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Reason, Instinct, and Intuition.

INSTINCT, reason and intuition constitute the three avenues through which spiritual intelligence seeks and obtains conscious expression. In the plant and animal this all pervading intelligence manifests as instinct, in the purely intellectual man it unfolds itself as reason, and in the spiritually advanced man it flashes forth as intuition. And as instinct is the unconditional and unmeditating obedience to the laws of nature, and intuition the self-conscious surrender to the admonitions of divine wisdom, so reason must be considered as the individual elaboration, the synthesizing and analyzing of objects of physical perception—the process through which the raw material of everyday's observations and experience are turned into inferences, conceptions and beliefs. Instinct is spiritual revelation, reason spiritual composition, and intuition spiritual inspiration. Thus while instinct and intuition must be regarded as infallible in their mandates, being the output of direct spiritual injunction, reason in its turn depends for its reliability upon the more or less perfect condition of the organs through which it operates. Yet though reason is unreliable and imperfect, its appearance however in the field of the evolution of consciousness denotes that the spiritual monad has reached a point of development when its inherent, creative functions begin to assert themselves. For all reasoning is creative—creative of either truth or falsehood according to the condition of the material with which it deals and the advantages under which it operates. Thus while animal instinct is vastly more reliable than human reasoning, yet by being a mere passive yielding to the promptings of the creative forces—the “builders” of the lower kingdoms of nature—is not productive of independent and self-conscious efforts.

With reason is introduced free will in evolution, as it is first through reason that spiritual intelligence takes issue in volition. The animals and plants follow blindly their impulses as the latter always prompt in conformity with the laws of health and progress. First in man begins the friction; his desires and passions urge towards one line of action—his physical, mental and spiritual health demands, of course, another.

While in the lower kingdoms appetites run in parallel lines with organic wants, in man the tumultuous cravings of his senses frequently clash most violently with his personal welfare. In these convulsive struggles between nature and artifice, between pleasure and duty, between the animal and the divine reason, at some point or other in the evolution of man, must be the sole arbiter and executioner. By virtue of his reason the individual may go onwards or backwards, may speed on with Titan strides towards his goal if he so chooses, or rush down into ignoble depths of despair in a corresponding ratio. Thus reason endows man with god-properties, enhances him with creative powers. The labors of reason are original, and taken in their nobler aspect raise the individual to the dignity of Godhood. The animal, propelled by instinct, remains under guardianship; under the auspices of reason the individual throws off the guardianship and becomes his own guardian, his own judge, his own witness and his own stern, immutable accuser. This transition from instinct to self-conscious judgment is freighted with gravest importance, as it is the critical moment of individualized existence, the moment when the hour has struck for either promotion or degradation in the great college of universal existence. From this moment begins the real manhood of universal life.

Reason thus furnishes the training-school for the spiritual monad upon its journey towards self-consciousness. It is in the realm of reason that the advancing entity has to fight his most daring battles, has to win his most hardwon mental and moral conquests. But how many Pyrrhus like victories! What avalanches of mistakes reason precipitates upon us! What abysses of error and failures we are plunged into over and over again before the untried charioteer has acquired skill and experience in the management of his fiery Halias? A constant sifting of evidences, a weighing and measuring of facts, rejecting and acceptance of theories, forming and breaking up of beliefs, "with noble wrecks of ruinous perfection."

But these wanderings in the labyrinth of notions and theories are absolutely necessary for the evolution of the soul. For the latter must be brought to the test, and reason is the rock-bed through which the eternal current of wisdom must press at some point of its endless flow, before its celestial element can become appropriated as individual conception. For through reason man must work out his own salvation, must lay the foundation through which he may rear his edifice of universal knowledge. Sooner or later the Herculean labors of reason will reap their reward through the discovery of some precious grains of immortal truth. Lives of toil and mental drudgery are represented in each little grain of true wisdom. Now these gems of tested value, stored up in the treasure vaults of the Higher Ego, reappear in the course of eternal progress as flashes of intuition. Thus intuition is the storehouse of monadic experiences lodged in the Higher Ego and overshadowed by the Higher Self. Intuition then would relate to the Higher Ego, as conscience to the Higher Self. For as intuition shows its evolutionary character in its distinct references to particular

traits and idiosyncracies of human accomplishments in various branches of art and culture; its adaptations to technical terms in prestiges of genius, etc.; so conscience, shows its undifferentiated source, by speaking with but one—though imperative—voice to all mankind, more or less distinct, it is true, but this not because of variations of its own eternal element but consequent to the ever varying capacities of individual receptivity. This mighty wave of conscience sweeping through the souls of men and whispering the same eternal concepts of the right and the wrong testifies through its generality of character to the homogeneity and undifferentiation of its essence. Conscience is the substratum, so to speak, underlying all individual growth and upon which all true and permanent advancement must have its foundation; intuition is the perfected, architectural masterpiece of manifested soul-energy, differing in size and structural ornamentation according to the genius of the architect—and lastly, the raw material for these creations is furnished through monadic experiences in the realm of reason. Or to employ another simile: Conscience is the Atma—Ariadne thread guiding the pilgrim through the labyrinth of material existence and intuition is the quintessence of experience and convictions gathered during this pilgrimage and stored up in the sanctuary of the Higher Ego, while the skill, the industry and the discrimination evinced in the search and gathering of those, such experiences would illustrate the functions of reason in our simile.

Now to sum up these few reflections: Instinct is the unconditional and unquestioning obedience in the entities of the lower kingdoms to the impulses received from the creative functionaries, the hierarchy builders of those kingdoms. Thus progressive growth in these stages of evolution is automatic and warranted, though in some species of the higher mammals the entreating whisper of conscience instills the first vague, original notions of right and wrong in their consciousness.

Next step of advancement introduces reason upon the field of action. Students of monadic evolution and involution regard man as a dual being: body and spirit, with their respective correlations of physical and spiritual forces and powers. Now the body represents that portion of man which is purely animal in its essence and character and which has evolved along the lines sketched out by our modern evolutionary thinkers and scientists. This portion of the human entity, developed under the auspices of the "Lower Builders," and though wholly mindless still reaching a high degree of structural and functional development were lacking the thinking principle—Manas—the engineer who was to wield the complex instruments. We are told that at a certain point of career of our physical bodies, the advanced entities of former Manvantaras, and which exalted beings required physical experiences for the rounding out of their universal character, took charge, so to speak, of our incasements, our bodies, and became henceforth the impelling and directing monitors termed as human souls. Now the efforts of the soul to penetrate its animal charge with the lumin-

ous convictions of spiritual verities gave rise to that struggle in the human mind, that singular process of construction and destruction, known as reason. Thus reason is the frantic response of energies stirred up by the ceaseless vulcan blows of the Thinking Principle—the effort of the animal mind to adjust itself to the terrific discharges of soul-energy from its divine motor. The animal mind may rebel, may oppose itself to the divine pressure but with no avail; it must at length either yield or perish; either follow the incarnating principle in its august aspirations or be swept away and as fragments enter into other compounds. But for every successful effort to perceive the truth and become one with it, a deposit is made in the treasure vaults of the Higher Ego—the reincarnating compound Atma-Buddhi-Manas—and re-appears in terms of intuition, in glimpses of infallible truths, as genius and seership.

A. E. GIBSON, F. T. S.

A Review and Forecast of the Theosophical Situation.

THE present is an appropriate time to review and forecast events the better to get bearings and estimate forces and possibilities pro and con. Our review will be brief and not extend prior to 1875, when a unique state of affairs prevailed.

At that time Theological Dogmatism by its arbitrary assertions that the Christian Bible was the only revealed word of truth, the only rule and guide of life, attempted to force its dead-letter interpretations upon the people. To a comparatively large number its fallacious teachings were acceptable, the principal of which were: That individual salvation is of paramount importance; that individual salvation is attainable only through the vicarious atonement of Jesus of Nazareth, and that it consists in thereby gaining an eternal heaven of selfish and sensuous enjoyment, while all who reject vicarious atonement are not only lost but consigned to eternal torment.

But a more independent element composed of those who refused to accept theological dictums as final, formed the factions now known as agnostics and materialists. These factions were equally fool-hardy since their rebellion was simply a wild rush from the one extreme of blind belief to the other of perverse negation. Both states are abnormal and represent the wild dashings of human ignorance and passion against the unyielding walls of nature and the law only to be hurled back again upon the bosom of the unchecked and on-rolling wave of evolution. Neither of these states satisfy the cravings of the human soul which ever leaps out into the unknown in search of itself which fills the immensities that transcend limitations of time, space and unillumined human consciousness.

Before this time there had been born to the West a progeny that had lived and become known ages before in the East—the numerous brood of Spiritualism. Without a philosophy, without an ethical code, and depending almost entirely upon physical phenomena for recognition and ac-

ceptance, this philosophical outcast arrested the attention of many. Its adherents claimed that the mysteries of life and death were solved for once and all and that indubitable evidence was available to establish the continuity of consciousness after death of the body. Whether these claims were true in whole or in part, remains a mooted question. Spiritualism, though new to the West, is yet very old and was known to the ancients who investigated its peculiar phenomena and classified them for their worth or worthlessness. That knowledge is preserved to our day and has proven of vast benefit to investigators. It would be difficult to understand the immediate influence of Spiritualism upon so large a number at that time, were it not that dogmatic theology had by its dead letter interpretations of biblical teachings shrouded life in gloom and invested death with horror; and that materialistic science had sought to deprive the race of even that sombre solace by its noisy proclamations of the ultimate extinction of human consciousness. However, if Spiritualism did nothing else, it lit the spark of hope in the soul and fanned it to a flame. But it failed to do more, and left its votaries hanging pendant between two worlds and filled with longings it could not satisfy simply because it offered no firm foundation of either ethics or philosophy.

At this critical period a day star rose from the East, from that Elder East of Antiquity which is the cradle of the race and the mother-fount of all the cults. It was the same star that appeared at the birth of Jesus, and at the birth of every saviour of the race since the world began. Called in past ages by various names, in our own Theosophy, the Wisdom-Religion, it flashed its light athwart the Western sky, dispersed the mists of superstition, and illumined the land by a radiance which again gave certitude of full fruition of the loftiest aspirations of the human soul.

And what is Theosophy?

First of all it is a composite of ethics and philosophy, a knowledge as comprehensive as the human mind can comprehend of Deity and the mode and method of Its multifarious manifestations, embracing man and all kingdoms of nature. Deity, the Absolute, the Rootless Root, is That from which all proceeds, to which all shall return. This unit of Consciousness is the basis of all manifestation, and is the fundamental teaching of Theosophy. This is that law of unity out of which proceeds the principle of that Universal Brotherhood which links all that lives in an indissoluble bond. Man and all sub and super-human kingdoms thus have a common origin, a common process of development, and a common destiny, and all are borne upon the bosom of an evolutionary wave toward the goal of a higher life. Force is but the mind of Deity in action, and natural law is Its inexorable decree which knows no favoritism, no partiality, but demands and works for the advance of all kingdoms in a solid and invulnerable phalanx. Nor does this decree recognize petty distinctions of high or low, great or small, such as are set up in the minds of puny men. Hence, the fiat eternally goes forth that no individual entity of all the in finite spaces

can attain happiness and progress independent of the happiness and progress of its fellows, for all in inherent being upon every plane of nature, are of the same essence and attributes as the one Source from which all sprang—Deity. There is, therefore, but one common Father, and all creatures are His children. And this law of absolute Unity and Brotherhood is the foundation and superstructure of Theosophy. All other features are but minor factors in its system and modes of its manifestation. If Theosophy brought to the West no other boon, this in itself would suffice to demonstrate its supremacy.

We now proceed to consider a few of the minor features of Theosophy, the principal of which is Evolution. There is much said in these days about evolution, but our scientists, while admitting the law itself, are loath to state what it is that evolves. Theosophical teachings upon this subject are clear and decisive, and affirm that it is the soul which evolves. It further teaches that every form in all the universes, however large or small, is the residence of an immortal and progressing soul which is in one or another degree of evolution. That each soul is constituted of infinite capacity which requires infinitudes wherein to develop, and that all souls are in one of three stages, viz.: below the human, in the human, or having passed through the first two stages, are above and beyond them. It is, therefore, the soul that evolves, and all forms, all kingdoms, all worlds and systems, exist but for the soul's evolution. In truth the manifested universe, embracing all within, above and below the range of human cognition, is but the outer garb, the other half of Deity, the universal Soul.

Now, as to the mode by which Evolution proceeds. Upon every hand is perceived the operation of a law of periodicity, whereby alternate states of motion and rest succeed each other in incessant order. This law is so universally apparent that its mention amounts to proof. Day and night, summer and winter, the ebb and flood of tides, and the precession of equinoxes, are some phases of its operation. Its action affects all things. The Soul, the Higher Ego, the Thinker which resides in and is the permanent principle of man, is also subject to this law which operates upon it in a manner known as Reincarnation. By Reincarnation is meant the successive and repeating earth-lives of each individual Thinker as the natural order of its existence and evolution.

Now, underlying the law of evolution and producing it, is the equally universal law of Cause and Effect. This is called Karma, which, in its entirety, is that action which restores and maintains law and order, harmony and equilibrium throughout Kosmos, Karma connects all the many earth-lives of each individual Thinker in an unbroken series, and thus makes progress possible and conserves the soul's energies.

"Whatsoever a man sows, that also shall he reap," is a good definition of Karma, which is inexorable and metes to every man his exact measure of merit or demerit. That merit or demerit is good or evil, happiness or suffering, success or failure, in the present earth-life as a result of his own

thoughts and deeds of past earth-lives. If he violated law then, he now suffers; if he obeyed law then and there, he now enjoys. There is, therefore, no escape from consequences of thought and action, good or bad, but each man has to pay to the last iota for evil done, and no power can deprive him of the reward of good performed. Man has free will within certain limitations, but he is held to strict account by Karma for every thought and deed. "Each man his prison makes." As a given man now thinks and acts, he is making his many future earth-lives happy or unhappy. Re-incarnation is thus the process of character building, and the means whereby the soul's latent potentialities become active potencies.

Evolution, the process of the Soul's progress, did not for the Thinker begin on this planet and in the human kingdom. Below the human stage are the animal, vegetable, mineral and elemental kingdoms, and the Thinker evolved up through them all in orderly sequence. Prior to its arrival on this planet, the Thinker resided and evolved upon others which were lower in the scale of evolution than our earth. When the Thinker shall have passed through all phases of evolution on this earth, it, with its fellows, will leave it and enter upon a more extended career on a planet next above our own. There is, therefore, no retrogression, but continued progress. But before the race departs it will become a race of Adepts. Adepts now exist. They are those of our race who have forced their evolution beyond the normal stage so that they possess knowledge and power vastly in excess of our own. But They use that knowledge and power not for Themselves, but to better fit Themselves to help the race onward in its evolution. They remain in touch with the race ever ready to assist those whose motives and actions are altruistic. For that reason They are called our "Elder Brothers," an endearing term which well defines Their relation to ourselves. Adepts thus exist as the natural outcome of the process of evolution, and any one who makes the right conditions in himself may become an Adept.

This, in brief, is a presentation of Theosophy as a dual system of Philosophy and Ethics. It is upon this that Theosophists rest and not upon personalities, though the latter have a proper relation to Theosophy itself which many members of the T. S. fully understand, and which has frequently been published.

The Theosophical Society was founded in N. Y. City, in 1875, by Mme. H. P. Blavatsky, Col. H. S. Olcott and Wm. Q. Judge. Mme. Blavatsky was the originator and chief mover in its organization. She claimed to bear a message to the world from the Great Lodge of Adepts. That message was a bulk of definite and specific knowledge not hitherto imparted to the race relating to its origin, age, development and destiny; Post-mortem States; Evolution of all Kingdoms upon our own and other planets, and the relation of man to Deity, his fellows and all that lives. The Society was formed for the realization of three well defined objects:

1st. To form the nucleus of an Universal Brotherhood of humanity without distinction of cast, creed, sex or color.

2nd. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3rd. To investigate unexplained laws of nature and the psychical powers latent in man.

The Society was and is intended to become a body of students who search for truth in all quarters, and while affirming the right of individual belief, demand the practice of toleration toward the belief of others. It is the avowed enemy of fraud, injustice, cant and hypocrisy, and the staunch friend and ally of those who demand the truth at whatever cost. Blavatsky was herself the chief exemplar of the objects of the Society she founded. Having loyally performed her allotted task, having faithfully delivered her message in accordance with her ability and the receptivity of the age, she withdrew for a time from this scene of action. We of this day are too near that great character to understand and justly judge it. We are like the traveller who stands at the base of a towering mountain, unable from his close proximity to measure its immensity, but who as he recedes and gains perspective, perceives the mighty pile expand and loom up into the very clouds. So, our nearness to Blavatsky prevents us from either properly estimating her great work or duly appreciating the nobility of her dauntless soul. But people of future centuries will look back to our time and behold hers as the great character of this age.

Of the two still living Founders, of the leaders of the movement, and of the host of loyal workers for the success of the Great Cause, what shall we say? We are not hero-worshippers, nor do we deal in vain plaudits for the living or for the dead, but the word ever goes forth: 'Loyalty to those who are loyal to truth, fealty to those who give allegiance to Theosophy, and unfailing support to those who unselfishly work in the Theosophical Society for the realization of its objects!'

The standards of motive, morality and individual responsibility inculcated by Theosophy greatly differ from those of other systems, and require much more of its votaries. In proportion to the aspirants vivid conception and conscientious effort to realize higher ideals, and present them to the world, is the certainty of his being misunderstood and misjudged by those who are satisfied with less. Theosophists are children of the future, are the pioneers of thoughts and ideals which will only become wholly understood and realized by people of a coming time. The history of all who in the past strove to present loftier standards of thought and action has invariably been that they called down upon their martyr heads the condemnation of conventional conservatism, aroused bigoted dogmatists to bitter opposition, and evoked the powers of darkness which ever lurk in the shadow of all onward movements. The present case is no exception. But Theosophy, greater than any organization of any time, moves on apace, unchecked by all obstacles. Paramount to the interest of any personality in it, the Theosophical Society gathers strength each year and spreads to the furthestmost parts of the earth. And this is due to two facts: 1st,

That Theosophy itself answers and satisfies the cravings of the soul for more light, and empowers the individual student to solve for himself the problems of his own and his fellows' destiny. 2nd, That the T. S. has through the loyalty, sacrifice and devotion of its leaders, been made the vehicle for the presentation of Theosophy to the world. The motives and methods of the leaders have often been attacked and as often been vindicated by the simple demonstration wrought by time and events. At this time Wm. Q. Judge is the butt of an attack which really aims at the life of the Theosophical Society, the realization of whose objects he has for twenty years past skillfully and loyally devoted his time, means and energies. To those who know the great soul of that dauntless Exile, charges of whatever kind, from whatever source, fail to shake faith in his purity of motive, or cause relaxation of efforts to sustain him in his performance of the Great Work. All such, pledge him their unswerving loyalty and continued support. To those less informed, Mr. Judge's past record is referred to as a vindication of his present attitude, and as a warrant for enlistment in his aid and behalf of all who regard right and duty as the crown jewels of human endeavor, and who desire to make common cause with a loyal champion of higher ideals of thought and action.

ALLEN GRIFFITHS, F. T. S.

Relation of Theosophy to Religion, Science and Philosophy.

ONE of the greatest errors into which our Western civilization has fallen, is in supposing that religion, philosophy and science can be viewed separately, or the study of one pursued independently of the others. This is not true. Religion, Philosophy and Science are but aspects upon the plane of Ideation of that Trinity in Unity which pervades all planes of the Cosmos, and they cannot even be studied, much less comprehended, apart from one another. No better proof that this is so could be adduced than the present condition of religion, science and philosophy in the West. For here, however fondly the special devotees of either may imagine, they have not been separated. Western religious thought is largely moulded by Western science; and Western science, again, is very greatly modified by Western religion, while the so-called philosophy of the West is but a hybrid product, in which one or other of these two predominates. And each of the three, because of having been divorced from its legitimate union with the others, exhibits the instability and unsatisfactory condition such a division necessitates. Religion has become unscientific and unphilosophical; science has become irreligious and unphilosophical, while philosophy, floundering helplessly between the ultra-idealism of Berkeley and the ultra-materialism of Buchner, is equally at variance with both religion and science. Yet each of the three sets up the claim to be the court of last appeal upon the problems of human existence. Religion asserts that neither science nor philosophy affords a solution, and that revelation through divine inspiration, or divine incarnation, is the only real authority. Science retaliates

y pointing out the inconsistencies and ignorance of facts and laws of nature, involved in some of the most vital revealed tenets, while Western philosophy either coincides with the dicta of Western science and takes on the agnostic materialism of the Spencers, Lewes, Bains and Huxleys; or cuts entirely loose from matter and soars into the irrational, subjective or objective idealisms of Berkeley and Fichte, or wanders through the interminable and unsatisfactory labyrinths of the speculations of the Kantian, Hegelian, Cartesian or other schools.

It therefore becomes necessary to examine the claims of these three representatives of modern thought to be permitted to take the helm and direct the course which shall determine the advance or the retrogression of humanity during its passage through the present evolutionary arc of its becoming upon this earth. Certain definitions at once become imperative. What is modern science? What is Western philosophy? In what consists the essence of Western religious thought?

All of these questions have been made necessary solely by that confusion of tongues which represents our modern scientific Babel. As we have asserted, science, religion and philosophy are but aspects of the one truth, and no attempt to separate them can be found in any of the old-world philosophies. Lewes, for instance, pays the highest possible compliment to Eastern Wisdom when he says, "It is questionable whether the East had any philosophy distinct from its religion."* The line of cleavage first distinctly appeared in historical times in the writings of Aristotle, and the seed sown perhaps quite unwittingly by him has developed into a science of earth-grovelling inductive methods which, choking out all of the grand ontological, deductive reasoning of Plato and the Indian philosophers, has laid the foundation for the unnatural division between religion, philosophy and science which exists in the West to-day. Still as they are divided, and as we must define them as they are, it may be said that Science is the use of the inductive method; and philosophy, that of the deductive method, in examining the phenomena of nature; and, farther, that science limits its inquiries largely to physics; and philosophy, to metaphysics; while religion has become dwarfed solely into petty and puerile creeds and dogmas concerning man's relation to a future existence. Because of this separation of religion from the broad and rationalizing generalizations of philosophy and science, it has suffered out of proportion to the others, and the efforts now being put forth by the Theosophical Society have for one of their objects the restoration of religion to its proper position as the chief and raison d'être of its congeners, science and philosophy.

The above, however, is not the definition of science by its devotees. These have exhausted the resources of language to make it the all-embracing, all-sufficient explanation of existence; as theologians have similarly exhausted both language and logic in attempting to define the attributes

*History of Philosophy.

of God. Thus Sir. Wm. Hamilton declares that science consists in knowledge properly classified as to the general truths and principles upon which it is founded; profound, complete, philosophical, true knowledge, "having in form the character of logical perfection, and in matter the character of real truth." Lest this should convey too exalted an opinion of the accuracy of science at the outset, it is perhaps well to contrast it with the statement of Lewes that, "without guessing science would be impossible,"* or with that of Drummond† that "a science without a mystery is unknown."

A few of these profound, complete and logically perfect truths upon which science largely rests its claims for the dominating position it seeks to occupy in human thought and upon human destiny, are its so-called discovery of and teachings concerning the theory of gravitation, the atomic theory, its speculations upon its "ether," upon "matter," rotation, etc. And one of the principal claims set up by science is that all other processes or modes of investigation are vague and speculative, while for itself, it assumes the proud title of "exact." "Exact science" has passed into a household phrase throughout the Western world. In view of this claim for exactness and completeness, then, must its hypotheses and theories be examined.

The chief of these, as has been pointed out, are gravitation, rotation, the atomic theory, its ether, matter, etc. Taking these up for a brief survey, we ask of science, What is gravity? By observing certain facts in nature, chiefly astronomical, science answers: "That all matter attracts all other matter with a force directly proportional to the product of the masses acted upon, and inversely proportional to the square of the distances between them, and that this constitutes gravitation." But this is but a statement of facts in nature, which facts science has classed together, and termed the mere classification, the "Law" of gravitation, and then puts forward this word gravitation, as if it completely explained the facts. Admitting, however, the action of gravitation, where does this mysterious force reside, and what is the agent by which it is transmitted? Gravitation has its greatest field of exactness in astronomical science; and the lay mind, when perceiving that astronomers are able to calculate eclipses and occultations with such nice exactness, and upon being told that it is the law of gravitation which enables this to be done, are very apt to accept this law as the exact, universal and immutable one which scientists declare it to be. But, while it does apparently explain certain phenomena, there are other phenomena pertaining to celestial mechanics, in the presence of which it utterly fails as a working hypothesis, even. Thus it does not explain the uniformity in the direction of the planetary movements; nor the form of their orbits, and their remarkable conformity to a single plane, for there is no up, or down, or high or low in pure space. All such things are relative and afford no explanation why by gravitation the nebula from which our own

*History of Philosophy.

†Natural Law in the Spiritual World, p. 28.

solar system is supposed to have been born should have arranged itself within the plane of ecliptic. And it not only does not explain the wonderfully near approach of comets to the sun without falling into the latter, but the matter constituting the tails of these are thrown out in direct opposition to the law. Newton,* commonly accredited with the discovery of the law of gravitation but who really learned it from Bohme found it necessary to postulate "An intelligent, all powerful being to account for violations of his theory." And the belief in a spiritual energy of some nature, controlling this so-called blind law, has been held by many great thinkers from Pythagoras down to our own time. Kepler postulated an "Angelus Rector" for each planet, and assigned a place to "spirits" in all cosmic processes. Cuvier, Euler, and Leibnitz also admit the possibility of the cause of gravitation being spiritual. (S. D. 321) Newton† says "It is inconceivable that crude matter without the mediation of something which is not material should affect other matter without contact; which it must do if gravitation be inherent in matter." Of course, the blind-force theorists, who deny all spirit or intelligence residing in matter, recognize the impossibility of matter acting on matter at a distance except by means of a continuous medium; and Professor Lodge and others declare for such a medium. But Stallo‡ shows such a medium to be a chimera, for if it is continuous it has no parts, and if it has no parts, motion through it, as in the case of planetary bodies, would be quite impossible, for motion implies displacement of the parts of the matter through which a body moves, and, besides, where there are no parts relative motion is impossible.

This medium, necessary to the scientific conception of gravitation, brings up for consideration another of the postulates of science—its "matter," and the nature and method of the forces acting in this matter. For example, where does the force of gravitation reside? Newton§ declares for "innate activity," which is but another name for spiritual energy. Tait and Stewart|| aver that matter is entirely passive. Yet the same writers, in conjunction with Sir William Thompson¶ teach that matter has an innate power of resisting influences. Still another scientist, Professor Du Bois,** declares that, "All the processes of nature must be motions of a substantial, indifferent stratum wholly destitute of quality." Which of these exact scientists are we to believe? And all the myriad forces of science act within, or by means of this so-called matter, this hypothetical something wholly destitute of quality, but which has, nevertheless, the more important quality of all—indestructibility—and out of which, in some incomprehensible manner, the whole universe has been built up by

*Third Letter to Bentley.

†Loc Cit.

‡Some Modern Aspects of Science.

§Secret Doctrine, p. 526.

||Ueberdiegrenyennaturerkennen.

¶Unseen Universe.

**Treatise on Natural Philosophy.

blind force, which is neither in the matter nor outside it, as there is good scientific testimony for both these positions.

Again, what do scientists know about ether? If we ask of astronomy, we are told that it is a fluid of extreme tenuity which offers no resistance to bodies moving in space. This, when gravitation is under consideration. But the mechanical or vibratory theory of light requires that the ether through which it is transmitted should be far more rigid than the most solid body known, for no solid body we know of is rigid enough to transmit vibrations as rapid as those of light. But as planetary motion would be impossible through a rigid, continuous mass of ether, then ether must be atomic, and atomic ether is only extremely tenuous gas and quite incapable of performing the functions of a rigid ether. Again, ether must be soft and mobile to satisfy chemical problems, and rigidly elastic for the physicist; discontinuous for one scientist and continuous for another. And the later vortex-theory men, of whom Professor Lodge is an example, declare that it is a perfectly homogenous, incomprehensible, continuous body. No physical body that we know of has these qualities. Who shall decide when scientific doctors thus disagree?

And the atoms, so dear to the scientific heart, surely, here we shall find the exactness upon which science claims our humble obeisance. But, alas! as pointed out by Hirn, the atom of the chemist, the atom of the physicist, the atom of the metaphysician, and the atom of the mathematician, have nothing in common but the name. And even in the limits of one science there is no agreement. For the physicist and metaphysician, the atom must be absolutely stable and invariable in its qualities, or, rather, it must have no qualities; for the chemist it must vary, or chemical combinations of atoms into molecules would be impossible; in physics its form must be a cube or oblate spheroid; in chemistry it can only be a sphere. "All atoms are positively dead and without the power of acting at a distance," says Professor Spiller. "Atoms are vortex vibrations" says Professor Lodge. And a curious paradox and dilemma just referred to is that the force of gravitation cannot reside, according to the scientific theories, in the atoms, nor outside of them. For, if in the atoms, then this is really a spiritual force, and is innate, and they are not dead as Professor Spiller would have them; and, if outside, then, this force cannot be material. Buchner declares that to accept infinite divisibility is absurd, therefore the atoms are not divisible; but, according to physics, they must be elastic and therefore are of necessity divisible. And so we grope for light among those who claim to know the last word concerning human destiny! Gravitation, force, matter and the atoms are only brought forward as examples because these are the very units of science—the basis for all its imposing superstructure. The same confusing and irreconcilable differences are to be found everywhere. In fact, the exact sciences are those of which science knows least, and the less its knowledge of any of them, the more exact becomes that science. Thus, astronomy is one of the most exact of all

the sciences because a few general laws concerning mass and motion comprise all that is known about it, and all that is not sheer speculation. Gases, liquids and solids also illustrate the fact that the less the phenomena with which science has to deal, the more exact its conclusions. Thus gases, of which little is really known, have all been herded, so to speak, under the three laws of Marriotte, Charles and Abogradio. while as to liquids there is much uncertainty, and the bewildering complexity of matter in the solid state defies all attempts to define or classify it by any sweeping generalizations.

Of heat, for instance, one scientist (Metcalf) will tell us that it is a substance flowing from the sun, while others aver that it is molecular vibration. The heat of the sun is estimated by Pouillet* at 1461 degrees Centigrade, and by Waterston at nine millions of degrees, while Newton Secchi, Ericsson, Rossetti, Tollmer and others fill up the vast hiatus between these extremes with estimates occupying all possible stages. Certainly "without guessing science would be truly impossible."

The sun itself, one scientist† tells us, has existed three hundred millions of years while another,‡ declares that fifteen millions of years is the full tale. Our solar system has evolved in fifteen millions of years, according to Sir William Thompson, while Huxley insists that it has occupied at least one billion of years. It has required but eight millions of years, according to Sir William Thompson, for the earth to cool to its present conditions, and three hundred and fifty millions of years, according to Bischoff and Helmontz. Comets, according to LaPlace,|| may be in a state of fusion, while Sir William Thompson, upon the contrary, declares that they may be dark and perfectly cold. According to Faye,§ comets are born within the solar system, while LaPlace asserts that they are not so born.

And the mysterious rotation of celestial bodies upon their own axes is another fact for which the law of gravitation entirely fails to account. Madame H. P. Blavatsky declares that in a few hours she has counted thirty-nine contradictory, and often self-contradictory, hypotheses of scientists to account for this phenomenon. And of minor things, there are disagreements just as numerous.

In theorizing upon the genesis of man, for example, Darwin declares that he came from the ape, while Virchow cautions against this belief from the fact of there being no low-typed skulls connecting man with any Simian ancestors. Darwin declares for pangenesis, Galton and Weisseman deny this. Huxley shows that the spleen produces white and destroys red blood corpuscles; while Newman, Chaffer and Chrach declare that the same organ turns white into red corpuscles. And so we might indefinitely prolong this list of radical disagreements among scientific hypotheses con-

*Journal of Sciences, Nov. '81.

†Le Centirier, Panorama des Mondes.

‡Sir W. Thompson

§System des Monde, p. 414.

§*Complux Rendus, p. 640.

cerning the phenomena of nature. What, then, is there in all this jumble of guessing, speculation and hypotheses to entitle science to brush aside as unworthy of investigation even, the old deductive philosophies of Pythagoras and Plato, the Wisdom Religion of the East, and all the wilderness of psychic phenomena of to-day, and to demand that it should ascend the throne of man's intellect as the controller of human destiny and the guide of human evolution?

JEROME A. ANDERSON.

Editorial.

"THE PARTING OF THE WAYS."

There is a crisis in the affairs of the Theosophical Society. That it will end in strengthening our cause is certain, if even a comparatively small number of our members remain loyal and faithful to our ideals and principles. But this must be no half-hearted loyalty; nor no surrendering of high ideals to a cowardly expediency.

Many in England seem to have almost wholly forgotten the high and holy mission of Theosophy in this warring over personalities. Even Herbert Burroughs, staunch humanitarian as he is, declared recently that "It is a mistake to apply Theosophic principles to this crisis," in which sentiment a large majority of Blavatsky Lodge concurred! Fancy the madness that would haul down the flag in the face of the common enemy in order to win in a factional strife!

Yet the action of Blavatsky Lodge in officially endorsing this surrender of ethical principles is simply giving a kind of official sanction to that which has been the policy of those engaged in this attack upon Theosophy all along. Many, if not all, of these so-called "charges" against Wm. Q. Judge rest upon the evidence of private letters, said to have been written by him, or by others, into which he had injected fraudulent messages, etc. Now, here are a few square FACTS in regard to these. Mr. Judge was in London from July 4th, until July 20th, '94, during all of which time Mrs. Besant had the letters that were to be used against him, in her possession. Mr. Judge asked to see them, and for copies, as well, and was refused. On July 19th, he formally demanded them and Mrs. Besant said she had given them to Col. Olcott, who stated that he had sent them to India. Mr. Judge then went to Mrs. Besant and said he would give this fact out to the Press. Mrs. Besant spoke to Olcott again about the matter, who said he had made a mistake and that the papers were in his box, and permitted Mr. Judge to look over them. There was no time to copy, and no copies were ever furnished to Mr. Judge, who was then, and is now, unable to explain in detail, until he is in possession of the contents of these letters. It is a significant fact, however, that his open enemies

were furnished with such copies. Mr. Judge asked each day for copies for inspection, and had submitted the same request at the Judiciary Committee meeting. Even at that date Mr. Judge had not been permitted to see the papers upon which he was to stand trial. They deliberately kept them back. These are FACTS; and as they become known, it will be seen that for the purification of the T. S. and its preservation from future disaster that they ought to be known, and that they will prove exceedingly beneficial. It is now the day and hour of unveiling, and wrong-doers everywhere will have the veil torn off.

It is small wonder that those concerned in making this attack ask to be "excused from Theosophic principles" while engaged in their unholy work. And let them be solemnly warned that America strives to be true to the very highest ideals of Theosophy, true to its Masters, and is loyal to Wm. Q. Judge, as Their acknowledged Representative, and that the continuance of this prosecution, which has simply degenerated into a persecution, will end in disaster to those engaged in it, for America, though long-suffering and patient, will not permit her Chief Officer to be thus unjustly dragged in the mire. And to those staunch hearts who in England and elsewhere stand for the right, America reaches out loving, faithful and strong hands, and pleads with them to "keep the links unbroken" until this strange frenzy of madness passes away, and our mistaken brothers once more see clearly the great wrong they are attempting to do to Wm. Q. Judge, and the infinitely greater one they are doing to humanity.

JEROME A. ANDERSON.

RESOLUTIONS OF CONFIDENCE.

"WHEREAS, in view of the request of some Branches and individuals in the European Section and elsewhere, that William Q. Judge resign from the office of Vice-President of the T. S. and that the matter of the charges against him be re-opened, it is

"RESOLVED, that this Branch requests William Q. Judge not to resign from the office of Vice-President of the T. S., it being imperative to the best interests of the Society that he shall remain in said office for the successful promulgation of Theosophy in America and generally.

"RESOLVED, that in the opinion of this Branch there is no necessity for the further investigation of the charges made against William Q. Judge.

"RESOLVED, that this Branch expresses its fullest confidence in William Q. Judge, personally and as an official of the T. S., and also in his methods of work, and declares its determination to support him in his efforts therein."

The above resolutions were unanimously adopted by Mr. Judge's Branch—the Aryan—Jan. 15, 1895. They have since been unanimously endorsed by the Pacific Coast Committee, Golden Gate Branch, San Francisco Branch, San Francisco; Aurora Branch, Oakland; Triangle Branch, Alameda; Excelsior Branch, San Jose; Pleiades Branch, Soquel;

Seven Branch, and Eureka Branch, Sacramento; Stockton Branch, Stockton; Gilroy Branch, Gilroy. This list would have, undoubtedly, included every Branch on the Coast, had there been time to hear from them before going to press.

THE PACIFIC COAST LECTURESHIP.

This important work has been carried on during the past year with the same tireless vigor and energy by Dr. Griffiths that characterized his previous year's labors in the T. S. A circular letter is now being prepared to be sent out to the Coast members calling for subscriptions for the maintenance of the Lectureship. The following is a summary of the last year's work, and a total of the three years that Dr. Griffiths has so ably filled the office:

SUMMARY FOR 1894.

Cities visited, 100; Lectures given, 99; Informal, Branch and Quiz Meetings, 159; Attendance at Meetings, 10,000; Leaflets distributed, 17,900; Press Reports, 200 columns; Miles travelled, 6,000; Branches formed, 5.

TOTAL THREE YEARS' WORK.

Cities visited, 251; Lectures given, 268; Informal, Branch and Quiz Meetings, 396; Attendance at Meetings, 31,000; Leaflets distributed, 65,900; Press Reports, 900 columns; Miles travelled, 19,000; Branches formed, 12.

The above summary speaks for itself. No amount of logic or rhetoric can equal these statistics. Brothers, let us come to the front again, with "a long pull, a strong pull, and a pull altogether," and insure the continuation of this most important and most magnificent work another year.

A magnificent life-size photograph of Wm. Q. Judge, by Sarony, has been presented to our new Headquarters by the League of Theosophical Workers. It is one of those, which, like H. P. B.'s photos, seem to follow you everywhere and look all the way through you. H. P. B.'s photo occupies the center of the room on one side and Wm. Q. Judge's on the other.

Pacific Coast Lecturer's Movements.

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

Dec. 20—The Alameda Branch public meeting was attended and addressed by Dr. Griffiths.

Dec. 30—A lecture upon "Adepts and Western Schools of Occultism," was given in Oakland.

Jan. 6—"A Review and Forecast of the Theosophical Situation," was

the subject discoursed upon at Red Men's Hall, S. F., before a large audience.

Jan. 13—Two lectures were given. The first in San Quentin Prison in the morning, the subject being "Phases of Brotherhood." The second was delivered in Oakland in the evening. Subject, "The Theosophical Situation."

During the Lecturer's stay in and about San Francisco, many Branch, Committee and other meetings were attended.

Among the Coast Branches.

Kshanti Branch, Victoria, B. C.

Wm. Harold Berridge writes: The following is a list of addresses delivered here during December and January:

"That Which Reincarnates," "The Three Objects of the T. S.," "Races," Mrs. Blodgett; "The Masters," W. H. Berridge; "Reincarnation and Heredity," H. W. Graves; "Cycles," G. F. Jeanneret; "Reincarnation," F. C. Berridge; "Practical Theosophy," Capt. Clarke; "The Secret Doctrine," H. W. Graves; "The Ethics of Theosophy," W. H. Berridge; "Modern Saints," Capt. Clarke.

The whole of the address on "Cycles" was reported by one of the local papers.

Seattle, Washington.

Albert C. Thees, Sec., writes:—At the annual election held Dec. 27, 1894, Seattle Branch elected the following officers: President, Mrs. Francis A. Schwagerl; Vice-President, Mr. Thomas A. Barnes; Secretary, Mr. Albert C. Thees; Members of Council, Mr. Frank I. Blodgett and Mr. Edward O. Schwagerl. A "Beginning Class" has been formed by Mrs. Anna Blodgett which is very well attended. The "Seven Principles of Man" is the subject for study.

Salene, Oregon.

Rev. W. E. Copeland writes:—Yesterday I organized a class of sixteen for the study of Theosophy among the convicts at the State Penitentiary; some of these will perhaps fall out, but others will join. I am to meet them every Thursday afternoon at 2 o'clock. Shall begin with the study of the seven principles to be followed by Reincarnation and Karma, and by and by we will take up the Secret Doctrine. This class was started by request of the convicts to whom I preach once a month.

Los Angeles Branch, Los Angeles, Cal.

Lydia F. Weresmuller writes: The annual election of Officers resulted in the re-election of Mr. Gibson, President, and the writer for Secretary.

Stockton Branch, Cal.

The Secretary writes:—Mrs. M. Thirds lectured Jan. 12th and 13th to full houses and aroused much interest.