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The Iron Age.

ORIENTAL philosophy presents an extensive series of cycles, all included within a great period which the Hindus denominate an Age of Brahma. It is said that Indian sages have calculated this cycle and its subdivisions through astronomical observations. To briefly sketch the divisions of time from the Age (or life) of a Brahma down to the Iron, or Black, Age in which we are now living, the following synopsis is presented:

The Age of Brahma (which requires fifteen figures for its notation) includes 100 Years of Brahma, and these in turn are each divided into 360 Days and 360 Nights of Brahma. The Days and Nights of Brahma are also known as Manvantaras and Pralayas, or periods of manifestation, and of dissolution, or rest. One-thousandth part of a manvantara is termed a Great Age, and this is subdivided into four minor ages, known respectively as the gold, silver, bronze, and iron. The Iron Age, which is shortest in point of duration, is said to last for a period of 432,000 years; the Bronze Age is twice as long; the Silver Age three times, and the Golden Age four times the length of the Iron Age. The Golden Age is said to be one of joy or spiritual innocence; the Silver Age is the period of the supremacy of man, the age of giants and of the "Sons of God"; in the Bronze Age there is a mixture of good and evil, of purity and impurity—a development of both Spirit and Matter. It is termed the age of doubt. The Iron, or Black, Age is an era of darkness, misery and sorrow. This series of ages proceed in succession throughout the manvantaric cycle.

There is another series of cycles connected with the evolution of humanity, which deals with Rounds and Races. The teaching is that the "life wave" passes seven times around the Earth Chain of seven globes, and that during the evolution on each globe seven Root Races hold sway, and that root races are each divided into seven subraces, these into family races, and the latter into nations.

The earth began to solidify 320,000,000 years ago, and has been the scene of life ever since, and even before, that date. In the present Fourth Round four races have ruled and passed away, and the fifth race has al-

most reached the limits of its duration. Each root race exists for an approximate period of 1,029,000 years; each subrace for one-seventh of that period, or 147,000 years; each family race 21,000 years, and each nation 3000 years. It has not been stated exactly how long this root race has existed, but information gives it at nearly 1,000,000 years, so that it has only about 30,000 years more to run. To endeavor to locate the American people, it may be said that they are in the fourth round, fifth root race, fifth subrace and seventh family race, but the point of transition into the sixth subrace is close at hand.

Excepting the very small volume of data recognized by science, and the hints discoverable in mythology, the mighty past is covered with an almost impenetrable pall of blackness. It would seem as though the epochs of the world are separated from each other as by a heavy veil, so that mankind in each age should be thrown upon its own resources, and have to make the most of present surroundings without the light of past events, and also without the discouragement and despair that might result were that past fully known. This oblivion must be due to one of two causes or else to both combined—that by our own acts we have forfeited the right to scan the past; or our further and more complete development necessitates that what has been experienced shall be for the time forgotten.

The mythology of all nations has preserved fragments from the past, but the self-sufficiency of science has relegated all such accounts to the nursery as unworthy of serious consideration, until by so-called “accident” some old tile or manuscript is found which proves the tradition to be either an actual or allegorical fact of history. Thus, the legend of Troy, with its story of Paris and Helen, was thought to be wholly a myth until some years ago, when in the ruins of Troy were discovered such data as to prove the general accuracy of the old legend.

Mme. Blavatsky, in *Isis Unveiled* and the *Secret Doctrine*, treats of many of these old legends, and gives a somewhat detailed account of the evolution of the Races of this Round, which shows a grand antiquity for man; but she only gives a glimpse behind the curtain of time, evidently leaving the balance for a future era. Still, she has given enough to show the general plan of evolution. Many of her premises she proves on logical and scientific grounds; others she does not attempt to prove, but leaves them for the future to confirm as further research is made.

Those Ages have passed, and with them four races have come and gone. The first race inhabited the sacred imperishable land, which was an island or continent that formed the cap of the North Pole. At that time it possessed a tropical climate. It is said that this home of the first race will exist until the close of the manvantara—that is, until the seventh circuit of the soul upon our chain of earths shall have been accomplished.

The second race occupied the hyperborean region, which comprised the whole of what is now Northern Asia. The Golden Age appears to have covered both the first and second Races.

In the Silver Age the home of man was in the continent of Lemuria, which (as was ascertained in about the year 1850 on zoological and botanical grounds) extended from about the west coast of America to Africa, and reached down and embraced the Antarctic continent. Australia is the chief remnant of Lemuria. Fragments of it also remain in Madagascar, Ceylon, Sumatra, Java, Borneo and the Easter Islands. The egos, or souls, of the Lemurians have long since passed into other races, but the bodies left by the retiring race were occupied by entities from the animal kingdom on their road to humanity. These are to-day represented, among others, by the Bushmen of Australia, who are hardly on the human plane even yet, for they have acquired but the lowest rudiment of mind. Flora and fauna from the ancient continent are still found in Australia, and in the South Sea Islands. The Lemurians were the first to acquire the faculty of thought and speech, which they were taught by Divine Teachers, who instructed them in the arts and sciences. A very high state of civilization was reached by them. Officers of the United States Navy, some years ago, discovered on the Easter Islands a large number of statues from twenty-seven to thirty feet in height. These are claimed in the *Secret Doctrine* to have been life-size statues of the men of Lemuria. The continent was destroyed by submarine fires, and sank beneath the ocean some 800,000 years ago.

The next race was the Atlantean, which flourished during the Bronze Age, and whose continent reached from the eastern shore of what is now America eastward to Lemuria, the two continents being at one time joined together. Much more is related of Atlantis than of any preceding continent. It was inhabited by two races of people, of whose origin little is said. One of the races walked in the path of their Divine Instructors, acquiring knowledge, little by little, and learned to discriminate between good and evil. The other race is described as having been born with a sight which embraced all hidden things and independent of both distance and material obstacles. They were, perhaps, natural clairvoyants, who neither struggled nor suffered to obtain their knowledge. They, however, blindly followed the insinuations of the "great invisible dragon," King Thivetal, who neither learned nor acquired knowledge, but who knew without being initiated. He was the original of the serpent of Genesis, and the suggestion is hazarded that investigation would be easier if he be regarded not as a person, but as a certain force in nature.

With the Atlanteans physical beauty and strength reached their climax toward the middle of their period. Their knowledge of the hidden powers of nature was much greater than our own, and they were experts in electricity and aerial navigation. Literature originated with them. It is said that one of the principal Sanscrit works is the product of an Atlantean, and Sanscrit is said to be derived from their language. It has been suggested that the originals of Noah, Job, Moses, and other patriarchs of the

Jewish Scriptures were Atlanteans. In consequence of sorcery, war was declared between the White and Black Magicians of the land, which ended with the submersion of the continent, which occurred 100,000 years ago. Some writers assert this to be the original of the Biblical flood. Almost every nation has preserved a legend of some one escaping from a deluge in a large boat. With the Jews it was Noah; with the Hindus, Varivasvata; with the Guatemalans it was the Great Father of the Thlinkithians; others tell of Deucalion, Xisothrus, and so on, in the same relation. From this universal testimony it seems certain that there was such an occurrence, and it is probable that all these different names refer to the same individual; or, rather, that the name includes the whole of the victorious army, just as the name Adam refers to an entire race of men. The Book of Genesis refers to another Atlantean incident where it says that "the sons of God saw the daughters of men that they were fair, and they took wives of all which they chose." This relates to intermarriage between the followers of the hierophants, or Divine Teachers, and the descendants of the other race, from which union a mixed race sprang that was both good and evil.

Descendants of the Atlanteans may be found in the natives of Yucatan, who still preserve some of the ancient magical rites, and are surrounded by the ruins of temples and pyramids that have stood since the palmy days of the fourth race. Ruins dating from those days are also found in other parts of North and South America. The Chinese are also descendants of Atlantis, and their civilization and literature are derived from this old and forgotten continent.

"There were giants in the earth in those days," and they have left a testimony not only in the statues of the Easter Islands, but their footprints are discoverable in America. In an excavation at Carson, Nevada, was found imbedded in solid rock the print of a foot eighteen inches long and eight inches wide, to which science assigns an antiquity of 750,000 years; and, in Texas, a geologist has discovered on rock at the depth of 150 feet below the surface similar huge imprints of the hands and feet of an ancient giant. The evidence might be extended almost indefinitely if one cared to pursue the study.

The Aryan, or fifth Race, was next on the scene, and, as already stated, has flourished for nearly a million years, although history can go back only about 5,000, to the beginning of the Iron Age. Civilizations have been born, have flourished, and died, disappearing utterly since the beginning of our race; and subsequent nations have ruled over the same territory without suspecting that others had preceded them. Babylon, Rome, and London were each built over the buried ruins of two or three preceding civilizations, and several other cities are now known to have five or six preceding cities underneath them. The Gobi desert is strewn from end to end with the relics of its past civilizations, which have disappeared beneath

its shifting sands. Which is the more rational theory—to insist, with the church and pseudo-science, that all these civilizations have grown to fruitage and gone into decay in the space of 5,000 or 15,000 years; or to admit, with the *Secret Doctrine*, that almost untold stretches of time lie behind as well as before? There is no hypothesis, except the theosophical, which is at all able to reconcile itself with the facts of geology and archæology; and so long as the years adduce more and more proof in harmony with it, the *Secret Doctrine* can well abide the results of investigation. Mme. Blavatsky asserted that many new discoveries would be made in different departments of science during the remaining years of this century and in the early years of the one ensuing, in verification of the hypotheses she unfolded. Many of these have already come, and if they continue at the same rate the *Secret Doctrine* in twenty-five years will be a standard scientific text-book.

According to the Hindus, the Black Age began with the death of Krishna, who is said to have been the eighth *Avatar*, or incarnation of Vishnu. Foreseeing the horrors of the Iron Age, Vishnu incarnated as Krishna for the purpose of lightening the condition of humanity during this Age, by teaching men to purify their thoughts and govern their actions, so that the conditions of existence might be improved. The story of His immaculate conception, birth, life, and death is almost identical with that related of Jesus, so much so that the modern church has accused the Hindus of fabricating the story from the teachings of the first missionaries to India, but the accusation has been disproven. On the contrary, it is known that the Catholic Church adopted many of the ritualistic ceremonies that were in use among the Brahmins and Buddhists. Krishna is said to have been crucified by a hunter, who, mistaking him for a deer, fired an arrow at him and transfixed him to a tree.

Spiritually, Krishna is recognized by the Esoteric Philosophy as the Christ Principle, which is a direct ray from the Father, and incarnate in every human being. In this sense He is identical with Christ, and is so understood in the esoteric teachings of all great religions.

AMOS J. JOHNSON, F. T. S.

[To be Continued.]

To control your mind (*Manas*), speech (*Vak*), and body (*Kaya*), does not mean to be thoughtless, silent, or inactive, like beasts and trees; but, instead of thinking what is evil, speaking untruth, and doing harm to others; they should be applied to good thoughts, good speech, and good deeds.

To control your senses, viz., touch, taste, smell, sight, and hearing, does not mean that you should become senseless like earth, dumb and deaf like mutes, or lose consciousness; but that you should not gratify them by wrong means, or subject yourself to their influence.

Aspects of Consciousness.

CONSCIOUSNESS is one; and any apparent divisions of it can only represent illusory, or material, modifications of its infinite unity. But since man is debarred from analysis of infinite problems by reason of his own finiteness, these illusory modifications ought to be carefully studied.

A rough analysis reduces consciousness, primarily, to two great divisions: reasoning and knowing. Reasoning consciousness again subdivides into emotional and reflective; and knowing, into instinct and intuition. Both instinct and intuition are relatively much nearer the divine than is reason; each fuses into and becomes indistinguishable from the other under certain conditions. Instinct is intelligent change of relations, unaccompanied by self-consciousness, or the intervention of reason, and reaches down into atomic and molecular activities, upon the one hand, and upward into the half self-conscious response to necessities of environment, upon the other. Intuition is more difficult to describe because it transcends the present normal state of consciousness for man; yet it represents the same certainty of knowing, without the possibility of erring or the necessity of reasoning, upon mental planes that instinct displays among material environments in acting.

Reason merges into intuition above, and into instinct below, as it must do if consciousness be unity, as postulated. In its own domain proper, reason is but the process of comparison between things, with conclusions drawn therefrom. It is said to be the crown of man; it is rather the collar of the serf. It is the sign of imperfection; the acknowledgment of ignorance. It is the groping of a blind Sampson among the pillars of a material prison, and is often as destructive when it puts forth its strength. Except the real nature and essence of the things which it compares be known, its deductions must often—perhaps always—err.

The presence of reason in the universe would seem to indicate that the Absolute itself is capable of change; of having the sum of its conscious experiences added to, and a widening of its conscious area in consequence. For if the universe exists by virtue of the Absolute, then either man, with his experiences of hopes and fears, his sufferings and bliss, is a part of and due to the action of this Absolute, or he is apart from it, and but an evanescent will-o'-the-wisp, resulting from chance combinations in the elements out of which nature constructs her eternal verities. But man can unquestionably uncover depths in his own consciousness which link him to, and make him an essential factor in, the cosmos in which he apparently awakens to being; therefore, within him is acting an actual portion of the Absolute; and as he is continuously undergoing new conscious experiences, the Absolute is also doing this by means of him, its representative and agent. And the infinite unity of the Absolute can only manifest itself finitely by means of an infinite succession of finite phenomena; so that unless nature be postulated as a weary treadmill where the same experiences

are, after ages have cycled by, gone through with again, there must be recognized the possibility of an infinite number of new experiences. And mathematics hints at the same thing in demonstrating that an infinite number of atoms require infinite time for their infinite permutations.

Self-consciousness accompanies, distinguishes, and appears to be the very essence of, reason. For illusion is the producer of self-consciousness, and within its grasp the soul must grope. Reason represents consciousness so blinded by matter that it believes itself separate from the great Whole; upon which erroneous conception the entire structure of personal self-consciousness is reared. Failing to recognize that the Self is the same in all, but perceiving its glimmer among the clouds of its material encasement, it proceeds to erect an impassable, if wholly imaginary, barrier between that light of consciousness within itself and the same light illumining the (to it) outer cosmos. This basic error well illustrates its nature and its province. It is the servant of pure consciousness; the hardy and fearless explorer of those unknown abysses, those dreamed-of but unattained powers which must continually arise in the infinite changes of an illimitable, resistlessly progressing Universe. It is the pioneer; the explorer; and as heedless of peril as pioneers ought to be. It blazes out the rude path which intuition transforms into the broad highway. With infinite patience it changes chaos into cosmos, and is rewarded by being itself transformed into intuition in the process.

So that reason represents divine consciousness blinded by and groping its way through new experiences. It is uninformed, and fallible it ought therefore to be cautious. It is divine in that it represents the divine potentiality of consciousness in grappling with and mastering new problems. In its highest aspect, it is the true creative force; the Architect of marshalling universes that pass across the screen of time. Instinct is its thought impressed upon plastic, obedient, unreasoning substance; therefore, the latter plays its part blindly and well. Yet as this impress is also an emanation, reason is bound to be born from the seed so implanted, and it appears as feeble, yet as full of promise, as a child. Its first concepts are as those of a child; it makes mistakes, commits errors, falls under the sway of illusion: but, because of its oneness in essence, it finally wins its way back to its divine Source; its new experiences, ripened into intuition, are added to the stores of Absolute Wisdom.

Reason, therefore, must be assigned its proper value in the study of consciousness. It is not the supreme and only arbiter, as modern thought would teach. This function has been assigned it through the glamour of its own illusions. It is invaluable as a servant; it is but a blind master. While groping in the bonds of matter, man must perforce trust it; but he should know its weakness, recognize that its conclusions are finite, founded upon imperfect knowledge, and liable to be set aside at any time by larger experience. And he ought ever to seek for the light of intuition which

glows within his heart, and foster, encourage, and wholly trust it, for it is the lord, and reason but its humble vassal. Then slowly the recognition of the divine man within will dawn; his divine powers will begin to function; and reason, controlled and directed, will prove of a thousandfold more service than when it ignorantly claimed the throne of the true man.

Yet reason will always be. There must ever arise new conditions, new states of consciousness; for the great heart of nature can not cease to beat, nor the universes die. And with these, as we have seen, it must always be its province to grapple; so that before it is the priceless promise of endless employment; a future which can never weary nor grow commonplace.

JEROME A. ANDERSON, M. D.

Free Will and Influence,

IN THEIR RELATION TO KARMA.

OF philosophic necessity, the Absolute can be thought of only in relation to its three aspects: matter, force, and consciousness. Passing out from its absolute source, the force-aspect (the only one of the three here to be considered) receives in "Fohat" a focus, through which its homogeneous essence is differentiated into seven rays of primordial, dynamic energy. These rays of celestial dynamics constitute what we term Will.

Upon its career through manifestation, Will passes from center to center of self-consciousness,—Atma, Buddhi, Manas, Kama-Manas, and, perhaps, still lower centers,—establishing in each, constantly varying conditions of freedom and latency. For upon its own plane Will is unconditionally free; but becomes bound or latent in its relations to everything below that plane. Having gradually reached the plane of Kama-Manas, the Will assumes the attitude of a victorious general entering a yet unconquered country. At once ensues a terrific guerrilla war; foes—the Kamic elements, passions, desires, carnal inclinations, etc.,—must be fought and defeated for every inch of vantage. The battle is fierce and unrelenting; but for every new victory, for every moral and mental conquest, for every desire and passion subdued, we enlarge by that much the dominion of Will and moral consciousness. As is readily seen, Will in itself is absolutely free; but its presence and expression in the personality is determined by the degree in which the latter is swayed by animal impulses. The firmer our animal nature holds its grasp upon the mind and conducts its movements, the less distinct will the power of Will manifest in our existence. Thus, by the term "free" Will is meant the extent to which the individual enables the element of Will to penetrate and subjugate his lower nature.

As the Higher Ego, through an induction of its own divine energy, starts a semi-divine center—intellection—in the Lower Manas, so the omnipotent element of Will, in its contact with our Kamic nature, gives rise to

Desire. Thus, Desire is the overshadowing of Will in the animal mind—the mere reflection or prophesy of the approach of the supreme element, Will itself. Through the gross substance which later on is to feel its direct contact, Will sends a wave of vibrations, causing in the animal consciousness the first flutter of power to execute independently conceived schemes. Thus, few of us, if any, know Will in its pure state through experience. It reaches the generality of mankind merely as induction or Desire, as we term it. Were we the receptacles of Will, *per se*,—Will in its omnipotent, unconditioned essence,—the strain and stress suffered by us during practices in meditation and concentration would disappear. For *willing* would then be identical with *doing*, as Will can not possibly suffer resistance upon its own plane. But here ensues the friction. Will, following the law of which gravity is *one* expression, finds its course along lines of least resistance. It penetrates us to the extent our animal soul-nature permits. We cannot purify the Will, no more than we can purify the Spirit, nor can we befoul either of them. We can merely permit or prevent their eternal rays passing through our Mind.

In this conflict between Will (battling for its right to live) and our animal nature (striving to escape death) influence springs to the surface and presents itself as a medium of propaganda for either side of the combatants. For influence in the affairs of men is the effort of one individual to change the views and opinions of another. From the popular point of view, influence is considered to be an independent motor power, capable of turning a sinner into a saint, and vice versa; and, irrespective of karmic antecedents, may confer reward or punishment upon an individual, equally unmerited by preceding actions.

However powerful influence may be as intermediary force, it has significance only so far as it discloses the position the individual has to his Karma. Thus, influence is the dial-plate of the invisible—to use a metaphor of Emerson—upon which the course of karmic unfoldment may be traced. For, was it possible to change our moral and mental nature for the better or for the worse by the application of personal influence, our destinies could no longer be said to be of our own making, but, rather, the work of others, which would be incompatible with a doctrine which teaches, as you sow you shall reap. A mother can influence her child, a teacher his pupil, a friend his friend, etc., only so far as their respective karmic relations permit it.

The act of influence indicates weakness on the part of the person who yields to it. The circumstance, often occurring, that persons, strong in will and character, are influenced by the weak and low-minded; that a Danton could be influenced by Marat, and a whole nation for a while influenced and mentally subjugated to a moral and physical coward like Robespierre, merely goes to show that even the strongest has his Achilles' heel, and that it is this weak point in a person's character which yields to the

applied pressure. We can suffer influence only from sources of superior order, even though the character of the influence may bear a stamp from regions decidedly below the aggregate of our moral and mental nature. For evil influence, not less than good, in order to gain its object, must be of a stronger coloring than the point attacked. A good man, surrounded by a bulwark of conscious moral strength, may, nevertheless, have overlooked some apparently unimportant part of his mental fortifications, which at once becomes the point of attack for his beleaguering assailants. Defeat, however, in this case will ultimately be equivalent to victory, as it naturally tends to intensify the wakefulness and ingenuity of the warrior in his defense against the powers of evil influence. On the other hand, a person who has retired within his castle of wickedness and sin may find himself compelled to capitulate on account of some miscalculus of movement, while charged by the advancing forces of good.

Now, these defeats and victories of morally opposing factions are, of course, merely the play of puppets to which the strings are held and operated by the karmic machinery concealed behind the stage. Each individual has a certain surplus of energy left after having squared his balance-sheet of karmic expenditure. This energy can be used either to his advantage or disadvantage; either for the furtherance of good or evil; either for laying the foundation to a noble or ignoble karmic future. Now, these equilibria of karmic action, momentarily recurring as the mighty wheel of retributive justice moves on constitutes the field where influence sends its forces to work. Here the receptacles are furnished in which influence deposits its seeds. Influence of all shades and characters extends convulsive efforts for permission to cultivate these neutral grounds. If the premises shall be opened for good or bad influence, depends upon the extent the forces of Will have been victorious in their karmic crusade. During these equilibria the individual takes in new karmic fuel, so to speak, in order to further his progress, following patterns and methods suggested to him by his environment; or in his consciousness are energies which would remain dormant were they not quickened into activity by the work of influence. Thus, individual influence, or any influence at all, does not interfere with or cancel karmic laws, but is merely utilizing the opportunities that lie within the sway of those very laws. As the Titan energies that slumber in the silent plane of a river may be utilized for various purposes—for the generating of light to a community, for the irrigation of a landscape, etc.,—or not be utilized at all, so Karma, in its mighty sweep down the ages, carries within her prolific bosom germs for undreamed-of possibilities, if conceived of and utilized by the evolving man. When of a good character, influence hastens on mental evolution as it brings Karma to a focus, in various directions, as well for the individual influenced, as for him from which the influence comes. Its practice confers the divine privilege of diffusing deeds of benevolence and fellowship between man and

man, thus providing the true basis for Universal Brotherhood. Influence therefore, while not capable of cancelling karmic claims, is nevertheless of a supreme importance as a stimulus to individual efforts. For, though it is true that we can be neither hurt nor benefited—looked at from an ultimate point of view—save by ourselves, by our own thoughts and actions, the exercise of influence, however, becomes a power of eternal weight and significance as furnishing a means through the use of which the individual is able to elevate and sharpen his judgment and moral vision. An individual, yielding to an evil influence and reaping the fruit of his weakness, is hurt, not by the one from whom the influence was sent, but from ill-deeds committed by himself during some former existence and now confronting him under the guise of individual influence. Thus, through the agency of influence a double end is accomplished, inasmuch as the individual who is the author of a bad influence, by observing its more or less calamitous consequences, may feel the pangs of remorse beat like Vulcan upon his soul and stir up its slumbering energies. On the other hand, a good influence, while due karmically to its recipient—independent as to any particular agent or agency—at the same time serves as a mirror to the individual who sent out the influence, in which he may see the bliss and joy resulting from a good thought or act.

A. E. GIBSON, F. T. S.

Editorial.

CO-OPERATION IN WORK BY COAST BRANCHES.

The Theosophical Society in America now covers so much territory that, in order to bring it to its highest state of usefulness, it has been found necessary to centralize the efforts in several localities. The question at once arose as to the best methods to employ in this fraternal, co-operative work. The New England Societies and those upon the Pacific Coast have gone through almost identical experiences in this direction; both have incorporated, and both have found that the incorporating, while helping in some directions, has retarded in many others, by imposing too many legal restrictions upon and so hindering action. Both are now engaged in formulating plans whereby all the Branches within their respective jurisdictions may be brought into closer union. In New England, the plan is precisely that upon which the General Society is organized. Upon the Pacific Coast, the legally incorporated Committee, which has been so long in existence, and which has really done a vast amount of active work, has formulated a plan by which it hopes to unite all the Branches in a more effective union, while still retaining its corporate capacity for purely legal purposes. It has, by by-law, added to its officials a Board of Councillors, to be composed of one member from each Branch within its jurisdiction. To this Board of Councillors all matters affecting the entire

Coast are to be submitted for final decision, they sending in their written votes. Before voting upon any question, however, it is their duty to submit it to their respective Branches; so that by this plan every member in the Society who attends his Branch will not only know about, but be compelled to take part in, all work which is being done upon the Coast.

The Committee has passed the proper by-laws, and has submitted them to the Branches for ratification. So far as heard from, all Branches are enthusiastically in favor of the measure; and the Committee hopes that it will be endorsed by every Branch without exception.

To this Board of Councillors, once it is properly organized, all the business of the Society which affects the entire Coast will be turned over by the Old Committee; and its decision on any matter will be final. There will, of necessity, have to be a Central Executive Committee, to carry out matters upon which the Board decides; and this Executive Committee, it is hoped, will also be able to take up all the purely local work in San Francisco, so as to avoid a too cumbersome number of officials. But all this, as also the election of officers, will be a matter for the Councillors themselves to determine. Meantime we urge upon the Branches throughout the Coast to take action, and let us put ourselves in a position to receive the benefit which must always result from united effort.

Pacific Coast lecturer's Movements.

Dr. Griffiths visited Whatcom and Fairhaven, Wash., during his first lecture tour in 1892. In the first-named city only a small audience attended, and the local paper tiraded against Theosophy in an editorial headed "A Chestnutty Creed." The writer said, among other things: "Theosophy is the shadow of moonshine. It is a study of big words and the dreaming of formless dreams. It is hoary wisdom parading around in knickerbockers. * * * It is not evil, nor harmful; it is just superfluous." Three lectures were given in that city in August, all of which were attended by large and attentive audiences. The writer of the above mentioned editorial was present. Whether he has since learned something of Theosophy, or was impressed by the attendance and attention of the large audiences, it matters little, but his comment upon Theosophy and the lectures was as follows: "Theosophy is not bad to take as administered by Dr. Griffiths, and if it affects people at all, will make them wiser and better." This is an example of changes that are taking place in the minds of press and public everywhere as to Theosophy. Two informal meetings were held in Whatcom, and a class for study formed. E. G. Wilson of Fairhaven Branch conducts the class. There will soon be a strong Branch in that city.

Dr. Griffiths' lecture given in Fairhaven in 1892 was well attended. A copy of the "The Key" was placed in the public library of that city. The "Key" was read by a lady resident, who, although a member of a local

church, was not satisfied. She studied the "Key," sent for other T. S. books, loaned them to others, and formed a class for study. She heard of Mrs. Anna Blodgett, of Seattle, and of her lectures; invited that devoted worker to visit Fairhaven and Whatcom to lecture. Mrs. Blodgett accepted, and interest increased. In August Bro. Schnagerl and his wife visited those cities. While there, Bro. Schnagerl lectured in Fairhaven to a large audience, and Mrs. Schnagerl held a number of afternoon meetings. Thus, from the united efforts of a number of workers, has resulted the Fairhaven Branch. The editor of the leading paper is its President. Dr. Griffiths lectured in the Pavilion to large audiences Aug. 21st and 24th. The Mayor of the city is interested in Theosophy, and introduced the speaker. There are devoted members in the Fairhaven Branch, and that point is determined to become a strong center.

At Everett, Wash., a general letter on Theosophy was given Aug. 30. A number remained after the lecture. James Barron has a large T. S. library which he freely lends, and also takes the *Path*. Mr. Barron applied for membership in the T. S., and will keep up his work and hopes to have a Branch there ere long.

At Snohomish two lectures were given; the second, by request of attendants upon the first, was attended by 120 people. Many remained after each lecture. Assorted leaflets were supplied and much interest evinced.

At Tacoma three lectures were given. All meetings were held in T. S. headquarters. Large audiences were the rule, and on Sunday evening standing room was at a premium. The hall did not contain all who attended, and a number occupied the sidewalk during the whole time.

Narada Branch was never in a more prosperous state. Persistent and systematic work and study are carried on with increasing ardor. All meetings are open, and attendance and interest increase steadily. Headquarters are open daily, and a large number of books go out monthly to the public. A new impetus was given by the action of the Boston convention, and the Branch is united in its determination to carry the work it has so successfully engaged in during the past on into the future. Tacoma is one of the strongest T. S. centers of the Coast.

Dr. Griffiths reached Olympia. The Branch has made much progress during the past year. Since the last convention new members have aided in the Branch work; one result of which is their new Headquarters, in which eighty people can be seated. Public and Branch meetings are held there, and also quite a large lending library. All meetings are open to the public, are advertised, and very well attended. The persistent work of a few devoted members is showing the results of some years of loyal service. The headquarters, library, work, attendance on meetings, and general public interest in Theosophy in Olympia demonstrate what per-

sistent and active effort, even by a few, can accomplish. And this good work will be continued, for the same nucleus is there and as active as ever. The two lectures and quiz given in Olympia were well attended. Local press reports were given, and increased public interest manifested.

ALLEN GRIFFITHS, F. T. S.

OTHER LECTURES.

Mr. Abbott B. Clark lectured at Santa Ana upon "Discontent in Society, Politics and Religion—A Theosophical Solution"; "Universal Brotherhood—Its Scientific Basis"; "The Evolution and Perfectibility of the Soul; or Karma, Reincarnation and Its Proofs"; "Mahatmas, Who and What are They? or Man, His Nature and Destiny." An average of about thirty-five people attended the meetings. Eleven half-column reports were printed in the county papers and much discussed. Mr. Clark also gave two lectures in Villa Park, Orange Co. In Los Angeles Mr. Clark was given long interviews on Theosophy by the *Los Angeles Herald* and the *Express*. The Branch Committee secured Royal Bakery Hall, in the center of the city, and the following course of lectures was advertised: Sept. 8th, "A Simple Outline of Theosophy"; Sept. 15th, "Discontent in Society, Politics and Religion—A Theosophical Solution"; Sept. 22d, "Universal Brotherhood: Its Scientific Basis" (the solution of social problems); Sept. 29th, "The Evolution and Perfectibility of the Soul"; Oct. 6th, "Spiritualism, Hypnotism, Science Healing and Psychism Scientifically Explained by Theosophy"; Oct. 13th, "If a Man Die Shall He Live Again? or Proofs of Re-birth on Earth"; Oct. 20th, "Mahatmas, Who and What are They?—The Future of America." From the first the hall was filled and long reports appeared in the leading papers.

Golden reports are also being received of the lecturing tour of Mrs. Sarah A. Harris, who recently went to Victoria, and who proposes, from that point of departure, to make an extended visit to the Northern Branches.

Letter from San Quentin.

E. B. RAMBO, Esq.:—In presenting you with a short review of the movement here for the past six months, I may say that I feel much pleasure in the work accomplished. I am fully persuaded that a deep and earnest spiritual work is being done very effectually among those who have given reception to the tenets and ethics of Theosophy. It is very true that it has not been of a noisy, shouting kind, for its students have felt too deeply in earnest to make a parade of it, but none the less their lives and conversation are a living commentary on the nature of the work. It is also a matter of rejoicing, considering the various adverse circumstances under which we labor, that so large a number have accepted the truths taught. Of course, a great many tacitly accept the truth, but do not conform their lives thereto; but, on the other hand, there is a large band of men deeply in earnest, and who, striving daily to restore the God within to his rightful supremacy, are making their lives beautiful. Lessons of charity, forbearance, self-denial and selflessness are being learned daily in our midst;

and striving to perform the duty nearest to each one, cheerfulness, content and peace abound, where all before was discontent and chaos. But principally we see the object of life here—the perfection of man; and realizing that no one life need be a failure, we all are encouraged to tread the upward path with renewed hope and strength; working out our Karma with patience and sowing seeds for “to-morrow” which we shall reap in gladness. The spirit of helpfulness is very marked among the students, and, seeking each to help another, we all can help ourselves. I take much pleasure in assuring you that the T. S. library is well used, not only by our own students, but also by numbers of other men. The Bhagavad Gita, of which we have three or four copies (not in the library), has become to many “The Lord’s Song” in reality. It is one of our invaluable possessions. The different magazines are all highly appreciated by all classes, and are always eagerly looked for. The average interest and attendance at the monthly lectures has in no way decreased. A few who went for curiosity or criticism have dropped out, but the main number are those who really desire to know the truth of things and are willing to attempt at any rate to live up to them. Believe me faithfully yours, B.

Among the Coast Branches.

Tacoma, Wash.

R. H. Lund, Sec., writes:—At the regular meeting of the Narada Theosophical Society held last evening I was elected Secretary of the society to fill the vacancy caused by the resignation of Sister Barlow. Communications and mails to the society may be addressed to me at 606 National Bank of Commerce Building, Tacoma, Washington.

Sister Barlow’s resignation as Secy., was on account of want of time to attend to the business longer. Our society is doing good work, our Sunday meetings are largely attended, and our Lotus Circle has a membership of thirty-five, with Bro. Geo. Sheffield re-elected as Supt.

Kshanti Branch, Victoria, B. C.

Sec. W. Harrold Berridge writes:—The following is a list of addresses delivered here during September: “Rebirth and Natural Law,” F. C. Berridge; “Scripture Evidences of Reincarnation,” Capt. Clarke; “Hypnotism,” H. W. Graves; “The Bible,” C. H. Chesley, G. F. Jeanneret. During last month we had Dr. Griffiths with us. He held four most successful meetings and has given another fresh impetus to theosophical work in this city.

Portland, Oregon.

Prometheus T. S. Headquarters, 223 Sixth St., are fitted up in a tasteful and homelike fashion, and this setting of our house in order is, we hope, the preliminary to a busy season of activities.

An earnest and efficient programme committee are arranging work for all members, in Branch meetings, and Training Classes.

Good audiences greeted Dr. Griffiths on the occasion of his visit to

Portland in September. His Sunday evening lecture crowded Prometheus Hall and Library room to their utmost capacity. His able manner of presenting Theosophy impressed all favorably.

L. D. DURKEE, SECRETARY.

Book Reviews.

"THE LAST CHANGE OF THE EARTH'S AXIS" is the title of a work by Mr. Fred. G. Plummer, of Tacoma, a member of the Narada Branch of the Theosophical Society in America, under whose imprint the book appears. It is an attempt to prove upon scientific authority a thing which most Theosophists believe, but without any very good grounds for that belief, that the earth has changed its axis more than once since it first condensed into a planet from a nebulous mass.

The book adduces a wealth of evidence tending to prove that at least one change of its axis has occurred in comparatively recent times, and gives the outline of the old equator and the location of submerged continents, etc. It is interesting to note that before this last change the North Pole of the earth was somewhere in the vicinity of the Mediterranean, as it has also been stated by other authorities that the location of the pyramids of Egypt was at this spot, because this portion of the earth would never be disturbed by any change in the earth's axis whatever. This would seem to point to the fact that here is to be found the imperishable land, and that any attempts to reach the North Pole are only childish folly, if they have in view the possibility of discovering any such marvelous continent.

The location of Lemuria and Atlantis are each mapped out, and astronomical and other data given to prove the correctness of the author's conclusions. The work is really a valuable summary of all that is known upon this subject, and ought to be in every Theosophist's library.

J. A. A.

"THE REV. JOHN HENRY" is the title of a little book issued by Messrs. A. S. Barnes & Co., of New York. It is evidently the work of an inexperienced author. It begins nowhere and ends in the same locality. Some of the chapters do not pretend to have the remotest connection with other portions of the book, and the whole is evidently the work of an untrained mind that has recognized the non-conformity of Christian creeds to Christian practices, but has not been able to find the reason of this inconsistency. As pointing out some of the weak spots in the Christian's armor the book possesses, perhaps, some value, but as a literary effort none whatever.

J. A. A.

You can fully enjoy peace if you be not too much attached to the objects of this world, caring very little about your connection with and separation from them, because they are transitory. Be not entangled too much in the concerns of life, feeling less for your connections, as all worldly objects are transitory and should not be depended upon.—*Vairagusataka*.

As the shadows of dreams are dissipated with the awakening of the sleeper, even so shall sorrow vanish and evil pass away from the heart.