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## On With the Work!

THE great object of the Theosophical movement of our century is to elevate the thought of the times by teaching a true philosophy of life, and a higher code of ethics. Both the philosophy and the ethics imbodyed in Theosophy were proclaimed in every past age by every great moral sage, and the present effort is but a restriking of the basic laws governing and relating man and all kingdoms of nature. The knowledge which, as a whole, constitutes the old Wisdom-Religion, is the foundation upon which was based the teachings of every Savior of the world, and upon which was founded every religious system of the past. All of the many Saviors of the past were Initiates of the mysteries, and members of the Great Lodge of Adepts, who were sent as messengers to impart to the world at large knowledge of the basic truths about Deity, man and manifested nature, and how best to live to attain true happiness and real progress. The Saviors and great moral teachers, not only of antiquity but of later times, differed from each other not as to the teachings proclaimed, but only as to the methods employed to attract the attention of the multitudes to the teachings themselves. Jesus was called a winebibber by his contemporaries, and every Savior before and since his time has been likewise misunderstood and misjudged. Buddha, Jesus, Plato, Pythagoras, Boehme, Paracelsus, St. Martin, Cagliostro, Blavatsky, all were messengers of the Lodge, and all proclaimed the same truths.

The Theosophical Society, founded in America in 1875, by H. P. Blavatsky, is but one of the many efforts put forth during the ages by the Lodge through and by which to impart those truths to mankind which is necessary for its further progress. Blavatsky proclaimed herself a messenger of the Lodge, and submitted evidence to substantiate her claim which was of two kinds. *First*, knowledge of the occult and finer forces of nature that enabled her to produce phenomena which could not be reproduced by modern savants; *Second*, she presented to the world a vast volume of knowledge relating to the age, origin, development and destiny of the race;

to the origin and evolution of various sub- and superhuman beings and kingdoms; to the hidden mysteries of the Inner Man, and its powers and possibilities in life and *post-mortem* states; to an order of grand men called Adepts, Masters, Mahatmas, etc., and cited them as ideals toward which to aspire, and as facts possible of realization since. They exist as the logical outcome of that process of evolution along which the race, individually and collectively, proceeds, and thus establishing the fact of the ultimate perfectibility of man and of all souls now imprisoned in whatever kingdom of nature; finally, that knowledge imparted by Blavatsky, shed a searching light upon all the past history of the race on this planet and upon the history of the planet itself, discovered to the alert eye of the earnest student the profound mysteries of present existence, and rent the hitherto impenetrable veil of the future and revealed the entrance to that Path which leads to the very summits of conscious perfected being.

The three objects of the T. S., in so far as they are realized, indicate and make possible the attainment of the highest goal, and lead to the consummation of the grandest possibilities of individuals and the race. The T. S. was founded with that aim in view. In America, the birth place of the T. S., that aim has never been lost sight of, and the efforts of the American Branches as units and of the American Section as a whole have never ceased nor lagged in the great work. When Blavatsky had finished her work for the time and knew that the hour of her departure approached, she indicated by inference and direct assertion, both publicly and privately, that the hope of the success of the Theosophical movement rested with America, and that the chief head, upon whose skill, judgement and devotion so largely depended that hope of success, was Wm. Q. Judge. The older members of the T. S. and those who are familiar with the past history of the movement in America, and with its present policy, well know that since its inception Mr. Judge has never wavered in his loyalty to the cause of Theosophy, nor ceased his efforts for an instant to effect the success of the T. S. The American Section has been most fertile of plans for the promulgation of Theosophical Teachings and for the consolidation and extension of the T. S. As a result, the minds of the American people are informed as to the cardinal tenets of Theosophy and the objects of the T. S. to a greater degree than in any other section of the world. In so far as the American plans for Theosophic propaganda have been adopted, and executed with the same vigor and persistence by the other Sections the same results have followed in other lands. Nearly all of the plans referred to originated with Mr. Judge and those of his co-workers who, because of association and commonality of aim, devotion and persistence, worked with him on the same lines, and thus imbued the American Section with his unflagging zeal. This has been the history of Theosophy in America, and is a statement of fact which admits of no gain-saying. The examination of present T. S. affairs in America reveals the further

act that about two-thirds or more, of the branches of the whole Society are located here; that the Branches avoid personalities, pursue a systematic course of study, and engage in persistent public work; that as a result, the general public have a quite comprehensive knowledge of Theosophy which leads it to respect the Society and its members, and also that Brotherhood, Karma, Reincarnation and the Masters, enter largely into the minds of many thousands as important factors of their daily life and conduct.

More than to any other one individual is this state of T. S. affairs in America due to Wm. Q. Judge, who, by his twenty years' service as the leading mind of the American Section, has contributed to this successful issue, and thus is realized the fulfillment of Blavatsky's prophecy that in Mr. Judge was centered the hope of the success of the T. S. in America.

Latterly, and from other sections of the T. S. than the American, have charges been made against Mr. Judge which impugn his motives, censure his actions, and, if heeded, would prevent the continuance of the work he has hitherto so successfully and satisfactorily conducted. This unbrotherly, uncharitable and untheosophical attitude and action in the face of the well-known and well-established facts above cited, would be unworthy of notice were it not that though the charges are entirely of foreign origin, they have entered into the American field of Theosophical work as disturbing elements. The charges which at first were covert and of the nature of insinuations, have more recently assumed an open, malicious and vindictive character.

Furthermore, when the slanderers discovered that their insinuations and direct charges were futile to shake the faith of American Theosophists in the loyalty and integrity of Mr. Judge, they adopted the expedient of the weak, and indulged in falsehood. Not content with those procedures, the disappointed and disheartened disturbers have for the past few months employed most of their time in writing and sending broadcast circulars, pamphlets and "common sense" letters, composed mostly of reiterations of original charges, sorry attempts at self-justification, officious advice to resign, and, most pitiful of all, threats to disintegrate the Society. The circular letters have been so numerous and incessant that we weary of their receipt and no longer peruse them.

Now, during all this "winter of our discontent", American Theosophists have persistently pursued the old successful course of past years, and refused to be turned aside by false issues. And while so many of the Indian and European sections have been charging, falsifying, attempting to array East and West against each other by generating jealousy and suspicion between the races, and threatening to divide the T. S., the American Theosophists have been quietly thinking; one result of that thinking is the conviction that the course pursued by the Indian and European sections is not one which is actuated by the spirit of Theosophy, that by thus gener-

ating distrust, suspicion and spite, it impedes the spread of Theosophy among the people, and is subversive of the objects of the T. S. Therefore, we will have no part in it, nor will we longer remain silent and inactive.

The American Section desires to maintain the T. S. intact if possible, and this is the reason that the past few months of turbulence have been so patiently endured, and not because fear paralyzed action. *But the price of maintaining the T. S. intact must be Peace!* It was hoped that the play of personalities would cease when the first fit of vanity had passed and when petty ambition had spent itself. But the hope was futile.

The world looks upon the West as the power qualified to arbitrate its differences. The American Section of the T. S. holds itself competent and willing to adjust not only its own affairs, but the affairs of the T. S. since it constitutes so large a portion of the whole Society. But no attempt will be made to pander to a sensation-loving press and people, nor to constitute them judge and jury in a matter which neither of them are qualified to adjudicate, and in which neither have any other interest than that of idle curiosity. If the untheosophical attitude and action of some leaders of the Indian and European Sections are not speedily abandoned, and the Theosophical spirit of tolerant Brotherhood does not prevail in its stead, the American Section will assert its independence, and invite all true and loyal Fellows of whatever race, color, creed or sex, to identify themselves with it, and together continue to work for the realization of the objects for which the T. S. was organized. All who are of a different mind are free to go their way. Petty strifes and personal ambitions, vanity and presumption, find no suitable soil in the T. S. for foothold or fruitage. But brotherliness, charity and toleration and the spirit of helpfulness, take root, grow and bear fruit a thousand fold. Then, to the task—pull up the weeds and sow the seed. ON WITH THE WORK!

ALLEN GRIFFITH, F. T. S.

## Relation of Theosophy to Religion, Science and Philosophy.

[Continued.]

### THE ARRAIGNMENT OF MODERN RELIGION.

IT is not that the Christian religion, with its derivatives, Mohammedanism and Protestantism, is unphilosophical only, that it must be arraigned before the bar of human reason, nor is it because of its having been split up into a multitude of sects that it is weak. Buddhism, one of the great Eastern religions, especially provides different doctrines suitable to different stages of the evolution of the human intellect. He who is not able to understand and assimilate the profoundly philosophical truths of the Greater Vehicle has provided for him the Lesser Vehicle, or a doctrine which he can understand. So, though Christianity be split up into over

three hundred sects, or separate bodies, it is not because of this alone that it is to be condemned. Truth may be likened to the North-star; and just as a mariner may, from any point upon the earth's surface, direct his course straight towards this North-star, so it is possible for each sect to set its course in the direction of truth, and so do its part towards the elevation of humanity. Nor is it feasible nor expedient that all sailors who desire to reach the North Pole should be compelled to assemble at some given meridian before they are permitted to start. And it would be equally absurd to ask that all the varied and complex minds of to-day should be compelled to stand upon a given platform, or come within the limits of a single creed, before they can be recognized as the custodians and teachers of truth. It is rather because Christianity has so entirely failed in living up to the precepts of its great Nazarene founder that it is but right for it to be deposed from the proud position which it has held so long as the leader of the world's thought in religious matters. This falling away from the teachings of Christ is no doubt largely due to its unnatural divorcement from science and religion, to which reference has been had. Having been stripped of all power, and even of all desire to enter the realms of philosophic thought, and having barred itself from the aid of science by the persecutions and inquisitorial terrors with which it sought to force the latter from all interference with its own prerogatives, religion could not but become a weak mockery of the sacred institution it once was. It now deals almost wholly with puerile creeds and fancies as to what the future of man is when death shall have overtaken him. It has no light to throw upon the problems of human life, which threaten to wreck our modern civilization, except the Pauline command, "Servants be obedient to your masters." For the weight of woe, for the dreadful struggle for existence, for the inequalities which attend not only human life but human birth, even, it has no explanation nor no panacea. It only holds out the hope of future happiness in the after-death state, which it claims is governed by the same God by whose permission the injustices and inequalities of this life obtain. It declares that God made a failure in the creation of this world; that he was outwitted by its shrewd and crafty devil, and that as a consequence man fell under the ban of universal condemnation and death. To remedy this state of affairs this same God sends his son, who makes a similar failure; for but a small percentage of the human race have even the opportunity of availing themselves of that repentance and vicarious atonement, upon which its unphilosophical dogmas insist. But enough of this. It is not, as we have pointed out, because Christianity is illogical and unphilosophical that this severe sentence must be passed upon it to-day, but rather because, as we have likewise pointed out, that it entirely fails to live up to the light which it has. It has identified itself so entirely with the lusts of the flesh, with the pleasures of riches, and the delights of place and power, that its influence as an ethical factor upon the

thought of mankind is absolutely *nil*. Its holy men have become priests of Baal, who cry in vain for the fire to descend from heaven which shall prove them to be rightful occupants of their priestly office.

Is this too harsh a charge? Let us examine it. It is only a few brief years since this great nation was rent from ocean to ocean by one of the most horrible of fratricidal wars. Section was arrayed against section, and men's lives were sacrificed upon battle fields and in the hardships and exposures incidental to the soldier's life, by the hundreds of thousands. The horrible butcheries of the Wilderness are still fresh within the memories of most of us. As to whether the war was justified, or as to which party was in the right or the wrong, matters little. The great fact upon which the arraignment of modern Christianity rests is that holy ministers of God, disciples and followers of him who forbade war, and directed his disciples that when smitten upon one cheek they should turn the other, stood by the tens of thousands praying with the utmost fervor that the same God would send victory to their particular army; would direct bombs and bullets to the destruction and overthrow of their opponents! What a spectacle is this! War in itself is always wrong, yet in the present stage of human evolution there are times when it would seem a necessity. Yet what reason or logic can justify these holy followers of the Nazarene taking part in such a wholesale destruction of human life; in such a wide-spread desolation as that which swept over our land at this time? God certainly did not want both parties to the conflict to succeed, yet the ministers upon both sides felt the most perfect confidence that he did favor their particular side, and prayed with the utmost devotion and fervor for his help. Where such a condition of religious thought exists there is something radically wrong, and that something in this case consisted in the fact that these ministers were ministers of the people; identified with all the passions and prejudices of the people, and not ministers of God, standing above all of these lower passions and animosities, as they ought to have done. And this is but an instance. It can be paralleled at any time in any Christian country, so lost in these modern times is all sense of that dignity which ought to surround their priestly office. They are equally ready to lift pious voices in prayer and supplication over the brawls, feuds, vices and immoralities of our legislatures, or to mingle their holy prayers with the breaking of the champagne bottles which christen the launching of another of those terrible engines of destruction—our modern war ships. They have degraded themselves so far below the position they ought to occupy that their influence, ethical or otherwise, is wholly gone. Added to this is the well-known fact that almost without exception the most pious of them will leave any congregation for a "call," which includes a larger salary. What a shameful state of affairs is this! Originally the "call" was supposed to come from God, but now-a-days these ministers have such acute or-



gans of hearing that they can easily recognize the voice of God in the jingle of coin ! Christ had not where to lay his head ; Ananias and Saphira were struck dead for falsifying, and the falsehood consisted in that they kept back a part of that fortune which the teachings of Christ insisted should be held in common. Yet our modern ministers become wealthy because of the salaries without which they will not preach. More than this, and, if possible, worse than this, they will receive into their congregations the wealthy wholesale liquor dealer who pays his pew rent and helps to raise the salary of the minister, while they hold up to scorn and contumely the petty dealer in liquors whose poverty alone prevents him from paying his way into their good graces. All barriers to the Kingdom of Heaven yield to the turn of the key of gold. Never was this better exemplified than in the comparatively recent incident of the occasion of the admission of Jay Gould into the church. This was made a gleeful gathering for several ministers, and at the close of some remarks upon the duty of the rich to the poor, one of the minister's present, and who was a participant in the \$10,000 bribe with which Gould supposed he had secured his entrance into Paradise at death, closed his remarks by saying that he hoped he had not given offence to Mr. Gould or any of the company present—the company being of a similar character to the host. How different this religion is from that voiced by the old Judaic prophet who cried: "Go to now, you rich men, weep and howl for your miseries that shall come upon you ; your riches are corrupted ; your gold and silver is cankered, and the rust of them shall be witness against you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth for justice." It is in this degradation of Christianity that its chief peril consists. When its ministers shall have raised themselves to the proper level of their high and holy office, then will Christianity once more become a potent factor in human thought. But this can never be accomplished until it shall have been reunited to both that science and philosophy from which it has been divorced. And this can be done but in one way. If it can be made to recognize how far it has gone astray from the path ; and if it will submit to have the quickening influence of Theosophical doctrines poured through its veins, it may return to its pristine glory, but not otherwise. Unless it does this, its doom is sealed ; already it is dead ; and the spectre of the old religion of Christ only remains before our view. Christianity must be raised from the dead, as Lazarus was, and must cast off the funereal grave clothes of creed and dogma, as it returns to life and usefulness. It can do all this by accepting the philosophy and science of Theosophy. And it is a part of the mission of this great rekindling of the old spiritual fires, to accomplish this end. The organization of the Church is complete and magnificent, and as a machine it needs but the soul of the real truth to be infused in it to become an engine of the greatest power. But if it fails to respond to the Master's touch, it will pass

away, as all systems of thought must do, which have not in them the spirit of truth.

JEROME A. ANDERSON.

### Maya, or Illusion.

PERHAPS the point which will strike one more forcibly than any other on first reading any of the Occult books of any nation, is the fact that they all teach that the manifested universe is an immense Illusion; not in the sense of its being a fancy with no real existence, but meaning that it is but temporary and fleeting, and that the only reality is the Absolute, or Spirit. On looking at the scheme of Evolution from this standpoint, the whole system of growth would appear to be brought about through a vast series of Illusions; the amount of reality underlying and contained in every process of Nature being infinitesimally small in proportion to the clothing or materialization required for its nourishment and development. The lower we descend in the scale of Evolution the greater we find the proportion of Matter to Spirit, and the higher we ascend the more Matter falls away, and that which is eternal and unswayed by the changes and circumstances of this life remains pure and undefiled.

The sacred books of the East tell us that *all* which changes is Maya, and I have endeavored to set down a few of the hints they give us, by following which we may attain liberation from the wheel of Evolution and the bonds of Illusion. That which appears to the external observer to be the essential part of anything is usually merely the outward appearance of it, as the human body, which is so often called man, is merely the vehicle through which the true Man, the Thinker, functions. It would seem that the result of our paying much attention to this outer casing is the abnormal development of it, while the real, lasting portion, that which is intimately connected with pure Spirit, is left to starve. As in the case of the prize-fighter, whose attention to and development of his muscles usually causes an obscuration of his higher faculties.

In the Bhagavad-Gita Krishna tells Arjuna that all things which most men love are Illusion, as they do not last and satisfy, but have only a passing existence and serve merely to lull one's higher nature to sleep for a time. Take anything which the world thinks worth living for, money, fame, love and pleasure, and if we examine them we shall find that the enjoyment derived from them arises from the satisfying of our senses, passions and desires, and that as the means for satisfying our cravings increase the cravings themselves increase, and what were looked upon before as luxuries become necessities. This leaves us in a perpetual state of trying to find some new sensation and means of enjoyment to lull us into a state of forgetfulness and becloud for a time the divine light which is endeavoring to struggle through the fog of our lower selves. At times we all feel that we are something better and purer than we usually seem; we have a dim memory of a past when we were not enveloped by matter and



hampered with bodies, for sometimes our Higher Selves will send down a ray of light into our muddy thoughts, and strive to wake us up from our *Maya* of sense satisfaction and make us struggle to be free. The *Bhagavad Gita* tells us that Illusion is dispersed by reason through will-power, and that the surest way to overcome our desires and lower proclivities, whether they take the form of ambition, conceit, or however they show themselves, is to will strongly for something better, and the effects of this effort of will, will gradually materialize until the lower part of ourselves falls away, as we have no further use for it, leaving a spiritual state of consciousness to be our normal one, which state may be gradually extended until we are no longer drawn into incarnation.

One of the results of the many experiments which have been made with hypnotism shows us that by will-power our senses may be made to appear to sense things which have no material existence, though they are as real to the hypnotized subject as any action of every day life is to his normal waking consciousness, and as the process of hypnotization does not necessitate any essential change in the person experimented upon, but only the moving of his consciousness by the will-power of the experimenter to a different plane, so by the exercise of our own will-power we can move our consciousness to a higher plane than the normal one. On progressing from a lower plane to a higher one, we can look back and see that the things which we considered of importance were not really so, but only had the appearance of it from our then standpoint. Take, for example, a man who is exceedingly jealous; while in this state he views everything through green glasses, seeing cause for his jealousy, in the most trivial circumstances and making life a burden both to himself, and to those around him by the distorted views he takes of everything. Now imagine this man to discover that his jealousy had no real foundation, that it was merely the offspring of his own diseased imagination, he would at once, if introspective, see that he had been living in a *Maya* created by himself, a *Maya* of misery and unhappiness caused by his own ignorance. A state of Illusion has been created by each of us in previous incarnations and is the natural result of our actions; a manifestation of the great law which says that each cause shall have its proportionate effect. "If a man who is uneducated, who will materialize and take a literal meaning from whatever he is taught be told that the words "know thyself" contain the essence of all religions, that they are complete in themselves, and if made a keynote of life will lead to freedom and emancipation from all suffering, he will not be affected by them as they will convey no meaning to him; but if we surround the idea with a mass of rituals and dogmas, as all religions do, we may affect his life, so that Illusion is necessary for the gradual unfolding of the Soul, and as the Soul grows stronger, it will gradually cast off its outer coverings, as the grain of corn gradually pushes aside the husk which surrounds it, until at last it is able to stand unshielded against the fierce cold which beats upon it.

ERNEST HARRISON, F. T. S.

## A Mahatma's Message to Some Brahmins.

[Path for March, 1895.]

A COPY of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Benee Madhab Battacharya and who was at one time President of the Prayag T. S. at Allahabad. He sent it to me after the publication of my "Letter to the Brahmins" in order to try and show me that the T. S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago, that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads:

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i. e.* to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section.* It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.', and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are hundreds of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of darkness. Not what they term *devils*, but im-

perfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed. We know also that Master K. H. informed Mr. Sinnett and others that he was an *esoteric Buddhist*; H. P. B. declared herself a Buddhist; on my asking her in 1875 what could the Masters' belief be called she told me they might be designated "pre-Vedic Buddhists", but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that, in her opinion, the letter first above printed was a "forgery or humbug" gotten up by H. P. B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H. P. B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.

WILLIAM Q. JUDGE.

### The Truth About East and West.

[From April *Path*.]

MRS. BESANT and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E. S. T., I stated the fact that a spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T. S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T. S. The attempt to create discord is on the side of those who take up, for

personal ends only, my statement as to the relative position of the East and West—a statement supported by facts, and given also to me by the Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolutionary wave and tendency, to a mere craze about India, and also to a narrow view of what is included in the term “East.”

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she has brought from the Masters definite statements relating to some matter connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired, in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

#### THE EAST NOT INDIA.

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H. P. B. the Masters are, if anywhere. India has been regarded carelessly as “the East” among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing anything. Her dominant religion—Brahmanism—is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmins for good conduct.

#### THE MASTERS AND INDIA.

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in *The Occult World*, by Mr. Sinnett, where K. H. says what I quote:

“I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen

[*talics mine.—J.*] I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of the sacred temple. . . I turn my face homeward tomorrow (p. 120, 121.)

"Imagine, then, that since we are all convinced that the *degradation of India* is largely due to the *suffocation of her ancient spirituality*. . . but you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out, like torches dropped in water, in the engulfing blackness of ruin. Thus we who have the *sense of our country's fall*, though not the power to lift her up at once, cannot do as we would. (p. 126.)

"The present tendency of education is to make them (Hindus) materialistic and to root out spirituality. With a proper understanding of what their ancestors meant by their writings, education would become a blessing, whereas it is now often a curse (p. 136.)

"Declares himself a follower of Buddha, whom he calls 'our great Patron'". (page 153.)

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin," unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindus are getting materialistic—referring to those who take English education—and ends by declaring himself a follower of his Patron Buddha. The *Letter to Some Brahmans*, published in the *Path*, enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindus. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman? The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; They also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindu population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Master wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of today, no matter how glorious it may have been ten thousand years ago, is not the teacher of the West? Rather is it that the West is to lead the reform and raise up the fallen country with all others.

## THE WEST'S MATERIAL POWER.

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first, perhaps, by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

## THEOSOPHY A WESTERN PLANT.

The Theosophical movement was founded and flourishes in the West pre-eminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H. P. B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the centre, the top, the force of the cyclic wave of evolution is in the West—including Europe and America—and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient egos of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one could see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then react back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T. S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there with his language, which the lawyer, the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T. S. movement is in India slightly—in proportion to population almost microscopically—because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty



millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates—which H. P. B. often denied—if there is the highest spiritual wisdom, why so many Hindus trying to reform it; why so many Hindus at the feet of H. P. B. asking for truth and how to find the Master; why so many Hindus in the E. S. T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H. P. B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

WILLIAM Q. JUDGE.

Mr. B. B. Gattel of Narada Branch of Tacoma has presented the San Francisco Branch a finely executed portrait of its President, Dr. Jerome A. Anderson.

"Adepts sending Me communications are required to precipitate in India ink, and on one side of the paper only, and to sign their names—not necessarily as a guarantee of good faith, but for publication. Precipitate a stamp, if you expect Me to reply. Any violation of these laws in communicating with Me will be followed by expulsion."

—Code of Anabai, A. D. 5000.

Every now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.—[O. W. HOLMES.

## Editorial.

### Clear the Deck for Action.

**B**EFORE another THEOSOPHIST reaches its readers, the Annual Meeting of the American Section of the Theosophical Society will have been held. That meeting will be second in importance to none in the history of the Society. At it will be determined whether or not the Theosophical Society shall continue to exist in fact as well as in name, or whether it will take its place among the long series of failures caused through personal vanity and ambition in attempts to better the condition of humanity.

William Q. Judge is not on trial, however much so those who are attacking him would like to make this appear. It is Theosophy which is being tried; and the touch-stone as to whether or not Theosophists are capable of living up to those ideals which are necessary in order to establish a real nucleus of a universal Brotherhood, is being applied to every individual within its ranks. And many are falling down, paralyzed by that very test which they have so confidently invited. Herbert Burroughs declares that Theosophical principles cannot be applied to this crisis; Annie Besant talks about briefs and legal technicalities; George Mead preaches *prima facie* cases; Bertram Keightley appeals to "common sense;" and so on, throughout the list. Yet not one has appealed, or dared to appeal, to that real law of Brotherhood which declares that one shall forgive his brother not only seven times but seventy times seven times. It is war to the knife with them from an utter lack of appreciation as to what true Brotherhood is. Meanwhile he who stands as the scoffed, derided and belittled Messenger of the Great Lodge; he whom we were warned would not declare himself openly but could only be recognized by our intuition, goes calmly about his tasks, with breaking heart it may be, but for others' woes and misdeeds—not his own!

How pitiful the straights to which these blinded, and deluded, although it may be honest, opponents, are reduced. "Mr. Judge has been forging Mahatmic messages to further his own ends," they say. What ends of his own, in the name of all that is just and reasonable, has he tried to further? According to their own showing he was loyally and faithfully working to place Annie Besant at the head of the Inner Section, than which no higher honor could have been offered her. And they now claim that he wished to make Chakravarta the President of the whole Society! In heaven's name, *what* was he trying to do for Wm. Q. Judge? Not in a single instance have they shown that he tried to procure for himself either place or position, honor or money. Shame upon such false and unbrotherly pleadings as have been resorted to in this attack. Small wonder that they openly refuse to apply "theosophical ethics!"

America must stand firm. Upon her now rests the hope of the world. She must be faithful to her trusts and to her opportunities. There must be no wavering; no faint-hearted yielding to expediency. We must speak out in thunder tones; we must nail the Theosophical flag to the mast; and, if Theosophy must go down, we will go down with it with our colors flying. Therefore, let us "clear the deck for action." Let the weak, the timid, the faint-hearted and the wounded go below; let traitors and the disloyal be expelled from among us, and let us cheerfully go into the battle for humanity.

The faint-hearted ones who worked in and under the lion-hearted H. P. B. and yet would have us believe that great soul capable of stooping to deceit or of acting under the jesuitical theory that the end justifies the means, must be taught the lesson, once for all, that such vile slanders will not be tolerated in the Society founded by her. She was a psychic mirror, showing back to each one who came in contact with her his, or her, own true nature, and those who thought they saw deceit only looked at the reflection of their own selves. How often has it been stated that one could live for years in the presence of an Adept, without suspecting the fact? And how well has this truth been illustrated in the so-called household of H. P. B.! Few of them appear to recognize her at her true worth. Most of them seem to have degenerated into mere phenom-enalists,—witness B. Keightley and Annie Besant, anxious for "powers"—hungering for and depending upon those little "miracles," with which her daily life was surrounded, and losing sight of the real Adept in their midst. Let us all who have never even seen her, but who were forced into the movement by the depth, grandeur and beauty of the philosophy that she taught, rejoice that we were not of her household, if this be the result. For the mind grows upon what it feeds, and it is small wonder that the appetite for phenomena in these grew to such a degree that it completely overshadowed both ethics and philosophy. It was the proud boast made to the writer, personally, by more than one member of that famous Inner Group, that "if one of their number should stumble, all would hasten instantly to his aid." This was the lip promise. When a brother only appeared to or was accused of stumbling, their prompt attack showed how much the lip promise was worth.

Let it not be understood, by speaking thus of stumbling, that America believes, for a single instant, that Mr. Judge has been guilty of wrong doing. Far from it. But if he had been guilty, then have these lip-servers violated the very first and most solemn of all the vows which bound them together. Forgiveness, it would seem by their acts, does not enter into the Theosophical program; or, at least, not into that of the Inner Group. Annie Besant declared, in San Francisco, that she could and would believe no ill of Brother Judge, and that if he were to be accused she would await his explanation before attempting to act. It seems he was

soon accused, and her redemption of her proud promise was a letter, not asking for an explanation, but peremptorily demanding his resignation! One grows weary and heart-sick of thinking of the utter abandonment of all conceptions of ethics, whether theosophic or otherwise, which have accompanied and still accompany this persecution. The Theosophical Society has indeed been touched by the magic wand of a real test. And from being a loving, helping working Brotherhood, it has become a camp of Ishmaels, where each man's hand is raised against his pledged and sworn brother. How the Black Lodge must grin in Satanic delight at the sight! And how the White Lodge would weep, if tears could be of any service!

This quarrelling and mud-slinging must not go on—must not be permitted to go on. The Theosophical Society is paralyzed and its usefulness well-nigh destroyed already by these attacks upon the American Section, for in this, apparently the only theosophic section in the whole Society, the wrong of one is the concern of all. How can it be stopped? There are two methods, one or the other of which must be speedily adopted, if we are to save the Society, and with it humanity. The first, and infinitely the better, method would be for those attacking H. P. B. and Wm. Q. Judge to cease their work of destruction, and put their energies to strengthening again the structure they have weakened by their blindness and madness. There is small probability of this being done. Man-hunting is too excitingly pleasant to be abandoned when the scent seems to lie so warm. As well might one have appealed to that man-hungry mob which of old shouted, "Crucify him! Crucify him."

What is the other method? It is to be found in the "parting of the ways," first suggested and since advocated by Annie Besant. Better, far better, a divided Society, working for humanity, than a surface-united Society, disrupted upon the inner and real planes, and wasting its outer energies in useless attacking on the one side and defending upon the other. The heart of every true Theosophist will ache, but there come times in the lives of societies, as well as those of men, when the old and seemingly harsh, yet highly occult, saying of the Gallilean Master must be applied: "If thine eye offend thee," declared he, "pluck it out and cast it from thee, for it is better that thine eye should perish than that thy whole body should be cast into hell fire." And it is infinitely better that the whole Society should perish than that it should degenerate, as it is fast doing in England and India, into partizan man-hunters.

But it shall not and will not perish. America, the home of the new Race, stands behind it, and with her youthful, yet mighty, energy will push its true objects onward and forward. If England awakens to her duty, she will fall in line with America; if she does not, the parting of the ways is inevitable. America desires to work, and will not permit herself to be crippled by this strange, unbrotherly, unmanly opposition of

England, and unless quick repentance be followed by right action, America will pronounce the final, dread sentence: "Cut her down; why cumbereth she the ground?"

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### Correspondence.

TO THE EDITORS OF LUCIFER.—On page 442 of the February *Lucifer* occurs a statement of Mrs. Besant's regarding myself that is untrue, and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. B., and that he has been so severely punished that he will "do it no more." I never had, nor have I now, any such conviction of Mr. Judge's guilt, but on the contrary, I believe him entirely innocent of wrong-doing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and, therefore, full of all uncharitableness. As I am being similarly misquoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H. P. B. should be so largely devoted (nearly forty pages) to bitter denunciations of one whom I have reason to know possessed during her life-time, her warmest gratitude and entire confidence. There seems nothing left of *Lucifer* but the name.

Very Respectfully,

J. D. BUCK, M. D., F. T. S.

Cincinnati, O., Feb. 27th, 1895.

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### To the Editor of the Pacific Theosophist:

DEAR SIR AND BROTHER—I think it right to call the attention of your readers to the following, which I have received from Dr. Franz Hartmann, with his permission to use (should I desire to do so) the information which he sends. Dr. Hartmann writes me that Count Leiningen has recently sent out voting papers to some of the members of the Vienna Lodge, with the object of getting votes in favor of forcing Mr. Judge to resign the office of Vice-President. It is to the wording of the notice sent out with these voting papers that I specially wish to call attention. It runs as follows: (Translated by Dr. Hartmann.)

"W. Q. Judge having been convicted of having practiced cheating for many years, the matter has become public, and it is our duty to force him to resign. Please fill out the enclosed voting-blank."

Further, Mr. Barclay Day, who is circulating a scheme for abolishing the officials of the T. S., has written to Dr. Hartmann on the subject, who makes the following remarks thereon, which I am permitted to make known:

"If the T. S. were a Society like many others, having doctrines that are based upon opinions and votes . . . the proposal of Mr. Barclay

Day, to do away with the president and vice-president and make a sort of free church with an annually renewed supreme church councillor, would be worthy to be taken into consideration. But the T. S. differs from all other similar Societies in having for its real leaders the *Masters*, who are in possession of self-knowledge and care for nobody's opinions, not even for that of a deacon of a church. It is therefore not a matter of indifference as to who stands at the head of the external organization of the T. S., but it is in the interest of the T. S. that it should have at its head a person who has the power to communicate with the Masters. The only person that I know to have that power and at the same time to be capable of holding together the various elements composing the T. S. and willing to trouble himself with it, is W. Q. Judge, and instead of asking him to resign, we ought to be thankful to him, if he will continue his labors, even if the majority of the members are not capable of recognizing the value of his services. . . ."

I may add that I have sent an exact copy of the above to the *Theosophist*, *Lucifer* and the *Vahan*, for insertion in their columns. Dr. Hartmann also says, with regard to the voting papers sent out by Count Leiningen, that "it must not be forgotten that the majority of such voters do not read English and do not know what it is all about!" This, I think, surely needs no comment. I remain,

Yours Fraternally,

A. L. CLEATHER

19 Gayton Road, Harrow, England, March 11, 1895.

### Notes and Items.

A Theosophical Reading Room has been opened at 2207 Mission St., in a part of San Francisco called "the Mission," where it is hoped many of the working people will be reached. The room is kept open from 2 to 5 and from 7:30 to 10 P. M. every day. Five thousand dodgers have been printed and are being circulated in the neighborhood. Public lectures will be given every Friday evening. The opening occurred on March 22d, when Mrs. Thirds spoke on "Theosophy: Its Meaning and Its Purpose." On March 29, Abbott Clark spoke on "Theosophy and Brotherhood." The arrangements have been made by Mrs. Thirds, who will hereafter be assisted by a Board of Managers.

Mr. O. L. Gowell is holding meetings for the study of Theosophy at Toledo, Lincoln Co., Oregon. A class for study, and ultimately, a Branch are the objects.

Among the plans for bringing Theosophy before the working men, a most successful one seems to be the renting of their own Lodge rooms for Theosophical lectures. The Hall of the Sailors' Union of the Pacific was secured and a lecture delivered on Feb. 17, by Dr. Anderson. Subject: "Karma and Reincarnation." On March 17, the Hall was again secured



and a lecture given by Abbott Clark, on "Theosophy and Brotherhood." Both lectures were well attended, over fifty seamen being present. The Union has offered us the Hall free of charge and meetings will be held every other Sunday at 3 P. M.

The Alaya Branch has reorganized and proposes to go on again with the Study of the Seven Principles of Man.

The article "Adepts" in March THEOSOPHIST is from the pen of Mr. Alfred Spinks of Sacramento. Dr. Cook was given credit by a mistake of the Devil.

Senor Eugene Robuche writes to say that there has been a Branch of the Theosophical Society formed in Montevideo, Uruguay, S. A.

Much indignation is being expressed by some of the Eastern Branches on account of the action of W. J. Walters, editor of *Mercury*, in securing lists of members for the purpose of sending *Mercury*, and then using these lists to send out attacks upon Mr. Judge instead. Notice of it is made here so that all may know Mr. Walters' attitude in this attack upon Mr. Judge.

A friend, who is traveling in the East, visiting Branches and noting their state of activity or inactivity, says: "It is quite plain how and why the Judge accusations and persecution is used to lop off and carry away the dead wood in the Society."

The work of the League in distributing leaflets on the ships and wharves along the water front still goes on. It is in charge of Mr. Evan Williams, assisted by Mr. Buntruck and Mr. Krouse.

Col. Thistleton has started a class for the study of Theosophy at his home in Ocean View. Members from San Francisco are secured to assist, the neighbors are invited and quite large and interesting meetings are the result.

### Pacific Coast Lecturer's Movements.

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

Dr. Griffiths lectured in St. Helena, March 7th and 8th in the Town Hall, and organized the St. Helena Branch, March 10th. James Rennie, President; Mrs. Martha A. Kibbler, Secretary.

Vallejo. Lectures were given in Red Men's Hall, March 16th and 17th. The local press printed lengthy reports as usual. Vallejo will have a Branch ere long.

### Among the Coast Branches.

#### Santa Barbara Branch.

Mrs. M. H. Bowman, Sec., writes:—As members of the Am. Sec. T. S. and Fellows of the Santa Barbara Lodge thereof, we protest against the weak and baseless attack on Wm. Q. Judge, and we endorse the gentle and dignified attitude he has held, not only in this crisis, but in all the years he has served us. "He approaches nearest the gods who know how to be silent, even though he is in the right."

#### Kshanti Branch, Victoria.

W. Harrold Berridge writes:—The following is a list of addresses delivered here during February and March: "Reincarnation," F. C. Berridge; "Progress," H. W. Graves; "Karma," H. W. Graves; "Theosophy and Social Reform," W. H. Berridge; "Astral Bodies," G. F. Jeanneret; "Death and After," F. C. Berridge; "Western Adepts and Saints," Capt. Clark; "Immortality," Mrs. Barlow, of Tacoma; "Theosophy not for the Few Alone," H. W. Graves.

#### Sacramento Branch.

Miss Isabel F. Mills writes:—The work is progressing and being steadily pushed forward. Greater and deeper interest is manifested both in members and visitors. At present the "Seventy Times Seven" Branch are studying "The Key to Theosophy." The Eureka Branch, "Ocean of Theosophy"; and great interest is shown in both.

During the past few weeks the following lectures have been given: "Adepts," Mr. A. Spinks; "Bible Evidences of Reincarnation," Dr. Cook; "Adepts—White and Black," Mr. Abbott B. Clark; "A Study of the Higher and Lower Selves," E. T. Smith; "Universal Brotherhood a Law in Nature," Robert Jov.

On March 10th, Messrs. A. Spinks and E. T. Smith paid the monthly visit to Folsom Prison. A Quiz was held instead of the regular lecture. Many questions were asked by prisoners.

#### Seattle Branch, Wash.

Albert C. Thees, Sec., writes:—On March 13th, Seattle Branch held a conversation which was an immense success. Every one was made to feel at home and in the conversations a great many questions pertaining to Theosophical teachings were asked and explained. A Lotus Circle is one of the promising enterprises of the near future. Arrangements are now being made to carry out this important Branch of the T. S. work. Our membership is now twenty-eight.