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The Iron Age.

(Concluded.)

THE first 5000-year cycle of the Iron Age will end on February 17, 1897, a date so near that many of us will see it; but it happens that there is an overlapping of cycles, so that it will not be until about the beginning of the century that the influences of the next 5000-year cycle will begin to manifest themselves fully. It is not understood that all vice will at once disappear from the world, but at that time the climax of materiality will have passed, and the grosser kinds of vice will have begun to disappear; and, for a time at least, the preponderance of good influences will overbalance the evil, though it is perhaps a fact that, while vice may be removed to more spiritual planes, it will nevertheless be more intense. Yet it may reasonably be expected that good will predominate throughout the next 5000-year cycle, and the conditions of existence constantly improve. It will depend, however, upon the total volume of altruism and unselfishness of the people of the next cycle whether the one succeeding shall be better or worse. We shall all live at least twice during that cycle; but it is said that we may, if we choose, return with each succeeding century for the purpose of aiding the Great Orphan—Humanity—in its struggle with itself.

Life nor progress move in a straight line, but are undulatory, curving up and down, and up again. At one time we are on the crest of the wave, again in the slough of the sea. Life, until its culmination in the Seventh Perfect Race of the Seventh Round, will travel alternately through eras of doubt and darkness—intellectual and moral—and eras of mental and spiritual advance; but suffering must be more especially felt during the progress of the Black Age, for it is the great era of purging and purification. Just now the world is emerging from a slough of despond, from conditions similar to those which have been met and overcome by those who have forged ahead of us, and which must be encountered by those who are behind. In the struggle to reach the crest of the wave ahead there will be many who will fail because of lack of strength, and instead of surmount-

ing will disappear beneath it; but those who are so fortunate as to understand and appreciate the unfolding of the next century will see life in an aspect different from that it now presents. Those who fail to comprehend it will owe that failure to their past Karma, which, like his sin, prevented Moses from entering the promised land. But in future time—in other lives—those who now fail to attain the new conditions will again come upon the stage of life and again have the opportunity to participate in the then present pleasures of existence, and the chance to use or abuse those pleasures. As they choose, so will they again be delayed or be enabled to push on to still higher planes. Failure to reach a stated condition does not preclude further trial, for opportunities are presented in each life which, if accepted, will lead to greater achievement.

Although this Age is shorter in point of duration, it includes the same amount of potential energy as do the longer cycles; and necessarily the rate of action is faster. A certain effort in the Iron Age will accomplish twice as much as a similar effort in the Bronze Age, three times as much as in the Silver Age, and four times as much as in the Golden Age. This cycle is especially a time of progress for another reason. During the higher cycles the conditions of life are said to be so pleasant that the majority of humanity is content to live in accordance with its surroundings, making no effort to advance beyond these; but, as the cycles grow darker and more material, humanity awakens to a sense of its possibilities of development and reaches out after the Infinite. So, the Masters say that their ranks receive a much larger number of recruits during the Iron Age than in any of the preceding epochs.

Each present moment is a moment of choice; but a final choice will one day arrive for each individual. Yet when that moment arrives the choice is already indicated and fixed beyond change by the sum total of the thoughts and acts that have preceded. The Final Choice will arrive at the middle of the Fifth Round, and at that time those who have chosen the Right Hand Path will go on to further knowledge and greater achievement; those who choose the Left Hand Path will have to wait for a future manvantara, when they will again take up conditions of existence similar to those they have already experienced, but in which they will naturally be the pioneers and leaders of the new race.

The Black Age cannot be regarded as of a uniform degree of growth throughout; and while it contains minor cycles of light and progress, and others of relative retardation, as also do all the other ages, it must be considered as a lower era than can be predicated of the other. The quality and intensity of each of these intermediate cycles may be powerfully affected by the acts and thoughts of men, so that the cycles may be either relatively darker or brighter than they naturally would be.

Theosophy is not entirely alone in predicting that the next century will be brighter than the present one, although the statements from outside

sources generally claim that the millennium is at hand. The prophets of the Mormon Church have announced that the millennium is near, that Christ will descend in person and reign for a thousand years, and that the earth will be purged of wickedness, and only the saints and good Gentiles will survive. The Indian tribes are expecting the early arrival of Manitou. Lieutenant Totten, who has a large following, and who uses astronomy and the prophecies of Daniel as his basis, asserts the regeneration of the world in a few years. Rev. Mr. Russell of Alleghany City, Pa., who reaches an audience said to number half a million people by means of printed sermons, has also been calculating from the prophecies of Daniel, and figures that the millennium will occur in 1915; that from 1875 to 1915 is the "harvest time," which will be a time of trouble such as the world has never known, and will witness the downfall of all nations. He says Christ will not appear personally, but that His Spirit will then animate all humanity. On every hand and in almost every country similar predictions are to be met, although there is often a considerable difference in dates. The Parsees assert that Sosiosh, who will appear seated on a white horse, will be the last great hero and saviour of Zoroastrianism. The Buddhists claim that Matreiya Buddha will incarnate in almost 3000 years. The Brahmins look for the last divine incarnation at the close of the Iron Age, when the heavens will open and Vishnu, seated on a white horse, will descend to earth, bearing in his hand a drawn sword, which will blaze like a comet, for the final destruction of the wicked, the renovation of creation, and the restoration of purity. This period is 427,000 years distant. Compare these statements with Revelations, in which it is said that Christ will reappear seated on a white horse, and that a sharp sword will proceed out of his mouth with which to smite nations. The statement is found in the Esoteric Philosophy that the next Buddha will not appear until the close of the Fourth Round. The claims of all these different religions need not be entirely rejected, nor should they be blindly accepted. It is most probable, in the light of the various scriptures and of mythology, that the early races of humanity in each of the root races were instructed by divine beings, while history records the lives of some thirty or more Saviours—Krishna, Buddha, Jesus, and others. So, while accepting, if one desires, the teaching of the Esoteric Philosophy, that the next Buddha will not appear till the close of this Round, it may very well be admitted that there may in the meantime be messengers throughout the several minor cycles of time. It is not probable that the next century will witness the second advent of Christ, but it is quite likely that it will bring a state of society that will be a millennium compared to the present; it is also reasonably certain that between now and the close of the century, and possibly for a little time beyond, this old world will receive a general shaking-up, and many an old karmic score be paid off between nations. All this will be for the closing of karmic accounts, so that the new cycle may start with a clean record.

It is a karmic law that all debts must be paid in kind, provided, however, the creditor may forego this option and may forgive the debt so far as he is concerned, in which case the nature of the penalty is transmuted into something else. So, if the troubles of this world during the present time and in the years soon succeeding be called fate, it must be remembered that it is a fate of the world's own choosing. Once it could have been avoided, but now the Karmic seeds have germinated and must come to harvest. But it is not too late for the people of this world to make good fate or good Karma for future cycles of time; and as they now sow so will the future reward them.

It is probable that many of the bad conditions now affecting humanity had their inception during the time of Atlantis, when Black Magic of the foulest kind was practiced by—ourselves. Hence, a portion of present suffering is unavoidable. Could humanity but realize that all sorrows are of their own infliction, and that by changing their ways of dealing with each other they could make their environment better, they could not only help themselves, but all others. A person is bound not only by his own Karma, but by the Karma of his nation and neighborhood as well; and should any number of people in any locality set themselves to live entirely proper lives in all respects, the dynamic influence resulting from their acts and thoughts would help all others in that locality. Christ taught that “where two or three are gathered together in My name, there will I be also.” This contains a most profound magical truth; the united thoughts of persons are most powerful, especially so when exerted for the purpose of aiding others; but if the element of selfishness enters in, the purpose sought is hindered—perhaps defeated.

Between now and the close of the Black Age there will be numerous successes and numerous reverses for humanity, but the intensity of the good or bad conditions will depend very largely upon the Karma generated in preceding cycles of time, and especially in the latter part of the one immediately preceding. It was stated a dozen years ago by those back of the Theosophical Society that it was problematical whether the incoming 5000-year cycle would be better or worse than the one now nearing its close, and that the results would depend largely upon the efforts, harmony, and devotion to truth of the members, individually and collectively, of the Theosophical Society. Since then a statement has come from the same source that the crucial point had passed, and that the next century would usher in an improved condition of affairs.

It may not be apparent to the casual observer that the Theosophical Society has produced any such mitigating effect on the Karma of the world as to cause a lightening of its burdens. It is not of the least importance whether anyone recognizes that influence or not, but it is of the highest importance that all members of the Theosophical Society, as well as others outside of it, should endeavor to make Universal Brotherhood a

fact in their daily lives, and to exemplify the Golden Rule on all occasions, assisting materially those who need it, and lending them their best thoughts. In truth, this mental help is far more potent than material aid, for it touches the soul itself of the recipient.

The Theosophical Society has the promise of another Messenger in 1975, but there is a strong possibility that one may come before that time. This will depend largely, perhaps, on the unselfishness and altruistic thought and purpose of the members of the Theosophical Society.

Health is contagious, as well as disease; and so is morality. All thought is potent in producing results, but especially so when the thought is directed toward helping others, for it is then in harmony with beneficent Nature; and, uniting with the subtlest or hidden forces, it performs its mission easily. On the other hand, if the element of selfishness enters into one's thought it acts as a barrier to the extension of the thought, causing it to contract rather than to expand, so that the purpose sought is hindered. It reacts upon the person who gives it birth, and, instead of causing the effect intended, it may produce an opposite result. So, the nature of thought should be studied. One should be careful what and how one thinks. Thus can we mitigate the rigors of the Iron Age.

It is not the intention of the Theosophical Society to force any belief on its members, nor does it expect them to accept any statement simply because some other member has asserted it. The real purpose of the Society is to unite together those men and women who are able and willing to think for themselves, and who will learn for themselves whether the teachings of Theosophy—the ancient Wisdom-Religion—are correct, without depending upon the authority of any being, mortal or immortal. And during the Iron Age is the time when the co-operation of such workers is most needed, and it is the period when the greatest results will accrue from their association.

AMOS J. JOHNSON, F. T. S.

[An error appeared in first part of this article, in reference to destruction of Lemuria and Atlantis. *The Secret Doctrine* places these events as follows: Lemuria was destroyed 700,000 years before the Eocene Age, and Atlantis at the close of Miocene Age, 850,000 years ago. The mistake occurred by reason of a hasty examination of references, in which one writer had stated that Atlantis was submerged 100,000 years ago, taken in connection with a quotation in *Secret Doctrine* (II., 823) from *Esoteric Buddhism* (64) to the effect that 700,000 years elapsed between the two catastrophes. Hence the error in assigning the respective dates at 800,000 and 100,000 years.—A. J. J.]

To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child.—*Voice of the Silence*.

There is in heaven a certain living creature which hath letters upon its forehead, and by day these letters, which are brighter than the sun, form the word Truth, whereby the angels know it is day. But when the evening cometh the letters, self-changing, do form the word Faith, whereby the angels know the night cometh.—*Talmud*.

The Adepts of the Bible.

THE words Chela, Adept, Master, and Mahatma are coming into such common usage at the present that it is of interest to inquire into their origin and meaning. Though these names may be new to Western ears, they have always been familiar words among the Oriental Races. Indeed, it is only among the infant races of the Western world that these names, and the different degrees of wisdom they imply, are unknown.

The ancient Aryan Races have always had their yogis, rishis, arhats, and mahatmas; the Egyptians had their epoptai or occult priesthood; the Greeks had their hierophants and neophytes, and the Hebrews their honored and greatly revered prophets. We find that all nations and races have their sacred writings or Scriptures, and that these Scriptures are chiefly made up of the sayings and doings of these masters or adepts. Furthermore we find, and that is the one all-important thing, that the teachings of all these wise men, the sages of the past, closely correspond the one with the other. In fact, when examined by the light of reason and common sense, with absence of prejudice or egotism, they are all one.

But who and what are these sages, prophets, or adepts who have given this teaching to the world? Who indeed but the Elder Brothers of humanity—the advanced or senior class in the world's great school! With regard to these Brothers, people are generally divided into two classes; those who wrap them around with such thick veils of secrecy and mystery that it is almost impossible for the ordinary inquirer to obtain any understanding of their ideas; and those who disbelieve in and openly scoff at the idea of the existence of any such Beings. Neither position is the correct one.

Let us for a few moments look at this matter with the same cool, calm judgment and quiet common sense with which we would endeavor to examine any other subject, and we shall see the utter absurdity of going to either one or the other of these extremes. Common sense is one of the most valuable possessions of humanity, and some philosopher has also remarked before to-day, that it is one of the rarest. Therefore it behooves those who are so fortunate as to possess a modicum of this most excellent article to cherish and cultivate it with the greatest care. Especially is this the case with the Theosophical student. But to return to our subject of who are the masters or adepts. We will deal first with those of the Hebrew bible which has been adopted by Christians, who have no scriptures of their own excepting the New Testament. It is presumed that nearly every one is familiar with the stories of the prophets. The first prophet mentioned in the bible is Abraham. Following this the word occurs more than three hundred times, not to mention the passages without number in which they are directly alluded to as the vehicles of Divine Wisdom. It appears that there was little or no doubt or question among kings, priests,

or people concerning the status of these great men or the authority with which they spoke. Yet, from whence did they derive their powers? We do not find them in high offices nor lucrative positions, nor dwelling in palaces, nor wearing fine raiment. No; they lived as do our own adepts and masters of the present day. They sought out quiet and secluded spots in which to dwell; sometimes caves among the rocks, far away in the deep fastnesses of the mountains, where their food was of the simplest description, their drink the water from some clear brook or spring.

Why did they thus dwell apart from their kind? Was it a selfish isolation that they might escape the cares and troubles of ordinary life and devote themselves to more congenial pursuits? Not for one moment! It was because they loved humanity, and only thus could most effectively work for it. Of how they worked many accounts are given in biblical history. Being adepts, the power of prophesy or true seership had been developed in them. By the exercise of this power they were enabled to watch over the destinies of nations. Kings were glad to seek counsel of them. And it was to be noted that always, in so far as their counsels were obeyed, peace and prosperity were ensured. In every instance of disaster, destruction, defeat, and captivity, their admonitions had been unheeded; their advice and warnings disregarded. In times of great need they emerged from solitude and appeared to those whom they wished to advise or instruct, in the physical or astral body, just as modern adepts do at the present time. Nor do we find them wanting in personal acts of kindness to the poor and needy. It was Elijah or Elias, afterwards incarnated in John the Baptist according to the testimony of Jesus, who renewed the oil and meal for a poor widow and her son, so that which she expected to serve for a single repast lasted many days. Afterward, when the child sickened and was pronounced dead, he restored life to the inanimate body. We are told that he once sent "a writing"—as masters do to-day—to a king to warn and counsel him.

Elisha healed Naaman, the leper. When one of his pupils or chelas dropped an ax into the river, the master or adept caused it to rise and float on the surface of the water so that it could be recovered. Biblical history teems with such instances as these. There were also women among the adepts of those days, among whom mention is made of Huldah, Deborah, and Miriam. That these persons were possessed of far greater power and wisdom than ordinary mortals seems very certain; also that they were held in high honor and esteem by the people. The question remains: By what means did they come into possession of this extraordinary knowledge and power? Can any one for a moment believe that it came to them in any unnatural or miraculous manner? That it was a "gift" bestowed upon them, without wish or effort of their own, by some higher power—a God? If any one labors under such a delusion let him use common sense to dispel it. Does one of us possess one grain of knowledge concerning

our school studies or any employment or occupation in life which we have not learned for ourselves? Do we not know that we could not by any other possibility possess this knowledge? Do we not know that this is a law of nature which never varies—which cannot be set aside? Then how did these adepts of the bible come to rise above their fellow men? Through the only way possible—the way that is open to every human being; a course of study and training for this end; a life of purity, of self-sacrifice and devotion. For we find everywhere that this is the invariable accompaniment to the power and wisdom of the white adept. Thus, by taking a plain, common-sense view of these things, we see that there is nothing at all miraculous or out of the ordinary course of nature in the knowledge and power possessed and used by the masters. Indeed, it is impossible that there could be any other result. A certain road leads out from San Diego to Old Town. If a man starts out on this road, and does not stop, he must reach Old Town. That is a foregone conclusion; it is inevitable. So, then, a man starts on a road which leads to power and wisdom beyond the ordinary attainments of mankind. What is the conclusion? Why, that if he does not stop, he must, sooner or later, reach that power and wisdom. That is just what those great masters whose lives are traced in bible history had done. That is what the masters who are now among men, dwelling in physical bodies, have done. That is what every man and woman may do if he or she so wills. We see there is no great mystery about it. There is no bar to the occult excepting our own ignorance. It is our own option to overcome that or remain ignorant. Occult means hidden, yet nothing can or does hide anything from us but ignorance. All wisdom is for him who wills to take it. But he must pursue the proper method—that, of course, goes without saying.

The aim of every true Theosophist is to learn and practice these methods, that he may aid others in the attainment of the same end. If a man wishes to gain a knowledge of the law or medicine, he expects to study for that end. In like manner, if one wishes to become acquainted with the laws which govern the forces of nature, he has only to study them. What has given man his control over the forces of steam and electricity? His knowledge of the laws which govern them. What enabled the adept, Elijah, to force the astral body, the vehicle of the life Principle, back into the body of the widow's son? And Elisha to overcome the laws of gravitation and make iron float on the water? These were not miracles. There are no such things. These men had learned to use the forces at their command in accordance with the law of Nature. So have the Masters of every age, nation and time done. And so may we.

We are told in the Bible that there were "Schools of the Prophets"—places where young men who desired to devote themselves to occult studies could live in quiet seclusion from the world and pursue a course of training under the direction of such masters as Elijah, Elisha, Daniel and others.

Their pupils were called "Sons of the Prophets." It is mentioned that Elisha had at one time fifty of these pupils around him. King Saul is said to have been for awhile in a school of this kind. These schools have always existed. They were known among the Hebrews—where the doctors and rabbis taught their disciples, and among the Egyptians, where many of the higher priesthood were real adepts and high Initiates. Always among the Oriental races there has been the teacher and the learner. In some parts of Thibet there are large schools or colleges under the direction of adepts, called Lamas. Some of them shelter several hundred students who are called chelas. The teachers are designated as gurus.

But it is not necessary to attend one of these schools in order to pursue the study of the occult. Any person, at any time or place, may take up the study with only such assistance as he can obtain from the Theosophical literature or from other students with whom he may come in contact. If he is in earnest he will succeed. Moreover he will receive the help which he needs and deserves. This is one of Nature's laws. Earnest, honest effort is the key which unlocks every door. There is no such thing as the possibility of failure to one who really tries. But the road is not a short or an easy one; and that is why so few, comparatively, seek to enter it, or why so many seeking soon become discouraged and turn back again. Yet this road must be sought and traveled, sooner or later, by all, because it is the only path which leads to Divine Wisdom. And to attain this Wisdom is the end of man's present state of being.

Since this wisdom must be sought and found, why do we loiter and wait? Are we ever to remain children, occupied with the toys and trifles of life? Rather do we not realize that we are men and women and that childish things should now be put away? What a work we have before us! Not the work of a life-time, but of many, many lives! Then surely the sooner we realize this and begin in earnest the task before us, the better. The adepts of the bible, the great masters of all ages and races are our fellowmen, our brothers who are in advance of us; perhaps because they have passed through more incarnations than we; or it may be because they have made better use of their time in previous lives than we have done, and are now doing. At any rate they are in advance of us; so the wisest thing we can do is to take all the help we can receive from them, and then in our turn pass it on to those who are still below us in the great upward struggle. The farther anyone advances the stronger becomes his desire to help others. Escaping more and more from the bonds of ignorance, gaining ever a wider view of creation, a deeper knowledge and understanding of the great laws of karma and evolution, and of re-birth as the only means by which they can be carried out, the personal self becomes of less and less importance until at last it comes to be regarded only as a vehicle through which the higher faculties may

work. Then selfishness dies. Thus we find among the prophets no desire for personal gain, nor for place or power of a worldly nature. They toiled for humanity, to instruct, improve, and uplift mankind. And this coincides in every respect with the aims and character of the great souls of the present time; as well as with all we know of any of the great masters or adepts who have lived and labored with and for the human race.

This, then, is the ladder by which we must climb. There is no other way. All teachers and sages, all saviors, have trodden this path; and they all have pointed, and still are pointing, it out to us. This road, and this alone, leads man on to immortality. No other, no easier way has ever been promised to him. It is true that ignorance, selfishness, bigotry, and superstition have invented and offered many shams and make-shifts. But in the light of common sense and reason, and that Divine Wisdom which is within the reach of all because it is in all, these fallacies must fall away like ropes of sand. There is one Truth, one God, one Humanity. To come into the recognition of this fact is man's great work. Man is now one with God—but he does not know it. A thing may be a fact, but if we are not conscious of it, for us it does not exist. So, though God is in man, and man in God, until the consciousness of this truth is awakened in man, he still wanders in darkness. The power to turn this darkness into light lies within himself and nowhere else. No one, no thing, outside of himself can bring to him this light. There is but one way, and he himself must seek that way and walk in it. It is the path of labor, of sacrifice, of utter self-renunciation. Does this seem cold, and cruel, and hard? Not so; when this is the only path that leads to perfect Wisdom, perfect Peace, and perfect Bliss.

STANLEY FITZPATRICK.

Seeking Peace.

THIS life is not a pursuit of happiness, but a search for Peace. Happiness is a fleeting, elusive ephemera; peace a permanently abiding quality. The antithesis of peace is discontent; a subject which is bristling with fine and jagged points. No attempt is here made to touch any except the cruder prominences. By discontent is understood the stubborn refusal to perform our allotted work in life—to climb the heights of wisdom by the paths of experience lying directly before us. The constant endeavor to reach the loftier heights of our aspirations is the Path of Peace. It is the healthful road because, in following that course, the mind is occupied with unselfish aims and pleasant contemplations. On the other hand, discontent is a disease of the mind. From it are developed all our mental ailments. These are as diversified as are human experiences. With the best of intentions, each of us desires to try our special schools of practice on others, yet, not knowing where to find the roots of evil, fail to give relief. We do know, however, that the problem of how to live life well

throws all other inquiries into insignificance, so we persistently continue to present our theories, and invite the afflicted to accept our ministrations. Whether as pessimists, optimists, politicians, revivalists, or reformers in special centers of the body politic, we work on, buoyed by the faith that our application will, if fairly tested, purify the whole of humanity. We are very prone, however, to most misjudge those whose offering to the world is a spiritual wisdom, a wisdom, lacking which, the statesman and economist will find their labors vain. It is related that an enthusiastic reformer once upbraided a sage for his indifference to the woes, wrongs, and vain struggles of mankind. The sage listened attentively, and replied, "My son, I am not indifferent; I am simply calm." Ah, it is by the calmness of a few great souls that the surging, turbulent waves of discontent are quieted, and the haven of peace perfected! Such souls have compassion correlated with knowledge of Nature's forces, which confers power to achieve great results. They are compassionate, but not emotional. They shun wrath as being a destroyer of peace, and cultivate mercy, which is the might of the righteous.

All have, doubtless, been quieted and rested from exhausting anger by coming into the atmosphere of persons whose lives speak peace to all beings; we have, by this silent speech, been transformed into reasonable men; have partaken of, and extended to others for a brief space, a larger measure of the compassion absolute; have come in contact with a broader life, and sensed its reality. We have imbibed the elixir from some fountain of love; and desire earnestly for the permanent possession of the healing balm. We ask for the secret, and the Elder Brothers reply, "Man, know thyself, and thou wilt then know all that is in the universe." With puzzled care, we treasure the words, hoping to better understand their meaning. Having tested the efficacy of a calm which naught can disturb, if, earnestly desiring to fathom its secret springs, we, as counseled, begin to organize within ourselves the Kingdom of Heaven. We see the great throng drifting restlessly about in a sea of doubt and uncertainty. We desire to attain an inner peace that we may aid in tranquilizing their currents of life as they run ever away to the infinite ocean where endeavor seems to end. Can we accomplish this while playing our parts in the drama of life, surrounded by its petty trivialities, cares, disputes, longings, disappointments?

We can; and just here it must be achieved, if at all. True, we will suffer many defeats ere we reach the calm that is above the storm. It is cowardly to affirm that we would, but cannot. Desire, ever standing behind Will, strives to stay our progress, but if we remain conscious subjects of degrading forces, it is because we are not yet ready to pass above them. Always our wills are the vehicles of our ruling loves; if we yield to a force of their urging, we weaken judgment, subvert reason, and dull the intellect. Trials of temptation must be overcome by a reinforcement of

better thoughts. Only through tests of virtue can the soul learn its strength, and come to a knowledge of itself. Our miseries are our benefactors, if, by being stung and sorely assailed, we gain a shield, an armor, which will in coming days and lives render us invulnerable to temptations. By bravely facing and overcoming them, we shall develop that inner and true strength which is the god-like attribute inherent in every one. This will enable us to exercise self-control, and attain to the calmness and tranquility of mind which will emancipate us from anger and discontent. Our teachers tell us that this may be achieved by the development of an unselfish, universal love for humanity, and the suppression of personality, or selfishness, the cause of all sin, as of all human sorrow. How weighted with truth are these words!

We are discontented because we are selfish; because we cannot reap harvests which we have not sown; because, with our puny forces, we strive to stem the flood-tide which returns to us the unpalatable bread which we daily cast upon the waters as they ebb and flow with equal balance. The idle casting may have been done many days (incarnations) ago, and we may have quite forgotten. Hence we do not recognize the floating cargo as our property. The law of karma, however, makes no mistakes, and we may be certain that what returns to us is our own. The limits of one short day, or life, would seldom find us in a position to receive all the returning loads of mental sins; those which are physical do not sail out so far and return to us sooner. As we advance in wisdom, we invite the participation of all the karmic effects of the causes we have set up. Therefore, it requires courage and resolution to tread the Path, and we need not marvel that so many are bewildered by difficulties of their own inviting. We are in school together. Our teacher is kind and considerate; she grades each one according to ability; using no imperative "Thou shalt!" but showing us that our progress is conditional, and depends entirely upon our own efforts. Thus she speaks:—

"Whoso performeth, diligent, content,
The tasks assigned him, whatso'er they be
Lays hold of perfectness.
This is the Law; gentle, but firm."

Then, left to our own devices, we begin to imagine it arbitrary; we grow insubordinate, and the friction causes general disturbance and discontent. Our vision becomes distorted, and we see our own condition reflected in our fellow pupils, and we are in troubled waters again because we have not heeded the kindly counsel of our teacher, "Fret not thyself because of evil doers." Epictetus had assimilated the valuable lesson when he said: "I am always content with that which happens, for I know that what the Gods choose is better than what I choose." Again: "It is a conquest when we can lift ourselves above the arrogance of circumstances over which we have no control: but it is a greater victory when we can make those circumstances our helpers, when we can understand that we

must learn to like life in the form in which it is given before it will present itself in any other aspect. Jesus, the Initiate, who had united himself with the Master within, and who had therefore become that Master, said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." That Master is the same within each one, it is the immortal ray which is our true self. To listen to it will lift us to the region above storms. It will separate us from personal troubles, yet will not release us from the performance of all the duties on lower planes which are essential to our progress.

From this eminence above the clouds, we can trace causes, note their inevitable effects; see that sequences are impartial, and looking upon them calmly, be far better qualified to deal with them. We shall feel that "charity for all and malice toward none." We will have only compassion for the wrong-doer, knowing the loss he sustains by his wrongful act. Many and vexatious incarnations may intervene before we shall have conquered and trained ourselves to walk in the Pathway of Peace. But, as the "Voice of the Silence" expresses it: "When once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom, 'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel breath the earth that holds the promised harvest, the harvest that will feed the hungry."

Read by the light of Theosophy, how luminous become the pages of our Bible! And this unveiling is apparent throughout, notwithstanding the many mutilations it has suffered. The stilling of the tempest by Jesus is a drama enacted in each individual life. If, when assailed by storms, we pray with spiritual will, "Lord save us, or we perish!" the Master within us responds, and, heeding the voice, we attain that sacred Peace which nothing can disturb.

L. D. DURKEE, F. T. S.

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

"Who toiled a slave may come anew a prince
 For gentle worthiness and merit won;
 Who ruled a king may wander earth in rags
 For things done and undone."

—Light of A.M.

Editorial.

Notes and Items.

A local Press Bureau, for the purpose of answering attacks upon Theosophy, has been recently organized in San Francisco. It is desirable to add to its membership writers on other portions of the Coast. The object is to promptly reply to any article attacking Theosophy in any local journal. It requires special training to get matter accepted, particularly in any of the dailies of our larger cities, and, therefore, it is important that it should be properly prepared. There are, in San Francisco, several trained newspaper writers, qualified to prepare matter in such a manner as to almost insure its acceptance by the newspapers. The services of this local bureau are freely offered to all who have not these special facilities for getting matter accepted, and members throughout the Coast are urgently requested to send in to the President, Dr. Jerome A. Anderson, 1170 Market Street, any articles attacking Theosophy which may appear in their local journals. Replies will be promptly written and forwarded to them, or to the local journals directly, as may be deemed most advisable. Let each member upon the Coast constitute himself, then, a Committee of One to send in, for reply, any false statements concerning Theosophy which he may discover. That is, if he is unable to get a local correction accepted, or feels unable to reply properly himself. Of course, local members ought to reply to local attacks, and this S. F. Bureau only offers its aid in cases where this, for any reason, is not feasible.

The Lodges in Southern California are contemplating forming a Union Committee for Theosophic work. This is an outgrowth of the revival of Theosophy in Southern California, brought about by the extended visit of Abbott Clark. The Committee contemplates raising sufficient funds to keep Mr. Clark permanently employed in the lecture field, if possible. They have issued a circular letter placing the facts before the people, and soliciting the help of all who are able financially to do so, in aid of the scheme. It is to be hoped that it will be carried to a successful termination. They propose to work as a sub-committee under the Pacific Coast Committee, or as it is now organized, the Pacific Coast Board of Councilors.

"Letters to a Student," Nos. X. and XI., were not written for publication. They were written by Bro. E. T. Hargrove, of London, to a member on the Coast, and were signed with his own name. The signature, "Che-Yew-Tsang," was the work of the editor at this end of the line.

Malden, which is a suburb of Boston, celebrated the 10th anniversary of its existence, not long since. The anniversary was made the occasion of the dedication to theosophic work of a handsome building, decorated in the Egyptian style. Addresses were made by Mrs. Harmon, Miss M. L. Guild and others, after which came the unveiling of a beautiful oil portrait of the late Madam H. P. Blavatsky. The portraits of Wm. Q. Judge, and Ernest T. Hargrove were also presented to the Headquarters. Malden is evidently full of vigorous life, and is to be congratulated upon its handsome quarters and good prospects.

Those quiet workers, Messrs. Buntrock, Krause, and Williams, continue their propaganda work on the water front every Sunday. They have distributed thousands of leaflets, and hope soon to reopen the lectures before the Sailors' Union, discontinued because of the trouble due to a strike.

The lectures at Red Men's Hall, San Francisco, are drawing large crowds, and the lodge meetings are well attended. Theosophy is booming in San Francisco, as, indeed, it is all over the Coast.

The Theosophical Society in Australasia.

Bro. S. T. Neill writes: The T. S. in Australasia will, I trust, be formally started in a few weeks. The Constitution is moulded upon that of America and of Europe, and has been agreed to. A formal meeting will be held in Sydney for its ratification during this month, I believe. We are united and harmonious. W. Q. J. has been chosen President so that the links between the Mother Lodge and ourselves may be kept strong, and also that we may have the honor of being thus closely associated with one who has proved faithful and true.

Pacific Coast lecturer's Movements.

Sept. 16th to 24th, was spent in Portland, during which time three lectures and a quiz were given, Branch, and other meetings were attended. Prometheus Branch may well be proud of its Headquarters at 228 Sixth Street, which are artistically decorated, will seat 125, and are inviting in every way. Large portraits of prominent Theosophists hang upon the walls. Best of all, decided interest is shown by the attendance at Branch, and public meetings. Dr. Griffiths' meetings taxed the capacity of the Headquarters, and on one occasion many stood on the sidewalk during the lecture. The quiz meetings are a feature of the lecturer's work and always draw large houses. Extended press reports were given of Portland lectures, and the same is true of the whole northwest trip.

On invitation of Dr. and Mrs. E. O. Svenson, of North Yamhill, Dr. Griffiths gave two lectures at that place. Standing room was all occupied. Dr. and Mrs. Svenson were formerly members of the Portland Branch.

They both began T. S. work in their new home, and invited Portland members to lecture there; all of which resulted in the forming of the Sirius Branch of nine members. Good work is being done at that point.

Medford, Oregon.—Dr. E. Kirchgesser, formerly of the Bridgeport, Conn. Branch, but now a resident of Medford, arranged for lectures by Dr. Griffiths there, which were given Sept. 27th and 28th. A member of the State Legislature joined the T. S., and a study class was formed which is hoped will ultimate in a Branch. T. S. books were ordered and a course of study outlined.

Dunsmuir, Cal.—Three members-at-large now reside at this point, and arranged for lectures Sept. 30th and Oct. 1st. The interest awakened justified the effort. "The Secret Doctrine," "Isis Unveiled," and other books were ordered. A study class was formed; two of the members have been at this point but a short time; no doubt the study class will merge into a Branch as that is now in view.

Redding, Cal.—One lecture and three informal meetings were given Oct. 3d, 4th, 5th, 6th, besides two Branch meetings. New lines of study were adopted which in a little time will produce good results. The members are earnest and studious. Branch, and public meetings are held weekly. A considerable number have become interested because of the latter.

Marysville, Cal.—A stop of a day was made, and arrangements discussed for a visit by the lecturer after the heated term is over.

Lincoln.—Assorted leaflets were distributed.

Auburn.—A lecture on "Theosophy and Evolution" was given Oct. 13th, in the Court House. This closed Dr. Griffiths' north-west trip which began July 29th, during which twenty cities were visited, forty-one lectures and quiz meetings held, and twenty-three Branch and other meetings attended.

Lectures were given in San Francisco and Oakland, Oct. 20th and 27th, to large audiences.

Gilroy.—Lectures were given Nov. 6th and 7th, and a quiz Nov. 8th.

San Ardo.—Two lectures were given here also. People came five to seven miles from the country, and much interest was evinced. Public meetings are held every Sunday by the San Ardo Branch, which is growing.

Southern Lecturer's Report.

On November the 10th, Mr. Abbott B. Clark addressed a large audience in the church of the New Era at Compton. A resolution urging another lecture was passed at the meeting. In Pasadena the use of the Vestry of the Universalist church was given, and the lecturer made welcome by the minister and members of the Board. Dr. Jones, the minister, said "That the large minded and sublime idea of Theosophy in regard to God, religion, and justice, made it, with Unitarianism, the greatest ally which the Universalists had, and that they ought to encourage the teaching of it to the

people." On Thursday and Saturday lectures were also given, and on Sunday at eleven an address was given at the Church of the New Era at Compton again, upon "Universal Brotherhood." At Pasadena, November the 19th, a larger audience greeted a third lecture at this place. On the Thursday following, the last lecture in Pasadena was given to a large audience. Nearly twenty newspaper reports of the lectures in Pasadena were printed. A class has for a long time been conducted in Pasadena by Prof. J. J. Fernand, who has now taken room 7, First National Bank Building, and will hold regular Sunday evening meetings, which will probably soon result in a Branch of the T. S. A. Since the above date Mr. Clark has given four lectures in Santa Ana, of which eleven half-column reports were given in the county papers. The course of seven lectures in Los Angeles has been completed, and all were given to packed audiences, and nearly thirty reports printed in the various City papers. Audiences have grown so large that a fine new hall has been secured in the Odd Fellows' Building on Maine Street. A Beginners' Class is held at Headquarters on Tuesday evening; Branch meeting on Wednesday, and Training class on Thursday, all well attended.

Northern Lecturer's Report.

With regard to the lecturing tour of Mrs. Sarah A. Harris in the North, Bro. G. F. Jeanneret, Victoria Branch, writes as follows:—"Mrs. Harris was with us thirty-two days, during which time much valuable work was done. Great interest, especially among the ladies, was aroused by her lectures, which has already resulted in accessions to our ranks. Theosophy has been impressed firmly upon the minds of many during this visit, and the work done will undoubtedly bear fruit in the future. She gave many parlor talks at invitations of private parties, besides holding several in her own rooms and being at home to callers every day. During her visit she gave nine public lectures, the average attendance being over ninety. The last lecture crowded our hall to its utmost capacity, many people remaining standing. Mrs. Harris also gave twenty-three private meetings which were of great benefit to all of us. Summing all up, it is the unanimous opinion of all concerned that her work here has been splendid, and her visit a most pronounced success."

Among the Coast Branches.

Narada Branch, Tacoma, Wash.

R. H. Lund, Sec., writes:—At the regular annual meeting of Narada T. S., held last Thursday evening, (Dec. 12th,) the following named members were elected as officers for the ensuing year: Pres., Mrs. Bell F. Crosby; Vice-Pres., Geo. Sheffield; Sec., R. H. Lund; Treas., Mrs. Mary Bean; Librarian, Mrs. Edna B. Lund, and Assistant Librarian, Geo. R. Anderson.

Good reports were read by the officers and standing committees covering the past year's work, and valuable recommendations were made for the promotion of the work for the following year. The report read by the Secretary

of our Lotus Circle was specially interesting; the Lotus Circle has now a membership of twenty-six children, and for the last two months has had an average attendance of from thirty-five to forty. The children take a great interest in the work. A committee are now at work making arrangements for a Lotus Circle Christmas entertainment to be held on Sunday afternoon, Dec. 22nd.

Porterville Branch, Porterville, Cal.

Bro. Elum C. Miles, Pres., writes:—Our Branch is now ready for active work. Mrs. M. D. Penhallow has been elected Secretary, and Elum C. Miles, President. Elum C. Miles was appointed Councilor. While our Branch is, at the present, small in numbers and short in money, yet we shall earnestly support, with our voices and with what means we have to spare, every theosophic movement that may be thought proper for the advancement of our cause.

Redding Branch, Redding, Cal.

Sec. W. P. England, writes:—At the (adjourned) annual meeting of this Branch, held on the 17th ult., the following officers were elected for the ensuing term, viz.: President, Mrs. L. M. Bostwick; Vice-President, Mrs. E. R. Groves; Secretary, W. P. England; Treasurer, R. Bostwick; Councilor, W. P. England.

Eureka Branch, Sacramento, Cal.

Dr. J. S. Cook, writes:—At Folsom Prison Spinks read a fine paper, "Karma, its Object and Meaning." I talked on "Psychism," and answered a good many questions. We have been well received, and paid the most respectful attention. House full; some officers being present, also some visitors. A good mixed band of strings and horns interspersed music at suitable intervals in the exercises. Many were anxious to learn more of the philosophy of Divine Wisdom. I hope soon to enlist others in this great field of work.

Triangle Branch, Alameda.

Sec. C. E. Story, writes:—We have taken new and handsome headquarters at 1624 Park St., where we have a Conversation Class every Thursday afternoon from 2 to 5; also Branch meetings Thursday evenings, and have also Sunday evening meetings for lectures.

Tathagata Branch, San Ardo, Cal.

This Branch has elected S. R. Nougaret, President; Judson Rice, Vice-President; Roy Grimes, Secretary; J. C. Hadley, Treasurer and Librarian; and Roy Grimes, Councilor, for the ensuing year.

Prometheus Branch, Portland, Oregon.

Mr. L. D. Durkee, writes:—Recent lectures have been, "Brotherhood," Dr. Mary Thompson; "Consciousness, the Evolution of Soul," J. H. Scotford; "The Higher Development," L. D. Durkee; "What People Expect to Find in Theosophy and What They do Find," and "The Theosophical View of the End of the World," by Dr. Copeland.

Elgin Branch, Elgin, Oregon.

Henry Hug, Sec., writes:—We, the members of the Blue Mountain Branch of the T. S. in America, are so very glad that this strife has come to an end in the T. S. May we all have patience and forbearance for those that we think are in the wrong, remembering that by mistakes we learn and progress, and may we forget the past in our endeavor to spread the light which the Theosophical doctrines give, or in other words, work and forget all bad feelings.

Santa Cruz Branch, Santa Cruz, Cal.

Mrs. L. A. Russell, Sec., writes:—Our Branch has rented a hall, furnished and fitted it up for headquarters of Santa Cruz T. S. A. We call it Theosophical Hall. It is situated on Pacific Ave., is open every afternoon from 2 to 4 for a reading room, and lending library. Thursday afternoons class for inquirers, Wednesday evening from 7:30 to 9:30 public Branch meetings, Sunday evening public lectures. Our hall was dedicated by a course of lectures given by Pacific Coast Lecturer, Dr. Allen Griffiths. The lectures were as follows: Sunday, Nov. 24th, "Evolution;" Monday 25th, "Sleep and Death;" Tuesday, Nov. 26th, a quiz meeting was held. Full houses for both lectures, and the Doctor was fairly buried in questions, some ten or fifteen minutes before the meeting was opened. Dr. Griffiths answered questions for an hour and a half, and some were still unanswered. As usual Dr. Griffiths worked the papers and our four dailies came out with a long description of the new hall and full reports of lectures. The Branch feels much gratitude toward Dr. Griffiths for the assistance rendered us in our new undertaking and the impetus given Theosophy during his stay with us.

Book Reviews.

The "Evolution of Manas" is a compilation from "The Secret Doctrine" and other sources by one of our San Francisco workers, Mrs. Sarah A. Harris. It will prove a most valuable aid to students of the philosophical aspect of Theosophy. Mrs. Harris seems to have seized upon the passages elucidating the mysteries of Manas with an almost intuitional perception, and the result has been that she presents its study in almost as connected a form as though it were an essay written upon the subject. As a matter of fact, the work consists of some thousand of quotations gathered from authoritative theosophical writings. As the price is only 25 cents, the work ought to have a large sale among the students of Theosophy. Address, Secretary, Theosophical Committee, Mercantile Library Building, San Francisco, Cal.

"THE PATH" for November is fully up to its high standard of excellence. "Mechanical Theosophy" by Mr. Judge, is a most timely article, while "The Bodily Seats of Consciousness" by Dr. Coryn is a veritable revelation of occultism to all who choose to read between the lines. The "Letters of Madam Blavatsky" maintain their interest, while "Color Music," the "Bhagavad Gita," and "Claiming to be Jesus," fill out a most excellent repast for its readers.

The December "Path" contains a valuable review of the work in America since the Convention in May last, proving most conclusively that "the Theosophical Movement is greater than any Theosophical Society." "Letters of H. P. B." maintain their interest, while "The Doctrine of Rebirth," by Miss Wakefield is a most able presentation of the subject. Bro. Hargrove is to the fore with a stirring paper which might have been signed "Chew-Yew-Tsang," without crowding the mourners. "The Bhagavad Gita," and "Rig Veda," are both good.

"THE IRISH THEOSOPHIST" for November closes the invaluable series of "Letters to a Lodge" by Jasper Niemand. It is to be hoped that this series will soon reappear in book form. It ought to be in the hands of every theosophical student, and more especially in those who are inclined to lean upon the weak reed of psychism. It scores some of the would-be teachers

of psychic practices with no uncertain sound. Fancy one posing, as the very leader of the theosophical movement, writing instructions as to how to meditate on the stomach and other organs and "get in touch with the dreadful inhabitants of Kamaloka; this state is very dangerous: Masters will protect you!" "The World Knoweth Us Not," or Extracts from the private letters of Mr. Judge, is still continued, and promises, as usual, valuable information. Our Irish brethren run a great deal of poetry, but this issue almost surpasses past efforts. "The Young Man" has the ring of true poetic feeling and will be keenly appreciated by all lovers of soulful rhymes.

"THE THEOSOPHIST." "OLD DIARY LEAVES" still holds the position of honor in this magazine. Then follows "Mahatmas and Saints" (a good article) and several of those East Indian contributions which try the patience of western readers with their foreign terms and allegorical extravagancies. As a type of these dreary technical articles, of which *The Theosophist* is now so full, "Ananda Lahara" may be instanced.

"LUCIFER" for November, continues Mr. Mead's excellent article upon "Orpheus." "Theosophy Among the Quietists" is an endeavor to show that this teaching was also theosophic in its nature. "Our Dearest Foes" is an excellent appeal for charity toward those who disagree with us. But one cannot help but notice the "I am holier than thou" spirit with which it deals with those "weaker brethren who have chosen publicly to break with the Society," "who have had their trial, and failed." "Occult Chemistry" is a hodgepodge of attempts to pose as an occult Master of chemical processes. It is perfectly easy, according to its author, to pass up into three distinct planes of "ether" and analyse the gyrations, "beads" and "bright spots" there encountered. All this is done without any attempt at a scientific explanation of how it is to be accomplished, or the vagaries verified. The lofty attitude assumed makes it necessary that neophytes should accept the knowledge without questioning, although a faint inference may be drawn that clairvoyance is the method employed. It is almost unnecessary to say that the author is Annie Besant. "An Astral Experience" reprinted from the *Theosophist*, "Recurrent Questions" and "Dreams" follow. But it is not until "Early Christianity and its Teachings" are reached that anything worthy of comment is reached. "Theosophical Activities," "Reviews," etc., complete the number.

"THE LAMP" for November has an excellent article upon "The New Sorcery," and "Some Ancient Irish Notes" will also be found instructive. This little magazine seems to consider that its mission is to unveil the esotericism of the Christian bible, and it hammers away at its task with an admirable persistency.

"ISIS" is to be a new magazine issued as a help to students, and will deal with Occult and semi-occult matters. Dr. Coryn is to be the editor, which, in itself, is a guarantee of the high character and usefulness of the new magazine. We await with some impatience the appearance of the first number.

Magazines received.—"BORDERLAND," "SOPHIA," "METAPHYSICAL MAGAZINE," "NOTES AND QUERIES," "BOOK NOTES," "LIGHT IN THE EAST," "THE BUDDHIST," "THEOSOPHY IN AUSTRALASIA," etc.