until a late hour. Nov. 22nd, a full Branch meeting took place. Decided improvement and advance has taken place in Stockton T. S. affairs during the last year, as evidenced by growing public interest in Theosophy. At the Branch meeting, plans were considered to broaden lines of work to include larger numbers of all classes whose attention is now directed towards Theosophy.

A fraternal spirit prevails among the members themselves, and a strong desire to do the Master's work. So long as this continues help will be given for solidarity, unselfish motives, and persistent work, merit that help and insure that success which is the spread of the true light, and greater individual opportunities to work in broader fields.

Santa Rosa was visited and a lecture upon "Theosophy and Adepts" given to a good audience, Dec. 16th. Dr. Julia Button, formerly of Oakland Branch, is now President of Santa Rosa Branch. Regular Branch and public meetings are now held, a public hall having been secured.

Dec. 17th an informal meeting was held in Sebastopol.

Kama.

Kama is the middle principle in the septenary classification, and in conjunction with Lower Manas, or Kama-Manas, is the dominant principle in the humanity of to-day as a whole. Kama-Manas may be said to be the man as we know him, the personal man who stands at the middle point of the ladder of evolution, attracted upwards by his Higher Ego and pulled downwards by his lower nature. It is only through and by means of Kama that Lower Manas can act, hence the importance of an understanding of this principle. In the animal kingdom Kama is the highest active principle, active normally and naturally according to law; but in man it may become perverted, since in him to desire is added reason. Kama-Manas gives man power to become a god or a devil, or worse than a beast. It is only when Manas is developed, giving the power to reason, analyze, and choose, that the normal line of nature's evolution can be departed from, and that it is possible to work, as it were, contrary to Nature when that is considered mindless. Hence if Kama is allowed to rule in Man, his evolution is retarded; it is

only by dominating and ruling Kama that he can rise spiritually, but if he does not awaken in himself the desire for spiritual things, he will be dragged downwards.—[THE PATH.

Members of the T. S. on the Coast are earnestly advised to subscribe for THE PATH, 144 Madison Ave., New York City. The price is but two dollars per year, and any really earnest student cannot invest that amount to greater advantage. New and invaluable information along ethical and occult lines is continually being given: clear and lucid expositions of the Wisdom Religion and a large amount of other helpful and interesting matter, constantly appears. It is almost a duty to subscribe to a journal which does so much for our common cause.

Sow kindly acts, and thou shalt reap their fruition. Inaction in a deed of mercy becomes active in a deadly sin.

—VOICE OF THE SILENCE

OBITUARY.

MISS LOUISE OFF died of Consumption at her home in Los Angeles, on the morning of January 6th, and was cremated the afternoon of January 7th. Those who were with her at the last say that she was fully conscious and that she did not suffer pain. She recognized her mother and said, "Oh, I did not know that it was so easy to die." It is hard to estimate how much this brave spirit did for the cause of Theosophy; certain it is that to her work is chiefly due whatever foothold Theosophy has in Los Angeles to-day. She was so truly great, so full of the higher philosophy, that she did what she could for the cause, regardless of discouragement. Had she possessed a strong body to work with, it would be difficult to limit what she would have accomplished, with her clear mind and vigorous thought.

MARGUERITE S. LLOYD.