

"Seek out him who knows still less than thou, who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him know the truth."

# THE PACIFIC THEOSOPHIST.



A THEOSOPHIC JOURNAL,  
 Devoted to the Practical Realization of Universal Brotherhood.

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## JESUS OF NAZARETH.

The entrance of Jesus upon his earth-life, but for the story of his birth as told in the book ascribed to Matthew, would not seem to differ from that of other men. Certain it is his neighbors and early associates at least, had no knowledge of any remarkable circumstances connected with his advent among them. Even the Book of Matthew is silent in regard to the birth of the next son, presumably James, and of all of the others of the seven or eight children of the family of whom Mary was the mother and Joseph the father.

The family were well known in Nazareth; and when, in fullness of time, Jesus exercised his wondrous gifts in curing the blind, resuscitating the apparently dead, and in teaching in the synagogues, his neighbors, almost doubting their senses, said to one another, "Is not this the carpenter, the brother of James, and Joses, and of Jude, and Simon? Are not his sisters here with us? And they were angry." It was then Jesus made the reply so often quoted: "A prophet is not without honor but in his own country, and among his own kin and in his own house," which would seem to carry the idea, that up to this time his family had not discerned his great soul and the nobility of his mission.

Yet, as a child the clear vision of the spirit was his. He had been an apt scholar, and the mother's instinct had no doubt prompted Mary to school him long and frequently in the law, the traditions, and polity of the church. He was, we may well suppose, made ac-

quainted with the hope, common to all Jewry, that a warrior Prophet-King should come and redeem Israel. So well had he been instructed, and so clear his spiritual vision, that at the age of twelve he had astonished the doctors of the temple by his understanding and answers. But it is hardly to be supposed that he spent all his nonage in Nazareth. He must have returned to Egypt again, and devoted much study to the deeper metaphysics known only to the secret schools, for he was an Initiate and Master. There was no secrecy observed by him in teaching that study and fasting and meditation are the only sure methods for the unfoldment of the spiritual nature and for the acquirement of the higher psychic gifts. When his disciples inquired why they could not cast out a certain dumb demon he replied: "That kind goeth out only through prayer and fasting." And so, through the three years of his teaching, the fast and the retirement to solitude was a marked and necessary feature of his ministry. In all this we see little but the objective side of his life. We cannot penetrate the veil which shrouds us from his occult contemplations. That he had conquered the knowledge of his mission long before he had entered upon the active work of his ministry is evident. I do not share the opinion of Renan, that Jesus during the last year of his life was overwhelmed and self-psychologized by the idea that he was, in a theologic sense, the Son of God. The reason he had not announced his mission earlier was that his disciples were not ready. And when he did give them the first intimation of it, Peter rebuked the Master for it. This made it necessary that Peter should be plainly told that he had not made the necessary attainments to fit him to be a judge in the matter. Though the fishermen of Galilee possessed psychic powers, these were dormant. There was no scholarly Saul of Tarsus among them, converted by a stroke of spiritual lightning. We don't know how often the twelve retired with the Master to the secret rendezvous to be instructed in the mysteries, but we do know that the disciples understood that there was one kind of teaching for mixed assemblies and another for the few. The disciples wanted to know on a certain occasion, why he taught in parables, "Because," said he, "it is given to you to know the mysteries of the kingdom of heaven but to them it is not given." Then he explained the parable which had probably drawn out the question.

He never missed a fitting opportunity to teach the doctrine of Uni-



versal Brotherhood. When the rich ruler who had kept the law from his youth up enquired what further was to be done to inherit eternal life, he was told to sell his goods and give to the poor, and he went away sorrowful. Jesus used the incident as a concrete illustration of the exceeding difficulty which a rich person would encounter in his attempts to educate and subdue his lower nature, ally himself with the spiritual forces of the universe, and thereby secure immortality. Again: to love thy neighbor as thyself is put as of equal authority with the command: "Thou shalt love the Lord with all thy heart." The parable of the traveler who fell among thieves is not only an illustration and argument in favor of Brotherhood, but it is a rebuke to his countrymen for their heartless exclusiveness. It was a priest of his people, who, unmoved by the sight of the mangled and plundered traveler, paid no attention to the dictates of humanity; it was a purse-proud descendant of the tribe of Levi who passed by on the other side. But a Samaritan, one with whom the Jews had no dealings, was the one who, in the most generous and tender manner, fulfilled the obligations of Brotherhood.

This doctrine is the keynote of the gospels and of the Epistles. John, in his first Epistle declares that "whosoever saith he loves God and loveth his brother less is a liar and the truth is not in him." James calls the Law of Brotherhood the royal Law. The Epistle of Paul to Philemon is one of the richest illustrations of the practice of Brotherhood in any literature. It is the natural expression of a lofty soul touched by the atmanic ray from the super-spiritual planes of being. While Paul was in bonds at Rome, an escaped slave, wandering around the city, chanced to hear him preach the doctrine of love, and mercy, and aspiration. His heart was softened and he became a convert. Ultimately it became Paul's duty to send the slave, Onesimus, back to his master, but not as a fugitive slave—"Not now as a servant, but above a servant, a brother beloved especially to me, but how much more unto thee, both in the flesh and in the Lord." This letter to Philemon is a gracious tribute to Brotherhood, besides being a beautiful example of classic English.

Another great law recognized and taught by Jesus is that of Cause and Effect, epitomized as Karma. At the very threshold of the Christian dispensation, the law of Karma is most forcibly put in the words, "Bring forth fruits meet for repentance." The law of Karma

underlies and gives significance to the Sermon on the Mount. Karma demands right thinking and right doing, and it is expressly recognized in the Lord's Prayer, "Forgive us our debts as we forgive our debtors;" and in the text, "He shall reward every man according to his works." Paul, also, acknowledges the law in these words: "If every transgression receives its just recompense of reward, how shall we escape if we neglect so great a salvation?" And again, in his Epistle to the Galatians, he declares that "As ye sow, so shall ye also reap."

On an occasion in which the Master had given sight to one that was born blind, his disciples asked him, "Did this man or his parents sin that he was born blind?" Here is a direct recognition of both Karma and Reincarnation. The question seemed to be dictated by curiosity rather than by a thirst for knowledge, though the question itself is not at all surprising when we consider that in Oriental countries the doctrine of Reincarnation was, and is, accepted by all classes of society. Nor is it surprising that Jesus waived the question aside. It was evident that no good could accrue by unveiling the personal antecedents of the man cured. Had any great principle been at stake, the Master would have discussed the matter privately with his disciples; but he could not have done so indelicate a thing as to show the mis-steps, or errors, and possible crimes of previous incarnations to a mixed assembly.

As illustrating this common belief it may be mentioned that according to Matthew, Jesus, when at Cesarea, Phillippi, asked his disciples, "Who do men say that I the Son of Man am?" And they said: "Some say, John the Baptist, some, Elias, and some Jeremias or one of the prophets." The concensus of opinion as gathered by his disciples, was not in favor of any particular one; but the plain people were of the opinion that Jesus was a reincarnation of some illustrious personage.

The law of Reincarnation is not so distinctly stated in the Scriptures as the law of Karma. The doctrine does not seem to have received a public endorsement by the Nazarene, although, as has been shown, it seemed to be accepted in his conferences with his disciples. However the interview which Nicodemus had with Jesus may be construed by others, it seems to me that the final question "Art thou a ruler in Israel and knowest not these things?" should have

pierced through the obtuse understanding of Nicodemus, and made it clear that the Master meant that only through repeated rebirths can man be made perfect, and thus *be* in the kingdom of Heaven.

To those who are, in the fullest sense, believers in the genuineness and authority of the Scriptures, I offer in all confidence, one more text, which I think should be held as conclusive evidence that Jesus had full knowledge of the law of Reincarnation and made use of it in his teachings. The text is in Revelations, "Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*" The clause "he shall go no more out" is proof that Reincarnation, or the "cycle of necessity" exists; and until man has closed this cycle for himself, by making the attainments implied in the words, "has overcome," it must and will continue.

On the same authority Jesus said, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and sit with my Father on his throne." Here is the standard. How many are conscious of having attained it? How many have conquered the secrets of nature and mastered her forces? can walk upon water, multiply loaves and fishes indefinitely without mechanical help? cure diseases, control the elements, and cast out demons? For him who cannot do all these things the cycle of necessity is not closed, and although he may enjoy hundreds or thousands of years in heaven, he will *go out* again and again, until he has made himself the equal of Jesus in intellectual majesty and spiritual grandeur. The poet sang better than he knew:

We build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we climb to its summit round by round.

So it is evident that the foundation upon which was erected the arch of the new ethics emphasized by Jesus, is Karma and Reincarnation; and its keystone, Universal Brotherhood. Christian theology teaches that Jesus Christ was "very God and very man." Is it not also true that every person who has a soul to save is "very God and very man?" Jesus, a type of what man is and what he may become, in no way differed from his fellows except in his attainments. It is true that, relatively speaking, he was a God in spiritual growth, in human excellence, and in his all-embracing love for humanity.

That he to-day 'is the commanding presence in the hearts and minds of millions of people, is not because he walked on the Sea of Galilee, or fed thousands in a desert place from the scanty larder of his disciples; but it is his recognition of the law of the universal kinship of all mankind; that he beheld in humanity the children of a common Father; that in his defense and protection of the poor, the weak, and the erring, he exhibited the charity and self-abnegation of a Master, and the tenderness and compassion of a Gotama Buddha.

When Paul, in his letter to the Hebrews, discussed the authority, honor, and greatness of Christ's priesthood, quoting from Genesis and applying the quotation to Jesus, he affirmed "Thou art a priest forever after the order of Melchisedec." And then after extolling the meekness and obedience of the Master as the means by which he had arrived at perfection, he reaches the climax by repeating, "Called of God a High Priest after the order of Melchisedec." Again, after exhorting this branch of the church to be steadfast, diligent, and patient to wait upon God, and pointing out their hope as an anchor that entereth into that within the veil; "whither," says Paul, "the forerunner for us is entered, Jesus, made an High Priest forever after the order of Melchisedec." He thus clinches each subdivision of his argument with what was evidently given as the very weightiest consideration that he could adduce to settle the legitimacy and authority of Him who was their Hope, their Life, and their salvation, by fixing His rank in the galaxy of the Supernal Powers as equal to Melchisedec, a High Priest of the Most High God.

Undoubtedly, some of those addressed could appreciate without further explanation the force of Paul's reasoning and final argument, but the great body of the Hebrews needed, no doubt, to be enlightened as to the greatness of the prototype he had held up before them; and so Paul, in the course of his argument showing that the priesthood of Jesus Christ was more excellent than the priesthood of Aaron, because the priesthood of Jesus was identical with the priesthood of Melchisedec, proceeds to unveil the more salient feature of this august character.

Paul first refers to the meeting of Abram with Melchisedec, the King of Salem; how he blessed Abram, and how Abram gave him

tithes of all the spoils. He shows that the title "King of Salem" means "King of Righteousness and King of Peace;" and then follows this remarkable geneology: "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God abideth a priest continually."

Continuing the article Paul shows that the provision of the law allowing a tenth of the income of the Hebrews applied only to the descendants of Aaron, the priesthood who were subject to death; and that the giving of tithes to a living man—to a man not subject to death—was an acknowledgment by Abram of the greatness of Melchisedec. The argument proceeds that since perfection is not of the law, and since the priesthood changed the law is changed. The new priest, Jesus, is not after the law of a carnal commandment, but after the similitude of Melchisedec—the power of an endless life. Paul had already shown that Melchisedec had won immortality—was King of Righteousness and King of Peace, and in his antithesis of the priesthood of Aaron and the priesthood of Melchisedec he showed that the priesthood of the latter was as much greater, grander, and more glorious than the priesthood of Aaron, as immortality and eternal life is greater than mutability and decay.

It is a grand thing, perhaps, to trace the lineage of the personality of Jesus to David; but David himself in prophetic vision hailed the coming Messiah: "Thou art a priest forever after the order of Melchisedec," and embodied that perception in the 110th Psalm. Isaiah, also, the most prolific writer in the Old Testament concerning the coming Emancipator of the Jews apostrophizes him among other titles, as the "Everlasting Father, and Prince of Peace."

Who, then, was Jesus? Who was John the Baptist? I reply in the language of the Nazarene: "If ye can receive it, Elias is already come." It is fairly inferable that on this occasion his disciples did not understand to whom he referred; but later on in another talk on the same theme he reiterated his statement that Elias had already come, and they had done unto him whatsoever they listed, and prophesied a similar death for himself. Then his disciples understood that he meant John the Baptist. So we understand, certainly, that Elias or Elijah who thousands of years before had disappeared bodily in such a flame of glory, that, in Oriental imagery it was denominated a "chariot of fire," did reappear upon the earth in an-

other personality. If the grand old patriarch, Elias or Elijah, could appear upon the earth as John the Baptist after more than two thousand years, and in words of fiery eloquence announce the coming of One whose shoes he deemed himself unworthy to unloose, was it not possible, nay probable, that the lowly Nazarene was that august character referred to by Paul as "King of Salem and Priest of the Most High God," as "King of Righteousness and King of Peace?" Isaiah foretold that the coming Messiah, or "child," should be called the "Prince of Peace;" David sang, "Thou art a priest forever after the order of Melchisedec; Isaiah's lofty titles bestowed upon Judea's expected king was something more than the fitting finality of a rhetorical climax of spiritual gifts; it was the inspired utterance of a man that was in touch with the past, present and future of the Jewish race. Writing from an elevated plane of spiritual inspiration, he applied to the coming "child" that title, "Prince of Peace," hitherto applied only to that "Priest of the Most High God," who was known and revered in Abramic times, was apostrophized by David in prophetic song, and held up by Paul to the church at Galatia, in a comparison in which Jesus himself was honored.

The presumption that Jesus was the King of Salem incarnate in a body that could trace its descent from Jewry's most noted king is every way suited to the high character of the Nazarene. The King of Salem was the highest prophet-potentate that had yet appeared in the historic era upon the earth. He was known to the elect of ancient times as one who had achieved the greatest conquest possible for a human being to attain—*he had conquered himself*. And in that conquest he had mastered the forces of nature, had fathomed the depths of being, and Death was his servant, brother, and friend. On his brow was the dew of youth, and in his heart was the wisdom of the ages.

That such a personage should voluntarily re-enter the veil of matter and lay all his high attainments upon the altar of humanity, that a higher faith and a purer ethic might take the place of the literal letter of the Mosaic law, is but an illustration of the law that the highest spiritual knowledge carries with it the mightiest love, and the capacity for the greatest sacrifice.

W. R. WILSON, F. T. S.



## THE CAUSE OF DISCONTENT?

In the present century we find that discontent is all-pervading. Peoples of the East and West, rich and poor, old and young, are restless—constantly seeking something new, to be in its turn replaced by something still more novel. We of the West at least are free to boast of our country, of liberty, aye, liberty of mind as well as body. One is not burned at the stake if he ventures to express an opinion contrary to the prevalent belief. But how many of us are strong enough to express openly and honestly that which we believe to be true? Few, indeed, have the courage of their convictions. We are voluntary slaves—slaves to public opinion, to the dictates of society, or to the wishes of some specially beloved one. Shall we allow such conditions to continue without an effort to change them? with the knowledge that by so doing we will continue to be discontented, unhappy, despondent, with no object in life?

One reason for our unhappiness is the result of having been taught from infancy to look without—to search afar for the precious gem, Truth and God. We will never find it if we follow this method. We must reverse our process exactly, we must look within for the centre which is God.

There have been many factors active in bringing about the present condition. The church has done much in trying to teach people to look for their God away—far away—in heaven, and after death. All their devoted devotees try to get away from themselves and a little nearer to the far-off God. But many feel discouraged, for they find they make no real progress. They never will, for they are chasing a shadow created by the church.

The Materialists have also done their share in teaching their followers that they are nothing but combinations of molecules of matter, and when the combination disintegrates they are no more. They have not taught them to look either without or within; they offer no hope; men are the creatures of fate; an instant in eternity, and then—nothingness! Has Theosophy anything better to offer? In the first place, it teaches that each one has to seek out the way for himself—to follow the inner Light, because no two souls are at exactly the same degree of evolution any more than two physical bodies, or two blades of grass, are just alike. Its first and primary teaching

is the verity of God being omnipresent, everywhere. In the atom, the rock, God, the Divine Cause, is there! He is the centre from which all manifestation takes place. If we wish to know the cause we must go into that centre and not judge by the appearance of the circumference. God is life, and life is everywhere. Upon differing planes it manifests differently. Because all minds cannot cognize the action of the life principle in the mineral kingdom, is that a sufficient reason to deny its presence?

Furthermore the life principle is governed by Law, or, to express it more exactly, *is* Law. The action of the highest God, or the tiniest atom in the mineral kingdom, is the expression of this one Intelligent Law. The Universe is ruled by this impersonal, unerring Law. All events are but the effects of causes previously set in motion. Humanity being one expression of this life, has to progress in an orderly way, step by step. The Secret Doctrine teaches that evolution, until it reaches mankind, is carried on by an hierarchical impulse, but after that point man, having been endowed with mind by higher beings, become a self-conscious entity. We then have the power to progress individually by our own efforts—not separated from, but a conscious factor in, humanity. Perhaps we may glean an idea of how the hierarchical impulse acts by watching a school of fish rise to the surface and sink down again as a unit. Each fish did not individually think of coming up or going down, but did so on account of being governed by the one hierarchy to which all belong.

After having become self-conscious entities, the manner of progressing changes, and it then becomes necessary for man to incarnate in an animal body for the reason, first, to assist in the uplifting of all evolution below him; and, secondly, to gain individual experience on this plane of consciousness. If we admit that Law governs the Universe (and how can a thinking man deny it?); that man came to earth under that Law for a needed lesson, we will have to further admit that the same Law will continue to bring him back into physical bodies until he has learned all this plane of consciousness can teach him. When the world fully grasps the meaning of this Law of repeated earth-lives, mankind will no longer be despondent, and live day after day with no purpose in life beyond sense enjoyment. Then all minds will recognize the trials and joys we are

passing through as but for the Soul's experience. We will each try to learn the lesson the present moment offers, and by so doing we will set up the causes to inevitably bring about better environments for our future incarnations. We will gradually learn the Law of Nature in harmony and when we act as conscious factors in this Law, we will be Masters, Adepts, Wise Men.

Theosophy also points out the fact that we are the creators of our own destinies; each man being his own saviour; no god nor man can save another, beyond the point of showing the path each must travel for himself. Paul taught, "Men, be ye not deceived; as a man sows that also shall he reap." We are now reaping the effects of causes we have set up in the past and at the same time setting in operation new causes which will bring about their just effects in this or some future incarnation. When we fully realize we are responsible for the conditions in which we find ourselves today—that sickness and sorrow are the result of evil thought and action in the past—we will be a trifle more careful of our thoughts and actions. And when our former comrade, Discontent, makes her appearance, we will dismiss her at once, for such thoughts being inharmonious can bring but sorrow in the future. How many of us have thought in the depths of our puny brain, that so long as we controlled our words and deeds we could *think* as we pleased? We have not realized the oft-repeated truth that thoughts are things, and for this reason the world is where it is today. Thought is a force, a creator, which will be harmonious or inharmonious with Nature. Every selfish, evil, unkind thought retards the world's progress just so much; each unselfish one aids it correspondingly.

One of our most urgent duties to the children of this age is to show them our intimate relationship with each other; that one can help or hinder all; thus bringing before their minds the most important of all truths—that of Universal Brotherhood. These vital truths of right thinking, brotherliness to all, of what constitutes sin and of its relation to us, should be taught to every child. In our schools, from the kindergartens to the colleges, the dominant idea is rivalry—to surpass all others. The motive is not to study for the sake of knowledge gained, or the use we may make of it, but to be first—to stand ahead of our fellow students. This is the seed from which springs selfishness and jealousy in many forms. With this seed

nourished in the young mind, how can we expect anything but a continuation of the same thought and action during the remaining years of their lives? Substituting for the present method, one under which each child feels the responsibility of helping all others—of aiding the less brilliant, would not the probability be that these children, when grown, would continue in the same line of thought which had become a habit during their school days? If they could feel that the teacher was not present to compel them to study, or force knowledge upon them, but was a more experienced sister, to help each bring out the latent knowledge hidden within the depths of his own soul, what a transformation would take place in our school rooms!

Again, what do we teach the child of sin, and of its cause and cure? We use the word "sin" and "sinner" very often (far too often, perhaps) without real thought of what it means. We know it is defined by Dictionaries as "any want of conformity to or transgression of a rule of rectitude or duty, especially as made known through the conscience or the revealed Word of God." Theosophy tells us it is the breaking of God's Law. In 1 John iii, 4th verse we find "Sin is the transgression of *the* law." But men understand and interpret God's laws differently. How are we to know? What is considered a sin in one country is not judged so in another, and *vice versa*. Who of us in the Western World feel that we sin in eating flesh? Yet had we been taught to revere all life—not to wantonly kill for our sense-gratification—we would certainly feel so. Our ideas of sin are to a large extent subject to our environments and education. It must be evident that all do not class the same offenses under this title. It is such a wide and deep question one hardly knows where to commence, but we must first recognize it as a relative term. Good people could not be understood or appreciated unless there were those bad by means of whom to make the comparison, and those whom we call "bad" may be very good if compared with others still lower in the scale of evolution. Sin must be looked upon primarily as ignorance of existing laws of nature and, secondarily, as a violation of these laws. If we had all knowledge of the laws of nature, we would not sin, but with our limited knowledge we all break nature's laws. Sin is of two kinds: (a) breaking nature's laws ignorantly, and (b) consciously. This brings two kinds of Karma. Deliberate sin is

followed by both mental and physical disease; while sin committed in ignorance brings only physical punishment. This dual punishment is due to our dual nature. We are the Immortal Thinker, and our constant associate is the animal man. It is our duty to control and govern the action of this lower entity. As we are successful or unsuccessful in doing this, we are judged good or bad. We can only gain control of this lower animal by a constant and continued effort. If we have made this effort successfully in the past, we will be called "naturally good," if not, we must still persevere until we do dominate and control this lower self of ours. By this light, let us consider who belongs to the so-called criminal classes. We must see that there exist no hard and fast lines to place some units of humanity in this class and others outside. One may be a great sinner in regard to some special deed, yet be a great, noble man in other respects. Should such a one be cast entirely from our thoughts and lives on account of his crimes? Ought all his good traits and deeds to be forgotten? Suppose one had been tempted to steal, and resisted the temptation ninety-nine times and failed to do so the one-hundredth time. Do the ninety-nine times of resistance count for naught? Do we think he should be crushed to the wall—labeled with his failure, his good deeds forgotten—never to be thought of again? The criminals of today, and this includes those out of prison as well as in, are not treated in the right way, for we as a people have not understood the duality of life, and how best to assist the erring ones to persevere in overcoming the obstacles in their path. We, as students of Universal Brotherhood, know what thoughts are and realize that our fallen brother and sister should be taught to think—to dwell upon the better side of their natures, and not to have constantly brought before their minds their failures. If we can assist in doing this we will emphasize their better, and help them to gain control of their lower, nature. To help this class of our brothers is within our power today, especially in the realm of thought. When we think of an erring one, (and we all err) do we recognize our intimate connection with, and duty toward, him? I fear not; we think it is too bad; sad, very sad, and then dismiss him from our minds and lives, leaving him to his evil companions and unhappy and unwholesome thoughts. We should each try and help the erring ones by showing them their dual nature—how they have let the lower rule, how it is

possible for them even now, to let the god nature govern and control the lower man, with all of its desires. We ought also to show them, no matter how low or degraded they may have become, that they are *our brothers still*, that each may regain all the godlike potentialities within their own natures. Therefore, the only answer to the query of "what is the cure for sin?" is—"applied knowledge." If we impress on the up-coming race the fact of Brotherhood—that it is a law of nature (not a sentimental fancy); the impossibility of separating ourselves from the rest of mankind; that if we would evolve ourselves we must assist our brother in doing so, then we could look forward to a time when all men in the larger schoolroom of every day life would act in a brotherly way, and much of the suffering of the present day would be unknown. Saying, or thinking, we believe in Brotherhood and really realizing the fact, are two very different conditions of being. If the school children or we children of a larger growth would analyze our feelings which call up the mental condition of discontent we would invariably trace it to the personal self, the outer man, to some disappointment in our environments, conditions or limitations, which we feel should not be, as it appears unjust, and so on. All who will earnestly study Theosophy may grasp its truths easily. Such is the One Law governing all, that we are the creators of our own limitations, and environments, therefore, all that comes to us, good, bad, or indifferent, belongs to us and is just. If we can further realize we are a Divine centre of consciousness, a potential God, and not this lower animal with whom we are merely associated, that each reaps as he has sown, our former companion, Discontent, will disappear. If each soul has an important mission to perform, life is not purposeless, each has his own work to do. If each did his own duty the world would know no more sorrow or suffering. The study of Brotherhood will be the means by which we may reach true knowledge, first in the realization of the One Divine Unity underlying all manifestation, and, secondly, by the knowledge of the Brotherhood of humanity. When all the units composing mankind have recognized this all-important law of Brotherhood as a law of nature, and live in accordance therewith, discontent will be an unknown factor and all men will be happy, prosperous, wise and contented.

ANNE BRYCE.



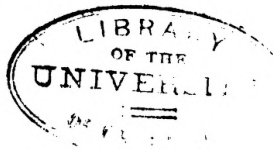
### THE WORD IS SPOKEN.

Not since the earliest antiquity when Adept Kings reigned and ruled the infant Aryan race, has there been issued to the world such an extraordinary, important and significant document as the Proclamation of Katherine A. Tingley, bearing date of Feb. 18th, 1898. Nor has there hitherto existed such an organization as "The Universal Brotherhood", which owes its origin and authority to the above named instrument.

A new order of things is announced, a new dispensation proclaimed to the world, by the Messenger of the Lodge, whose members are and ever have been the Rulers and Teachers of the race. In the olden time and before the pristine innocence and power of the infant race had become soiled and degraded by greed and avarice and selfish ambition, Adept Kings ruled by divine right. Then Justice reigned throughout the earth, the spirit of true Brotherhood prevailed, and individual integrity was the standard of character. Justice was administered by the divine Rulers and Their authority was unquestioned by a justice-loving and justice-serving people. That was the early Golden Age. Peace and prosperity reigned, and a common motive actuated all to work for the common good.

But later, and as the authority and rule of the Kings became questioned by those in whom developed personal ambition, a dark pall began to form, descend and envelop the masses which, later, completely veiled their divine Rulers and thus created a barrier between them and the people. Then followed ages of wild wandering and blind groping in the night of ignorance. Might became right. Barbarism and brutality raged rampant. False prophets arose and pseudo priests prostituted divine functions and desecrated sacred shrines. Factions sprang up amongst the people and petty kings were enthroned to rule over each. The spirit of greed and envy induced internecine strife, and caused constant warfare between nations. Desire for extended power and territory made the world a vast slaughter-pen whose victims were human beings.

Although an almost impassible barrier existed between the people and the Lodge, yet the latter never ceased its efforts to influence the race and lead it out of the shambles and back to the paths of peace; never despaired of hopes to return the Prodigal Sons to the Father's house. Now and then Messengers were sent to mingle with the people and re-strike the key-notes of the ancient wisdom of their fore-



fathers and restore the old-time glory. But repeatedly the false priests and the misguided masses rejected the message and maltreated the messengers. Krishna, Buddha, Jesus, and all the Great Ones of every age sent by the Lodge, all shared the same fate—all were rejected except by the few. But the Masters of Wisdom and Compassion renewed effort with every failure. Never was there a time when Their representatives were not among the people, and under some garb or guise held aloft the ancient Teachings whose beams, like a beacon light, pierced the gloom and ever revealed, if but faintly, the distant goal of a race redeemed.

Through countless ages was thus kept burning the Light of the World. The Hierophants of Egypt, the Adepts of India, the Sages of Chaldea, the Persian Magi, the Grecian Philosophers, the early Christian Mystics, the Gnostics, the Alchemists and Medieval Fire Worshipers, the Masons and the modern Theosophists, form some of the links of an unbroken chain connecting every important event of human history with the Great Lodge—the power behind the scenes which weaves and shapes the destinies of nations. Slowly, but so surely as the Mills of the Gods, the mighty will and effort of the Masters, sustained by a divine compassion, prevailed, until now strikes the hour when again, as of old, divine Kings shall begin to openly guide the affairs of men. Hence, the Proclamation that “Brotherhood is a fact in Nature,” and the establishment of “The Universal Brotherhood” by Katherine A. Tingley, the avowed and acknowledged Messenger of the Lodge, to the world at this time, whereby “Truth, Light and Liberation for discouraged Humanity,” is assured.

With its subsidiary bodies, “The Theosophical Society in America,” as a department for teaching the philosophy of Theosophy, and “The International Brotherhood League” for practical humanitarian work, sustained by the Lodge which marshals the giant forces of the new-born cycle—what a triumphant era of Love, Peace and Good Will to men, ushers in the Golden Age!

Comrades of the olden time and the new, rejoice. Day dawns as the legions of darkness disperse with the shadows that disappear while the Hosts of Light sweep to victory. Glory to the Gods! Hail to Their Messenger! Work, for the Day is come—saved humanity is the prize.

ALLEN GRIFFITHS.

## Editorial.

### UNIVERSAL BROTHERHOOD AND THE T. S. A.

It seems unnecessary to explain the reasons for the action had in this last and grandest of all Conventions. Yet some may have felt a little startled at the dropping of the name, "The Theosophical Society," as the title of our exterior organization. It was done for numerous good reasons, some of which are:

The time (beginning of the new Cycle) had come for forming that nucleus of universal brotherhood which was the First Object of the Society. It would have been useless to have attempted to form such a nucleus within a society containing selfish, ambitious persons, and even factions, without eliminating these dangerous elements. No one could be, or perhaps ought to have been, expelled; but a new title, and a new Constitution, accomplished effectively that "sifting" process necessary to the formation of a sound, healthy, harmonious nucleus. The dissensions within the Society have always been due to ambition unchecked by any recognized executive authority. Too many wanted to be at the head—Besant and Hargrove are only notable examples. The poison ran down into the very Branches themselves; too many of which became the scene of a struggle as to who should lead and direct affairs. Absolute executive authority, vested in a Commander-in-Chief, was the only remedy by means of which ambition could be prevented from ruining our Movement. Do not mistake—executive authority solely in managing and directing the Movement is given the Leader. Coercing the intellect, or controlling the conscience, interfering with belief, or setting up dogmas—all these have been carefully guarded. A COMMANDER-IN-CHIEF IS NOT A DOGMA—is only the necessary head to any successful army or organization.

The name, "Theosophical Society," suggested limitation—kept one all the time explaining what it meant. UNIVERSAL BROTHERHOOD—what explanation does that need? It attracts every lover of the race; it repels no one—as the name of the Theosophical Society certainly did.

Theosophy is the philosophic and scientific explanation that Uni-

versal Brotherhood is a fact in nature, and must always continue to occupy this position. Therefore, the T. S. A. while subordinated for the above reason as a title, has been very carefully preserved as a society—as an integral portion of Universal Brotherhood. It is, so to say, the College of Letters in the grand, world-embracing University we have organized.

Let no member make the mistake of fancying that he has been legislated, as it were, out of the T. S. A. All members of the T. S. A. remain so. They are Teachers—members of its Academic Senate. But there are no dues; no external lodges, no outward sign of membership in this which is now an interior organization. All outer work will be done by UNIVERSAL BROTHERHOOD, lodges of which we have now become. No re-organization is necessary. The sending in for cancellation and preservation of our T. S. A. Charters and the issuing of a U. B. Charter instead, which will instantly follow, are the only formal procedures necessary. Each lodge of the T. S. A. is now, by virtue of the action taken in the Convention, a lodge of Universal Brotherhood. The executive officers of the T. S. A. will direct, under the supervision of our magnificent Commander-in-Chief, a steady stream of literature and build up a new World Library, such as the Alexandrian was, which will dissipate the darkness of the ages. The appearance of books, pamphlets and leaflets, translations and original writings, will be the outward and visible sign of the throbbing hearts within that great body of teachers to which every member of the Society who is sincerely trying to “teach and help others” belongs.

Brothers, no longer are we in doubt as to the coming of the new Day! That dim, uncertain greyness which struggled so long with the darkness in the Eastern horizon, has gathered strength, has broadened and brightened, has flung forward banners of crimson and gold, until the whole earth recognizes the radiant beauty of the rising sun. The Golden Age is returning, the darkness is passing away; let us arise and sleep no longer! Let there be no delay in our onward march, for the hour has struck and our Leader has appeared. No longer a vague, uncertain, undisciplined mass, we have changed in the twinkling of an eye into a thoroughly organized, disciplined, invincible army. The magic touch which has wrought this greatest of all miracles is that of our “Leader and Official

Head," the forerunner and foreteller of the return to the earth of those divine Kings and Rulers who have so long withdrawn themselves from the sons of men that their memory only survives in myth and tradition, and in that universal longing, deeply seated within every human heart, for help and guidance over the perilous ascent of human life.

JEROME A. ANDERSON.

The action of the American Convention in adopting the title, "Universal Brotherhood," and giving the leader, and official head, Mrs. Katherine A. Tingley, full executive authority, has been promptly followed by the European Convention. A cable from London announces that in this most triumphant convention, the above mentioned action was endorsed by one hundred of the delegates assembled, while there were but three dissenting votes. This is most cheering news, and only goes to show the necessity for the action which was had in Chicago. The people are at last ready for true Brotherhood, and have shown it by their loyalty and devotion to our common cause.

## UNIVERSAL BROTHERHOOD LODGE REPORTS.

The work of Universal Brotherhood is progressing. Aurora Branch held the following Sunday meetings during February: 6th, "Tennyson and Theosophy," Miss K. B. Lawrence; 13th, "Co-operation," Julius Oettl; 20th, "The Perfect Man," H. B. Monges; 27th, "Astrology," Prof. W. C. Ziegler.

The I. B. L. meetings are held every Friday evening with good attendance. Interest seems to be increasing, and many people attend who do not feel interested in the Theosophical Society.

C. S. MERVIN, Sect'y.

Denver, Colo. U. B.—The Thalia Club, a social organization of the young people of the U. B., lately gave an entertainment (mock trial), which was very successful and brought new people to the rooms, and bids fair to interest many outsiders in the U. B. work who could not be reached in any other way. The Brotherhood Bazaar held last month was a success, financially and socially. MISS ALICE G. HERRING, Secretary.

Sacramento U. B., Sacramento, Cal.—We have a fair number of new faces with us at our meetings, and everything tends to show that Theosophy is gaining quite a hold among the thinking people of the Capital City. Our library is well patronized and reading matter on Theosophical subjects is in demand. J. C. EGBERT, Secretary.

Excelsior U. B., San Jose, Cal.—The usual meetings were held during January. Attendance is good and rather more than the usual interest is displayed. MISS L. S. MORGAN, Secretary.

Kshanti U. B., Victoria, B. C.—January lectures: "Thoughts on Brotherhood," W. Stewart; "The Art of Living," Mrs. M. G. Courtney; "The Cosmos," W. H. Berridge; "The New Cycle," F. C. Berridge.—W. H. BERRIDGE, Secretary.

Los Angeles, Cal., U. B.—Our weekly Branch meetings are now restricted to members, and consequently we find an opportunity for coming closer together and improved study. The Tuesday afternoon class continues to draw a good attendance and induces great interest. During the month we have dimitted five members to form a Branch at Santa Monica, which has started with 10 members. We have admitted 13 new members, making our total membership 104.—H. B. LEADER, Secretary.

Narada T. S., Tacoma, Wash.—H. A. Gibson of Los Angeles, met the members and gave an interesting and instructive talk on Branch work, and lectured on "The Old and the New," and "Man, as a Farce." These lectures were well attended and greatly appreciated by the public. R. H. LUND, Secretary.

New Century T. S., Portland, Or.—Brother H. A. Gibson, during the last month has done a splendid work here. New members are coming in occasonally, and everything points to a healthy and lasting growth. CHARLES E. WILBUR, Secretary.

Olympia, Wash. T. S.—Our hall is very pleasantly situated on Fourth street East, one of the principal streets of the city; it is lighted by electricity and seated with chairs lately purchased by contributions from eight members.

Pasadena, Cal. T. S.—Our work is going on well and all are faithful and steady. MISS EDITH WHITE, Secretary.

San Francisco U. B.—On January 27th the Brotherhood Auxiliary gave a reception and entertainment in headquarters. Recitations were given by Mrs. M. F. Magee and Miss N. E. Dashiell. Mr. and Mrs. H. B. Monges, Julius Oettl and Mr. Brown, favored the audience with vocal and instrumental music. The balance of the evening was pleasantly occupied with general conversation. MISS C. A. BROCKMAN, Secretary.

AMOS J. JOHNSON, Secretary P. C. T. C.

—Want of space compels the omission of much of interest in these U. B. Lodge Reports.

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## REVIEWS.

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VOICES OF THE MORNING,\* by James Arthur Edgerton. This is a volume of poems by a distinctively Western author. They are far above the ordinary. While the poems in themselves are neither great nor startling, they do contain a hint of power and a recognition of the future needs of poetry not often found. All through them runs a broad, deep love for humanity, and a desire to awaken men to a realization of Brotherhood which is most refreshing. They may be read with interest and profit by any lover of the race. Typographically the book is neatly gotten up, and it is also tastefully bound. The paper, however, is rather poor.

\*Charles H. Kerr & Co., Chicago. Price \$1.00.



# A PARTIAL LIST OF BOOKS

ON THEOSOPHY AND KINDRED SUBJECTS,

To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

Adventure Among the Rosicrucians.....	paper, 50c; cloth	\$ .75
Among the Gnomes (Hartmann).....		1.75
Animal Magnetism (Binet and Fere).....		1.50
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Guide to Theosophy.....		1.25
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Letters That Have Helped Me.....		.50
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 chan, etc., at from 1 to 10 cents each. Send for complete Price List.

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The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. New and revised edition, with Index bound as a supplementary volume.

**Isis Unveiled** ..... \$7.50.

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A study of the Human Soul, in relation to the various vehicles, or avenues, of Consciousness (technically known as the Seven Principles), by means of which it brings itself into relation with the Outer Cosmos: including a brief examination of Dream and the Problems of Heredity. By Jerome A. Anderson, M. D.

**Letters That Have Helped Me** ..... 50c.

Compiled by Jasper Niemand. Printed on handsome super-calendered paper, same size page as the *Ocean of Theosophy*. Light cloth with olive-green side stamp.

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And the Way to Health. By J. D. Buck, M. D.

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