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## Two Souls Within Each Breast.

YOU are, perhaps, all familiar with the lines of the great German poet, who, looking into his own heart, has cried :

"Two souls, alas! are conscious in my breast ;  
Each from the other tries to separate.  
One clings to earth, attracted by desire,  
The other rises upward."

This confession of warfare within the human breast is as old as time itself. Old thoughts are repeated, old feelings survive, old experiences become modern by visiting anew each generation as it comes upon the earth. And so the old story of inward struggle comes from all hearts and

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racess, because it is the story of human life itself. It is a condition of conflict peculiar to humanity. So-called inanimate nature is at peace. The forest, too, though we seem to hear in its sighing the breath of a great aspiration, soothes us with its rest. Even the animal does not war with self. It seeks its prey, yields to each passing desire, struggles for its own gratification; but in this kingdom conflict is never turned within.

Only when we reach man do we find a state of warfare with self. But in him it is universal, showing us clearly the duality of human nature. Other creatures are swayed by a single impulse. Each, if it lives for self, as does the animal, lives for self completely and is satisfied. Though its desires may be thwarted by some power outside itself, there is never a question of the right to pursue those desires, never any remorse when desire is appeased. Man feels the force of warring impulses, suffers continuous strife between a self that urges the performance of actions which another self as imperatively forbids. If he gratify desire, is he content? No, even the savage must long for something else than gratification of the senses, and, though he may be happier than the man more highly evolved, nevertheless, the perfect satisfaction of the brute will fail him now and then. With the unfoldment of higher faculties, the contest grows more frequent. Desire may be satisfied, but the voice within will urge that this course is not right, that something else is better, causing pain to the soul that longed for pleasure.

If, on the contrary, he turn aside from passion to follow the dictates of conscience, may he hope for rest? No, because lower nature struggles against the decision, urging its own claims. Nor is the battle evaded by seeking to satisfy both natures. He may recognize each as a proper and enduring part of self, not to be denied or eliminated, but vacillating between the two he will wholly fail, appeasing neither the one nor the other.

A study of our dual nature may show us why this must be so. If we were merely, as materialistic evolutionists claim, an outgrowth of lower planes, it would seem reasonable to expect harmony between our various faculties. A gradually unfolded nature should be attuned to every stage of its progress, making impossible the conflict which divides the soul of man. A dual nature suggests a dual origin. To trace its antagonistic impulses to one source is to assign contrary results to the same cause.

Theosophy alone affords satisfactory explanation of the facts, and points out the method of escape from strife. It grants that man, in his animal nature, is an outgrowth of lower planes. Though his form has not evolved from that of an animal, the life within him has, in former ages, passed through inferior kingdoms, and come up to animate the human form. In this sense he is an outgrowth of the animal plane. Having evolved from the lower, he brings with him some of the tendencies and desires of that kingdom from which he sprang. But it is not the form which makes him human. Only when mind resides within it do we recognize the presence of hu-

manity. An idiot may wear the semblance of manhood, but he is not truly human for the soul is lacking. And mind did not evolve from lower planes; it came from above. As a ray from the sun, it has come out from spirit, giving to the animal man power of thought, of conscious will. Therefore, we have, indeed, a dual nature, and our inner struggle results from no chance, but from the effort of differing powers to prevail. Within the human breast there are two souls, the soul from heaven, and that animal life which sprang from lower kingdoms, and manifests in us as passion, as selfish desire. Product of heaven and of earth, we can comprehend why it is that we feel forever the warring within of opposing natures, one drawing us upward, the other tending ever downwards to desire.

What, then, is the meaning of this temporary union, and why should these selves, implanted in one form, seek to divide themselves from each other? Certainly they must be conjoined for some purpose; else would creation and evolution be meaningless. And if they draw asunder it must be because their natures are so diverse that assimilation is impossible.

It may seem that a contradiction is implied in this view, but a study of our human nature, as it is outlined by Theosophy, will give us a clew to its real meaning. The mission of the god in man is, as all great sages have taught, to lift the lower to its own estate. The god descends, not to enjoy earth, for its habitat is in heaven; it comes to earth because it is the duty of all beings to help what is below. As every generation of men must protect and bring to maturity the generation which shall take its place, so must each generation, or hierarchy, of souls stoop to lift to its own plane that race which is below. For such uplifting of the human animal has the god within us incarnated in our human form. And, according to our theory, we are not the animal frame, but verily the god within it. The body is our home for a brief season. In a few years it is cut down and, like the grass, it withereth. But that within us which endures, which thinks, which gives us the sense of individuality, is the god from on high—the divine part of our nature.

Its mission is to lift the man of passion and desires to its plane of thought. Only by commingling itself with the man of clay can this be done. But it is not our desires, our earthward tendencies, that are lifted to a heavenly state. It is not the man of passion and desire who becomes a god. Lower and higher are not conjoined to become one, but all that is best in the lower is assimilated into the experience of that which is above. All that is best in thought and in feeling, all that experience has won and assimilated with the consciousness of the god, is preserved forever in its memory. In this way only animal man may be elevated to godhead. The self of passion is slain; it disappears, for it has no place in a divine abode.

Our two natures must, then, forever war with each other until this is achieved, and the reason we so slowly advance is because we hope and be-

lieve that the personal self shall be exalted. We expect the desiring, longing self to become as a god. But not so does nature carry us onward. To mount we must leave this lower self behind. As said by the "Voice of the Silence": "One of the twain must disappear; there is no place for both." Yet the fruit of personal experience is not lost. Preserved eternally in the memory of the god, our true self, this knowledge belongs to us forever.

If we are ever, then, to win in the battle which surges daily and hourly within ourselves, it must be by overcoming the lower self, its longings, its earthly affections. What mind may be when this is achieved is, to some extent, indicated by the state of a child. It has been said: "Except ye become as little children ye can in no wise enter the kingdom of heaven." This seems to be the statement of an eternal truth in nature. Let us think of the child as a soul, not as a miniature form. Its passional nature is not yet developed; therefore is it pure. It is simple; it is loving; it is trusting; it has faith. Its mind, untainted by passion, often perceives truths which are hidden from adults. To become as a child, then, is to purge the mind of passion, to become loving, trusting, that, as children, we may perceive. So long as thought is wedded to desire we are unable to quiet storms within. Mind grows calm only when desire ceases to fret it, and calm minds only, like still pools, reflect what is above.

We are told how to achieve this conquering of self. For the average world the way is by practice of virtue, because until ethical laws are, to some extent, understood and obeyed it is impossible to gain an insight into our own natures, and to discriminate between higher and lower. Therefore, practice of virtue is the first step, taught by the Buddhas and Christs of all ages, who have emphasized the need of brotherly love, of truthfulness, of upright living. Obedience to these precepts clarifies our spiritual sight, enabling us to discern what is our true self. Then may we make conscious choice between higher and lower, and intelligently undertake the subjugation of self. Laws for our further guidance are laid down by ancient philosophers. The Bhagavad Gita gives clear explanation of our nature, pointing out to us right methods of thought and action. It is called the book of devotion. The method there enjoined is what Hindus name Yoga, which means concentration, but of a particular kind. It is also called union; the assimilation of our purified lower nature with the divine self.

Concentration may be observed by each of us in daily life. In work, in business, in all that we do we may keep our thoughts wholly upon the duty that faces us, shutting out other thoughts. This will assist us to gain that control of mind which is so essential to those who try to make spiritual advancement. If we will also cultivate, at the same time, a desire to always do our duty, we thereby close the door of the heart to unworthy longings, which by disuse will soon disappear. Such simple rules

we may all, in some measure, adopt, improving our present condition by becoming more responsive to the diviner soul within. We need not consider planes and conditions so far above our own as to be practically, at present, beyond our reach; but it is a mistake to believe that the higher life is so far distant that it is not worth while to make any effort to reach it. A beginning must be made, and this method will commend itself to those who regard the warfare of our dual selves as the struggle between duty and desire.

It is well, too, to set our ideals high. Though for ages we may not attain the desired goal, we are helped by thinking of it. "What we think we, in time, become," it is said; a truth that we see realized in daily life. So, let us think pure and great thoughts. Let us strive to put down the animal and exalt the god. However hard the struggle, however great the temptation, we may always sustain ourselves with the reflection that there will never come a more propitious time. The foe within will never be more easily conquered than now, but will grow stronger with every gratification of selfish desire, until, in time, it may grow too strong to be overcome. Yet, by daily effort, we do gain control, gradually giving a nobler direction to the whole being. And as we to-day decide we prepare for ourselves a future of greater peace and joy, or of increased sorrow.

MERCIE M. THIRDS.

### "The Aim of Life."

LET us seek to realize what Nature is trying to accomplish through evolution and involution; for every evolution on the outward corresponds to an involution on the inner plane, and the *modus* of Nature, the pattern or method after which she everywhere builds, is an Ideal or Archetypal Man. In Jewish writings this archetypal man is called Adam Kadman. Nature everywhere strives after this Ideal, and builds after this form. The simplest embodiment of life is prophetic of man, and nature reveals his elements in her processes of adjustment, and degrees of unfolding. Involution and evolution express the dual process of the law of creation, corresponding to the two planes of existence—the subjective and the objective. Every specific form in nature is a duality of matter and force, of body and soul. Each perfect unity is therefore a harmonious duality. In every organic living form consciousness is the central fact toward and from which evolution and involution proceed. The adjustment of these two processes with consciousness constitutes individual experience. The principle of life and the laws of development are the same in all organic forms. Development is, however, by concrete degrees, and progressively from plane to plane of being. Each higher plane reveals more complete forms, the elements of which are derived from lower planes as to function and structure, and from higher as to type and essence; the

former are evolved, the latter involved. Over against the inheritance from below there is always the inspiration from above. Thus is cosmos evolved out of chaos; thus does spirit brood over matter; thus are wrought ideal forms out of earthly shapes.

There is differentiation below, assimilation from above, with consciousness emerging as self-consciousness, and finally as the divine consciousness of the Archetypal Man, through experience. That which justifies all these conclusions is the law of analogy, proceeding from the facts of experience and observation. Nothing comes by chance; Nature builds by law through pure mathematics. Grant that Nature is at cross-purposes with herself, that for a single moment she forgets her *modus*, or Ideal, and creation ceases and confusion reigns.

The planes of existence to which man is definitely related are the physical, the vegetable, the animal, the human, and the divine. Aside from the general relation existing between these planes, individual man derives his body and his powers from them by more or less direct inheritance, and manifests characteristics belonging to all of them. He possesses a physical body, has vegetative, or purely organic functions, manifests animal instincts and attributes, shows human qualities and reveals diviner possibilities. Every human personality is a composite body made up of various degrees of all lower life. He reveals his derivation in the shape of his head, in the contour of his face, in the outlines and pose of his body and in all his instincts, appetites, passions and feelings. Not only so, but there is in every person a tendency to pre-dominance of derivation; first, from one of the above planes; and, second, a specific animal type is manifested in disposition and facial type. A careful study of physiognomy will reveal the last named resemblance. The resemblance of certain human faces to animals is often very marked. It would seem as though all lower planes of life, and every animal, had been precipitated in the vital alembic from which man is created. Herein may be seen the intimate relation that he bears to all environing life. Possessing their forms and qualities, he stands as their complete embodiment and representative. The value and meaning of man's human birth-right makes him lord of all life beneath him, while, as already pointed out, self-consciousness carries his inheritance to the plane above him and enables him to reach forward to higher than the human, and still higher to the Ideal—the spiritual. Individuals might easily be selected representative of types of the physical, vegetable, lower animal, and the human plane. That is to say in the midst of a marked inheritance from all planes, one or another of these seem to predominate. It is also very instructive to study man from this point, as well as from that of animal physiognomy. Whenever and wherever man lives in his appetites and is ruled by his passions, wherever he is willing that another shall lose in order that he may gain, at all times and everywhere that egotism triumphs over altruism, is man under animal

rule, and living on the animal plane. Who dare say that the animal does not predominate at the present stage of evolution? The animal in rags takes a purse, steals, breaks into a house, and revels in riot and ruin. The animal in broadcloth and fine linen steals a railroad, breaks a bank, all "legally," and rides in his carriage. The more subtle and concealed the form of animalism the more dangerous it is to society. If these reflections seem to be out of place, let us remember that there is a strictly physiological basis to every moral principle; that things can be ethically true in human nature and human life only as they are organically true. The organic underlies all human processes, so must the ethical and the moral logically crown our highest education. If Nature everywhere builds towards higher forms and unfolds toward a higher ideal, every honest endeavor, intelligently put forth, to comprehend nature must show a like tendency. It is, therefore, competent for every one to inquire as to what plane his life is anchored, for he may weigh anchor at will, and move to higher levels.

Passing from the animal plane to the next higher, we come to the human. The human is essentially the humane; and while this plane has its root in the plane of animal life and derives its substance from a still lower plane, its human characteristics are only revealed as the animal attributes recede. The animal man is a talking animal, while the humane man is a loving, reasoning soul. It is quite evident that human beings can exist on a very low plane or very near the border that divides the human from the animal, and this even in the midst of a high civilization. It is also evident that from a comparatively high level one may descend to this low plane and dissipate there the forces that were formerly used on higher planes.

To give the subject a still more practical bearing, we may consider the fact that the amount of energy possessed by an individual is as definite as the actual weight of the body at any given time. A certain amount of this energy is required to maintain the body and keep it in repair. Whenever this reserve energy is being drawn upon, there comes a sense of fatigue as a reminder that it should be pushed no further. The entire body more or less participates in all these results. A reasonable amount of exercise, either of local organs, or of the entire body, promotes health and development. A change in the mode of exercise, or from one sphere to another, is followed by a sense of rest, as for example, when walking follows severe mental labor. Ideal development concerns just proportion in every part, and whether this be ignored through lack of energy, or transcended by over work in any given direction, the result is practically the same. For instance, in the case of an individual capable of lifting five hundred pounds as the limit of his muscular development, this represents the sum of his energy in any other direction. The individual may lift the amount twice, possibly three times, at any given trial, but the next attempt

will prove a failure. Now, the point we wish to illustrate is this: These five hundred pounds of energy, which are available to the individual, may be divided between the different planes of the individual life. They may be used in physical exercise, in sensuous enjoyment, in intellectual work, or in debauchery; or the whole amount of energy may be divided equally or unequally among the different activities of the body. As a matter of fact, this division is just whatever a person accomplishes, consciously and designedly or otherwise. We might go further and show that the amount of energy possessed by any individual in a life time is also a definite and pre-determined quantity, and that the method of its employment and the quality of work achieved are relatively only under the the individual's control. There is a natural order established in the expenditure of energy which leaves it only partially under the control of the individual. First, nature at all times reserves a definite amount for the maintenance of the bodily functions, and for natural wear and tear. Second, during early life the continual growth of the body demands both matter and force, and the great activity of children and young people naturally draws heavily on the vital fount. When, however, adult life arrives, caprice or accident often determines the method of the dissipation of energy, if, indeed, there is any method, and so predominance is given to the physical, the animal, or the human, attributes, and the entire stock of energy is thus dissipated day after day and year after year. According to the evident design of nature, it is as natural that the intellectual and spiritual faculties should predominate in later life as that the physical and purely sensuous should have the ascendancy in youth. There are, however, few natural lives, and hence old age is often deformed, if not also degraded. There is no more valuable thing possessed by any individual than an exalted ideal, towards which he continually aspires, and after which he models his thoughts and feelings, and forms as best he may his life. If he thus strives to become, rather than to seem, he cannot fail to continually approach nearer and nearer his aim. He will thus find himself above the mere physical, animal and sensuous planes, and slowly entering on the supra-human. He will not, however, reach this point without a struggle, nor will the real progress that he is conscious of making fill him with conceit or self-righteousness, for if his ideal be high, and his progress towards it real, he will be rather humiliated than puffed up. The possibilities of further advancement and the conception of still higher planes of being that open before him, will not dampen his ardor, though they will surely kill his conceit. It is this conception of the vast possibilities of human life that is needed to kill *ennui* and convert apathy into zest. Life thus becomes worth living for its own sake when its mission becomes plain, and its splendid opportunities are once appreciated. The opportunities for man's advancement lie within rather than without, and are fortunately made independent of circumstance and condition in life. The opportunity, therefore, is offered to ev-

everyone of advancing from height to height of being, and thus working with nature in the accomplishment of the evident purpose of life. Never until the will to live is subordinated to the will to do good, has the individual really begun to live at all in the higher or divine nature. All over the world we hear the word—humanity. Benevolent enterprises are everywhere set on foot, and humanitarian societies are everywhere organized. This humane impulse, even when misdirected, is still the dawning of the divine in man, the forgetting of self for others, the advancement of altruism over egotism. The humane impulse in individuals is the true sign of advancement from egotism to altruism, from the animal, through the human toward the divine. This is indeed an education in the highest sense, but not in the ordinary sense, as the term is apprehended. What we call culture may be as one-sided and selfish as any other acquirement of man. Here, as elsewhere, man may have an eye only to the main chance, to the best opportunity for himself in intellectual matters, as in money matters. Popular education, mere intellectual acquirement, often minister to pride and self-conceit, and therefore belong to selfish egotism. To the selfish and time-serving, altruism has no other advantage than the giving-up of the present advantage with the somewhat uncertain prospect of a greater advantage to be derived hereafter. The idea of rewards and punishments is inseparable from self. To forego self indulgence here in order to secure greater self-indulgence and more exclusive privileges hereafter, for the poor and despised here to change places with rich and honored there, leaves the sum of human misery the same, and no such philosophy has ever advanced mankind one step toward divine altruism. To ignore our present highest interests is to be time-serving. To relegate these interests to another sphere of being, with the expectation of greater gain is to be self-serving, and these are but different forms of the same animal egotism. The religious ideals of the earth's benighted millions are ingrained selfishness, and these ideals reflected back in time and worked out in the lives of men, have resulted in man's inhumanity to man, while the formulated motive of glory to God has disguised the ulterior motive of glory to self.

The difficulty lies not with true religion, but in the selfishness of man, and man is as selfish in his religion as in all other things. Divine altruism is revealed to man, not as a mere matter of sentimentality, nor as speculative philosophy, but as the one principle in all its bearings that elevates man above the brute, and that enters the conscious life of man as the divinity that shapes his ends, inspires his life and realizes his destiny. The perfect man, so far as he is related to time and phenomenal existence is of slow growth. He is a man of sorrows and acquainted with grief; he is to be tried and tempted at all points, so that, knowing all evil, he may consciously and deliberately prefer all good; he is, through experience, thus to become a conscious center of goodness, wisdom and power. Thus accomplishing the divine will and becoming the divine ideal, man arrives

to all perfection, in whom dwelt all the fullness of the God-head embodied. The man Jesus was crucified; the God-Christ was glorified; and so it is everywhere, and at all times, the crucifixion of the human is the enthronement of the divine. The whole aim and meaning of human life thus becomes a continual striving after ideal manhood. Just as all lower life climbs toward humanity, so humanity climbs toward divinity.

L. E. GIESE, F. T. S.

### A Pilgrim Hath Returned.

ONE of the world's great warriors has won his rest. With precious life-blood oozing from wide and gaping wounds, he was a hero to the last and expired with his face to the foe—that common foe of all mankind, the darkness of the age. No ordinary soldier he, but one who fought for man's liberation, the emancipation of a race.

All the ages ring with deeds of daring and mighty conquests of mighty warriors whose brilliant campaigns and fierce combats wrought victory and added lustre to the crowns of conquerors. All the pages that record the history of antiquity, flame with martial exploits of valiant heroes whose victorious hosts wrested domain and power from peoples whose former greatness became but a name in the long list of vanquished nations. Mighty Empires thus rose and fell like the undulating waves of an ever-surfing sea. The world reviews these ancient deeds of valour with amazement, and pays tribute to the genius of great warriors of the past who waged contest upon many a field for supremacy of temporal power and territory.

But it is not before temples reared to commemorate martial deeds of men and nations, that the world to-day bows in reverent adoration. The loftier lives and actions of its moral heroes, its martyrs to principle and its Saviours who sacrificed all upon the altar of renunciation of self—these Great Souls, alone, inspire the admiration, the love and the lasting veneration of all who would dispel the world's greatest illusion and emulate the world's Light Bringers. It is ever the moral sages and self-sacrificing Saviours, not the martial heroes, that are the gleaming lights along the stream of human history. And the light of these Great Ones will never pale, while the flashing meteors of current history sink beneath the waves of an oblivious sea and know no resurrection.

He who is but just departed from this scene of action, was one of the Great Ones of the earth—so great, indeed, that the world at large, aye, even some of his familiars, knew him not. Simplicity so sure that it often misled; depth so deep that few sounded it; a steadfastness that never wavered in any event, but ever softened by love for man and duty; a penetrating knowledge of events and men's motives, and an absorbing desire to help all men—these were the ruling characteristics of our departed Leader, our Teacher and our Friend. Wisely did H. P. B. call Wm. Q.

Judge Antaskarana, for truly did he focus the rays from the Great Lodge and reflect them out upon the dark shadows of the west; and so long as he lived the light burned brightly and with no uncertain beam.

Greater loyalty to the Masters and to H. P. B. than he unswervingly gave, could not be. Loyalty to lofty ideals was the lodestone that kept him true to a course he followed with unflinching fidelity.

He was my friend. None so near before, none so true, none so kind and just, but while the relation of man to man, of friend to friend, was deep and fixed, there ever remained that in his nature which I failed to fully fathom and long since ceased to try to sound. Yet, glimpses now and then, I thought, revealed it as an expanding heart enfolding all men which, while it centered on no one, yet would equally include all. A reverence thus grew in my soul for the Exile, and an aspiration to emulate his spirit. His response was instant and sure; and so he lifted me toward himself. Then, from that greater height, other steps were taken, assisted by his ever strong and ready hand. And so, the *masi*, as man is known, gradually disappeared and became the Heart which beat a common pulse for all, and emitted illuminating rays to other hearts as well. As I became conscious of this in myself and him, I saw, or rather felt, that others of the Same Ray responded in unison with the Central Heart. This realization brought no sense of personal loss for friend, but intensified while it expanded the vibrations from the Source. And thus a dawning prospect became a reality that many hearts were being awakened and thus prepared to focus the one Ray and reflect it throughout the world. The Central Heart was to be shattered, sacrificed for the many, so that while the Ray itself remained unbroken its light would shine over all the land and seas, seeing which our brothers yet in the shadow might find the Path.

Comrades of all the continents, is the course not clear, made plain by the returned Exile! His present task is finished; be it ours to continue that for which the sacrifice was made. The Masters, his and our own, do they not still exist, ever ready to assist when mind and heart are consecrated upon the altar of service! Let, then, the vivid image of a race redeemed from darkness be the glorious ideal ever pictured upon the screen of the future; let aspiration ever rise in each heart to realize that ideal, and a devotion which never falters spur onward to the accomplishment of the grandest work ever entrusted to men or gods. Then, will the very Dhyani, and all the four-fold manifested Powers, unite and stoop to emancipate a world. Then, will the Great Heart thrill anew with a love that knows no bounds and a potency that redeems a race. Then, will the World-Soul rejoice at the mystic birth of her child, the Great Orphan! Comrades, there is every cause for continuing the contest. The decrees of destiny have ordained the ultimate triumph of the Hosts of Light, for is not our reliance in the immutable law—"The Law of Laws, eternal Har-

mony, Alaya's Self; a shoreless, universal essence, the light of everlasting Right, and fitness of all things, the Law of Love Eternal!"

S. F., Mar. 24th, 1896.

ALLEN GRIFFITHS.

## Editorial.

### WILLIAM Q. JUDGE.

The blow, long expected, has fallen, and our Leader and Teacher has departed. On Saturday, March 21st, William Q. Judge died.

"Those who are wise in spiritual things," says the Gita, "grieve neither for the living nor for the dead." But how can we, his pupils, help grieving for spiritually dead mankind, when a great Teacher departs? For William Q. Judge was a truly great Teacher; so far removed above the plane of ordinary men that, like the Pharisees of old, they could not understand him, and so cried out, "Crucify him! crucify him!"

William Q. Judge was an Adept; one who sacrificed high station and powers to incarnate in this materialistic, Western race; one who after incarnation again sacrificed the regaining of his old station to the urgent needs of humanity; one who departed this life with the real William Q. Judge only recognized by the few because of the greatness of this last sacrifice. How gladly, how willingly, he would have turned over the management of the Society to others, many of us know; that he was taking the necessary steps to do this at a time when all seemed well with it, some of us also know. The keenest agony, the sharpest regret, the bitterness most difficult to cast out, came to these of us because we knew that he was, anticipating, and preparing, to turn over both exoteric and esoteric work to others, while he rested from his labors long enough to win back his sacrificed strength and his buried adeptship, at the very time when his co-workers (to whom he was not only willing but anxious to resign all power) were spying, conspiring, and seeking his downfall. His was the heart that suspected no evil, because it was so foreign to his own unselfish nature; theirs the ambitious envy which sacrificed both him and themselves to lust for leadership and power.

Let no Theosophist hug the delusion that the division in the Society was the result of the attack upon Wm. Q. Judge by his enemies. They whom he served could have made his innocence as clear as noonday even to the most perverted vision (They did after all was accomplished which They willed) in a single moment, had the disrupting of a great Society depended upon such a small thing from Them. The evil lay deeper; it was recognized years before her death by H. P. B., when she wrote to Dr. Hartmann that "H. P. B. was dead to the European Section." It was the flood of phenomenalism which was tearing out the roots of the move-

ment it was the strong, steady appeal to ethics and philosophy as opposed to phenomena, which Wm. Q. Judge made and *lived* that caused the American organization to take the stand it did. This was the real issue: Ethics and Brotherhood against Phenomena hunting, and the pride and selfishness which are the natural outgrowths of the latter.

So Wm. Q. Judge made his last sacrifice—his own life—and threw himself into the breach, with the result which we all know. But this result could not have been accomplished had the effort towards it not been preceded by a life of toil and preparation. Well for the world, and the true Theosophical Movement, that the Teacher has laid such strong foundations. Else would the truth have been once more lost, and Theosophy, like Christianity, have become a meaningless legend of “miracles;” a leaning upon a personality; buried under a dogmatism worse than any of its predecessors.

But the great Western Leader had accomplished his task. He had drawn around him a living Society; a body of men and women who cared nothing for phenomena as such; who valued simple honesty and truth far more than the ability to grope about in ignorance and an “astral body;” who saw mirrored in their own hearts (the only source from which we can judge our brothers) the honesty, nobility, and steadfastness to a high ideal, which animated Wm. Q. Judge, and which made them laugh to scorn the puerile “charges” which the selfish, shallow and blinded brought against him.

So, Brothers and Companions, let us close ranks and march on; and though we grieve for our dead, let us not forget our present duty, nor the heavy responsibility with which the Great Lodge has honored us. Ours is now the task to carry on the work; to make the truths of Theosophy household words throughout the West; and so prepare for the next great Teacher when the Cycle returns. Let us forget that phenomena, and the longing after “powers” exist—for us they must not. Ours is the task to preach and practice Ethics and Brotherhood, to build upon the noble philosophical foundation which our Teachers have provided for us such a superstructure as shall be worthy of their high plans.

And to Wm. Q. Judge we whisper, “Rest.” His task is done, and well done. No more the wan, emaciated body will be dragged by the imperious soul to its ceaseless round of sacrificing toil; no more the great heart grieve over treachery and ingratitude. Like an Adept of old, he can truthfully say, “I have fought the good fight; I have kept the faith.” And his reward will be the greatest that immortal man can win—the right to again fight in the very front ranks of those who serve humanity; the blessed privilege to again sacrifice and suffer; to be again crucified. For one day, through the efforts of him and such as he, humanity will be redeemed.

## Pacific Coast lecturer's Movements.

### Northern Lecturer's Report.

The lecturer, Mrs. Sarah A. Harris writes:—I am home once more; what was anticipated as a six weeks' stay lengthened to five months, and might easily have been extended to seven, without exhausting the hearty welcome extended everywhere. If the trip is to be chronicled as a success, then justice demands of me to say, that, the members of the various Branches, from Victoria, B. C., to Redding, Cal., have made the success possible. While I feel to thank them for their kindly spoken appreciation of my efforts, still I cannot accept all the honors, since without the help extended all along the line, and the real sympathy of many friends I could not have accomplished the work in hand. Neither can I forget the timely aid which came from my dear *Alma Mater*—the Golden Gate Branch, as well also, from a friend of the movement.

### Southern Lecturer's Report.

On February 16th Mr. Clark lectured in Odd Fellows' Hall, Riverside, on "Mahatmas, who and what are They?—the Future of America." A study class was started using the "Ocean of Theosophy." On the 23d, "What is Karma?" was the subject of a lecture. March 1, a lecture was given on "What is Reincarnation?" to a good audience, in Odd Fellows' hall. Wednesday lectured at Elsinore, on "What is Theosophy?" Friday a lecture was given at Perrie. At Hemet, an enthusiastic audience assembled in the High School room to listen to a lecture on "What is Theosophy and What and Where are Heaven and Hell?" On Sunday a lecture was given in San Jacinto. Over twenty reports of the above lectures appeared in the papers of Riverside county. Much work preliminary to future lectures was also accomplished.

## Among the Coast Branches.

### Los Angeles Branch, Los Angeles, Cal.

H. B. Leader, Sec., writes:—During last month lectures here were as follows: Sunday mornings, "Eye and Heart Doctrine;" "How Shall the Dead Arise?" "Law, Providence, or Chance;" "The Law of Causes;" were given by H. A. Gibson. Evening lectures were, Mrs. Giese, "Theosophy and Humanity;" Mrs. Egbert, "Capital Punishment;" Dr. Mohn, "The Septenary Man;" Mrs. Weiersmuller, "The Reality of the Unseen." Average attendance over 120. Four Branch meetings, four Enquirers' meetings, and four meetings of H. P. B. Training Class, were held, with an average attendance of about seventeen to twenty. During January and February the library circulated over 200 books.

### Redding Branch, Redding, Cal.

Mrs. L. M. Bostwick writes:—Mrs. S. A. Harris gave a course of four lectures upon the following subjects: "The Aims and Objects of the Theo-

sophical Society;" "Reincarnation and Karmation;" "The Seven Principles of Man;" "Hypnotism, Mediums and Adepts," answering questions after each lecture. All were very successful—each lecture being put in plain language, and the doctrines brought out clearly. She also met the Branch and gave frequent talks to all the members.

#### Kshanti Branch, Victoria, B. C.

W. Harold Berridge, Sec., writes:—The following is a list of the lectures delivered here during February: Feb. 2, "Unity," H. W. Graves; Feb. 9, "Animal Soul," G. F. Jeanneret; Feb. 16, "Brotherhood as a fact in Nature," F. C. Berridge; Feb. 23, "The Purpose of Existence," W. H. Berridge.

#### Prometheus Branch, Portland, Oregon.

Laura A. Durkee, Sec., writes:—The event of the month has been the visit of Mrs. Sarah A. Harris. Of her excellent work for the public as well as for our Branch members we cannot speak too highly. Her lectures in Prometheus Hall were on "*Hypnotism, Mediums, and Adepts*;" "*Nationalism and Brotherhood*;" "*The Seven Principles of Man*;" "*Karma and Reincarnation*;" and "*Heaven and Hell*. Subsequent lectures have been "*Some Misconceptions of Theosophy*," by Jesse L. Greenbawen; "*Evolution*," by J. H. Scotford.

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### Book Reviews.

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"THE PATH."—This magazine announces that, beginning with its next volume, the name will be changed to "Theosophy." While the old name has endeared itself to Theosophists in America, the new one will be welcomed as a broader, more representative one. With the name, however, will, of necessity, come a new editor, for its old time guiding spirit has departed since he arranged to change the name of his magazine. It, therefore, behooves all of his followers to staunchly support "Theosophy" under its new management. And it becomes the duty of every Theosophist in America, not already a subscriber, to subscribe promptly, and thus hold up the hands of those at the center of the movement. "The Screen of Time" takes up the question of the seven changes of globes and shows the facility with which a certain well known, self-constituted authority upon the subject can, to use American parlance, "jump Jim Crow." The interesting "Letters of H. P. B. to Dr. Hartmann" are continued, and give some of the early and hitherto secret inside history of the Society. Then comes one of E. T. Hargrove's masterly articles, "The Art of Being Brotherly." It is impossible to review this, it must be read. Bandusia Wakefield has an excellent paper upon "Devachan." "Questions and Answers," "Literary Notes" and "Mirror of the Movement," etc., complete a good number.

"THE IRISH THEOSOPHIST" for February (this journal is nearly always late in its arrival) continues "Freedom," by Finvara, and also "The En-

chantment of Cuchullain." The leading article, however, is the beginning of a biography of our beloved teacher William Q. Judge, which, since his recent death, will be read with a fascinating interest. The biography will become a most fitting obituary. Bro. F. J. Dick deals with "The New Light," and Charles Johnson discusses "The White of the Dawn" relative to the "Enchantment of Cuchullain." "Around the Hearth" completes the number.

"THE ENGLISH THEOSOPHIST" comes to hand with its columns filled, as usual, with strong and sensible comments on Theosophy and its various "Side Lights." "The Superior Person," "Mrs. Besant in India," and "An Open Letter" will all repay perusal.

"LUCIFER'S" "Watch-Tower" is written this month by G. R. S. Mead, and affords a respite from the everlasting personal pronoun which embellishes all the writings and speeches of its chief editor. "Orpheus," by the same writer, is continued, and will prove a valuable addition to the literature of the Grecian religious mysteries. "Devachan," "The Sevenfold Universe," "Letters to a Catholic Priest," (an excellent paper) "The Baron's Room," "Man and His Bodies," "On the Bhagavad Gita," "Reviews," etc., complete the number.

"THE LAMP" for this month contains "Action, Duty and Character," "Five Minutes on Time and Space," its customary installment of "International S. S. Lessons," "Experience," "Settling Accounts," "Notes," "Reviews," etc., and is, as usual, a live and interesting issue.

"THE THEOSOPHIST" continues the study of the "Old Diary Leaves," which is followed by "Atlantis and the Saragasso Sea," "Psychism and Spirituality," "The Fire-Treading Festival," and continues the valuable article of B. E. Unwala upon Zoroastrianism, etc., etc.

Received—"THE VAHAN," "TEOSOFISK TIDSKRIFT," "THE HUMANITARIAN," "LIGHT OF THE EAST," "METAPHYSICAL MAGAZINE," "THE BUDDHIST," "THE THEOSOPHICAL FORUM," (an indispensable adjunct to our journals) "MOSLEM WORLD," etc.

### OBITUARY.

On Saturday, March 21st, at 5 A. M., Miss Charlotte Mayer, one of the staunch members of the Pacific Coast Theosophical Committee and the founder of the Riverside Branch, passed out of this incarnation after a short illness. A Theosophical funeral service was held on Sunday, at 2 P. M. A short and entirely impersonal address was given by Abbott Clark, explaining life as the evolution of the soul, and death as a step therein. Miss Mayer was one of the most esteemed and intellectual women of Riverside and a large number of people, mostly unfamiliar with Theosophy, attended the funeral. It seemed the unanimous statement of the people present that they had never heard a view of life and death so appropriate and sustaining in such a trial, as the Theosophical one.