

# The Pacific Theosophist.

---

VOL. VI. SAN FRANCISCO, CAL., MARCH, 1897. No. 12.

---

PUBLISHED MONTHLY BY

\* THE + LOTUS + PUBLISHING + COMPANY, \*

1170 Market Street,

SAN FRANCISCO, - - - - - CALIFORNIA.

JEROME A. ANDERSON, M. D., F. T. S., Editor.

SUBSCRIPTION,.....\$1.00 PER YEAR.

---

## THE MYSTERY OF INCARNATE LIFE.\*

In attempting to address you to-night upon the "Mystery of Incarnate Life," I only hope to be able to throw a little light upon that which must always, by its very nature, remain a profound mystery.

Life originates in Infinity, and for this reason must always elude final finite analysis. Mortals can only recognize that they are in the presence of an Infinite problem and solve as much of it as may be, without attempting that very unwise thing—its complete solution. For one of the first things to learn when grappling with these problems, is to know what questions are answerable and what unanswerable. We must carefully distinguish, it is true, between the Unknowable, and that which is merely unknown, otherwise, all effort would be paralyzed; but, when this is done, we must still recognize that, as finite beings within an infinite universe, we are of necessity confronted at all times with infinite problems.

It is a common error—exceedingly common—for the human mind to conceive that it has solved all problems, infinite or otherwise. Even Theosophists often attempt to explain whence man came, whither he is going, and all the enigmas of life. To the philosophical mind this is but childish folly. It is ignorance alone that thinks that the entire scheme of the Cosmos, the plan of the Absolute, is contained within its own petty brain. Such errors must be avoided. We must recognize the Infinite, and strive to understand it so far as to derive from it reasonable conceptions of life, but we must avoid even the

---

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

hope of being able to finally solve its mysteries so long as we are only finite beings.

That the real mystery of life is almost entirely unrecognized, becomes apparent when we study the various views in regard to it now current throughout the world. The Christian believes that God made the world, blundered in the making of it, and then attempted to repair this blunder by sending his son to suffer in vicarious atonement for his mistake. He holds that in this theory is to be found the explanation of all the questions which confront the human intellect—is content with this childish view of the Infinite. To imagine that an Infinite Being, with infinite wisdom, power and foresight, could err in the creating of finite creatures to such an extent that they could be, as most of them are, irrevocably damned, is an insult to human, and blasphemous to Divine, intelligence. Yet this view is accepted by men otherwise sane merely because they do not think. Men are accustomed to having their views of life thought out for them; and accept the most puerile and foolish statements without giving them the thought which they would to a mere matter of dollars and cents.

If one were to question any number of men as to what their conceptions of life, and of religion particularly, were, each would probably give a different answer, and all would probably be foolish and unphilosophical answers. Yet every one, if questioned about something affecting ordinary life—a financial problem, let us suppose—would agree. All would act in the same manner. In other words, all would be sane upon ordinary, while quite insane upon philosophical or religious problems. Or, at least, they would be insane if they really believed the things which they would declare they did. For example, the Christian says that he believes that a God, whom he predicates as being all-wise and all-powerful, and, above all, supremely compassionate, is now sending souls into hell at the rate of one for every moment of time! Moment by moment, according to Christian creeds, some lost soul is plunging into the abyss of eternal destruction! If they really believed this they would be insane; for, if the belief itself did not constitute insanity, the realization that this horrible thing was happening would drive any person with a spark of compassion in his nature quickly into a madness caused by horror and despair.

The materialistic view is but little better. It claims that the consciousness exhibited by man is only a "property" of matter; that al-

this power to love and hate, to enjoy or endure, to strive and to attain, or to fail and to despair—in short, all the godlike attributes of the mind—are simply properties of matter, blindly and unconsciously evoked through the chemical activities of the body, and lost forever when that body dies, in an abyss of annihilation even more dreadful than the hell of the Christian. For utter annihilation is such an awful fate that even eternal suffering were preferable. So that in belief the materialist is also insane. Recognizing only the material aspect of nature, failing to perceive the divine consciousness ensouling matter, he errs even more than him who puts forth the foolish hypotheses known as Christian creeds.

Among the many mysteries of life are sleep and dream. If life flowed on from the cradle to the grave without any interruption, it would still be a profound mystery; but this is even deepened by the fact that it is broken in twain every twenty-four hours by one of the most incomprehensible states imaginable. For who understands sleep? We lose all our senses, have no longer any sense relation with the body; pass into a strange kind of swoon in which we are helpless, insensate beings, and yet the soul is not destroyed. Upon reawakening, it reascends the throne of mind; proving that it has not been annihilated during the period of sleep. Where has it been? Into what state has it passed? And what lesson may we learn from this mysterious break, which thus cuts our lives in twain? Many lessons; one of which is, that life is consciousness; that as sleep fails to destroy its continuity, though depriving the soul of all intellectual and conscious connection with the body, so death can not destroy it. That which passes beyond sleep death has no power to destroy, for death is but a deeper, longer sleep. It shows us further that the soul is not, nor cannot be, the body; that it is independent of the body. Because if it were dependent upon the body, then certainly the cessation of the conscious activities within that body ought to annihilate it.

But there is a deeper lesson in sleep. Sleep roots in the very Absolute itself. We must recognize philosophically and logically that behind this life, with all its illusions there must lie some cause, and this cause, of necessity, Infinite. For the Infinite cannot be out of all relation to the finite. The Infinite, or Absolute, means that which is unconditioned; yet the very fact that this conditioned Universe exists at all is positive proof that it must rest upon a stable, unchanging

cause, which not only never changes, but which by its very nature must be incapable of change. This unconditioned Reality, which all must philosophically recognize as lying behind manifested existence, can only present itself to finite minds in so called aspects. The finite mind cannot hope to comprehend or contain the Infinite, nor can the Infinite make itself comprehensible to the finite. The one method by which finite beings can perceive even an aspect of the Infinite is in the infinite succession of phenomena and the unchanging laws which govern these. For the Infinite can only manifest itself to finite beings in an infinite succession of phenomena; or a series of events thrown upon the screen of time—itsself an illusion—which can never have had a beginning and which cannot have an end. Limited, therefore, by our finiteness from comprehension of the Absolute itself, there only remains for us the study of these, its aspects.

Examining this succession of phenomena we are at once confronted with certain qualities, which, no matter how diversified the phenomena may be, are always present; so that we are compelled to recognize that in these we have aspects or phases of the Absolute itself. These are Matter, Force and Consciousness. We can further perceive that the relation between these aspects is slowly changing; and we term this change evolution, and say that its object is to evolve a higher consciousness—self consciousness, it may be. But how do we know—how can we ever know—this to be true? The effect upon the infinite side of Being may be something entirely different—utterly inconceivable to mortals.

And so we can only grope among these infinite problems. The fact that these aspects of the Absolute do change in their relation towards each other, however, sheds a great light upon human existence; points to the reason of differences in consciousness in differing entities. It also explains the reason for differing states of consciousness in the same entity, as in waking and dreaming. Dream shows consciousness in quite another state than is present in the purely material waking condition of the body; and it further shows that human consciousness has evolved to a higher degree than the merely animal or sense consciousness of the body, and dwells in an animal form from which, in the sleeping state, it withdraws. So that dream, common and familiar as it is, contains within itself a key to many of the mysteries of life, and also leads us directly back, in its deepest aspect, to the Absolute Source of life itself.

The state of dream throws light upon the problems of life in another way. During dream all recognize that they are not the same beings that they are when awake. For instance, a man will commit a hideous crime in the dreaming state, without any remorse or realization of the moral nature of the act which he has done. He is a different being—an immoral, cruel one, oftentimes. Most dreams are horrible, when viewed from the standpoint of waking life. What does this mean? It points to the fact that in the dreaming condition man has not yet acquired self-consciousness. He has not evolved or taken control of the inner avenues capable of affording a vehicle for his soul. In other words, his soul has no connection with the body during the dreaming state; it has gone; retired into some mysterious, subjective realm, and he is simply a soulless, and therefore a conscienceless, animal.

Again, even life itself, real as it seems, is comparable to dream. We declare that things are real, that nature is objective, and so on, but we would be sorely put to it to prove the truth of these assertions. How can I prove to myself that I am not dreaming of giving this lecture; how can you prove to yourselves that you are not dreaming that you are listening to it? Have we not all dreamed scenes which seemed just as real? What proof have we that we are not dreaming now? Great indeed is the mystery of conscious existence? Perhaps life itself may prove to have been a dream, and death an awakening. To the real ego this lower life is declared to resemble dream, and a very unhappy one it must often prove. Perhaps in a higher state of being, in the real home of the soul, we shall awaken and recognize that this life has in truth been but an unreal dream.

For this mystery of life, pointing, as it does in so many ways, to the fact that the soul is superior to the body, also points to the further fact that the soul must have a home of its own. The soul is a thinking being. Its very existence is thought, which would indicate that it must have its origin and its real being upon a plane where thought is as paramount to matter as matter seems to be to thought here. Therefore, studying the relation of the soul to this life yet a little further, we may well fancy that, from its plane of pure ideation, in its desire to gather food for further thought, the soul should deliberately, and of its own choice, descend to this molecular plane of life—and this is indeed what Theosophy claims that it does do—

that it incarnates in these bodies for the purpose of acquiring experience and the consequent knowledge and wisdom upon planes where thought is not a normal mode of consciousness. Desire is normal here; but thought is not. So that thinking beings wishing to study planes where desire rules and thought is absent, would have to so relate themselves to this desire-plane that they would experience and be able to analyze its mode of consciousness. This may seem a strange statement. With most people thought and consciousness are supposed to be synonymous. They are not. They are far from being so. Desire has its domain in nature, in which it is—and ought to be—dominant. So of thought and intuition above, and instinct and chemical affinity (so called), below. Each has its plane upon which it is perfectly normal. For a higher consciousness, as thought, to manifest itself or act upon the lower plane of desire, requires that it should be specially related to this plane, and that is accomplished in the case of the human thinking soul by the mystery of incarnation, or the associating of a merely animal body, whose normal consciousness is desire, with a thinking, reasoning soul.

There is, however, no high nor low in consciousness. All its states are equally divine. Any seeming difference is due to the relative position of the entity, and not to any inherent difference in consciousness itself. It is all a question of the material vehicle through which consciousness finds expression. In fact some of the lower states seem really nearer the divine than thought, if closely analyzed. Consciousness upon the molecular plane, for example, is so near the divine—for the tail of the serpent is ever in its mouth—that thought is unnecessary, and hence no mistakes are made, or even possible. If an acid be dropped into a vessel containing an hundred alkaline bases, that acid will unerringly seek out the one base for which it has the greatest affinity, and will avoid all the others. Here, then, is a consciousness that makes no mistakes. The lowest matter and the highest spirit are united in some incomprehensible manner, and instead of molecular consciousness being so far beneath the human soul as it seems in some aspects, in other aspects it is almost infinitely above it. No mistakes are made in molecular physics; it is only with thought and reason, carrying with them as corollaries, ignorance and the necessity for comparison, that mistakes or errors appear.

So that the relation of the soul to the body, being that of a thinking



entity to a plane where thought is not normal, may be likened to the relation of magnetism to iron. Here is an example and an illustration of something which immetalizes rather than incarnates in matter, which is not itself material—or at least not on the same plane of matter—and yet something which entirely changes the nature of that into which it enters bestowing upon it new and wonderful properties. Drive the magnetism out of the iron by proper processes, and it retains the same physical properties which it had before it was magnetized, showing that something immaterial or at least with differing and higher qualities, has been in some mysterious way united with that which was grossly material.

The relation of the human soul to its body is evidently analogous; it is attracted to it in something of the same way that magnetism is attracted to iron. If we add matter to matter, changes in mass and form appear. But, if we add mind to mind, what appears? Not change in form, but a different state of consciousness. Therefore, man's soul may be, and is, as independent of the body as magnetism is independent of iron. The iron is necessary to the exhibition of the qualities of magnetism upon the molecular plane; the body is equally necessary to the exhibition of the quality of thought upon the plane of desire; an exact illustration of the inter-relation and inter-dependence of the diverse planes of consciousness with each other, and further proving their unity of source. For the brain of the animal is precisely like the brain of man in its molecular or physical structure. And yet when the soul is united to the body, it causes the brain to exhibit quite different qualities compared to the same brain in the animal. The mystery of magnetism as related to iron, therefore, affords a clew to the nature of the relation of the soul in its incarnated state to the body.

Farther, there is a great deal of scientific evidence to show that the soul is inhibited in its powers by incarnating in the body. It is made less active, less conscious, less powerful in every way. It is as if a runner were weighted down with an armor of iron. By taking on the gross armor of flesh, the soul also relinquishes the state of pure mentality, descends to that of desire, and, therefore, is greatly more liable to make mistakes, to follow wrong paths, while so encumbered and harassed. This fact should make us more charitable, more tolerant, to others and to their beliefs or fancies. Because, if we recognize the soul as a center of consciousness whose normal state is that of pure

ideation, we must recognize the further fact that the qualities which belong to planes so much lower than itself are foreign to its nature and therefore abnormal. The soul itself cannot be passionate or get angry, nor have any of these lower experiences; its consciousness is that of pure thought. These qualities of passion, anger and so on, belong to entities whose normal consciousness is upon the plane of desire; the soul, being compelled by its own needs as well as by its divine compassion, to incarnate in bodies composed of entities raging with desire. So intimate is the association, so benumbed the higher faculties, by this incarnation that it thinks these desires are its own; and the ego declares "*I am hungry; I am angry; I am passionate!*" What an illusion! Once recognize the true nature of the soul and the absurdity of supposing that a purely reasoning being could be angry is apparent. Would not reason reveal the folly of anger? Therefore, how important it is that we perceive that the soul is a thinking, rational being, incapable, in its normal condition, of doing anything irrational; and that, by the fact of its incarnation in these bodies, its higher faculties are benumbed. Then we shall further recognize the fact that when passions, crimes or vices mar a human life it is not the soul who is the actor. The true soul is but a spectator, bound by the law of cause and effect, which it invoked in its original incarnation, to incarnate in an animal body, to continue such incarnations, life after life, until it shall have conquered and spiritualized its lower passionate and mindless associate.

There must be, then, the recognition that these passions and appetites are only those of the body. Once this is perceived, most of the burdens of life will fall from our shoulders. Then we shall no longer be so intolerant of the sins or follies of our fellow men. We shall recognize that underneath the gross exterior lie the same divine potentialities in every human being.

For this is the mission of Theosophy—to bring men to recognize the divinity of the soul in every man. When this is accomplished, and we realize that we are chained to these bodies not only to acquire experience by means of them, but to conquer and spiritualize them, then we will at once set about performing the real tasks of life. The problems which now so vex us will have been sufficiently solved. Things which now seem of such paramount importance will be abandoned as of no real consequence, and we shall set our faces towards



higher ideals. Then the sins, sorrows and sufferings of life will pass away, and be remembered only as an unreal dream. Then it will be no more necessary to enact laws to prevent men from wronging each other than it is now to do so to prevent them from doing good to each other. For then the soul will have regained the sinless heights from which it has fallen—will have re-entered the olden paradise from which it is, through ignorance and blindness alone, temporarily self-expelled.

JEROME A. ANDERSON.

### HOW TO WORK AMONG SAILORS.

To begin, an effort should be made to enter into the life of the sailor; to look at things from his standpoint; and to endeavor to adapt ourselves to his condition. As a rule he has been found willing to listen to what one may have to say, and ready to accept anything that one may have to offer in the way of reading matter, providing it comes to him in a simple way, without the sanctimonious look and superior air that is so often affected; for, like the Lord, "he despises the proud from afar." This, I think, is true of all cheerful people. The same method would not be applicable to all localities, and uniformity would freeze the spontaneity of the heart. Human nature is nearly the same all over the world, but surroundings have a powerful influence, and it will be found best to leave to local workers plenty of leeway to exercise their best judgment as to how they can approach Jack and bring out his better nature.

In San Francisco, we divided the seawall (water front where the ships load and unload) into three sections, as we could not cover the ground on one trip. One section was taken up every Sunday morning, and every ship that we could reach was visited. We would engage the sailors in a conversation, draw their attention in a pleasant manner to the serious side of life (tact must be exercised in this), offer them some of our assorted leaflets, such as "Epitome of Theosophy", "Necessity for Reincarnation", "Theosophy as a Guide in Life" etc., which were invariably accepted with thanks. We departed with a cordial invitation to them to attend our meetings, make use of our library while in port, and gave them a card announcing the time and place of our meetings, with the aims and objects of our Society printed upon it. Sometimes our conversations were prolonged, but no

formal addresses were given. "Short and sweet," was our motto. If a question were put, we would answer it briefly, drawing their attention, at the same time, to the leaflets they had received.

We thus covered the seawall every month, visiting some of the ships two or three times. Some amusing incidents could be related if time and space permitted. Many thousands of leaflets were distributed in this way, and if we had had German, Swedish and French many hundreds more could have been given away.

While this was being done, we also attended at the Sailors' Union, supplying their library with Theosophical books (except the most costly ones), magazines, pamphlets, etc., etc., and all other useful literature that we could get. In this way we gained their good will, and at present we have the use of their hall, with a seating capacity for several hundred, free for our lecture on the first Sunday afternoon in the month. If we had more public speakers we would have it every Sunday afternoon. In return for the use of the hall, we advertise the meeting in the Seamen's Journal (paying regular rates), which is certain to be read by every Union sailor, thus attracting their attention through their own "Bible" to Theosophy.

This is the only public work done at present, because we have no means to carry on other work, projected long ago. A suggestion is in order here, to which I wish to call the attention of all those interested in the promulgation of Theosophy if they have any spare cash lying around, and that is, to the necessity of supplying all river, ferry and lake steamers with a stationery receptacle, with the inscription, "Theosophical Literature for You," or some other appropriate notice. This should be attended to, by some one especially appointed, at points of departure and landing.

Another line of work has been carried on here for months by one of our "silent" workers who is engaged in shipping. When clearance papers are given, he addresses a polite note to the Captain, accompanied by a neat little package of Theosophical literature. It is proving very effective.

Now, if asked what are the results of our labors, we have to reply that we are not interested in the result. We are content to sow the seed, leaving it to germinate in the fullness of time. Meanwhile we attend the soil. The enthusiast will find little comfort in this, for he dissipates half his energy in contemplating the results of his labors.

Let the fire burn steadily, and its warmth will radiate in every direction, until finally every heart will be touched by its glow.

Greeting to all workers.

EVAN WILLIAMS.

P. S.—Since writing the above, a most extraordinary expedition has left this port in search of a new country, and, as they hope, to start life anew under more favorable circumstances. It is mentioned because of the influence Theosophy may have upon the lives of many of them hereafter. One hundred men of many nationalities leave home and kindred—some to gratify an adventurous spirit; others despairing of better times in their own country for years to come; many of them patient and earnest students of the industrial system, and who have given up hope of better things so long as the competitive spirit dominates the age; and thirteen of them earnest students of Theosophy, some of several years standing (in this incarnation). One of these came to our Headquarters, bought the "Secret Doctrine", a set of Dr. Anderson's works, the "Voice", and Patanjali's "Voga Aphorisms" (they owned most of the others). To these were added a number of our pamphlets, with over 200 of our leaflets, to be distributed by him as he saw fit. The brig "Percy Edwards" is provisioned for one year, and the writer was assured that we shall be the first to hear of their doings as soon as they reach a landing. E. W.

#### ASTRAL BODIES.\*

Besides this physical body through which the Self gains experience, it uses also three astral bodies, viz: The mould of the physical, called the Linga Sharira; the thought body, spoken of as Mayava Rupa; and the causal body, which H. P. B. has also called the Karmic body. These are the three vestures of the Self.

In the Gospel of St. Matthew, Jesus says "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened". Immediately following this parable we find these words, "I will utter things which have been kept secret from the foundation of the world." And this parable, which is not explained in the Bible, but which, no doubt, was interpreted privately to the disciples, refers (I believe) to these three astral bodies, under the simile of three measures of meal, in which

\* Read before San Francisco Branch, T. S. A.

Spirit, (the kingdom of Heaven within us, or the Self) is hidden.

In a translation\* from Sanscrit, the first of these bodies is described as "the coarse vesture, the vesture of waking." The meaning of this I take to be, that this mould for the physical is the body common to all men, used by the Self in ordinary, waking life as its means of communication with the outer world, since the power of seeing, hearing, etc., are in this inner body. Through this body the Self perceives outwardly.

The next body, the Mayava Rupa, is spoken of in the same translation as "the finer vesture, the vesture of dreaming." This is a thought body—also the dream body of deep sleep. Quoting from the same, "The Self meets the world of dream in a vesture fashioned by the mind; a body of dream, with active, perceptive, vital, and inner powers, made by the imagination after the outward model."

This body I do not understand that we possess ready for use. We have the potentialities of such a body, which we must evolve or develop for ourselves before we shall be able to use it.

It is a thought body. Now, this means, not so much that it is formed of thoughts—although that is true also—as that it is the body in which the Self thinks, or which the Self uses as its thinking body in contradistinction to its "feeling" body. Therefore, it is not needed in order to experience passions or emotions; and, in fact, the passions and emotions, such as anger, jealousy, vanity, etc., operate to dissolve it, if it should have already attained some degree of concentration. In order then to develop it, we must try to *think*; and, further, the subject selected should be a lofty one, and not connected with material things. As the babe, by endeavor, develops the muscles needed for walking, so shall we by endeavor, develop this body needed for real thinking, only it is a far longer and more difficult process.

This thought body is made of the same kind of substance that the Kama Rupa, or body of desire, is formed from, but it has a much higher rate of vibration. So that if its powers are directed toward material things, and all its desires centered in the lower Self, we shall merely form a Kamic body, and while we might become somewhat clairvoyant, or what is generally known as psychic, still having set up no vibrations which will bring us into synchronous vibration

---

\*Oriental Department Paper.

with the higher planes of abstract thought (thought not connected with the lower Self) we shall not have formed the real thought body, and we will not be spiritually benefited, but rather the contrary.

Realizing our need for such a body as this, believing there is a plane where thoughts are visible things, and which if we could sense we should obtain exhaustless stores of knowledge, we shall, perhaps soon, perhaps only in the distant future, develop an inner body, with eyes and ears and powers of locomotion, which will bring us into contact with the stored wisdom of ages.

About the third vesture of the Self, the Causal or Karmic body, I have very little to offer. H. P. B. says "the thought power or aspect of the Mayava Rupa merges after death entirely into the Causal Body." It is this body which is constantly reborn. In the same translation previously referred to is this description "The Causal vesture is woven only of the ineffable illusion which hides from the Self its absolute oneness with the Eternal; and this thin web of illusion, the Causal vesture, stands throughout the whole circle of births and rebirths, putting forth again and again the lower bodies in which the same Self learns its lessons in dreaming and outward life."

While these bodies are called vestures or garments, they must not be thought of as inanimate things, for they are aspects of the Self; living matter with intelligence, force and influence over us, but which we are able, and must learn, to control and guide. This brings up the fact that each soul is a unity, and while we speak of all these different bodies, there really is but one under different aspects. They are three garments of the one Self, the soul, which garments we alter and transform by aspiration and effort from lower to higher states of consciousness.

In "Studies in Occultism," to the question "Then are these three doubles?" H. P. B. replies, "If you can call the Christian and other Trinities three gods, then there are three doubles; but in truth there is only one under three aspects or phases. The most material portion disappearing with the body, the middle one surviving as an independent entity in the land of shadows, the third immortal throughout the Manvantara."

ESTHER P. JONES.

"The self of matter and the self of spirit can never meet—one of the twain must disappear."—Voice of the Silence.

## Editorial.

### THE SACRED COLLEGE.

The event of the month, of course, has been the laying of the Corner Stone for the College for the Revival of the Lost Mysteries of Antiquity. It has been noted and described by both lay and theosophical journals to such an extent that all are familiar with the details, which are for this reason omitted here. Let us cease to dwell upon an event which is already past, and bend all our energies towards making this College that which it must become in the immediate future.

For, living in this materialistic age, our souls poisoned and stupified as with a narcotic drug by its noxious emanations, few indeed are they who can realize all that the founding of this College means. One important use is evident. Many of us regret bitterly the fact that it took us so long to find Theosophy in this incarnation. We were ready and waiting for it long before opportunity was afforded us to become acquainted with even the fact that such a philosophy existed. The College will be a living landmark for reincarnating members of the School for all time to come. Standing out unique and bold upon its sea-washed promontory, the vessels of all countries will carry back to their peoples tidings of this strangest of all colleges, so that no soul need be long unaware of the existence of that which he must find early if he is to do good, effectual work for humanity.

But this will be but incidental merely to the list of its activities—a mere point in the area of its usefulness. But let the speakers themselves enlarge upon this. Mrs. Tingley, the Successor of Madame Blavatsky, in her address upon

#### THE FOUNDING OF A COLLEGE,

says:

"Few can realize the vast significance of what has been done here to-day. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages pregathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit upon all humanity.

"The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, it will be American in center. This school will be a temple of living light, lighting up the dark places of the earth. And I appeal to all present to remember this day as one of great promise; for this new age must bring a blessing to all.

"Through this school and its branches the children of the race will be taught



the laws of physical life, and the laws of physical, moral and mental health. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of this future which contains so much of joy for man."

President Hargrove speaking of

#### THE EFFECT UPON HUMANITY,

remarked:

"Nor is the school to be conducted to make money. The tuition will be free, and it will be supported entirely by voluntary contributions. No trustee and no officer will receive any salary whatever, least of all its founder.

"What, then is its object? For what are we assembled here to-day? The real object of it all is to bring about a true and harmonious development of the characters of its pupils—to educate, in the highest sense—to draw from them the best there is in their natures. We shall cultivate the powers of the mind, which are many, and, for the most part, unknown. It has not occurred to most teachers that there are laws of the mental and moral nature of man which will bring about a great improvement of the entire human race. In this school will be taught and demonstrated the real inner nature of man. This was done in the 'mysteries' of ancient Egypt and Greece, and used to be done here before the white race ever appeared on this continent. One of the objects of the school will be to do away with the mysteries, by making plain that which was 'mystery.'

"The founding of this temple takes place under cyclic law. All evolution and all development of the human race, as well as everything else in nature, proceed under the law of cycles. If you will examine into the past history of mankind you will find the unquestionable evidence of this. All nations have grown, reached the apex of their power and glory, and then gradually disintegrated and disappeared. But as surely ancient glories reappear when the time is ripe. For hundreds of years nothing has been known of the 'Mysteries' in the west. Now they are to be re-established. Students will be taught the mysteries of life and also some of the mysteries of death. There will be degree after degree, and each will be taught according to his understanding.

"This study and work for humanity will bring to us the Golden Age, the seed of which is in truth hidden in the hearts of all humanity. This will bring man into possession of his everlasting birthright, which has but to be evoked to illuminate his soul.

"That to which this all leads, is simply the universal brotherhood of all humanity. This it is that when made real and practical, instead of mere sentiment, will bring in the Golden Age."

Speaking of the

#### HISTORY OF THE MOVEMENT,

Mr. Edward B. Rambo said:

"Our historical records are of the rise and fall of nations, of their rulers, and

of those great wars which made and unmade nations; little is said of their religions, arts and sciences. But in all ages, there appear indications of deeper knowledge; of the presence and influence of those who endeavored to direct the religious thought of the world, and who strove to preserve forgotten truths of the past. Such were the Saviours and Christs, of many nations, and of many times. We read of Masters of Wisdom; of Hierophants, of various Schools; of great Teachers and great Disciples. All religions have come from the East; all real advance in the sciences, arts, and letters are from the same source; scholars have ever journeyed from the West to the East to learn of her Wise Men. We read also of magicians, alchemists, and philosophers, who in every age appear to have helped to preserve the knowledge of the past in its purity when religion became dogmatic, when priestcraft ruled, and ignorance prevailed.

"There have been, too, constant waves of spiritual knowledge, so well marked that no century has been without its revival of knowledge, and its influx of spiritual light and truth. Buddha, Christ, the Essenes, Gnostics, the schools of Alexandria, the several periods of activity of the Rosicrucians, and of the Masonic Fraternity, all mark such periods in the world's history. In the 18th Century, amid the horrors of revolution, and the false cries of 'Liberty, Equality and Fraternity,' order was still evolved from chaos, and great souls worked for the good of the ignorant and the advancement of law and order, by upholding a truer and more Spiritual life. In the latter portion of our century—so great in material progress, so deeply immersed in material thought, with its millions of wretched humanity, notwithstanding its boasted civilization, with religions by the hundreds—came this same revival of spirituality for our salvation. In November, 1875, in New York City, was founded the Theosophical Society, by Madame H. P. Blavatsky, and others, and this we hold was, and is, simply a revival of the work and efforts of the Masters of Wisdom, who existed in the past and who exist to-day."

"The avowed object of the Society was the foundation of a nucleus of Universal Brotherhood; the study and investigation of all religions, of the latent powers in man, and of unexplained laws in nature. In these objects are found the true aim of the teachings of the Great Masters of all ages. In Universal Brotherhood is to be found the basis for ethics. In the study of the religions of the world is found a common teaching, which is *Theosophy*, or *Divine Wisdom*, concerning the spiritual nature of man. In the investigation of man's latent powers, and the phenomena about us is to be found the key to greater possibilities in man, and the explanations of the so-called supernatural, which will prove but a revival of the philosophy and knowledge of the wise of all ages.

"Others will speak of the monumental work of Madame H. P. Blavatsky, and the sacrifice of her life to the movement in 1891. Beginning this movement with her, her co-laborer in all things, was William Q. Judge, of New York City, who for years single handed and alone, carried forward the work, against tremendous odds, and the active opposition of its enemies. By writing, by lecturing, by personal contact, and a remarkable executive ability he built up in

America a strong Society of more than 100 Branches of active, energetic men and women. His life was given up in 1896, a sacrifice to his devotion to the Cause.

"No leader in this movement has ever deserted it without a successor, and such a successor is Mrs. Katherine A. Tingley, now with us, and the Foundress of the School for the Revival of the Lost Mysteries of Antiquity. Just arriving upon our shores from a crusade around the world, her work thus far has been to carry the message of Brotherhood to all the nations and the establishing of the Societies in many lands.

"The growth and activity of the movement in this country and in all countries the past year has been phenomenal. All over our land the thought of the people has broadened. Old creeds and dogmas have lost their hold and mankind everywhere is seeking for truth. In these closing years of this century, "he who runs may read" of the great changes being effected. To-day we are making history in the establishing of this School, and we are aiding those Divine Teachers of all past ages in their work of establishing a Real Brotherhood among men. To-day we join in the anthem said to have been sung by angels of old, "Peace on Earth, Good will to Men."

This issue completes three volumes—IV, V., and VI—which, when bound up as one volume, will make a handsome book. An index has been prepared, which includes all the principal articles for all three volumes. Anyone wishing to procure this bound file of the THEOSOPHIST can secure one by remitting \$4.00 to the Editor. The file embraces all the Nos. of the Journal in its present magazine form, and while under its present editorial management.

Arrangements are being made for reviewing our principal magazines, beginning with the next issue of the THEOSOPHIST. In this we can only note the receipt of "Theosophy," "Theosophical News," "Irish Theosophist," "Borderland," "Isis," "Magic," "Lucifer," (Eng.), "Lucifer," (Chicago), "The Humanitarian," "The Buddhist," "Theosophia," "Rays of Truth," "Hayes Valley Advertiser," "Sophia," etc.

## BRANCH REPORTS.

### LOS ANGELES, T. S., LOS ANGELES, CALIF.

Sec. H. B. Leader, writes: The following public lectures have been given here during the month past, viz:

"The Divinity In Man," A. B. Clark; "Sorrow, Its Cause and Cure," Dr. Mohn; "Concentration, Meditation and Action," A. B. Clark; "The Sources of Theosophy," Mrs. M. R. Egbert; "Spirituality," H. B. Leader; "The Hope of the World," Mrs. L. E. Giese; "Equal-mindedness," H. A. Gibson; "Their Message," Mrs. J. Brink.

Branch meetings and Study Classes (two during the week) are well attended. The Crusaders have come and gone, but their influence remains and will last. Their visit even exceeded our greatest hopes.

---

#### PASADENA T. S.

Paul S. Heffernan, writes: Pasadena Branch is growing steadily and the attendance at meetings is good. Since we began meeting regularly at the Board of Trade rooms we have averaged about forty at a meeting, and have sometimes had as many as seventy. The Branch membership is ten, and Branch meetings are usually attended by about ten or twelve.

---

#### SANTA CRUZ BRANCH, SANTA CRUZ, CALIF.

Sec. L. H. Littlefield, writes: We are plodding along slowly but surely. The past year six new members were added to our roll, all new in the study of Theosophy. We have public lectures every Sunday evening, with music, and attendance increasing.

Branch meeting every Wednesday evening; H. P. B. training class every Friday evening, with studies from the Forums and Ocean of Theosophy. Much interest is shown in the Crusade, and the S. R. L. A. by those not members of the Society.

---

#### E. T. HARGROVE BRANCH, SACRAMENTO, CALIF.

A. Spinks, Sec., writes: Both Branches are now one, thanks to the wisdom of our beloved O. H. We hold regular Sunday evening meetings in Pythian Hall, Mrs. Miller opening the series last evening with a splendid lecture on "Simple Theosophy," and A. Spinks will follow on the evening of the 14th inst. (Sunday) with a lecture on "Reincarnation and Karma." Permanent headquarters have been secured in Pommers Building, cor. 9th and "I" Sts. Lotus Circle, composed of at least 25 children also meets in same building on Sunday morn at 11:00. Everything booming, applications for charter membership are coming in rapidly, at least 15 applications duly signed now being in the hands of the Secretary. The "E. T. Hargrove Branch" of Sacramento expects to launch upon the sea of Theosophic work with 40 members.

Regular trips to Folsom Prison are made on the 2nd Sunday of each month. Dr. Cook being scheduled for Sunday next.

---

The Creation or the Universe is simply the garment of God woven from the Deity's own substance. For although to reveal himself to us the Concealed of all the Concealed sent forth the ten Emanations called the form of God, form of the Heavenly Man—yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment which is the Universe.

KABALA.