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## DEATH AND AFTER.\*

*Mr. President, Ladies and Gentlemen:*

Death is something to which we must all look forward; it is universal and inevitable. All in the West dread it, and most refuse to even think about it. But, as it is universal it cannot be cruel. We can hardly attribute to the Creators of this universe the imposing of a fate which is dreadful or cruel upon all creatures whether innocent or guilty, deserving or undeserving. Therefore, the subject of death is worthy of our closest study. We ought to examine it and endeavor to find out what it means, its purpose, the relation it bears to life, and so on. It has only been relegated to the realm of horrors by ignorance of its nature.

Western people have little conception of its true import, and that little faulty. We put its examination off to some more convenient season. Indeed it has been right that we should do so, because having been taught incorrect ideas concerning it, associating it with all that is horrible and dreadful, we ought to turn away from this untruthful conception, for we would only be poisoning our minds by accepting the dogmas regarding it which modern theology has forced upon us. It deserves to be looked upon from quite a different standpoint, and from that standpoint we will attempt to examine it to-night.

It is but a change of form. There is no death—there can be no death in a universe of life. Consider a moment. If death were really possible, if existence could be terminated in some inconceivable

\*[Stenographic report by Clara A. Brockman of a lecture given at Red Men's Hall, San Francisco.]

way, then there has been time enough in the eternities of the past for everything and every entity to have died, and the universe would now be but a chaos of death; a neglected, forgotten sepulcher of lives that have been, but that are no more.

What then is life? For this query arises the moment we examine death. We conceive of death as the antithesis of life, and, therefore, to form any truly reasonable conception of what it is, it is necessary to examine life. And so we turn to seek in all directions for the answer to this problem—What is life?

Reasoning from phenomena towards reality, we find ourselves in the presence of an indescribable, impenetrable mystery—Space. We may say that life and all that is within the universe comes from God; yet if we search for the attributes which God must have if he be the source of life and manifestation, we perceive that these attributes of God resolve themselves into those of Space. Space indeed holds all within its mighty embrace. In some of the older philosophies it is reasoned that behind all things lies an Absolute, Unmanifested, Causeless Cause; and, arising within this—a purely hypothetical yet a necessary conception—is placed a Manifested-Unmanifested Cause or Logos—a mystery within a mystery. To many minds, this Manifested-Unmanifested, this conception which we seem to grasp but which ever eludes us, is Space. Space is the great Manifested-Unmanifested; the unknowable which contains all, in which all the knowable must arise, and yet which itself forever eludes our finite analysis. It is the Great Mother and the Great Father also. It is the Source of all being. It contains life, time, eternity; it contains consciousness, substance, and force—the three great hypostases of the Absolute, out of which all this universe and all universes are constructed. All must lie within the mysterious abysses of Space. Out of it proceeds that inviolable law which governs the entire Cosmos, from which there is no possible escape, and upon which all true and reasonable philosophies of existence must rest—the law of cause and effect. All of these are hidden in the recesses of this mighty, mysterious, immutable Space; so necessary, so seemingly empty, and so seemingly simple! Well may the human mind, in attempting to grasp that which is at once unmanifested and yet manifested, reel before the mightiness of the problem. The Egyptians of old called this Space Ra, and said, "The Gods adore Thee." And so all Gods, all finite

beings, all beings of every nature and degree conceivable, must bow down before this which is both Space and Life. For in Space arises this mysterious thing, Life. Space is pervaded by an immutable, incomprehensible principle—Life. There is no point in all its immeasurable abysses where Life is not.

If this immutable Principle be Life in a general sense, then what is human life? An emanation, we are told, from this Infinite Source. This emanation in man manifests itself under dual aspects. It is admitted by all—except the most crass materialists—that the human Soul is a spiritual entity, inhabiting an animal body. A conception of human life, then, involves a study of the relation between this spiritual Ego and its animal body; to discover why they are associated together and what is the meaning and purpose of the interrelation and interdependence between the two.

Man's soul is said to be "divine" in contradistinction to his body, which is said to be "animal;" and yet these are merely relative terms. There can be nothing within the Cosmos which is not divine, for all must arise from this same divine, source—the Infinite. Therefore, the animal body is just as divine as the human soul; but, in order to state these problems in comprehensible terms, we say that the human soul is nearer Divinity because it exhibits certain divine qualities, absent in lower matter. It thinks; it is capable of reasoning, and of positing a universe outside of itself; of intelligently examining its own consciousness and the consciousness of other entities in its environment. It is capable of sacrifice, and of compassion. But if as we descend to the lower kingdoms of nature we find certain of these attributes apparently absent, there is in other directions, a closer approach to divinity. The soul reasons, doubts, and errs; with more perfect knowledge there would be no occasion to reason. Reason is the comparing of one thing with another thing, and the necessity for the comparison arises because of our ignorance of the things which we are thus compelled to compare. In the lower kingdoms effect follows cause without any intervention of thought. Atoms of hydrogen seek atoms of oxygen, and water results without the possibility of error. And so all through these lower kingdoms, up into the region which approaches that of reason, or instinct—for all states of consciousness grade into each other—there is no necessity for reason; forces act unerringly. Even instinct, the stored experienec

of re-embodied entities below the plane of reason, acts almost unerringly. Consciousness here is that divine certitude which knows without stumbling along the paths reason must follow. Therefore, both soul and body are divine, and we must seek in the differences of the divinity which crowns both for the reason of their association.

The human soul is said to be passing through a process termed evolution. But what *is* the human soul? What is it that is passing through this evolutionary process? Reasoning back to the last analysis of substance, force, and consciousness, the Wisdom Religion posits an atom as the first differentiation in Cosmic Unity; saying that this atom is composed of substance, consciousness, and force; thus containing within itself these three aspects of the Absolute. Further, without claiming it to be indivisible, or endowing it with any of the so-called "scientific" qualities, it declares that it is the ultimate division which the Creators found best suited as a unit out of which to construct the manifested universe. That is, just as the architect who constructs a building out of bricks may choose to have these any convenient size, so this differentiation, arising in that which to us is homogeneous, assumes certain necessary, and to us inconceivably minute proportions, and this almost infinitely minute body which contains force, matter, and, above all, consciousness, constitutes the atom. Whenever such an atom, we are told, gets caught in the cycle of differentiation, it must pass through that entire cycle; and that the number so engaged is definite and therefore finite. The wisdom which directs and causes this primal differentiation passes far beyond our conception. But, that which is manifested may be—must be—known; and so the pilgrimage of the atom, once it enters upon the cycle of necessity, can be followed with reasonable certitude on its evolutionary pathway; for once differentiated it can only overcome this separateness by passing through the entire cycle of manifestation and returning to its Source. Such an atom, originating in matter to which even the ether of science is gross, the human soul is. It has become caught in the cycle of necessity unthinkable eons of time in the past; has passed through all the experiences possible in that past, and at last, after an almost infinite number of such experiences, is now able to synthesize and utilize hosts of lower entities in the scale of evolution into that magnificent structure—its "body." The human body is composed, to the

human conception, of almost an infinite number of entities—a fact which even science admits.

At any rate, the assertion is that the human soul, in arriving at its present stage, has passed through an almost infinite number of experiences—experiences which might be conceived of in this manner. Suppose pure, undifferentiated consciousness to unite with virgin matter in that which is termed the atomic state, and slowly pass through this condition, because in infinite time there is infinite opportunity. Finding itself now too great for this “atomic” consciousness to afford it further experience, let us suppose it to synthesize for itself a body composed of two entities lower than itself, or two which have just entered the “atomic” condition, and so go on, utilizing and increasing this synthetic power until, in the unthinkable eternities of its conscious experiences, it builds itself up the complete and powerful structure which constitutes its present body. The soul is, moreover, associated with its body under the law of cause and effect, both to gain experience in the manifested condition in order to be able to return to its divine Source, and for the further object of aiding the lower entities with which it is so intimately associated. Therefore, evolution is not a mad rushing onward of entities seeking experience and endeavoring to free themselves from the limitations which environ them. It is the arena of infinite compassion, in which higher entities, who have struggled up through lower forms and states of consciousness deliberately return and again associate themselves with lower entities, whose material vestments are synthesized into lower “bodies,” and who might otherwise remain forever locked in their prison-house of senseless matter were it not for the compassionate help so afforded. And this is another reason for, and another aspect of, evolution; and it is also the chief relation which the soul sustains towards its body. We are related, it is true, with the entire world, and it is our duty to spiritualize it; but this can only be done by each spiritualizing his immediate environments. Our chief task is to spiritualize these entities which compose our bodies; chief of which is that entity filled with desire, which now occupies our animal bodies, and which will next step upon the human plane when other universes and other worlds shall have been fitted for its further evolutionary activities. Each human soul is associated with such an entity—an

entity whose normal consciousness is desire. Man's consciousness is thought or ideation, below him the consciousness is that of pure desire, which is that of this lower entity with which he is thus so intimately associated. He has, through this association, to bestow upon this entity by emanation a portion of his own thought-essence—to lift it up above this condition of desire, and fit it to take its step forward when the next cycle of evolution affords it opportunity.

If we pause for a moment to reason, we will at once discover that such an entity must be. Wherein do our bodies differ from those of the animals? In no wise. Animals must have this synthesizing soul for they perform all the purely animal functions of life as well as man—and some of these even better. Each such soul is preparing to pass to the human stage at some future time, else evolution is false, and nature heartlessly and needlessly cruel. A similar elemental-soul, a step higher, is in the human body; and, as I said, the relation of the divine thinking soul to this human elemental is to emanate into it its own thinking essence, and so enable it to eventually step up to the human plane.

This, then, is a rough idea of the human soul and its relation to life. It is an atom, or an indestructible center of consciousness, slowly wending its way, step by step, through this awe-inspiring cycle of necessity—this arena of evolution—until it again widens its consciousness to the Infinite and so passes back to its Source. In infinite time there is infinite opportunity, so it is useless to speculate as to what will happen when that soul-atom shall have rebecome the Infinite—when the drop shall have slipped again into the shining sea.

But this human soul, having evolved by a continual process of re-embodiment, or reincarnation, until it has arrived at its present stage, dies, passes out of *this* body. What happens then? Because that, after all, is the real problem which confronts us to-night. What happens to the soul after death? Many theories have been put forward. Philosophy, religion, metaphysics—all have exhausted their resources in endeavoring to discover that which comes after death. Let us examine the theosophical view.

It teaches that there is no death; that just as matter is indestructible, so is consciousness likewise indestructible; that death cannot destroy or annihilate a human soul; that it constitutes merely a change

of form. But the process of incarnation is so mysterious, the loss of its spiritual power so complete, that the soul is bewildered and confused by the association until it imagines itself to be this animal body, and identifies its desires as its own. It fancies that it is itself that is hungry, that it desires this or that. We say, "*I* want this;" "*I* enjoy that," when the human soul, a pure thinker, can enjoy nothing but the highest enjoyment of all—that of pure reason—until it passes to other planes still beyond. Passion is foreign to it. It is impossible to associate pure thought with passion. It is unthinkable. But, caught in this body, associated with an entity that desires, bewildered by that association, taught by a false theology that it *is* that body, led astray in a thousand different ways, it is small wonder that it imagines itself to be this entity which desires—whose normal consciousness is desire. Death overtakes the body in the midst of this delusion of the soul. Then what happens? The soul passes out of the body full of desire; life seems so desirable; it has so enjoyed it, clung to it as a drowning man to a straw, because death seemed annihilation—seemed such a horrible thing. It longs for this life, it knows nothing of any other. Now, there is a technical name for this state of consciousness in which the soul, though deprived of a body, still has the desires acquired in that body. It is known as *Kama Loca*, *Kama* meaning desire, and *Loca*, place. It means the place or state of desire, and it is a perfectly philosophical sequence of a human life which has been and is full of desire. We could not pass into any other condition. Quitting this body full of desire, we must continue to desire. And so we long for the things of earth, and are dragged by the force of that longing towards the earth. If we have been very wicked, with no thoughts of anything higher than earth, this state of desire may become very terrible to us. We cannot free our souls from it. We will haunt mediums—those weak creatures who present conditions capable of being obsessed by desire-filled souls; who, by acts in former lives or in this, have set up conditions which make it possible for such souls to overpower them, and to use them to satisfy abnormal longings.

Or we may haunt bar-rooms or other unholy places, consumed by our raging desires, yet having no physical bodies by means of which we can satisfy them. Our condition resembles that of dream, in which, being thirsty, we drink draught after draught, and yet remain



ever thirsty; partake of bounteous feasts, yet remain ever hungry and unsatisfied. But, simply because the soul has not the physical avenues capable of satisfying them, it must follow that these desires will gradually fade away; they must by the very cessation of mechanical vibration, even, become more and more faint, and we, who have been surrounding ourselves with images of earth, living a kind of desire-dream, will begin to dream a little different dream. Our thoughts will begin to change. We will lose our hold upon earth, new visions will arise, representing our very highest ideals while in the body. All this will take place naturally, and in obedience to law. We will leave behind us the gross desires of earth, because they must die away, having no longer a vehicle; and we will experience in their place, the most beautiful dreams imaginable. Because when earth-desires cease we rebecome thinking beings. Yet our thoughts must of necessity be purely subjective, for external vibrations no longer reach the soul; the wires are cut by death, and communication is impossible. So our subjective thought, akin to dream in that it projects its creations into an illusory external world, will flow in directions which make us most happy, because there is no reason why it should not, and every reason why it should. It is simply the law of force taking the direction of the least resistance. We could not think unhappy thoughts—it would violate the law.

When we have lived through this state—which is the “heaven” or “Devachan” of all religions—enjoyed all its bliss, assimilated and made our own all the experiences of the past life, we pass to still another death, and awaken from it to find ourselves in another body and with another earth-life confronting us. For this last death is but a birth,—as all deaths are—and affords us the opportunity to take up our old life at the point we laid it down; to continue the task of building up a divine character, of widening our consciousness and of increasing our wisdom. And so the process goes on; death being but a change of the out-worn for a new form—but rests at pleasant wayside inns on our long journey through the self-conscious arc of the Cycle of Necessity.

With these conceptions of life and death, we are enabled to look with calm, unterrified eyes upon the last great change; which will only usher us into conditions of our own creating, and at the end of which we will return to earth, to take up our old tasks, and so win



a few steps upward upon that eternal staircase which leads us to perfected manhood, and the Place of Peace.

JEROME A. ANDERSON.

## FRAGMENTS.

### I

The truest happiness is to be found in the deep *interior* study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself, and in a constant fulfillment of this manner of expression when found. If they can be taught to see and feel this, and the true meaning of it, the work is done. Labor therefore faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burns for all; take your part of it, and illuminating first your own heart the power will then be yours to illumine others. Remember, words are not needed. In the silence these things are done. Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you *are* that tells, and that will leave its ineffaceable mark upon each character you meet as upon all time. The Soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to the lower planes. \* \* \* \* \*

### II

Meditate on things you want to know. \* \* \* \* \*  
Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected, but that information obtained from them should be *drawn within*, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge.

### III

Duty is not an ogre but an angel. How few understand this. Most confuse it as they do conscience.

### IV

Sorrows, crosses, these are our opportunities could we but see it so. But he is far along who does so see it. He has attained who fully realizes it.

## V

The Lodge force working in a pure devoted heart sets free the soul and lets it speak. The eternal verities resound for ever upon the spiritual planes and when the mind is pure and will hearken, the soul echoes them.

## VI

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What of the darkness! What of the light! They are one to those who *see*. How plain these matters are in higher moments, how drearily obscure at other times. This will show you the value of higher moments perhaps, and what those always living in them enjoy.

Be what you love. Strive after what you find beautiful and high and let the rest go. Harmony, sacrifice, devotion, take these for key-notes, express them everywhere and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to.

## VII

Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in even the most broken fragment of a life, find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her therefore, she comes in mercy. Go forth to meet her, trembling perhaps, but reverently, patiently, unflinchingly; only so can the lesson be learned, and from the dark hours spent with her a light shall arise, showing the way to stumbling feet, giving, the power to comfort and console. And in the peace that of your heart shall understand and be satisfied.

## VIII

How much mis-interpretation and mis-understanding there is regarding these things, and by the most enthusiastic, the most devoted souls, whose emotional intensity driving them along, blinds them utterly, and in the *full chase* of new experiences they see not

that they are following only their own desires, and again losing the substance for the shadow. It *is* discouraging and yet the forces thus generated can be used for higher ends, and the good intention of the deluded one counts for him. But remember, O disciple, that in the silence these things are performed and recognized and in the silence alone. Few indeed understand how complete that silence must be, few save those who have at some time known the peace of it. All *excitement* is *psychic*, and though these whirl-winds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them. There are some who need this lesson badly, all more or less. \* \* The great force acts dually and you must stand *still*, not passive or inactive but unswayed. You must learn to take psychic emotions in hand as well as physical. \* \* \*

Hold your purpose and your ideals clearly and steadily before you. Desiring truth you shall surely have it, intending righteousness you shall surely so perform though all things seem to conspire against you. In times of confusion and difficulty rest upon that and you may then unshaken see no agreement, no light ahead. \* \* \*

## XI

I measure the height not merely the depth of a soul by its stillness.  
CAVE.

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## THE VOICE OF THE SILENCE.

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[Continued.]

"When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer."

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The reason for, and the result of, concentration is the vibrant thought in this paragraph. The soul is not chained to the senses, as Western materialistic psychology insists; it has the power to still the roarings of these, and so concentrate its attention upon planes where sensuous desire is unknown. It requires a most determined will to accomplish this, so interwoven with our conception of life itself is this identification of the soul with the sensuous perceptions coming to it through the channel of the sense-organs. Habit must

be called to the aid of the Neophyte, and to acquire this, he should concentrate his mind upon every act of his daily life. Exclude wandering thoughts, or any not strictly germane to the subject selected for thought, with the most painstaking care. Then, when the attention is fixed upon some interior subject, the clamor of the senses will quickly die away. For the attempt must not be made to hush their roaring by concentration upon the senses themselves, or upon the fact that we are endeavoring to still them. The way to forget a thing is not to think about it at all, either with satisfaction or regret. The senses are, as science points out, differentiations of one sense, or the capacity of the soul (with them "matter") to receive and respond to external impressions. The "ONE—the inner Sound which kills the outer" may well be the harmonious blending of all the senses in the one sense-faculty of the soul, as it ceases to respond to the differentiated, and therefore imperfect, reports through the sense organs, and attunes itself to the higher harmony of these inner planes.

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The phrase, "Having become indifferent to objects of perception," must be studied, for in it also lies an important hint. It not only outlines the method by which true Dharana is to be arrived at; but, further than this, it also points to the fact that the soul must enter trance "wide awake," and in full possession of all its faculties. The will alone must open the Astral doors; the passivity of mediumistic trance must be avoided above all things. No self-hypnotization, no "crystal gazing," or other unnatural methods, are permitted to the Neophyte who would tread the heights of *Raja* yoga. All such crutches must be abandoned forever, for he who leans upon them will find himself but a phenomena mongering *hatha* yoga, at best; to descend, perhaps at his next incarnation, into the pitiable passivity of irresponsible mediumship.

JULIAN ST. JOHN.

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Will Coast Secretaries kindly send in their Branch Reports, as of old? The *Pacific Theosophist* has not been dead, but sleeping, while the editor was working on his last book, Karma.

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All good men teach, preach and practice morality; therefore, morality is not peculiar to Christianity.

## Editorial.

By the time this issue of the Pacific Theosophist reaches its readers the Crusaders will have arrived at San Francisco on their journey around the world. Their progress so far has consisted of one unbroken series of triumphs. The world is not only ready but longing for the message of real brotherhood which they have been carrying around the globe. It has had enough of dogma, of sentiment, and of cloud-soaring, metaphysical pretense. It needs brotherhood—just plain, old-fashioned brotherhood, without any assumption of mental or other superiority upon the part of those who set themselves up as its teachers, as so often accompanies otherwise honest efforts in this direction.

And this has been the message with which this crusade has been freighted. It has proclaimed no new philosophy, nor sought for converts to any new so-called religion. Universal sympathy, broad tolerance, the unity of all peoples in one common bond of mutual destinies, mutual needs, mutual hopes and mutual longings—this is what it has put forward in season and out of season, if such a thing can ever be untimely. This it is which has caused the hearts of the people to open towards the Crusaders, even as a flower turns to the warming sun.

What has been done upon the outer plane has been amply recorded; but who is capable of estimating the work accomplished upon the inner planes of being? The world is governed from within without, in accordance with universal law, and the fruits of inner effort are correspondingly more potent, even though we may not see at once the effects. But we may be sure that the old-new theosophical movement, which has been steered into the shoals of phenomenalism of late, has again been turned towards the broad sea of universal helpfulness.

For it is a fact that the centers through which the force flowed of old have diverted almost all the energies which now reach them to prying into the astral world, and to putting forth a heterogeneous mass of astral absurdities as food to strengthen the weary neophytes upon their upward journey. Auras, devachanic descriptions, and so on, have taken the place of the older, ethical and philosophical teachings. It was high time that a crusade belted the world and

established new and vital centers in which all that was wholesome and pure in the old might reincarnate for a new cycle of usefulness.

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The presence of the Crusaders, who are expected in San Francisco Feb. 11th or 12th, will be made the occasion for a general gathering of the Theosophists from all over the Pacific Coast. While the principle object will be to meet and welcome the visitors upon their world-tour, and to witness the dedication of the Sacred Temple for the revival of the Lost Mysteries of Antiquity, it will also be a most excellent opportunity for the members of the Society upon the Coast to confer together. We need to meet face to face; to know each other better than mere correspondence can ever accomplish. Therefore the Pacific Coast Committee have decided to invite every visiting Theosophist to be present at a meeting to be held during or immediately after the visit of the Crusaders. Then plans for a closer solidarity among the Coast members, and for a vigorous prosecution of the work, can be formulated and put in operation. Much good must accrue from this meeting, and it is earnestly hoped that every Theosophist who can possibly do so will be present.

Let all who can possibly do so come prepared to make a further visit to San Diego.

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San Francisco Branch is steadily increasing its roll of membership, while the attendance upon its public meetings has more than doubled of late. Aside from this there is ample evidence that the city is permeated with Theosophy through and through. Resident speakers are continually asked to give burial addresses, anniversary orations, speeches before Societies, Lodges, and so on. The people are friendly disposed towards us, and what is so eminently true of San Francisco, no doubt, obtains throughout the United States.

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Bros. Rambo and Griscom have been buying 120 acres of land upon the beautiful peninsula of Pt. Loma—for racetrack and club purposes, say the daily papers, with their usual accuracy.

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Following is a portion of a summary of a report by Mrs. Besant as

Delegate from America to the late Convention at Adyar. It is taken from the *Prasnottara*.

"With regard to the American Section, the report is comparatively brief. In the spring of next year (1897) Mrs. Besant proposes going to America and spending six months in work on that vast continent. It will be a labour of exceeding difficulty and uphill struggle against obstacles of all kinds, especially on account of the bitterness, unkindness and hatred that is shown by those of our Brothers in America who followed Mr. Judge out of the T. S. For they have become animated in America with the idea that the secession was a national question—America against the whole world, everything American being good and all else doubtful. Those Americans who refuse to be sectarian are looked upon as if they were disloyal to their own country and had become bad Americans. Naturally all this makes work there exceedingly difficult for those who remain loyal to our old principles and the international Society which H. P. B. founded, for they are treated as if they were outcasts. The so-called crusaders talk indeed a great deal about brotherliness; but they it is who have created all this bitterness, and all along their march through Europe, they have been working to disrupt and wreck. Fortunately they have failed to do much harm and their visit has left no traces behind except the Scandinavian secession already mentioned."

A merely cursory glance at the above shows eighteen distinct statements of the "things that are otherwise." Brothers in India, listen not to such "reports." The great heart of the Theosophical movement in America is throbbing with new health and vigor. You are near and dear to us as ever, and more so, for your need is greater. We have just spent thousands to carry to your distant shores our words of greeting and sympathy, and we do not propose to let our efforts end with this Crusade. America is permeated with Theosophy, and out of our abundance we shall give to others freely. And our strength lies in the fact that we have learned the "Heart Doctrine." We are not rushing selfishly after "powers"—which has been the ruin of India—but are working entirely for others, and so trying to lift a little of the heavy Karma off the race. And for those who so misrepresent us and our efforts we have no word of condemnation; we can only say, with the Gentile Adept: "Brethren, be not deceived; God is not mocked; that which a man sows, that shall he also reap."

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Honor to the true man ever, who takes his life in his hands, and, at all hazards, speaks the word which is given to him to utter, whether men will bear or forbear; whether the end thereof is to be praise or censure, gratitude or hatred.

—Whittier.



## BOOK REVIEWS.

"Karma, A Study of the Soul in Relation to the law of Cause and Effect," is the new work just issued by Dr. Jerome A. Anderson. It takes up the study of Karma in relation to consciousness, thought, Cycles, Reincarnation, post-mortem states of consciousness, the septenary nature of man, suicide, accidental death, free will, predestination or fate, vicarious atonement, forgiveness, animals, and as the especial revealer of God in nature. To each of these titles a chapter is devoted, and the whole concluded by a reproduction of the Karmic Aphorisms which appeared in *Theosophy* over the signature of Wm. Q. Judge, and there accredited by him to H. P. Blavatsky, and other Teachers. The work is the same size as *Septenary Man*. Cloth, \$1.00; paper, 50 cents. To be procured at any Theosophic headquarters, or by addressing the author directly at 1170 Market St., San Francisco, Calif.

"Yoga Philosophy," by the Swami Vivekananda, is a treatise upon both Hatha and Raja yoga (although the author claims to deal entirely with the latter) which is capable of doing much harm in teaching hatha yoga to that class who are ever ready to rush in where angels fear to tread. Much of the volume is devoted to an explanation of Patanjali's Yoga Aphorisms from the Sankya standpoint, and may be read with instruction and profit by those who desire a knowledge of the higher or kingly yoga, which pertains entirely to the higher mind and the spiritual nature. Breathings and postures, however, would better be avoided by all those who do not desire to land themselves in the morass of irresponsible mediumship. Longmans, Green and Co., London, New York & Bombay.

"The Chariot of Flesh," by Hedley Beek is an occult novel very much superior to most of those now masquerading under that title. The incident is dramatic, the interest well sustained, and the moral teaching excellent. At times the weaknesses of the flesh are drawn in somewhat too lurid colors and made unnecessarily realistic, while the pure ethics inculcated is marred by thrusting forward of certain of the dogmas of the Church, which jar unpleasantly because of their utter lack of philosophy. But this is the author's involuntary tribute to early religious training (or, rather, lack of training) and can be easily pardoned, considering the general excellence of the work. Published by Longmans, Green & Co., London, New York and Bombay.

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