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Modern Adepts.

[Stenographic report by Clara M. Brockman of a lecture delivered Sunday, May 12th, at San Francisco.]

BEHIND the Theosophical Society, indeed the basis upon which this structure is erected, stand those Beings whom we term Adepts or Mahatmas, and who must ever be of the greatest interest to the struggling masses of mankind, to whom they are both an ideal and an incentive.

How do Adepts arise, or become such? An analysis of the feelings and emotions will show quickly that within man is a dual nature; a god and a devil. Realizing this, and the further fact that any state of consciousness within the human breast is capable of almost infinite expansion, that one should set for himself the task to deliberately evolve into its divine potentialities that which he feels to be linked with and a part of the divine, is quite conceivable. As the microcosm of the macrocosm, within man are to be found all the potentialities resident in the universe about him. He centers within his being many vortices of activity. Some of these are upon higher, some upon lower, planes of consciousness. The latter are the fires of passion, animal desire, and all sensuous longings which rage and burn within him. In passing through the animal kingdom, these centers have evolved from the state of potentiality into an active potency. Within man, it is taught, are forty-nine such "fires", any one of which he can widen almost indefinitely.

The Adept has chosen those "fires" which are upon the higher planes. He has selected that which is good, which desires the high, the holy, and the benefit of his race, and deliberately forced its evolutionary advance. Within every man, in the depths of his nature, the common origin and essence of all is recognized, and there will in his better moments arise the desire to help his fellow men to overcome those things which so bind and limit. And in so doing lies his own greatest possibilities of progress; through and by working for others, he develops to their highest state of activity these hidden potentialities, these divine fires, which smoulder without blazing, in so many bosoms.

It is a solemn thought to feel that any state of consciousness within man may be almost infinitely increased in potency. For none of us know how great the powers of evil may be. Evil is in the universe; and there are beings deliberately working evil. How far these beings are capable of evolving this evil side of their nature, we can not tell; but we can appreciate the Zoroastrian teaching which declares it to be the duty of every human being to actively engage in the struggle with evil. For, according to this philosophy, it is possible for humanity to be swept as a whole into the abysses of destruction. Madame Blavatsky has also pointed out that we are, as a race, five thousand years behind the point at which we ought to have arrived. How necessary, then, it is for us to be helped by those who are the Guardians of the human race, the Adepts. Because man, as a finite being, has no hold upon the Infinite. It eludes and escapes him by its very vastness; his mind cannot comprehend nor contain it. He must depend upon those who are but a step higher than himself. For the law of cosmic advance is also the law of human advance; and the human family, as a whole, stands in the relation to these Adepts as do children to their parents, or to those by whom they are instructed. For, with all the divine potencies evolved in an almost endless past, would it be possible for a soul to come to the earth, and incarnate in a human-animal body and bring these powers again into activity without assistance? Surely not. If the human race were to be swept off this world, and the animal forms which we inhabit annihilated, man would be forced to return to the primordial cell, and repeat again the long, slow history of evolution, before he could create for himself a form which would enable him to display the old powers. Is this an idle assertion? There have been many instances where human beings have been deprived of human association, with the result that the soul has not drawn upon the treasure-house of knowledge which it must have possessed; but has descended again to the brute. Certain instances are those in which wolves have carried away children, and, perhaps from having acquired their scent before they became hungry, have refused to devour them. While most must have perished, there are instances where they have grown up to maturity, and been afterwards captured, when it has been found that they were not human beings, but mere animals, incapable of having the divine, or even the reasoning, spark again lighted up in them. Such stories may be declared apocryphal. Then turn to medical history: Laura Bridgeman, deaf, dumb and blind, illustrates well with what infinite patience it is necessary to proceed in order to awaken even the lowest germs of intellectual perception. We are more dependent than we dream of upon these Elder Brothers of the race; who have passed through the stages of evolution in which we now find ourselves enthralled, and stand the ready servitors of this race; its Teachers and Watchers; guarding us that we do not descend into the condition of those human wolves, or Laura Bridgemans, and so lose the progress we have made in the past.

There ought, then, to arise in every human breast a reverence for these Beings. If evolution be true—and nature proclaims it so from all quarters of the universe—then there must be those who have evolved further than we; men in whom the evolution of the divine within makes them spiritually as much superior to ordinary humanity as our Spencers and Darwins are to Hottentots or Bushmen along intellectual lines. They guide and direct evolution; sending Messengers whenever man goes too far astray. The child must learn that fire will burn by putting its hand in the fire, and humanity must learn, by realizing the consequences of sin, that sin will taint and destroy the soul. So man is not blindly led; but is permitted and encouraged to guide his own footsteps through the mazes of matter by means of which he unfolds spiritually. Yet, whenever there is danger that the ship of humanity will be entirely wrecked, then these, our Elder Brothers, interpose and render active assistance. Instances can be traced back into the very night of history. Rama was such a messenger from the Lodge; Krishna, later than he, was another; Buddha, another, and Christ, another; and so on, coming down the ages, until the last one is the Messenger who founded the Theosophical Society, Madame H. P. Blavatsky, behind whom is and was the self-same Lodge of Adepts who sent each of the others.

There are difficulties attending upon this supervision or guidance of the human race which the ordinary man does not suspect. It is a serious thing for an Adept, even, to take incarnation; to surround the soul with the heavy veil of matter which almost entirely cuts off the spiritual rays from the higher nature. It benumbs the spiritual faculties more than alcohol, or chloroform do the intellectual, and one might as well expect to be able to control his acts when drunken or insensible, as to imagine that he can use his spiritual knowledge when thus incarnated. It is only by a supreme effort of the will, and aided by brother Adepts, that the incarnated one slowly regains his lost Adeptship. And this plunge into matter, with the possibility of failure, lies before every Adept who takes upon himself the mystic "crucifixion" for the sake of humanity.

For the Theosophical Society is not guided by spirits; nor does it go to spookland for its advisers. The Adepts who stand behind it are men, occupying bodies such as ours; but have thorough control of these and use them only as instruments to enable them to work among men; to communicate face to face. And this they do more often than he is aware of. If a great mathematician or poet were to come among those who knew nothing of mathematics or poetry, how could such recognize the greatness of that man? And so if an Adept, having all the divine potencies of his nature active, able to communicate at a world-wide distance instantly, or to do all the wonderful things which the functioning of the spiritual faculties permits, were to come among us, how could we, grovelling in our sensuous desires, recognize such a one? There are among us far more of these

Beings than we fancy. One has very recently been in the West, and in the body—not his Astral form—watching over and assisting in the work of the Theosophical Society, and in direct contact with physical men and women engaged therein.

For the craze of strife is upon even the Theosophical Society. I have but just returned from the Ninth Annual Convention of the American Section, held in Boston, at which it was found absolutely necessary, if we would maintain the ideals which ought to lie behind the Theosophical movement, to cut ourselves off from all condemning, fault-finding elements. And in this which was accomplished was to be plainly seen the guiding hand of those Masters behind the Society; because but a few brief weeks before this event occurred there seemed to be no possible thing for us to do if we would keep ourselves untainted, and our work free from malice and those things which would mar and destroy it, but to secede from the parent Society. An examination of the early history showed, however, that the only legal Theosophical Society was that in America. Outside of this country, in Asia, Europe, Australia, the organization had been irregular; created by ukases of a President, without having been submitted to a vote of the members of the parent Society, which would have been the proper and legal method. So it appears that this very crisis in the affairs of the Society had been provided for, and that, without withdrawing, or surrendering any rights whatever, we were in a position to declare our independence. Of two hundred votes, there were but ten voting against this. And a petition against declaring our independence, for which the whole of the United States had been canvassed, contained but ninety names, while nearly three thousand favored it. So it is evident how united the Theosophical Society is in America, and how firmly it adheres to its old ideals. And this thing done in America to-day is the first time in history when such action was had from an ethical standpoint. There is no difference of beliefs in the Theosophical Society. All accept Karma and Reincarnation, or, if not, at least have no quarrel with those who do. But, when a portion of the Society declared that Theosophical ethics must not be applied to this situation, and that they would tear down and disgrace him who had spent twenty years of his life in utter and complete devotion to the Theosophical movement, the American Section interposed and said, "Thus far shalt thou go and no farther." When the resolutions were brought, declaring our independence and that we would elect Wm. Q. Judge President for life, that great packed convention rose as one man and cheered. It was in old historic Boston, where, over one hundred years before, we threw off the chains of kings. This time we threw off the chains of unbrotherliness, malice and slander. It was a great deed; yet done in a brotherly way. Throughout that entire convention there was not one word said in detraction of those whose acts were tending to destroy the Theosophical Society; the work was done in

a most kindly, fraternal and brotherly spirit, and well done. It was not so much what was done as the manner in which it was done.

So we will go forward with our work, with renewed hope, and with the consciousness in our hearts that we have done the right thing; have refused to listen to slander; to take part in any unbrotherly charge or act; and have pledged our lives anew to the service of that Great Lodge of Adepts, who have within their keeping the welfare and the salvation of the entire human race.

JEROME A. ANDERSON.

The Process of Death and Reincarnation.

IN CONSIDERING the process of Death and Reincarnation one naturally inquires, "What dies? What re-incarnates?" Theosophy teaches that nothing dies; that every atom is alive and indestructible. Hence there can be no death; a separation or dissolution of minute living bodies takes place only. Then a separation or dissolution of what, we inquire? This is the first point necessary to understand, without which we can never arrive at a correct conclusion regarding other points involved in these two problems.

If we consider man as consisting of but one principle, it would be easy to dispose of the whole matter by saying that when a man dies it is the end of him. But science teaches us that everything, even to the smallest atom, is indestructible, immortal; so this position as to the end of man becomes untenable. For while every atom in and of itself would be eternal, man, with his intelligence and god-like attributes, would become extinct; the gross atoms only of which his body is composed would live on forever. Such a proposition would be preposterous and unphilosophical; the highest being lost, while the lowest would survive!

When we attempt to analyze man we are met by many seemingly-insurmountable difficulties, for which neither modern science nor Christian theology provides any solution; one of these denying the immortality of man, the other insisting on his immortality as a spirit, but a very humanized spirit, in a place with metes and bounds. Hence the thinking mind seeks a better solution than either science or religion offers for the problem, "If a man dies shall he live again?" Theosophy shows the septenary nature of man; that he is possessed of Spirit, Soul, Mind, Desire, Life, Ethereal Body and Physical Body; the three higher principles being immortal are immutable, while the four lower are used by the Ego periodically, or during physical experiences. This division is a stumbling block to both science and religion. One can see nothing but the material and demonstrable; the other failing to see that man must have been God before he could be man; that eternity exists in both directions, and to be immortal in the future man must have been immortal in the past.

In studying this septenary division, it must be borne particularly in

mind that the six lower principles are all synthesized in the highest, *i. e.* Spirit; each having its origin in Spirit. These principles are not layers one upon the other, but different aspects of one and the same thing. Leaving, for the present, the three higher principles, the Spiritual division, we will examine the four lower, *i. e.* Desire, Life, Ethereal Body, and Physical Body. We will assume that Desire and Life function in the physical body by means of and through the Ethereal Body, and that death or separation takes place after the following manner: The physical body, from some cause, becomes unfitted for the activities of the two principles mentioned, and they consequently withdraw; when consciousness in the physical ceases; the body must then be abandoned; surrendered to the millions of lives which compose it, for each of its molecules is endowed with consciousness, force and motion, in accordance with the plane of development to which it has attained in its evolutionary pilgrimage. The next step in the process, is the withdrawal of the Ethereal or Astral Double, its work being finished so far as the physical body is concerned, and, as it is no longer necessary as a vehicle for the principles above it, it disintegrates so far as consistent with karmic law. All differentiated matter dies in a similar way, animal, vegetable, mineral, sidereal and mundane worlds—all die or separate by the same law. But it must be borne in mind that the higher or spiritual aspects of each continue to exist, the necessity for which will become apparent as we proceed. For the paradigm of all endures eternally, whereas below this all are absorbed in the universal.

The three lower principles having dispersed, Desire is now united with the three higher, *i. e.* Mind, Soul and Spirit. These three, having separated from all below them, pass into that state or condition to which they are entitled, whether it be Devachan or some other; this being decided by virtue of causes set up in the material body. But Desire is divided. Its spiritual portion, attaching itself to the divine, passes on with it; the other portion remaining with the higher or spiritual portion of the lower principles becomes inactive, being preserved by the universal karmic law until again called into action.

Desire is the force which controls the law of attraction, and is the pivot between the higher and lower divisions of our nature; the higher functioning in and manifesting by its means in all sentient matter. But the question presents itself, "How is it possible for desire to be divided?" It is an aspect of mind. Without mind, or consciousness, there could be no desire, or will, on any plane of conscious life, for without desire on the higher, as well as the lower planes of consciousness, there could not, and hence, would not, be any reincarnation. But with it, reincarnation becomes a necessity.

"In the case of the Devachanic Entity the Ego, in order to go into a state of rest or bliss as the "I" of the immediately preceding incarnation,

has to be clothed, as it were, with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied personality. Theosophy teaches that no noble thought, no grand aspiration, desire, or divine, immortal love, can come into the brain of man and settle there except as a direct emanation from the higher to, and through, the lower Ego. All the rest, intellectual as it may seem, proceeds from the lower mind. In its associations and comminglings with desire this lower mind passes away and disappears forever. But the spiritual ideations of the personal "I" return to it as part of the Ego's essence, and can never fade out. Thus of the personality that was only its spiritual experiences, and the memory of all that was good and noble, with the consciousness of its "I" blended with all the other personal "I's" that preceded it, survive and become immortal. Henceforth the personality will live in eternity in its highest and noblest elements, and the memory of its past deeds. And it must be the good karmic records of the deceased impressed upon the auric substance which furnishes the human soul with enough of the spiritual elements of the former personality to enable it to still believe itself that body from which it has so lately been severed; to receive its fruition during a more or less prolonged period of spiritual gestation within an ideal matrix state; a birth of the Ego into the world of effects, which ideal subjective birth precedes its next terrestrial birth, the latter being determined by its bad karmic causes. For it is only the most Spiritual Emanations of the personal Human Soul which survive. Having during a life time been imbued with the feeling of the "I am I" of its personality, the Human Soul is the bearer of the very essence of the karmic deeds of the physical man, and becomes, after the death of the latter, part and parcel of the Divine Flame or Ego. It becomes so through the fact that it is now strongly grafted on the Monad, which is the „Tree of Life Eternal."

Theseptenary division of man, referred to above, is by no means unique in nature. Other sevens are: the seven sounds in music; the seven colors of the spectrum; the seven kingdoms of matter; the seven forces necessary to operate the same, as well as the seven aspects of spirit necessary to ensoul them. The seven sounds represent the seven tones. To illustrate: A given sound in the realm of akasa will produce a color in the cosmic ether, because it puts in motion atomic vibrations producing color, which is the beginning of material manifestation. It is spirit moving upon the great kosmic Deep, or ether; it is the thought, the "Word" of the Divine Mind, which was "with God and which was God, without which was not anything made that was made."

A similar process would be repeated by each sound, or multiple of sounds throughout the incalculable octaves of nature's diapason; each interblending and interpenetrating in every conceivable degree; determining color, and whether they shall take part in forming suns, moons, stars, earths, or some other thing. And this goes on during all periods of activ-

ity, or the outbreathing of the Great Breath, fulfilling the great law of flux and reflux; atoms becoming molecules by uniting; molecules by uniting becoming worlds.

As in the macrocosm, so in the microcosm; as above, so below, are aphorisms all philosophers admit. Science and analogy declare there is but one life for both gods and men, for high and low; above, light, which below is the life of men. The former is immutable; the latter manifests under the aspects of countless differentiations. According to the occult teachings all potentialities included in the higher become differentiated reflections in the lower.

As to the Monad: Devachan, or heaven, is a state of rest, of inactivity, and the first desire to return to a state of action sets up vibrations like unto those put in motion by the divine Mind in akasa. Whether they be produced by idea, aspiration, thought, or word, results must follow. For this is the law, manifested in every atom in the universe. It is the creative or formative force of the higher mind which at once sends out the awakening proclamation; the call for marshaling those principles of the former personality into action. This is the first consciousness of the Ego since entering its heavenly rest; out of this arises "I" or "I am I". In this awakening to self-consciousness, the desire to be again embodied constitutes the first act in the drama of another experience on the physical plane of life. The great law of karma, or of cause and effect, causes an appropriate new Astral Body to be formed for the Ego in accordance with divine justice. For now is the time for adjusting all differences; this is the great Judgment Day, when all shall be "judged according to the deeds done in the body whether they be good or bad." Thus, in accordance with causes set up in former personalities, reincarnation takes place. And at this time is established the mental, psychic, and physical status, the predestination and foreordination, referred to by Paul in his Epistles. And now is determined the selection of parents, sex and environment of the coming personality, consistent with prior developments and capacities. If, in the previous lives, the Ego has excelled in art, science or literature, music, mathematics, astronomy, astrology, physics, metaphysics, or other particular branch of life's work, organs, so called, will form in the cranium of the plastic material of the new Astral. Also the ante, or prenatal, idiosyncracies of prodigies take place by spiritual or psychic heredity. The Ego, if advanced, makes demands on nature's commissariat for a more refined brain, that it may use it earlier. Also new astrological combinations which will prevail during the career of the Ego may be calculated, for the sun, moon, and stars all take part in this new world or microcosm. The new Astral form is composed, apparently, of but two elements; one part being pure akasic essence, the other, the elements of the last personality. It is now ready to coalesce with the "eternal cell" and form a model, or pattern, upon which to build a physical structure; the original

cell dividing and subdividing perpetually, each being parent to itself carrying out the very ancient method of "self-birth", and being chiefly dependent upon its innate, centrifugal force for sustenance until the "house not built with hands" is completed. Science claims that a new cell is an impossibility, much less a new soul, as taught by theologians.

The period of gestation once again ended, it is the house of the physical body that has fruition, and once again there is a birth, and once again sound sets in motion vibrations which are destined to furnish the Ego with the means necessary for another period of manifestation, experience and development, by which it obtains knowledge, becomes conscious of its exalted organization, that it may, if it will, become a God-man, thoroughly furnished for the performance of all good and wise works.

Permit me to say once more that the seven principles, seven sounds, seven colors, as well as other sevens, are not to be taken as so many layers one above the other, but rather like the seven nerve plexi or centers, the seven vital organs, the seven senses, the seven forces, and other sevens which might be enumerated, which are all synthesized in one body, without any division other than their differentiated aspects.

This is the key to all. This is the object of this life; the reason for man's many reincarnations through many manvantaras prior to his advent on this earth. This is Evolution—the perfect evolution which the gods envy man.

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

When Did Man First Acquire Form?

[Secret Doctrine Studies, No. 1.]

IF WE study the diagram on page 221 in the first volume of the Secret Doctrine, we will find that all Seven Rounds of our Seven Globes, are on the Four Planes of Form. Therefore the highest must have form, although this may be beyond our limited idea. Our Linga Sharira has a definite form and shape, and yet the average man can not see it and therefore declares it has no existence. The present Linga Sharira typifies, if only dimly, our forms in the earliest Rounds.

Very little is given except in relation to the Fourth Round. But as we are told, we can find out all by analogy, and if we find the first Race in this Round had form, although very ethereal, the First Round had form only more ethereal still. We might say, they had form to those planes above and the plane below could not be conscious of it, on account of their own density. The following is a direct quotation from the S. D., New Edition, Vol. 2, page 100:

"The first humanity, therefore, was a pale copy of its Progenitors, too material, even in its ethereality, to be a Hierarchy of gods; too spiritual and pure to be men." Vol. 2, page 121: "The First Race of men were, then, simply the Images, the Astral Doubles of their Fathers, who were the pioneers, or the most progressed entities from a preceding, though lower

sphere, the shell of which is now our moon." Vol. 2, page 160: "Every unprejudiced person would prefer to believe that Primeval Humanity had at first, an Ethereal, or, if preferred, a huge filamentoid, jelly-like form, evolved by natural forces, which grew condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge physical form of the Fourth Race Man--rather than to believe him created out of the dust of the earth or some anthropoid ancestor." Vol. 2, page 171: "Up to the Fourth Round, Man--if the ever-changing form that clothed the Monads during the first three Rounds and the first two and a half Races of the present Round can be given that misleading name--is so far only an animal intellectually." Vol. 2, page 173: "The first Race, the 'Self-born,' which are the (astral) shadows of their Progenitors. The Body, was devoid of all understanding (mind influence and will). The Inner Being (the Higher Self or Monad) though within the earthly frame) was unconnected with it. The link, the Manas was not there as yet. The First Race which had neither type nor color and a hardly objective, though colossal form." Vol. 1, page 176: "Moreover the one eternal law unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest the countless circular chains of worlds, composed of seven Globes, graduated on the four lower planes of the World of Formation. The three others belonging to the Archetypal Universe * *." Vol. 1, page 183: "Like the grub, which becomes chrysalis and butterfly, man, or rather that which becomes man, passes through all forms and kingdoms during the First Round and through all the human shapes during the two following Rounds." A letter from the Master says: "Beginning so early as with the Second Round, evolution proceeds already on quite a different plan. It is only during the First Round that (Heavenly) man becomes a human being on Globe A, (rebecomes) a mineral, a plant, an animal, on Globes B and C, etc. The process changes entirely from the Second Round, but you have learned prudence. * * * I advise you to say nothing before the time for saying it has come." Vol. 1, page 185: "To this day it is evident that the Theosophists have failed to understand the meaning of the term Fifth and Sixth Rounds. But it is simply this, every Round brings about a new development, and even an entire change, in the mental, psychic, spiritual and physical constitution of man; all these principles evolving on an ever ascending scale. Confucius and Plato were Fifth Rounders, and Gautama Buddha a Sixth Rounder." Vol. 1, page 196: "Further, when Globe A of the new chain is ready the first class, or Hierarchy, of Monads from the Inner chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is that it is only the first class of Monads which attain the human state of development during First Round." Vol. 1, page 197: "The most developed Monads whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and a nimal kingdoms in

their most ethereal, filmy and rudimentary forms, in order to clothe themselves in, and assimilate the nature of the newly formed chain. They are those who first reach the human form—if there can be any form in the realm of the almost subjective—on Globe A, in the First Round." Vol. 1, page 210: "Man in First and Second Race on Globe D, on earth, was an ethereal being, (a Lunar Dhyani, as man) non-intelligent but super Spiritual; and corresponding on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races * * * he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. He is sexless and, like the animal and vegetable, he develops monstrous bodies, correspondential with his coarser surroundings." Vol. 1, page 278: "It will be in the next, or Fifth Round, that the Fifth Element, Ether, will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be, as at present, hypothetical and an 'agent' for so many things. And only during that Round will these higher senses, the growth and development of which Akasha subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristics of matter—Permeability—which will be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest form of this Round will seem to man's perception, as obstructive to him as a thick fog, and no more." Vol. 1, page 665: "But if we can conceive of a world composed of Matter still more attenuated to our senses than the tail of a Comet, hence of inhabitants in it who are as ethereal, in proportion to *their* globe, as we are in comparison with our rocky, hard crusted earth, no wonder if we do not perceive them nor sense their presence, or even existence. Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organism be born, develop, and exist under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in 'coat of skin' like those that Adam and Eve were provided with in the legend of Genesis? Corporeality, we are told, however, by more than one man of Science, 'may exist under very divergent conditions.'"

Therefore, from the quotations given from the S. D., I again state, we had form in the First and Second Rounds and will continue to have them in the Fifth Round.

ANN BRYCE, F. T. S.

Even sages have been deluded as to what is action and what inaction. *
* * One must learn well what action is to be performed, what is not to be, and what is inaction. The path to action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee, and a perfect performer of all action.—*Bhagavad Gita*.

Letters to a Student, No. 9.

Dear Friend and Comrade :

For some time I have been thinking of you, and hoping that you would not change, though outward things do and we must let them. This is the age of transition, when all outward forms and things change and pass away, but our co-discipleship should not. It has been; lives have passed away, but it remains; it will remain. Our obligations to the Great Law, our relations to the Hierarchy whose rays we are—these can never pass away. They lie at the root of our being. Our only change that can be is in the nearness to the protective unity of our Father Spirit, or in our sinking away by weakness of will and frailness of aspiration. Sinking away to what? We all know too well! To the Bedlam of the outer life; to the chaos of non-devotion.

To rise back along Antaskarana's rays to our Father Fire "which is in heaven," to the place of peace which is the home of the soul, needs but one thing—Devotion; absolute, intense and constant consecration. A profound and daily renewed resolution to make Theosophy the living power of our whole being. True unselfishness, which is energy in altruism, and a full and sincere desire to be guided, ruled and assisted by the Higher Self, will, as the Teacher says, enable us to accomplish this, the *Magnum Opus*.

The Chela's life is one long continued Will-prayer. But this is not easy for us who have not our minds and souls under our own control.

There is a way to assist. Fly to the Bhagavad Gita whenever restless *rajas* rages, or doubt or weakness overcomes. Read a chapter or a verse, and re-read it again and again until all is calm and strong. Then turn that strength and energy to some good account in working for others.

Do not think you can ever live for self alone. Once having given your life to the race, you can never claim it back. One must give it or lose it. To work, *work*, WORK, is the only hope or way. May it be well with you.

Fraternally yours,

PANCHAJANYA.

Dr. Haeckel's famous discourse on Monism has recently been published in English. It is a materialistic confession of faith which Dr. Haeckel is convinced is shared by at least nine-tenths of the men of science. The creed itself is in the following words: "The real maker of the organic world is in all possibility an atom of carbon, a tetrahedron made up of four primitive atoms. The human soul is only the sum of those physiological functions whose elementary organs are constituted by the microscopic ganglia cells of our brain; in this respect it is identical with the soul of the lowest single infusoria. Consciousness is a mechanical work of the ganglion cells, and as such must be carried back to chemical and physical events in the plasma of these." The belief in an immortal soul inhabiting the body during life and leaving it at death is an exploded superstition.

Editorial.

OUR PRESENT DUTY.

The internecine strife which has for more than a year paralyzed the best energies of the Theosophical Society is now happily at an end, and all must rejoice at the opportunity to return once more to true Theosophic work. And this means that each one ought to do the work which lies immediately before him; not to attempt to rush into the uttermost corners of the earth to find his field of usefulness. The old plan of Nehemiah, who when he desired to rebuild the walls of Jerusalem, directed each man to restore that part immediately in front of his own house, is the one course for Theosophists to pursue. Let each Branch make itself a living center of Theosophic work. And this does not mean a place where a few people meet and discourse learnedly about Karma, Higher Manas, Devachan, the Monad and similar subjects, but a center from which flows a pure, constant stream of human helpfulness. Let each Branch become known by its good and unselfish work among the people of its locality. A Branch that carries aid to the poor, succor to the distressed, and comfort to the weak ones of the earth, is doing a thousand times better theosophical work than one whose members can expound the mystery of the Higher Ego, or dovetail into its proper place accurately and quickly each of the Seven Principles. There is too little solid, charitable work flowing from the Branches and too much metaphysical teaching. The head is too often at the helm, and the heart lost sight of. Let our Branches cease to cast their nets for the rich, titled or influential, and preach Theosophy to the poor, even as Jesus did of old.

And let us put out of our hearts all memory of past bitterness and strife. Whatever is done, is done; and whoever may have been in the wrong, it has been recorded by those silent, impersonal, relentless, Lipikas, and in the future must bring its due harvest. The issue is no longer in our hands, and it will be then a waste of energy to dwell upon it. Let us cheerfully admit that those who have differed from us have done so honestly, have erred from the head and not from the heart. We dare not impugn their motives, any more than they ours. All of us have done what seemed to us best for the welfare of the Society and humanity. If we maintain an attitude of toleration and friendliness, all the fires of passion will die down with time, and the Society may yet be restored to its former united condition. But to bring this about is of infinitely less importance than to accomplish the real objects of the movement. And these are to establish here upon earth real centers of brotherhood wherever a Theosophist may be. So let each individual, and particularly each Branch, constitute itself or himself a center for the diffusion of that true light which has emanated from the Buddhas and Christs since time and struggles upon this earth began.

So shall we gain the renewed aid from those Great Beings who have in charge the piloting of the human race through the shoals of selfishness and animal passion into the wide and open seas of true spiritual enlightenment. And let each one be loyal to the ideal that he has set up. "We cannot serve two masters," said the Nazarene of old. And if we, in America, have pledged our faith to an ideal, if we have said that we would not permit certain things to be done to us by others let us see that we do not do those things ourselves. Let us rise above these warring personalities, and realize, if only feebly, that grandest of all conceptions, true Theosophy.

THE EUROPEAN CONVENTION.

Private advices from England enable us to lay before our readers an account of what took place at the General Convention held there this month. All that is of interest to America is the manner in which the friendly greetings of the T. S. in America were received. Upon the address from the Theosophical Society in America being read, there was a motion made to accept it and to frame a friendly reply. This was opposed by Annie Besant upon the grounds of its being a personal attack upon herself, and that it veiled an unfriendly action. Of course this was a glorious opportunity for her to have sacrificed her personal feelings for the good of the whole movement, but she was not great-souled enough to rise to, or appreciate, the situation. She moved, as an amendment, that the resolution be tabled; the most uncourteous manner of dealing with it possible. This was done by a vote of thirty-nine for tabling to thirteen against. The thirty-nine were, however, made up very largely of proxies, and really constituted the Blavatsky Lodge. Therefore the vote was one-sided, and did not represent the true state of affairs. In fact, much dissatisfaction is anticipated when the Branches find out the use which was made of their proxies. After this tabling and a final protest by Ernest T. Hargrove, about sixty members arose and left the Convention in a body. In the afternoon these formed themselves into the Theosophical Society in Europe, and elected Wm. Q. Judge as President. The plan of organization is, that under this general title each country is to have its own name as a distinctive sub-title. Thus: the Theosophical Society in Europe, with sub-heads of (England,) (Germany) and so on. Each country is to have its own President; these different Presidents all being under the general supervision of Mr. Judge as President of the entire Society. Dr. Archibald Keightley was chosen President of the Theosophical Society in England, and Mr. Bulmer, Vice-president. The Swedish Society has not yet taken action, but will later. Thus it will be seen that the Theosophical Society in Europe enters upon its existence under the most favorable auspices, and in connection with the solid ranks which the Theosophical Society in America presents, will be able to do good work for the cause of humanity. When personalities have ceased to obscure vision, let us hope that the entire membership in Europe will adopt the new method of procedure and leave every one free to work without hinderance or criticism from members in other portions of the world. Indications already point to this happy confirmation of our hopes ere long.

Pacific Coast lecturer's Movements.

Omaha was reached by Dr. Griffiths May 28th, and during his stay in that City a number of Branch and other meetings were held. The Branch which had been languishing and holding infrequent meetings, decided to secure suitable T. S. Headquarters and resume regular meetings. Subscriptions were pledged for that object.

Hartington, Neb. was visited, and a public lecture on "Reincarnation and Karma" was given June 4th, and upon the next evening the Hartington Branch was organized with 12 Charter members. He returned to Omaha June 6th and on that evening met the T. S. and a number of inquirers. Three days were then spent in Denver and public and private meetings were held.

At Salt Lake City in June Dr. Griffiths was interviewed by the *Harold Reporter* about Adepts, and a long report appeared. On the next evening he lectured to a good audience upon the subject of "Heredity." The local Press gave very long reports of the lectures. On June 14th he gave a lecture on "Theosophy, Karma and Reincarnation" in the Utah States Prison and arrangements are being perfected to continue T. S. work there. About 25 inmates remained after the lecture and a study class was formed.

A lecture upon the "Evolution of the Thinker" was given in San Francisco, June 30. Santa Cruz and Soquel were visited next, the lectures largely attended. On Sunday, July 14th, he lectured in San Quinten on "Suicide." At Stockton July 21 and 22, Theosophical Headquarters were never before so crowded. The audience overflowed and filled the corridor and sat upon the stairways. The Stockton Branch has been and is doing good work as the large audiences that attended the lectures and the genuine interest shown by the public, demonstrated. A Branch meeting was attended July 23. The "Key" is being studied, followed by free discussion. Both the President and Secretary, as well as the members of the Stockton Branch, are alert and active. This is the best evidence of the success and usefulness of the T. S. in America. "Thoughts in Life, Sleep and Death" was the subject of a lecture given July 28 in San Francisco.

Dr. Griffiths sailed for Victoria July 29 and will be in the North until September. His address until then will be—Care, People's Savings Bank, Seattle, Washington.

Among the Coast Branches.

San Diego Branch, San Diego, Cal.

Abbott Clarke has been at this point for a month past, and although no detailed report has been received, from other sources it is learned that his work there has been very successful. A course of Lectures was given which were largely attended and reported at length by the local Press. Bro. Clark was in daily attendance at Headquarters and met many inquirers. Classes for study were formed, and a general impetus given to Theosophy at that important point.

Soquel Branch.

Regular meetings and study are persistently maintained here also. The inevitable good results follow. What with the combined efforts of Mrs. Eliza Mills and Wilson, and Bros. Adams, Wilson and other working members, Theosophy is kept prominently before the people there.

Prometheus Branch.

Headquarters of the Prometheus Branch of the Theosophical Society in America have been opened at 228 Sixth Street, Portland, Oregon. It is one of the first Branches formed under the new regime, and has twenty-eight members. The Headquarters are within three blocks of the Post Office; contains several rooms besides a hall with a seating capacity of 125; is lighted by electricity, and appropriately decorated with Theosophic emblems. The officers of the Branch are: S. H. Scotford, Pres.; Rev. Mr. David, Vice-Pres.; Mrs. L. D. Durkee, Secy; Mr. Nemier, Treas., and Mrs. C. McIntire, Librarian. The members are working with a will and unstintingly giving labor and money to bring about a new era of Theosophical work in Portland.

Salt Lake Branch.

From Salt Lake comes the most cheering news of renewed Branch and public work, and also increasing general interest in Theosophy. A. V. Taylor, Pres., writes that besides large and interesting Branch meetings regular lectures are given once a month by Branch members in the Utah Penitentiary. That is surely a good indication that the true spirit of Theosophy is active at Salt Lake.

Santa Cruz Branch, Santa Cruz, Cal.

Reports from this centre are also encouraging. The Pres., Dr. Gamble, writes that Branch and public meetings are more largely attended than ever. In fact, from all points comes the intelligence that a veritable Theosophical "Boom" is coursing over the entire Coast.

Oakland Branch.

Public lectures have been largely attended of late. Among the audience are many strangers. A. J. Johnson and Mrs. Thirde have last lectured there, and both gave additional impetus to the work.

Seattle Branch, Seattle, Wash.

F. I. Blodgett reports T. S. affairs at that point in a most hopeful state. Mrs. A. L. Blodgett has been doing more of her effective Pioneer T. S. work around the Sound.

Book Reviews.

"Studies in Occultism" is a series of reprints upon this most interesting subject taken from the writings of Madam Blavatsky in Lucifer and elsewhere. The first four volumes are now ready, and the remaining two of the set of six will follow soon. This is a step in the right direction. Much valuable matter, written by those competent to teach, lies buried in the earlier numbers of our magazines, and it is far better to dig this up and put it in available form than to launch the so-called new matter of those not in a position to give first-hand teaching. The New England Corporation is to be congratulated upon this undertaking. The volumes are neatly gotten up, tastefully bound, and at a price which brings them within the reach of all. The single numbers are 35 cents each; the whole set of six may be had for \$1.50. Address New England Corporation, 24 Mt. Vernon Street, Boston, Mass., or the Pacific Coast Headquarters, Corner Golden Gate and Van Ness Avenues, San Francisco, California.