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The Real Issue.

VIEWED in an ordinary light, the present state of T. S. affairs is inexplicable, simply for the reason that the causes which have produced and are still producing the superficial turbulence are not themselves superficial, but deep-seated. All that we cognize through sensual media are effects of causes which are hidden and obscure. Those who are deceived by appearances can, therefore, form no adequate or correct conception of any thing considered, whatever. The causes that have produced the immediate condition in which we find a portion of the T. S. involved, though somewhat remote are still discernible, an understanding of which will shed much light upon that which would otherwise remain obscure, if not entirely unknown.

The present great period of evolution known as a manvantara, like a mighty wave bears all upon its bosom toward the goal of a higher life, except one isolated and opposing order of beings—Black Magicians, the Brothers of the Shadow. All other beings and all nature work for progress and make for higher states, while these Adepts of the Left Hand Path, imbued with Satanic ambition to rule or ruin, to gratify selfish desires and propensities at whatever cost to individuals or the race, pool their might and power for the obstruction and retardation of evolution. They have allied themselves to and are become one with the denizens of darkness. Having throughout ages of evil, severed themselves from the divine source of all high and holy aspirations, and having consciously wedded themselves to evil, they are the lost souls of our race. Full well they realize that in the exact ratio with which evolution proceeds is their doom of annihilation sealing. Therefore, they exert themselves to retard evolution, and fight to the death all who work for racial progress. They are the antithesis of the Brothers of the Light who sacrifice self and individual progress that through Their efforts and assistance the race as a whole shall more surely and speedily advance. The White Adepts, the unseen but potent powers behind the scenes, work with nature and the law and are the hidden sources from which emanate the potencies of thought and action which

by mighty impulses impel the race on and upward. These Elder Brothers of the race, these Sons of Compassion, impact Themselves about humanity, welding Themselves like stones in a wall which shall protect the race from the assaults of the powers of darkness to which it would succumb were it not for that sacrificial safeguard.

Thus it will be perceived that the real contending forces are good and evil, light and darkness, progress and retrogression, and that the Brothers of the Light and the Brothers of the Shadow are the actual combatants, each struggling for mastery over the race. The latter would enslave man to a destiny of evil, suffering and ultimate annihilation; the former would aid man to free himself from the trammels of ignorance, sorrow and selfishness and to progress upon the path which leads to perfection and the Place of Peace.

In what manner do these opposing powers exercise their influence upon humanity? Each according to its character and motive attracts from the mass of mankind all those who, from whatever cause, naturally ally themselves to light or darkness, good or evil. To the Adepts of the White Lodge are drawn all who desire to sacrifice self in the service for man's liberation; to the Black Lodge are lured all who feed in themselves and others the fires of passion, vanity, jealousy, envy and greed. Individual motive is the lodestone which attracts one either to the White or to the Black powers, and is also the open channel of communication through which is received impulses, high or low, according as the motive is selfish or unselfish. Thus, each individual makes the conditions in himself which ally him to the emissaries of light or darkness. This is also true of communities, nations and races.

So far as our time is concerned, India seems to be the base of operations for the Black powers, though their efforts are by no means confined to that limited area, but extend to and include individuals of other nations. For long centuries India has been dominated by the Brahmins who belong to the highest of all the innumerable castes of that caste- and priest-ridden land. For many centuries and long antedating the Mohammedan conquest, the Brahmins have enslaved the Hindoos and prostituted their power over them to selfish purposes. Ages ago and before place and power were thus degraded by the Brahmins, that caste in the highest degree represented knowledge, wisdom and power which were used for the elevation of the whole people. Then the highest office of the priest was to employ himself and his powers in the service of his brothers of whatever condition in life, and assist them to rise to his own. The philosophy, science and religion which made up the teachings of the Adepts of the Aryan Root Race and of all the great moral sages of Antiquity, and which constituted the wisdom and lore of their ancient forefathers, was then regarded as a sacred trust by the Brahmins to be taught and transmitted to their descendants. In that ancient day rose and reigned the greatest and grandest

aristocracy the world has ever known, an aristocracy constituted of men who were imbued with right motive and impelled to right action by right knowledge, and whose chief office was to serve their fellows.

But all that has now passed away, and in its stead have slowly but surely risen the Brahmins of to-day who, as a class, are proud, presumptuous, disdainful and jealous of all attempts to wrest from their keeping the knowledge of the ancient Aryans and impart it to the common people. There are exceptions, but the high caste Brahmin of to-day is but a sorry descendant of that older stock which in its time was the glory of old Ar-yavarta. The heights attained in former times were transcendent, due entirely to their comprehension of the grandest system of ethics and philosophy the world has ever known, and to their loyalty to the sacred office of imparting it to the race. Then they were conscious allies of the Great Lodge of the Masters of Wisdom, and were servitors of the one law. Their fall has been great, and upon it has followed a train of disasters which has affected all nations. The vast stores of knowledge of incalculable value to the race and its rightful heritage, have been secreted in their archives, and all efforts to bring them once more to light have been hitherto successfully opposed. This attitude of exclusiveness which would debar the race of its common right of common possession in order to enable a self-elected class to enslave it in ignorance and rule over it with iron hands, has engendered pride, vanity, envy, disdain and distrust in the usurpers, and they have thus, consciously or otherwise, leagued themselves with the dark powers who use and work through them to the detriment of the race. For these reasons India is to-day in a deplorable state, and the West may not reasonably expect help from her sons who possess the keys to her secret archives. The India of to-day, lies prone upon the grave of her former greatness, paralyzed by a lethargic slumber which no effort of her own can break.

The second object of the T. S. is, To Promote the study of Aryan and other Eastern literatures, religions and sciences, and to demonstrate the importance of that study. Since the organization of the T. S. in 1875, there has been a systematic and persistent effort to delve into the ancient archives of oriental literature, recover lost treasures contained therein, restore them to India and impart them to the western world. Wm. Q. Judge, the Vice-President of the T. S., and General Secretary of the American Section of the T. S., has been the most active worker in this and many other departments. Through his instrumentality Indian Pundits have been employed in the work of translating Sanscrit into English, and Mr. Judge only a short time ago organized a Sanscrit Revival Society whose main object is to co-operate with Indian scholars in the work of discovering, translating and placing before the people of the West the vast knowledge now locked up in the ancient Sanscrit language. But the efforts of both the T. S. and of individuals in this and other directions, have been systematically opposed by the Black Lodge whose influence is exerted over the Brahmins, and

through them upon all in other lands who are dominated by race-pride, love of power, envy and suspicion of the motives of others. While we submit, as above, that India is to-day the base of operations of the Black Magicians, yet their ramifications extend to the West, and their evil influence finds lodgement in the minds of the weak, the vain and the selfish, who because they are so, invite the invasion of malignant powers and thus connect themselves with the Black Lodge. This we believe to be the Key to the situation.

With lamentably few exceptions, those who have gone to India with the avowed purpose of working for the realization of T. S. Objects, have had their minds befogged if not poisoned by the native atmosphere that is loaded with envy, jealousy, contention and suspicion, which emanate in malignant shafts from the Black Lodge to find lodgment in kindred soil. Thence, these malevolent forces career across the seas and find their own on distant shores. But while India is in a deplorable state, and a few in Western lands are affected by association, yet India will awaken from her long sleep, for the glory of her ancient forefathers now rises like a morning star above her horizon. Even now her loyal sons sight the first faint beams of the glowing orb and gather their energies for a great work. And they will be helped by their Western Brothers who will not withdraw assistance because of any surface irritation. In the West the disturbance is but superficial and will soon subside. At best it is but the fleck and foam blown from the crest of the wave of evolution by the blasts of human ignorance and passion. The mist clouds the air, the winds beat the waters, but the Great Wave sweeps on with a force and momentum born of the great throbs of Nature's mighty heart. A few short months and the storm will have blown itself out. But grievous to contemplate, we know that rocky shores will be beaten by the bodies of those who now lose bearings and mistake treacherous cliffs for quiet havens. And, too, cruel sea waves will sound a sad requiem which may serve to save still others from the angry waters. But over all, and loud and full, is the song of the conquering hosts which fear no failure, court no success. Invincible, inexorable, the legions of the Great Lodge, whose heart is the MASTER SOUL, march on!

ALLEN GRIFFITHS, F. T. S.

THE THEOSOPHICAL OUTLOOK.—From over almost the entire Coast comes news of accessions to our ranks, increased attendance at our meetings, greater activity among our older members, and cheering words, generally. The New York Headquarters is crowded to its utmost limit, and inquiries coming in and Diplomas going out all the time, writes faithful Alexander, while Bro. Warren sends a Syllabus from Kansas City containing the name of nine lecturers at that one point. Truly the outlook is most encouraging. The skies are already clearing after the storm, in America, although the clouds still hover over India and England. The present is but an exemplification of the law in the past, that disturbing breezes only blow the theosophical ship faster and further on its course.

Relation of Theosophy to Religion, Science and Philosophy.

[Continued.]

THE ARRAIGNMENT OF PHILOSOPHY.

THE separation of philosophy from religion dates back, as we have seen, to the time of Aristotle, and it is a significant fact that dogmatic theology, in all times and ages, has rested its pretensions to philosophy upon the teachings of this great empiricist. Yet, if it began with Aristotle, it was only completed by the Nicene Council and during all the centuries that separate these two events there was a constant struggle between an unphilosophical, dogmatic theology either in the form of Grecian polytheism or of Christian theism, against the true and deeply philosophical Platonic union of religion and science with philosophy. And with the Nicene Council philosophic religion died, and with its death began the dark ages. For something like five hundred years there was no philosophy worthy of the name publicly taught in the West. Then the human mind began to revolt and to turn again in a philosophical direction; to endeavor to rise out of that lethargy and paralysis in which it had remained during these truly dark ages. But such was the dominance of the old errors backed by the authority of a church, which could and did both flay and burn as well as bestow principalities and powers upon its courtiers, that this first emergence of philosophy was entirely under the dominance of the church. Its votaries, the Schoolmen of the middle ages, chief of whom was Johannes Scotus, sought only to found a philosophy of life which should accord with the dogmatic theology of their times. So that all scholastic theology was basely subservient to the church, and exercised but little influence upon human thought, and still less upon human destiny. Later on, with the revival of classical studies in the great universities of Europe, there arose a movement eminently Theosophical in its character to replace the Aristotelean philosophy by the old Platonism. One result of this revival of the old truths was the separation of the protesting branches from the old Catholic Church. And had Protestantism accepted Platonism as the basis of its philosophic conception of the universe, both it and the world would have been in a better condition to-day. But it did not do this, although earnest efforts were made to bring it about. Gradually, however, the Platonic influence died out and the empiricism of Aristotle again became ascendant, and Protestantism, in its turn, became scholastic, as Catholicism had been before. And to this failure to assimilate the divine philosophy of the Wisdom-Religion may be traced all of the subsequent agnosticism and materialism which has paralyzed the spiritual growth of our modern civilization. And similar to the struggle between Neo-platonism and theology was there also a prolonged struggle to prevent this consummation by some of the most devoted workers for the welfare of the human race. Even in that day these were known as Theosophists, and

among them are to be found the names of Paracelsus, Robert Fludd, Bruno, and Boehme. What these men did and dared for the human race is now being done by the Theosophical Society; for there is little doubt that at least some of these were the direct agents of the Masters of Madame Blavatsky. But the influence they exerted was destined to be again almost nullified by the efforts of one, whom the writer personally believes to have been a reincarnation of Aristotle—Lord Bacon. For the same desire and

(1) to wrest the secrets of nature from her breast by an almost infinite examination of phenomena mark the lives of both men. Bacon, in his "Novum Organum," but takes up and carries a step further the work and writings of Aristotle. Whether this be so or not, however, it is true that by the system of inductive examination of phenomena, upon which Bacon insisted, he became the founder of the modern school of empiricists, out of which has developed the agnosticism and materialism of to day. Modified by him there arose, through Hobbs and Herbert, a philosophy which demanded a rational religion, or one which should conform to the ignorance and prejudices of the human brain alone.

Yet this agnostic and materialistic condition of philosophic thought was not accomplished without a protest from others than the Theosophists to whom we have alluded. There is perhaps no grander, if still gloomy, spectacle in all the annals of human thought than that which is afforded by the so-called dogmatists in their efforts to compel the surrender by nature of her secrets to the forces of the human intellect and will alone. Having rejected the guidance of religion in their philosophical undertakings; failing to see that the two must be aspects of the one truth, these men sought by the aid of reason alone to solve the problems of human life and human destiny. Chief, perhaps, of all of these stands Descartes with his magnificent yet unphilosophical dualism. Cutting loose from all the empiricism of Bacon and his school, he retired into the recesses of consciousness itself, and in the famous maxim "Cogito ergo sum"—"I think, therefore I exist"—he sought for a basis upon which to erect a philosophical superstructure. Following him came Fichte, reasoning along the same lines, in order to prove the Absolute to be an infinite "Cogito ergo sum," and the grandly intellectual Jew, Spinoza, who arrived by similar reasoning at the conclusion that the Absolute was Infinite Substance, and so developed the conception of a pantheistic universe. Then Schelling, struggling with the same problem, sought to show that the Absolute was Infinite Mind; whilst the grandest philosopher of all this school, Hegel, represents the pinnacle of philosophical speculation in this direction, and with his followers, who broke up into a Hegelian Right, Left and Center, it may be said to have seen its zenith, and to almost have passed to its Western horizon. Along similar lines reasoned Leibnetz, the great monadologist. These truly great philosophers have dominated philosophic thought upon the continent, and especially in philosophic Germany, with the result that there is perhaps

no nation in the West more philosophic than the Germans, nor one that is so difficult to be affected by Christianity. Yet it is not the philosophy of Germany which is eating out the spiritual heart of the West to-day, but rather that of England. With Locke, the unwitting and strictly pious founder of modern materialism, began the school of the latter day prophets who have really moulded human thought in the West. Hobbs, Hume, Priestly, Bentham, Hartly, Paley, Mills, Spencer, Darwin—these are the men who have moulded and guided, to a very large extent, the philosophic conceptions of mankind before the advent of the Theosophical Society. They are true sensationalists and empiricists, and refuse to believe in anything which cannot be weighed or measured. For this school of philosophy is in perfect accord with, and indeed founded upon, modern science. Its greatest exponents and its greatest scientists entirely agree although their agreement is like that where "Chaos empire sits and by decision adds to the confusion." Science searches into the phenomena of nature, or rather into the material forms of nature, with the most pains-taking assiduity, while philosophy looks on with complacency, and sees in each new system of facts but another stone to build into its edifice, although that edifice be already cracking and crumbling by the disorderly elements which enter into its constitution. Thus philosophy is but an instance of the blind leading the blind, and both it and science have fallen into the ditch of materialism together. What claim, indeed, can modern philosophy, then, set up to be the arbiter of the human intellect? Deducting even its own generalizations by the use of the reasoning principle, utterly apart and above any materialistic identification, and by the exercise of consciousness which it is entirely unable to explain, it still refuses to recognize this reason which it thus degrades and this divine consciousness which it thus blasphemously as otherwise than the properties of that matter which it has made its fetish and its god. In its cruel "struggle for existence" and "survival of the fittest," love is forbidden, strength or brute force reigns supreme, and there is no region in which to seek for a foundation for ethics; and so modern materialism and agnosticism are without an ethical basis. And again, accepting the conclusions of science which sees in the cessation of form also the cessation of the energy which caused the production of that form, the philosophy of materialism contains in it no recompense for past sufferings, and no hope for the future. Within its teachings are no promise nor prophecy of a rewarding for virtue or punishment for vice. Death, disintegration and destruction await all organized life; Chance, or the working of still blinder law, has brought us to the point we occupy, according to science, and having thus made us the suffering playthings of a few brief years in the ocean of eternity, casts us out of existence without a hope and without a future. Unable to recognize that this phenomenal world is but the fleeting expression of the true, noumenal one upon which it rests, materialism sees in birth but the hapless beginning,

and in death the final end, of all human hopes and human glory. Small wonder it is that the human mind, having an innate feeling and knowledge of its immortality, should have revolted against such outrageous conceptions, and that the hosts and hordes of so-called spiritualists, hylo-idealists, transcendentalists, and their congeners, should have sprung into an ephemeral existence, as a pure rebellion against such false conceptions. And this is the chief count against modern philosophy—that it has allied itself with modern science so completely that it utterly fails to answer the questions which the human soul demands as to that which it feels to have been its infinite past, and that which it equally feels will be its infinite future. Thus philosophy, too, must yield and sit at the feet of the Wisdom religion before it can again reclothe itself with the raiment of its old-time Platonic glory.

And it is within the power of the Wisdom religion to reconcile all these warring, philosophic conceptions with one another. For there are among philosophers as bitter disagreements as we have seen to exist in science. But when philosophy shall recognize the divine Trinity within every unit in nature, and of which the Christian Godhead is a faint and unphilosophical reflection; when it shall have recognized that matter or substance, force or motion, and spirit or consciousness, are alike eternal and eternally associated, then will it perceive that, like the knights of old, its differing votaries have but seen differing sides of the same shield. Then will it be seen that the philosophy of Spinoza fought its way to the very throne of the Absolute, but only sensed the material aspect of this. And the idealists, the Haegels, and Liebnitz's, will likewise be seen to have gotten glimpses of the real truth, and only to have failed because they failed to perceive the whole truth. Idealism, taking its origin in consciousness, has a foundation in truth in one of the three great aspects of the Absolute. Likewise the substance of Spinoza and the monads of Liebnitz contain glimpses of the truths of the substance aspect of the same triune Absolute. And even that apotheosis of logical madness, modern agnosticism, science and philosophy, can be seen to have at least a partial foundation in the lowest and most material aspect of the same trinity. When each shall have been assigned to its proper place, when the phenomena of each shall have been correctly measured by that of the others, as is done by the Wisdom Religion, then will philosophy be fitted to take its place as the handmaid and helper of religion; but until that time it must stand aside as not only incapable of aiding, but even as obstructing, human progress.

JEROME A. ANDERSON.

Adepts.

IN SCANNING the field of Theosophical inquiry, and forming an opinion as regards the merits or demerits of each startling proposition that Theosophy sets forth, no question has occupied the attention of the world at large to such an extent, as the announcement by the founder of the Society, Madame Blavatsky, that in this world were a lodge of Brothers, high

above our plane of existence, in fact, perfected beings, under whose direction the Society was formed, and under whose guidance it is constantly kept. And, like many another truth stated for the first time, it has been subjected to the sneers and ridicule of this most material world, simply because it was new to them. A strictly Theosophical adage says: "Believe nothing on hearsay or authority, but rigidly investigate every fact before either accepting or rejecting it." And while we do not blame those to whom higher truths do not appeal for refusing to believe in that which they cannot understand, we do deplore the spirit of the world of to-day in decrying or ridiculing those laws or facts of nature which they have never investigated with an unprejudiced mind. For, the existence of the Adepts is no childish fancy or whimsical notion of a few deluded, misguided people, but a scientific as well as a philosophic fact.

An Adept is but the natural consequence of the law of evolution, for by what authority can man claim that progress is possible to a certain point of perfection, to there stop forever? Through the operation of the law of evolution there is advancement, constant and eternal; which, in physical evolution, is visible on every hand. Would it not be absurd to assert improvement to be impossible in plant or animal, simply because we have no absolute knowledge of higher or more perfect types? There is no end to progress, and the very fact that one man is higher advanced than another, either physically, mentally or spiritually is evidence that we must not set an arbitrary limit to this process.

Again, if reincarnation be true, Adepts must be; because in each succeeding birth, man is the sum total of the experiences of his past lives, and to them who strive for perfection by living in harmony with Nature's changeless laws, are given wisdom and power. Evolution postulates the improvement of an individual, by the operation of law on other individuals; Reincarnation postulates the improvement of an individual, by the operation of law upon that individual alone; but in either case the existence of the Adepts is a natural conclusion. Adepts constitute a Brotherhood, or secret Association, which ramifies all over the World, but the principle seat of which, for the present, is said to be Thibet. This great fraternity is at once the least and the most exclusive organization in the world, and fresh recruits from any race or country are welcome. The door is always opened to the right one who knocks, but the path which has to be travelled before the door is reached, is one which none but very determined ones can hope to pass. The character of training through which the neophyte must pass, before he attains the dignity of a proficient in occultism, is such that in never less than seven years, as a probationer, is he ever admitted to the very first of those ordeals, whatever they may be, which bar the way to the first degrees of occultism, and there is no security for him that the seven years may not be extended indefinitely. The trials through which the neophyte has to pass, are no fantastic mockeries, nor mimicries of awful peril; nor are they artificial barriers set up by the Masters of Occultism, to try the nerves of

their pupils. It is inherent in the nature of the science that has to be explored, that its revelations shall stagger the reason and try the most resolute courage. It is in his own interest that the candidate's character and fixity of purpose, and perhaps his physical and mental attributes, are tested and watched with infinite care and patience in the first instance, before he is allowed to take the final plunge into the sea of strange experiences, through which he must swim with the strength of his own right arm or perish. The ultimate development of the Adept requires, among other things, a life of absolute physical purity, and the candidate must, from the beginning, give practical evidence of his willingness to adopt this. He must be perfectly chaste, perfectly abstemious, and indifferent to physical luxury of every kind. This does not involve any fantastic discipline, nor withdrawal from the world. There would be nothing to prevent one in ordinary society, from being in some of the preliminary stages for occult initiation, without anybody about him being the wiser. For true occultism, the sublime achievement of the real Adept, is not attained through the loathsome asceticism of the ordinary Indian fakeer, the Yogi of the woods and wilds, whose dirt accumulates with his sanctity, or of the fanatic who fastens iron hooks into his flesh, or holds up an arm until it is withered.

There are many grades of Adepts, ranging from the highest Mahatmas down; and below the Adepts we have the Initiates, Chelas and so on down to the ordinary individual of the day. The highest, the Nirmanakayas, those altruistic beings who refused the eternal rest to which they were justly entitled, to remain with the people of the earth and work for their elevation—these great beings have passed the stage of incarnation and are now self-conscious without the body, traveling hither and thither with the speed of thought with but one object, the helping of humanity. As we descend the scale, we would find Adepts, and possibly Mahatmas, living in the body, for whom the wheel of Karma had not entirely revolved, and who, being subject to the same laws which govern our environments, must work out by altruistic efforts, the last iota of Karma before they can be freed. But because the Adept may or may not incarnate, does not necessarily entail upon him the punishment of forever residing within his body. No, no. The body is the prison of the soul for ordinary mortals. But the Adept has found the key to his prison, and he can emerge from it at pleasure. It is thus no longer a prison for him, merely a dwelling. In other words, the Adept can project his soul out of his body to any place he pleases, with the rapidity of thought.

The Adepts are the keepers or custodians of divine knowledge, of infinite wisdom, and they give it to the world as it is required and deserved.

Jesus, Buddha and Confucious, and many other great teachers of whom we read, were undoubtedly Adepts, and if Pythagoras, Zoroaster, Socrates and Plato were not, they were certainly Initiates of a very high order. Bulwer Lytton, also, was certainly an Initiate, as is plainly evidenced by his work "Zanoni."

Adepts are said to occupy the mountain fastnesses because they are thrown less into contact with the foul magnetism of our people, so detrimental to their work. Besides, they can work for humanity better at a distance, not being bound by the limitations of time and matter. While, as previously said, the principal seat of the Adepts is in Thibet, still, it is believed by many that they exist in every country. As well search for them in the Rocky Mountains or South America as in India. And with their knowledge of nature's finer forces they could successfully prevent any one finding them if they so desired. The North Pole which is surrounded by very mysterious occult forces is also spoken of as their abiding place, and until they believe the time to be ripe for the discovery of it no man will succeed in getting there. Being able to project themselves out of their bodies and travel in their astral, as the expression goes, they are able to communicate with each other at pleasure, from any place.

That the Adepts are thus assisting the Theosophical Society can not be doubted and while they expect to accomplish greater results through it than any other organization yet a deserving appeal from any source does not pass by unnoticed. They are a great and powerful body of humanitarians working unceasingly and untiringly in altruistic labor, receiving nothing, and asking only, that the individual shall use that which he receives for the benefit and assistance of his fellowmen.

DR. J. S. COOK, F. T. S.

Persecution of Wm. Q. Judge.

[From "The Path" for March, 1895.]

THE OBJECT IN VIEW.

THE design from the beginning was to get me out of the way to the Presidency of the T. S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President: Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. But here are a few samples from her letters:

CALCUTTA, Jan. 11, 1894. You must resign the outer headship (of E. S. T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T. S. . . . And you must resign the position of President-elect.

DELHI, Feb. 14, 1894. He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer [about Aug. 1893.—J.] that it had to be so presently.

AGRA, Feb. 8, 1894. As you know, I refused the offer to nominate me as President since then I have been told [by whom?—J.] "not to oppose", so I remain passive and wait.

—Feb. 14, 1894. That you had made an intellectual blunder, misled by a high example. [This means H. P. B.] . . . X. would not take the Presidency at any price. *If I have to pity me. [Italics are mine.—J.]*

In July she told me the first day, as explaining the sentence above quoted about a "high example" and another, that I was "largely a victim", that her theory was *first* that H. P. B. had committed several frauds for good ends and made bogus messages; *second* that I was misled by her example; and *third* that H. P. B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H. P. B. These are facts, and the real issue is around H. P. B.

RESIGNATION ASKED.

Some European Lodges, and the Indian Section, have asked me to resign as Vice-President. I have refused and shall refuse. The attempt to force me by saying "all honorable men resign when attacked" is silly nonsense. No office in T. S. has any attraction for me, but I will not be forced. An "Anniversary Meeting" in India, with no power and being, in fact, only an extra meeting of the Indian Section, passed resolutions asking my resignation. To that I replied that I do not recognize either the meeting or the resolutions. T. S. Anniversary Meetings are unknown to our Constitution.

WHY NO EXPLANATION YET.

By reading the Vice-President's letter to the European General Secretary printed hereunder, members will see that I cannot make any explanation without copies of my letters and alleged memoranda. In addition, I find that some of the documents have up to this day been kept back from me, so that I have not seen them at all. It is quite true that Mrs. Besant gave me a copy of her proposed statement as prosecutor; but that contained only references and a few garbled extracts; and besides, it did not cover the items they have since added to the number.

W. Q. J.

LETTER TO EUROPEAN GENERAL SECRETARY.

144 MADISON AVENUE, NEW YORK, *January 25, 1895.*

GEORGE R. S. MEAD, Esq.

General Secretary European Section T. S.

SIR AND BROTHER:—I have received some seven requests by resolution from Branches and Centers of your Section to the effect, (a) that I should resign the office of Vice-President of the T. S., (b) that I should answer charges published against me by a paper inimical to the T. S. or give reasons for not replying, (c) that I should offer myself for trial on said charges; and I have also read the full publications of these requests and other matter connected therewith in the *Vahan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

FIRST. I am amazed at the undue, precipitate and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflec-

tion would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

SECOND. When the Judicial Committee met in July and when thereafter Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodges' attention to the fact that she had in her possession all said evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action; hence either (a) the resolution was not passed in good faith, or (b) it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant, for I had no part whatever in proposing, forwarding, or passing the resolution.

THIRD. In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same persons might say I resigned to evade responsibility.

FOURTH. I have replied to the public newspaper in the only way it deserves. I have still under consideration a full reply to the T. S. respecting the real charges, but I refuse to be hurried until the right time, for the cogent reasons given below. And as I have seen that new mistatements of fact and charges are being circulated against me by F. T. S. who are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and distortions shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges. These documents consist of various letters of mine on which are memoranda not in my handwriting. Some of them are

letters written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence." But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies and know the precise offenses with which I am charged. This is common justice.

Fraternally.

WILLIAM Q. JUDGE, Vice-President T. S.

The regular monthly lecture at San Quentin was delivered Jan. 13th, by Dr. Griffiths, assisted by Mr. Rambo and Mr. Clark. The interest continues unabated. The chapel was packed with an enthusiastic audience. The students there have issued a Theosophical monthly magazine of twelve pages entitled "Light Bearer".

Editorial.

The trouble in the Theosophical Society may be defined in one word—**Personality**. Having turned the back to the light, the shadows thrown by the personality obscure the whole vision, and the welfare of humanity, the high mission and ideals of Theosophy, are all forgotten in an anxiety lest a little of the mud thrown at a fellow member may stick to skirts which must be kept undefiled at any cost. Wm. Q. Judge must resign that Annie Besant may not feel humiliated when occupying the Lecture Platform is the cry! What is there in this demand but pure Personality? And note the eagerness with which the detractors of Mr. Judge leave the old scent, to bark away upon the new offence of "Black Magic". It is exactly as though one had engaged in a quarrel with the hope of creating a pretext which would justify it. The forging of Mahatmic messages becomes an issue of quite secondary importance compared to hinting that Annie Besant is being used by black Magicians—the most charitable explanation which it is possible to offer for her conduct! Note, too, that Annie Besant, in her indignant denial, and stormy denunciation of Mr. Judge, nowhere says that she has not been guilty of the psychic practices upon which statement her grievance is probably based. Let her come forward and deny, if she can, that she has not attempted to influence any one in Europe or America by psychic methods. Then her disclaimer against black Magic may be in order—not now.

And her pitiful appeal to Race prejudice—the false charge that Mr. Judge has "attacked" the Brahmins of India—how this betrays the weakness of her position! But she would not have "bitter words" used—this modern Antony at the corpse of her Caesar; expulsion and disgrace, in her opinion, amply reward Mr. Judge for twenty years of unremitting toil and self-sacrifice! Let us look into this, her special pleading. What have the Brahmins, with their proud, non-proselyting system of eighty-four castes done for the world, or for humanity? One cannot, according to them, become a Brahmin, and a partaker in their sacred truths, except by birth. Fancy the attempting to proselyte and reform the world—the West particularly—by such a doctrine! If you are good, and will have the goodness to die, you can reach the proud pinnacle of Brahmanism—not otherwise. Is such a doctrine, or the philosophy from which such a doctrine springs, one which answers humanity's needs in the present hour? India is spiritually degraded because of this proud exclusiveness of caste. And not to modern India can the world look for help because of this. The most difficult country in the world in which to popularize real Theosophy, is probably this same India, thus paralyzed by caste and superstition. For this reason Theosophists all the more honor those true Brahmins

who have risen above these trammels, and become Theosophists. Theirs has been a most noble, self-sacrificing effort, deserving of the greatest reward.

India is not the stronghold of Theosophy. Its dreamy people may accept to a degree the teachings of Theosophy because of the mysticism of these in some aspects; but it has no real hold in that country. The masses in India know nothing of Theosophy. And, not to speak of her own people, what has India done for her Eastern neighbors? Nothing. Told them to die, and become Brahmans, perhaps; but of any attempt at serious, well-organized work, such as that the Theosophical Society is now doing, it has never even dreamed. Besides, wherefore all this false cry of the "East being set against the West?" India is not the East—is but a very small portion of it. And she is a conquered portion—has been for centuries. Theosophy is in India largely because of her dependent position; because of her connection with the West through England. She cannot—is not in a position to—attract the attention of the world, and could not hold that attention if she were. No Eastern country, nor no combination of them, can do this. India's value to the world consists in the fact that she is the storehouse of ancient wisdom. To-day it creates and gives out absolutely nothing which is new or valuable to the world. Buddhist Japan leads the East, if leader there be. And when we remember that the East includes Japan, China, Burmah, Thibet, Persia, Arabia, Mongolia, besides Russia and Turkey in Asia, the preposterous assumption that India represents the East becomes apparent even to the most ignorant.

No; the hope of the world is in the West—not in the East. The Theosophical Society was started in the West, and to bring this about Masters chose three Europeans, H. P. Blavatsky, H. S. Olcott and Wm. Q. Judge. To the Theosophical Society, its Masters and its Teachings India looks, and must look, for spiritual light. Else why the necessity of the Theosophical Society there, and why do Indians join it? The Theosophical Society is strong and vigorous in the West; it languishes in India, where it ought to shine brightest, if India were the hope of the world. The wave of evolution, has reached the West, and on its crest appears the signs of the New Race. The Souls which made the old civilizations glorious are now incarnating in the West, and woe to the West, if it fails to profit by their advent and help. Their task—our task—is to spiritualize the West, and from it roll back the wave which shall spiritualize the East. So helpless is India, spiritually, that she has become materialized because of Western influence, and it is the duty of the West to overcome and eradicate this taint. She is strangled by the coils of her own system of unjust castes, and priestly domination.

No; westward the Star of Empire takes its way, and the West must rise to and recognize its true position. The mission of Theosophy is too high and holy to be dwarfed or retarded by appeals to race prejudices. It is above time, above country, above race; it is for humanity, and "karmic woe" can only await those who interpose their petty personalities in the way of its irresistible advance.

J. A. A.

THE SAME GOAL.

Does it not often happen that one may stand at the parting of two ways, both of which are inviting, yet but one of which can be trodden at a time? Suppose one were placed in a position where he had to choose between two comrades, both of whom had won title to honor and esteem, and one had to say, either that one had turned deep-dyed rascal, deceiver and impostor, or that the other had made a mistake; which would it be? One has gifts and pure intent and a motive on which we can rely to carry her through many a future struggle as it has through many in the past. The other stands like one of three founders, one of the visible three by whose wisdom and devotion the movement They founded has encircled the globe; one who met the messenger:

"Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe."

One who was placed by Karma at that point of the angle where he should stay the leading figure in the movement of the New World. One whose wisdom and fortitude, whose solicitude for all, and kindness to his enemies has earned for him the names of "The Greatest of the Exiles," and "Friend of All Creatures."

Shall we then say or think aught that can tarnish such an one? or, shall we not, with more charity and love, say the other, treading in a realm but little known to her, has made a mistake—not the least of many. Only a mistake! Let us hope that it will never be more than that, but that the awakening may come—painful and agonizing though it may be—before it is too late for her to see, as the rest will see, each step of his in wisdom taken, his honor vindicated, and the Society saved. Then all will know, as some have known, that he all along has been and is a channel for Master's work and messages.

A. B. C.

Among the Coast Branches.

Seattle Branch, Seattle, Wash.

Albert C. Thees, Sec., writes:—The year has been prosperous in all respects. Members are taking a growing interest in the Society work. A Library has been formed during the year and though small has proved use-

ful to the Branch. An H. P. B. Training Class has also been formed and has given valuable aid to the workers in the Public Meetings. Headquarters have been established at 612 3rd Street, a very desirable location where all meetings are held, and which is at all times open to the Society. The public interest is growing and the attendance at public meetings constantly improves. Members of the Branch have given lectures in the neighboring towns and cities and established many centres of Theosophical thought and study.

Harmony Lodge, Los Angeles.

W. C. B. Randolph, Sec., writes:—The Harmony Lodge, T. S. is continuing the study of the Gleanings. Several enquiring minds are visiting our meetings and the work goes on. At the last opening meeting Mr. P. R. Bellman lectured on elementals. He gave a scientific explanation of the septenary constitution of man and the disintegration which takes place on the withdrawal of the Ego from its connections with the physical. The attendance was good.

Alaya Branch.

Mrs. S. A. Smith, Sec., writes:—Some of our members are away, but others have stepped into the breach and I see no reason why we cannot do better work than ever and be more united. Meetings are to be held at the residence of Mrs. Honey, in Orange.

Words of defense of Bro. Judge continue to come. If a few barnacles are shaken off our beloved T. S. by this convulsion, we will be the stronger for the ordeal.

Triangle Branch.

The Triangle Branch, of Alameda, Cal., has entered upon a new cycle of activity, and now holds regular weekly Branch and Training Class meetings, also a monthly public lecture in Red Men's Hall. It has elected as Vice-President, Mrs. Varian; as members of the Council; Julius Oettl, Mrs. Storey, Mrs. Giddings, Mrs. Jost and Mr. Harrison.

Santa Rosa Branch.

C. D. Hudoff writes:—The Santa Rosa Branch, T. S., is again holding regular meetings every Sunday afternoon at 3 o'clock. Dr. Julia Button, of Sebastopol, has been elected President, and is aiding us in every way. Our meetings are held at the Germania Hall Parlor and are fairly well attended.