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1914

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 1. SAN FRANCISCO, Saturday, January 3, 1914. Price 5 Cents

That misconceptions may be avoided it will be well to say a preliminary and explanatory word. This magazine is intended to present Theosophy in its simplest form for the benefit of those still unacquainted with its teachings. The conception—the only conception—of Theosophy that is held by its contributors and editors is the philosophic system advanced by H. P. Blavatsky and William Q. Judge. They—and they alone—are held to be authoritative exponents and teachers. The ideas set forth in these pages are therefore intended as renderings or condensations of their more elaborate writings and in no sense as speculative or supplementary. Only in so far as they faithfully adhere to the system of H. P. Blavatsky and William Q. Judge are they to be considered as having any authority whatsoever.

And here, by the way, is a test that may be applied unflinchingly to every organization that calls itself theosophical. Distrust it unless it is impersonal, unless it insists upon altruism as the one law of life, unless it pursues the broad humanitarian aims laid down by the Founders without deference to human vanities and without exalting the personalities of its officials. Distrust all emphasis upon names, all claims to leadership, all pretensions to a special wisdom or illumination. "By their fruits shall ye know them," and the fruits of the theosophical life are an ever greater desire to render the service that "unseen of men."

In this connection we may profitably recall what H. P. Blavatsky herself said with regard to her own writings. Adopting the words of Montaigne, she declared in her introduction to *The Secret Doctrine* "I have

here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." The string, she added, could be pulled to pieces and cut up in shreds but as for the nosegay of facts—"you will never be able to make away with these. You can only ignore them, and no more." With that example before him it ill becomes the modern student either to distort or to supplement by his own imaginings the immemorial wisdom thus transmitted to the present age in the form best adapted to the needs of the day.

A lady from Los Angeles writes to Professor Lucien Larkin in order to ask "How do the wise men of India know so much more about mind than present-day scientists?" The worthy professor, not knowing anything about it and with a quite professorial disinclination to say so, launches into a description of fakir marvels wrought by means of "subtle hypnotism" and of "recondite forces not yet discovered by us." So the lady from Los Angeles now knows all about it.

The wise men of India do not know more about mind than wise men anywhere else. It depends upon wisdom, not upon geography, and there are wise men everywhere although they do not say that they are wise, which shows how wise they are. And wise men do not produce marvels for the amusement of travelers. This is done by fakirs who have inherited or acquired some single power which they display for value received. The really "wise men" study the Science of the Soul and the sublime wisdom and powers that belong to the Soul. Moreover, they are quite willing, even anxious, to tell us how we may go and do likewise. One of these wise men wrote the *Bhagavad Gita*. Another was called

Patanjali and he wrote the *Yoga Aphorisms*. And those who wish for the most recent presentation of occult lore of the kind will find it in the writings of H. P. Blavatsky and William Q. Judge.

Let us hope that Mr. W. B. Yeats has been misrepresented. Mr. Yeats is the leader of the Irish renaissance and a poet of distinction. Moreover, Mr. Yeats was once a member of the Theosophical Society, and a most enthusiastic member, too. It is said that he now believes that he is in communication with the spirits of the departed, who give him messages in ancient and dead languages and even in the obscure dialects of dead languages. He takes them to the savants of the British Museum, who decipher them with great difficulty, so that Mr. Yeats now says that the "great controversy" is closed for him.

Well, it is nice to think that Mr. Yeats is so easily satisfied. It was not ever so. There was a time when Mr. Yeats took his problems to H. P. Blavatsky and acknowledged her aid, but that was before he became so distinguished as a light of literature. Now we would ask Mr. Yeats if it is not a little strange that "spirit guides" who have been dead for so long should still be unable to express themselves except in the obscure dialects of dead languages? There must be something wrong with the educational system of the "spirit world." If Mr. Yeats will take the trouble to recall something of what he once knew as to the saturation of atoms with all the experiences through which they have ever passed on their eternal cyclic pilgrimage through forms of matter he may understand why those ancient states of consciousness should sometimes reproduce themselves just as a phonograph record will reproduce itself when the conditions are supplied. Really we thought better of Mr. Yeats; but, perhaps, he has been misrepresented.

Professor Hugo Muensterberg, who, for some inscrutable reason, believes himself to be a psychologist, is of opinion that laws should be passed against mysticism, and that the newspapers of the country should unite to exclude from their columns all references to mystical topics. There would then be more space for the attention that the learned professor believes to be due to himself and to his innumerable views upon innumerable topics.

Now if the learned professor has yet heard of any religion that is not mystical we also should like to hear of it. Does he propose to banish Christianity by legislative act? It

is unnecessary. It is already banished by a scientific materialism of which Science itself is now heartily ashamed. Will he make it illegal to read the Gospel according to St. John, one of the most mystical books ever given to the world?

Of course we know what Dr. Muensterberg means, in spite of his scholastic incapacity to express himself with precision. He means that there should be laws against fortune-telling and against the brood of charlatans whose existence is due more to the absence of spirituality in the churches than to anything else. Well, perhaps he is right. Perhaps all pretenders to all knowledge should be penalized in some way. But Dr. Muensterberg is surely ill-advised to agitate such a question as this.

The New York *Evening Mail* expresses a half-hearted approval of Sir Oliver Lodge's declaration for immortality on the curious ground that it was unnecessary. Says the *Evening Mail*: "Most men in general accept instinctively, intuitively, confidently, the conclusion which Sir Oliver Lodge, the scientist, states almost timidly."

Do they indeed? Then they have a curious way of showing it. If we think that we have a genuine belief in the continuity of consciousness there is a ready way in which we can put the matter to the test. Let us ask ourselves if our thoughts and acts are consistent with a belief in "life for evermore," if we could conceivably do the things that we are now doing, and in the way in which we are doing them, if we believed that we should live eternally? The answer must be in the negative. Our one standard of value is the "threescore years and ten," and we measure the import of all human affairs with that yardstick. One instant's conception of immortality would revolutionize our lives. Incidentally it would destroy nine-tenths of our griefs and all of our worries.

PARACELSUS.

Perchance

I perished in an arrogant self-reliance
An age ago; and in that act, a prayer
For one more chance went up so earnest, so
Instinct with better light let in by Death,
That life was blotted out—not so completely
But scattered wrecks enough of it remain.
Dim memories; as now, when seems once
more
The goal in sight again. —*Browning.*

The soul was not born; it does not die; it was not produced from any one; nor was any produced from it.—*Emerson.*

SOMETHING ABOUT CHARACTER.

It has been well said that character is the most prominent factor in the organization of human society and that character of the right kind is the greatest and the most useful asset that any man can have. Without character there would be neither trust nor confidence, nor indeed the possibility of any kind of mutual relationship. Without the reasonable expectation that our fellow-men will act in a certain way under certain conditions there must be a dissolution of the whole social system. It could not continue without a reliance upon character.

Professor William James says that character consists of an organized set of habits, or of tendencies to act "characteristically" when certain ideas possess us. Thus in one man we find a tendency to speak truthfully, to act honestly, to bear himself bravely under adversity, cheerfully under calamity, courageously in the presence of danger. In another man we find a reversal of these tendencies. He will be false, dishonest, and cowardly. And we may note in passing that it is character that draws us irresistibly into certain environments and conditions of life and that is the arbiter of what we call happiness and misery. It is invariably character that brings us into those associations from which happiness and misery spring.

Now there need be no mystery as to the nature and formation of character. We have only to look within our own lives and the process becomes quite clearly visible to us. If we compare the characters that we have today with those that we remember ourselves to have had twenty years ago we shall see in a moment that in many respects they have changed, and we shall have no hesitation in saying that they have been changed by experience. If we follow up the same line of thought we shall be compelled to admit that no experience can be too small to have some effect upon character, however slight, and that character can in fact change in no other way. Relationship with ourselves—and our real selves are far larger than we imagine—and with our fellow-men is the arbiter and the maker of character.

But let us go a step further. After we have once detected nature in the process of making a human character we may logically assume that she always makes character in that way, and in no other. She does not resort sometimes to one method and sometimes to another. If nature varied in her workmanship there could be no such thing as Science, either material, mental, or spiritual.

Water, for example, is not made at one time by a combination of oxygen and hydrogen, and at some other time in some other way. The existence of coal and petroleum, the upheaval of mountain ranges, the transfer of sea and land, are produced by unvarying forces working under immutable law. When we have once learned to associate a result with its cause we can associate all such results with all such causes.

If nature, then, makes human character through the agency of experience how did she make the characters with which we were born? Were they, too, the results of experience, and, if so, when were those experiences encountered? If we say that the characters with which we were born were the results of heredity we shall find ourselves at once in considerable difficulties. First of all we shall have to admit that Nature makes character now in one way and now in another, which is contradicted by the whole of our knowledge. Secondly we shall have adopted a theory that we know in our hearts to be a false one and that we can see to be patently untrue, since few of us have characters that resemble those of our parents. Twins would always have the same character, and moreover there could be no advance in the human race if we possessed no powers except those given to us by our progenitors.

Now our answer to the foregoing question will depend largely upon this very factor of character that we are considering. If we are fools we shall say that such questions are impractical, as though there could be anything more practical than the source and the manufacture of character. If we are cowards we shall cling helplessly to our religious creeds and dogmas, beg some one else to do our thinking for us, and refuse to consider anything that may lead us into unorthodoxy or even for us the disapproval of some church. But if we are wise we shall adopt the theological standpoint, which was also the standpoint of the early Christian church, and say that the characters with which we were born must also have been produced by experience, that such experience must have been encountered in some other earth life, since obviously it could not have been encountered in this one, and that therefore we are reaping the results of what we thought and did during those other existences. A belief in reincarnation or repeated earth lives is held today by the vast majority of the human race. It was considered to be an essential part of early Christianity. It is the only belief that will solve all the riddles of human life and some of the ways in which it will do this will be considered in future issues.

REINCARNATION.

The soul of man
Is like the water,
From heaven it cometh,
To heaven it mounteth,
And thence at once
It must back to earth.
Forever changing. —*Goethe.*

SOME POWERS OF THOUGHT.

There is nothing more suggestive than the insistent emphasis laid by the Theosophical teachers upon the power of thought. In *The Secret Doctrine* we are told that the reflection of the Divine Thought, propelled into objective existence, becomes a "law that the universe shall exist." It is a metaphysical conception of an unapproachable sublimity and yet it is applicable to the smallest affairs of daily life in the light of the ancient occult axiom "As above, so below." Whatever happens upon any plane of being is reflected by the law of correspondences upon all other planes of being. Man is a minute replica of the universe. He is an incarnated God that has forgotten its Godhood. There is no divine consciousness that is not also potentially his, no divine force that he may not make his own, no divine law, or order, or harmony, in which he may not share. The injunction of the oracle was to "Know thyself," for he who knows himself knows also God, and the powers of God are his inalienable heritage.

The strange and tremendous powers of thought are so close to daily experience that an excessive familiarity causes us to overlook their significance. Is there any one among us who can explain why and by what mechanism our thoughts are reflected upon our faces, why and by what mechanism a state of mind can alter the shape of our bodies. For unquestionably it does. We see joy and sorrow, malice, greed, and fear reflected upon the countenance by the mind that harbors them. We may see a dozen different emotions pass like phantoms across the face and in as many seconds. We say that a man has a cruel, a passionate, or a kindly expression, and we never pause to consider the marvel of it nor to realize that a type or kind of thought consistently harbored may change the shape of the features, not momentarily, but permanently. And since this is so obviously true may we not logically believe also that thought leaves its impress not only upon the face but possibly upon every organ of the body, predisposing those organs to health or disease? May we not believe that the body is actually created by thought in its every detail? Every doctor in the world knows that the patient

who is thinking hopefully is more likely to recover than one who is thinking despondently. But why? What is that bridge by which thought passes to the physical plane? Is there any relation between Divine Thought that becomes the "law that the universe shall exist" and the human thought that stamps its impress upon its own little universe, or the human body? Is it possible that the human thought is also the Divine Thought, and therefore with creative powers, and that it misuses those powers because it has not yet reached divine self-realization in the human brain? And if that is so by what means shall it reach such self-realization? It is a question that we can not afford to overlook. It is a question far more practical than crop reports or stock quotations. Obviously it is human thought that is filling the world with unimaginable sorrows, but that might with an equal potency banish all those sorrows. It is our own personal thought either in this life or in some life that preceded it that has brought to us every misfortune that we have ever known, every grief, and every regret. The man who relegates the science of thought to the realm of the impractical is merely confessing himself to be a fool.

The Universe, says Patanjali, exists for the purposes of Soul. It exists in order that the consciousness that we call ourselves as well as other states of the One Consciousness that are below the human kingdom may become aware of their Divinity. It is the human brain that must be rarefied, and molded, and refined in its texture so that it may transmit the true spiritual consciousness instead of a parody of that consciousness inebriated by selfishness. It is through the brain that our human consciousness may become divinely self-conscious, and the instrument by which this is to be done is thought.

Thought, says even the materialistic science of today, alters the texture of the brain by marshaling its atoms into new groups and combinations. And the philosophic science of today says even more than this. Professor William James of Harvard tells us that we are now in possession of only a small part of the consciousness that actually belongs to us, that it is only a small arc of the circle of our consciousness that dips into the brain, and that in the outlying realms of consciousness there are superhuman powers of which we are only dimly aware but that might be ours almost for the asking. Professor Elmer Gates is even more precise, assuring us that we have possessed ourselves of only a fraction of the consciousness that is our rightful possession. Sir Oliver Lodge bears testimony to the same effect. Repeating the words

of Emerson, he tells us that every man is potentially a genius and that the powers of genius show themselves as the divine consciousness dips more and more into the brain that has been prepared by thought to receive it. It is no new philosophy, this of James and Gates and Lodge. It is as ancient as the eternal hills. It is no more than a speculative approach to the Theosophy that has been taught age by age by the spiritual philosophers of the race who have urged men to train the brain by thought until it shall be able to receive the spiritual consciousness or rather to recognize that all consciousness is spiritual when once it is weaned from the unspirituality of selfishness.

How many of us realize that this spiritual consciousness with all its unthinkable powers of wisdom and knowledge is eternally around us and within us, "nearer than breathing, closer than hands and feet," that it is continually striving to impress itself upon brains that are unable to receive it because they have been polarized into the forms of selfishness. The brain responds to every thought by a corresponding grouping of its atoms, and if all thought be of the same kind it is inevitable that a polarity or habit should at last be established, and that the brain should refuse to receive any thought of a kind to which it is unused. It is this polarity to selfish thought that we have to overcome. We must establish a new polarity to spiritual thought. We must make the brain transparent instead of opaque to the spiritual consciousness.

Every thought, however small, does one of two things. It must dispose the brain either to transmit the spiritual consciousness or to reject it, to receive the light or to repel it. This is no vague conjecture nor nebulous theory. It is part of a science of the mind that is exact and precise, a part of the Divine Wisdom that hierarchies of Saviors and Sages have taught to men through immeasurable cycles of time. It is a part of the one law of the universe that governs the leaf that is driven by the autumn winds, that urges all things upward and onward to the better and to the best, that seeks eternally to find expression through the complexities of matter for the divine consciousness of the Universe.

I produced the golden key of preëxistence only at a dead lift, when no other method could satisfy me touching the ways of God, that by this hypothesis I might keep my heart from sinking.—*Henry More.*

We make our fortunes and we call them fate.—*B. Disraeli.*

H. P. BLAVATSKY ON KARMA.

The following extracts from *The Secret Doctrine* are worthy of the extraordinary study of those who would gain an adequate conception of the "law that moves to righteousness" and that would do more for the redemption of the human race than all the theologies that ever yet have vexed men's minds:

Compare this blind faith with the philosophical belief, based on every reasonable evidence and on life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be co-equal with Eternity, it can not be said to act, for it is Action itself. It is not the *wave* which destroys a man, but the *personal* action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the *ocean's* motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex men; nor shall it punish him who dares to scrutinize its mysteries. On the contrary he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the winding of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men.—*Secret Doctrine, Vol. II, p. 319.*

It is only the knowledge of the constant re-births of one and the same Individuality throughout the Life-Cycle . . . it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid to profligates and fools, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.—*Secret Doctrine, Vol. II, p. 317.*

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of Providence,

enabling the brain and the nervous system to become habitations of the Spiritual Consciousness and not only of its distorted and bewildered ray. Perhaps this is what Christ meant when he said "Behold, I stand at the door and knock."

Some of the ordinary phenomena of life go far to prove to us the unity of the human consciousness. What we call sympathy is no more than Nature's reminder that the subject and the object of sympathy are actually identical and that the whole must necessarily share in the pain of every part. The progress of every human being may be gauged by the extent to which he is capable of sympathy, since sympathy and selfishness must always exist in inverse proportion. Sympathy grows with the breaking down of the sense of separateness. Sympathy is the forerunner of Spiritual Wisdom. Sympathy is the insistent voice of the human Soul.

SOME EXTRACTS FROM JACOB BOEHME.

When this great internal revelation takes place, the internal senses are then opened to the direct perception of spiritual truth. There will be no more necessity for drawing conclusions of any kind in regard to such unknown things, because the spirit perceives that which belongs to its sphere in the same sense as a seeing person sees external things.—*Menschwerdung, Vol. II, p. 5.*

The four lower principles without the eternal light are the abyss, the wrath of God, and hell. Their light is the terrible lightning flash, wherein they must awaken themselves.—*Threefold Life, Vol. II, p. 50.*

The soul in the power of God penetrates through all things, and is powerful over all as God himself; for she lives in the power of his heart.—*Three Principles, Vol. XXII, p. 17.*

In each external thing there is hidden an eternal and imperishable something, which issues again in an ethereal form out of the degraded body of the terrestrial substance.—*Signature, Vol. IV, p. 17.*

All the external visible world, in all its states, is a symbol or figure of the internal spiritual world. That which a thing actually is in its interior is reflected in its external character.—*Signature, Vol. IX, p. 1.*

The inner form characterizes man, also in his face. The same may be said of animals, herbs, and trees. Each thing is marked externally with that which it is internally and essentially. For the internal being is continually laboring to manifest itself outwardly. Thus everything has its own mouth for the purpose of revealing itself, and therein is based the language of nature, by means

of which each thing speaks out of its own quality, and represents that for which it may be useful and good.—*Signature, Vol. I, p. 11.*

If the divine principle of love were not still pervading all nature in this terrestrial world, and if we poor created beings had not with us the warrior in the battle, we would all be sure to perish in the horror of hell.—*Aurora, Vol. XIV, p. 104.*

No man can attain spiritual self-knowledge without being spiritual, because it is not intellectual man that knows the Spirit, but the Divine Spirit that attains self-knowledge in men.—*Regeneration, p. 1.*

He who truly prays coöperates with God internally, while externally he produces good fruit.—*Prayer, p. 24.*

No one should want to know his state of holiness while he lives in this world, but he should keep on drawing the sap of Christ from his own tree, and leave it to that tree to bring forth from him whatever branch or bough it may choose.—*Stiefel, Vol. III, p. 345.*

Ultimately all things must be one and the same to man. He is to become one with fortune and misfortune, with poverty and riches, joy and sorrow, light and darkness, life and death. Man is then to himself nothing, for he is dead then relatively to all things in his will.—*Mysterium, p. 46.*

Lift up your mind in the spirit, and see that the whole of nature, with all the powers therein, with its depth, width, and height, heaven and earth, and all that is therein and above the heavens, is the body of God, and the powers of the stars are the arteries in the natural body of God in this world.—*Aurora, Vol. II, p. 16.*

LEAVES OF GRASS.

I know I am deathless.

I know that this orbit of mine can not be swept by a carpenter's compass;

And whether I come to my own today, or in ten thousand or ten million years,

I can cheerfully take it now or with equal cheerfulness I can wait.

As to you, Life, I reckon you are the leavings of many deaths.

No doubt I have died myself ten thousand times before.

Believing I shall come again upon the earth after five thousand years.

Births have brought us richness and variety, and other births have brought us richness and variety. —*Walt Whitman.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

NEW

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 2. SAN FRANCISCO, Saturday, January 10, 1914. Price 5 Cents

Lord Chancellor Haldane, whose recent visit to America aroused so much interest, has been giving some sage advice to the young men of Edinburgh University. He advised them to study religion and philosophy, not from the sectarian, but from the universal point of view. Indifference to such matters, he said, was the mark of small and not of large minds. "We look nowadays," said Lord Haldane, "to mind for the interpretation of matter, rather than to matter as the source of mind." Twenty years ago such a statement would have called upon the head of the speaker the thunders from a dozen scientific Sinais. Now it produces no comment at all. Throughout the whole world of science there is probably not one man of eminence who would repeat the famous and once universally applauded dictum of Bernard that "the brain secretes thought as the liver secretes bile." We have witnessed a veritable revolution in scientific thought, although it may be many a long year before Theosophy receives the credit that is its due.

Another famous visitor who also has said something worth while is Francis Grierson, the essayist and artist. Mr. Grierson says that the governments of the world must soon combine for the extirpation of materialism, just as they have already combined for the extinction of tuberculosis. Indeed materialism is much the greater evil of the two. He asks what is to prevent the man who believes that death is the end of everything from stealing his watch, or indeed from murdering him? How can

there be any of the self-restraints that make civilization possible if there is no moral law? Materialism must have an even more destructive effect upon national life. What, asks Mr. Grierson, must be the result of a war between a nation of materialists and a nation that is not afraid to die, such as any of the nations of the Orient? We seem now to have reached a point where spirituality has been so far eliminated from the orthodox faiths of the Western world that there is no alternative between materialism and Theosophy. And in this connection we may profitably recall what was said of H. P. Blavatsky by the late W. T. Stead. We might, he said, agree or disagree with the philosophy that she taught, but it remained none the less uncontestedly true that she had made the spiritual life *thinkable* to thousands to whom it was before unthinkable.

London newspapers continue to insert slightly scornful paragraphs on the "occult clubs" that are now sharing the attention of society with the Tango dances and other exalted forms of recreation. We have descriptions of the silence rooms, meditation rooms, libraries, and lecture halls that have been installed in these institutions, and somewhat lengthier descriptions of the costumes of their lady members, doubtless supplied with alacrity by the lady members themselves. The most unpleasant feature of these eccentricities is the use that is made of the name of Theosophy. Time will no doubt remedy this particular misconception, but in the meantime the mischief grows, and so with a view to its abate-

ment we may allow ourselves to make a diffident suggestion. Let these clubs display in some prominent position upon their walls what may be described as a negative definition of Theosophy that emanates from one of the Masters of Theosophy. Quoting from memory, it reads somewhat as follows: "He who does not practice altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself, he who hears another slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own, is no Theosophist."

A telegraphic report from Buenos Ayres says that geologists from the La Plata Museum have been examining certain excavations which have been made at Mizamar and that they have made a "sensational discovery" of stone implements and various human objects. "These are taken to prove," says the report, "that man already existed in the Tertiary epoch."

Theosophists will not be surprised, whatever the geologists may be. The existence of man in the Tertiary period is asserted again and again in *The Secret Doctrine*. Indeed the references are so numerous that they can not be reproduced here, although a single one among them may be cited as a sample. On page 715 of Volume II we find the following:

Now we would ask who among the scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any further back than six or seven thousands years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the "Flying dragon," the pterodactyl, the plesiosaurus and iguanodon, etc.

Thus time brings its justifications and verifications. Already there are enough of them to fill a volume.

The Board of Charities for the State of New York complains of inadequate accommodation for lunatics. Provision has been made for only 4000, whereas 30,000 are in need of institutional care. Additional asylums are now in course of erection in various parts of the state.

Now we may wonder why there are so many lunatics in New York State and we may even venture on an unauthorized and apologetic speculation as to the cause. And in this connection we may

recall a statement once made by a celebrated alienist. He said that the most certain indication of recovery from lunacy was a dawning interest in other persons. The lunatic was abnormally self-centred—that is to say, selfish—and the first mark of improvement was a recognition of other people and of their interests. If this be so we may perhaps be justified in assuming that lunacy is actually in some way caused by selfishness, that it is a revolt of the mind against a persistent violation of the first law of its being, or altruism. It is a far cry from a lunatic asylum to the lecture hall of the materialistic scientist, but we may find some sort of bridge of connection in the scientific axiom that "self-preservation is the first law of life," an axiom that filters down through the social strata until it finds vernacular translation into such injunctions as "Take care of No. 1." Unlabeled poisons, both of them.

Sir Oliver Lodge, modestly enumerating some of the things that he does not know, asks why male and female flowers are to be found on the same stem. The sap, he says, passes up the stem to the point or junction where the differently sexed flowers branch away from each other, and at that point or junction there must be some change in the sap. But what is that change? The microscope fails to disclose anything.

It does seem strange, almost as strange as the fact that identically the same food will produce a tall, thin man with red hair and a short stout man with no hair at all. Can it be that there is a consciousness in the plant as well as in the man, and that one of the attributes of consciousness is to select the kinds or varieties of matter that correspond with its own state or condition? May it be further suggested that life or consciousness is the one eternal fact of the universe and that the ever-changing panorama of nature is the expression of that life? Science, even the illuminated science of Sir Oliver Lodge, seems to find it difficult to realize that things that have life are living things, and that because they are living things they have the power to select those forms and combinations of matter that correspond with the state or condition of their life and consciousness.

The Soul, if immortal, existed before our birth.—Hume.

A DEMOCRATIC GOD.

When Voltaire said that if God had created man in His own image man had certainly returned the compliment he referred to a kind of "God making" that is as much in evidence today as it was a century and a half ago. We are just as prone now as we were then to set ourselves up as the type and the model of all evolutionary ideals and to demand of God that He conform Himself with that pattern under pain of human indifference or extinction. It is evident that the salutary power to laugh at ourselves is not among recent evolutionary acquisitions.

Mr. Overstreet, writing in the *Hibbert Journal*, chooses as his topic "The Democratic Conception of God." Why democrats should have a special conception of God any more than free traders, or free silverites, or advocates of currency reform, it is a little hard to understand, but perhaps Mr. Overstreet can explain this, although he omits to do so. It would seem more appropriate to inquire into God's conception of democracy, but perhaps on the whole it is somewhat easier to change our gods than to change our selves and to discard our deities as soon as they are discovered to interfere with our follies. At least the process is less painful—at least for the moment.

Mr. Overstreet can see nothing disquieting in the state of religion or of the world. Indeed from the standpoint that he chooses there is no reason why he should. His method has a certain simple charm that should commend itself to all. Religion is within the reach of every one by the easy expedient of deifying our own passions and then calling upon the world to admire our pieties. Society, he says, "makes itself": he believes that "it is guided, if we may still use the word, by the infinite action and reaction of all its members." We do not know precisely what this means, nor, we suspect, does Mr. Overstreet himself. But like the blessed word Mesopotamia in which the old lady found so much solace the phrase has a comfortable sound about it suggestive of the profound truth that we can not go far wrong if we all do just what we want to do and "the devil take the hindmost." Like the man who had been talking prose all his life without knowing it we may well be surprised at our own unsuspected pieties, for this is precisely what we have been doing with results not yet fully disclosed.

Mr. Overstreet confesses that he watches with delight "this man's life, seething, tumultuous, without compass, or guide, or will, or plan." He exults in the fact that the ship has no steersman, that it is innocent of compass or rudder, guided only by the "in-

finite action and reaction" of wind, waves, and its own parts. Heaven forbid that we should seek to temper Mr. Overstreet's joy, but at least we should like to share it if he would but assure us that there are no rocks nor shoals, and that anarchy is in very truth the law of life.

But if this be actually so we should expect to find anarchy elsewhere than in human affairs. Why should not the planets choose sometimes one orbit and sometimes another? Why should not oxygen and hydrogen produce sometimes water and sometimes molasses? Why should not the seasons introduce a little pleasing variation in their order, and the sun occasionally rise in the west and set in the east by way of relieving a monotony that must grow wearisome to the truly anarchist mind? Or may we assume that all the processes of evolutionary nature become reversed as soon as we reach the human kingdom, that inexorable law governs Cosmos to its outermost circumference with the exception of man, that order, regularity, and periodicity are to be found all the way from solar systems to the amœba, and that man alone is "without compass, or guide, or will, or plan"? Mr. Overstreet should enlarge his horizon. He seems to be suffering from inflammation of the collective ego. We may ask of him as it was asked of Job, "Who is this that darkeneth counsel by words without knowledge?"

Now if there is a law that governs human affairs it would be as well that we should know it, for it can be no small thing to break such a law as this. If there is a law that draws a line between right and wrong in human thought and human action it is not a matter that we can afford to overlook, for such laws are inexorable. Human enactments may be evaded, but there can be no evasions here. If there is a law great enough to swing the planets around the sun, and the sun himself around some greater sun, if there is a force that preserves harmony and periodicity to the uttermost confines of space we may reasonably believe that we ourselves are not beyond its reach, that it may even be identical with that "law that moves to righteousness." It is only the fool who hugs himself in a fancied security from the law merely because he has denied the existence of the law-giver. And conceivably it may be just as fatal to hate one's fellow-man as to stand in the path of a bullet. The latter may be more speedy, but then as we all know:

The mills of God grind slowly
But they grind exceeding small.

We have only to compare the happiness of

those who love their fellow-men with the happiness of those who hate their fellowmen, and we may perhaps recognize that here, too, is a law with a certain grim and inexorable quality that it would be prudent to note. It is a strange aberration of the human intellect that drives us into a veritable and humiliating panic of dread at the approach of a disease germ and that yet allows us light-heartedly to violate the law of human brotherhood. And it may be said in passing that it is just those who deny the moral law who show the most pitiable and cowardly terror when physical nature reminds them of her own peculiar penalties for the violation of physical law. For we are under no illusions about the laws that govern the health of the human body. Here at least we know better than to lie to ourselves. We work ourselves into feverish enthusiasms for hygiene and eugenics, for sanitation and for medication. No one is quite so foolish, not even Mr. Overstreet, as to talk of the human body as being "without compass or guide, or will, or plan." It is only the human mind, it seems, that is without rule or law. We shiver with an abject apprehension at the thought of violating the "will" or the "plan" that governs the body, but we have no hesitation in outraging the moral law that demands fraternity and self-sacrifice.

It seems, then, that there can be no great difference between the gods of democracy, aristocracy, monarchy, free silver, or currency reform. The inexorable wheels of Karma, the Law of Retribution, will go on undeterred even by our ballot-boxes, recalls, referendums, and initiatives. Not even our self-made gods can free us from the burdens of sorrows and disappointments that we have earned by unbrotherliness in lives long gone by. Nor can even the complacencies of self-conceit free us from the piteous load that selfishness is now piling upon our backs to be carried through the drearinesses of lives yet to come.

BUDDHA.

Would that by Hindu magic we became
Dark monks of jeweled India long ago,
Sitting at Prince Siddhartha's feet to know
The foolishness of gold and love and station,
The gospel of the Great Renunciation,
The ragged cloak, the staff, the rain and sun,
The beggar's life, with far Nirvana gleaming:
Lord, make us Buddhas, dreaming.

—*Nicholas Vachel Lindsay.*

The experiences gained in one life may not be remembered in their details in the next, but the impressions which they produce will remain.—*Hartmann.*

A SMALL CONGREGATION.

A well-known New York Socialist, finding only 150 people in Dr. Parkhurst's church on a fine Sunday morning during the height of the season, asks what is the matter? Dr. Parkhurst, says the critic, is an unusually good preacher, and moreover "the building is exquisite" and "the service was admirable." And yet there were only 150 people to listen to the unusually good preacher, to inspect the exquisite building, and to be edified by the admirable service.

We need not trouble much with the reply advanced by the critic to his own question. He says that "the competitive strain of our present form of civilization is throttling the soul out of this people." Now that may be so, and then again it may not. Indeed we may ask ourselves if the competitive strain is due to an absence of soul or if the absence of soul is due to the competitive strain? We are inclined to believe that the first is the more likely explanation of the two, but it is rather a weakness of the modern reformer to put the cart in front of the horse and to capture a result and label it as a cause. The prisoner in the county jail is there because he was dishonest. He is not dishonest because he is in the county jail. States of mind or of consciousness come first and social conditions follow them as cause and effect. If we were to abolish the competitive system tomorrow it could make very little difference to the sum of human selfishness, which is actually the root of the tree of human sorrows. We may pass laws that prevent men from displaying their selfishness in some few narrow and restricted ways, but so long as they continue to be selfish they will find other ways to display it and they will continue to be miserable and to spread around them a miasma of unhappiness. Obviously the most fruitful form of activity is in the extirpation of selfishness, which is the only sin known to humanity. This is to "seek the kingdom of heaven" unto which "all other things shall be added."

But to return to Dr. Parkhurst and his meagre congregation. We should like to help in this matter and to make some suggestions to that end. Is it possible that people refrain from going to church because the church has nothing to offer them that they want? Perhaps they would like to have some explanation of the causes of the inequalities of human fate, some explanation that would not be an affront to human intelligence. It is a reasonable want. Possibly they would listen to some general scheme of human evolution from the religious point of view that would account for the obvious phenomena of human life, and of

all the phenomena. They might be willing to receive some assurances of immortality, assurances that do not consist in the mere repetition of platitudes and that are based upon knowledge. And since a love of justice is inherent in the human mind, they might accept with avidity some demonstration that the universe is actually ruled by justice and that "as a man sows, so shall he also reap." Is Dr. Parkhurst prepared to supply these needs?

He might do so quite easily and without a departure from the Christianity that he champions. If he will take the trouble to investigate the early records of his own church he will find, for example, that reincarnation was then considered to be an integral part of Christianity and that such illustrious Christians as Origen were of opinion that Christianity was incomprehensible without it. He will find, moreover, that reincarnation ceased to be a part of orthodox Christianity only at the bidding of a church that was beginning to feel itself secure in the possession of the keys of heaven and of hell, a Church antagonistic to Dr. Parkhurst, but whose prohibitions he nevertheless obeys. If he will continue his investigations into Holy Writ itself he may also discover that the teaching of reincarnation appears there and in very explicit form.

Now we invite Dr. Parkhurst to play the part of modern pioneer in the restoration to Christianity of a teaching that once belonged to it and then he will have no further cause to complain of small congregations. Let him tell his auditors that immortality extends backwards as well as forwards, that they are parts of an indivisible and universal life that is proceeding toward a spiritual self-consciousness through countless incarnations, and that all the painful vicissitudes of human existence are due to violations, in this or in some other life, of divine law. Let him invite them to give to their lives the grandeur and the dignity of such a conception as this and to add to their moral stature by a realization of a consciousness that shall never at any moment cease to be conscious and that is governed from eternity to eternity by a law that is utterly merciful because it is utterly just.

As the inheritance of an illustrious name and pedigree quickens the sense of duty in every noble nature, a belief in preëxistence may enhance the glory of the present life and intensify the reverence with which the deathless principle is regarded.—*William Knight.*

I think I must once have been masculine, because my love is all for girls.—*Louisa M. Alcott.*

BLACK MAGIC.

Among significant signs of the times and of the new order of thought comes a London report of a lecture on Black Magic delivered by Monsignor Hugh Benson. The distinguished preacher said that Black Magic appears in all decadent states of civilization, "and I know of two persons who practice witchcraft in London at the present moment and who assert positively that they get results from it." Anger, said Monsignor Benson, is well known to have a prejudicial effect upon the persons against whom it is directed, and it is unquestionably possible to acquire a precise knowledge of thought forces and to use that knowledge for destructive and selfish purposes.

The learned lecturer spoke the exact truth. Black Magic is practiced extensively and it takes many different forms. Religionists practice Black Magic when they pray collectively to the "God of Battles" for success over their enemies. And at the other end of the scale we find Black Magic sedulously taught in our commercial colleges and courses in salesmanship, where pupils are instructed how to use the finer forces of the mind in order to acquire an illicit influence over their customers and to rob them of their free will. Black Magic is certainly prevalent, and the ugliest of all its forms are those that are considered to be laudable and respectable.

The remedy is not denunciation, but knowledge. There is an old saying that *demon est deus inversus*, and if thought can be used for evil purposes it is even more potent for good. If our psychologists were to teach the true nature of thought instead of confining themselves to nerve stimuli and brain responses we should have some of the comprehension that leads to responsibility. Let them teach that every thought becomes a living force for good or evil at the moment of its birth, and that it remains a living force for good or for evil in exact proportion to the energy with which it was engendered or emitted. Let them teach that the incessant processes of the human mind are peopling the thought world with angels and with demons that are attracted irresistibly to the minds with which they have an affinity, and that at some time or other those thought forces must return to the minds that gave them birth and so become the agencies in that eternal law of cause and effect, or retribution, that Theosophy calls the law of Karma. Let them teach that this world is actually a world of thought and that it becomes a hell or a paradise in accordance with the thought that makes it. Let them teach that character is no more than an acquired thought tendency and that by the

sublime science of the mind we can either climb to unimagined heights of power, knowledge, and beneficence or sink to the abysses of self-love and degradation. Then we should need no warnings against Black Magic.

WISDOM FROM "THE SECRET DOCTRINE."

Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself and for itself. It is an atom and an angel.—*I'ol. I, p. 132.*

The Esoteric Doctrine, like Buddhism and Brahminism, and even Kabalism, teaches that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active.—*I'ol. I, p. 33.*

Space is the one eternal thing that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective universe.—*I'ol. I, p. 67.*

Life we look upon as the One Form of Existence manifesting in what we call matter; or what, incorrectly separating them, we name Spirit, Soul, and Matter in man.—*I'ol. I, p. 80.*

The pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions.—*I'ol. I, p. 82.*

The desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist.—*I'ol. I, p. 75.*

The idea of Absolute Unity would be broken entirely in our conception had we not something concrete before our eyes to contain that Unity. And the Deity being absolute, must be omnipresent; hence not an atom but contains It within itself.—*I'ol. I, p. 89.*

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations they are now called) of that One, from macrocosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence, then the first and chief difficulty will disappear and Occult Cosmology may be mastered.—*I'ol. I, p. 104.*

Drs. Jevons and Babbage believe that every thought displaces the particles of the brain and, setting them in motion, scatters them throughout the Universe: they also think that "each particle of the existing matter must be

a register of all that has happened." Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.—*I'ol. I, p. 130.*

The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.—*I'ol. I, p. 45.*

A PREDICTION.

It is curious, says H. P. Blavatsky in *The Secret Doctrine*, to see how prophetic in almost all things was the writer of *Vishnu Purana*, when foretelling to Maitreya some of the dark influences and sins of this Kali, or Black, Age. For after saying that the "barbarians" will be masters of the banks of the Indus, he adds:

There will be contemporary monarchs reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects (or, according to another reading, be intent upon the wives of others); they will be of limited power . . . their lives will be short, their desires insatiable. . . . People of various countries intermingling with them will follow their example; and, the barbarians being powerful (in India) in the patronage of the princes, whilst pure tribes are neglected, the people will perish. Wealth and piety will decrease day by day until the world will be wholly depraved. . . . Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . External types will be the only distinction of the several orders of life; dishonesty will be the (universal) means of subsistence; weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; a man if rich will be reputed pure; mutual assent will be marriage; fine clothes will be dignity. . . . He who is the strongest will reign . . . the people, unable to bear the heavy burdens (load of taxes) will take refuge among the valleys. . . . Thus in the Kali Age will decay constantly proceed, until the human race approaches its annihilation. When the close of the Kali age shall be nigh, a portion of that divine Being which exists, of its own spiritual nature . . . shall descend upon earth . . . endowed with the eight superhuman faculties. . . . He will reestablish righteousness upon earth; and the minds of those who live at the end of the Kali Yuga shall be awakened, and shall be as pellucid as crystal.

The author of *The Secret Doctrine* adds that whether right or wrong in regard to the latter prophecy, the "blessings" of Kali Yuga are well described, and fit in admirably even

with that which one sees and hears in Europe and other civilized and Christian lands in our great "Era of Enlightenment."

MR. SHAW IN TROUBLE.

Mr. Bernard Shaw has excited the wrath of the newspapers because he said that "all our existing civilizations are elaborate organizations for the prevention of Christianity." And it may be said in passing that nothing is so gratifying as the religious zeal of our newspapers, a zeal that seems to be "for revenue only" like the new tariff. Now Mr. Shaw often talks nonsense, but here he seems to have deviated accidentally into the words of truth and soberness. The Founder of Christianity said that the essence of his system was in the admonition to "love thy neighbor as thyself," whereas civilization seems to be modeled on a reverse precept to love thyself exclusively and thy neighbor not at all. For once Mr. Shaw seems to have the law and the prophets upon his side.

A SYMPOSIUM.

The *Christian Commonwealth* has invited a large number of persons to make some brief statement as to their religious convictions, the selection being confined to those "not publicly identified with organized religion." Among the responses is one from Mrs. Annie Besant, who writes:

I believe that man is a spiritual intelligence, sharing in God's eternity and unfolding the Divine powers of his Father through countless ages of progress. . . . As all men partake in the Divine Nature, all are unfolding towards happiness, knowledge, and power. The less unfolded they are—i. e., the more ignorant—the more are they to be pitied and helped. Every one is traveling towards perfection, and our differences are differences of age, not of nature.

Mrs. Besant was doubtless prevented by lack of space from a fuller exposition of the theosophical position, but we may wish that she had been able to make it clear that in her use of the word "Father" she intended no indication of the limitations of personality.

Most of the other replies were of the usual conventional kind, although Signor Tito Mattei, the Italian composer, contributed a "creed" worthy of attention. He wrote:

Help any one in distress, encourage harmony to mitigate discord, and if you can not speak well of any one, "Silence."

Perhaps Signor Mattei's utterance would hardly commend itself to a modern churchman as sufficient in its scope, and yet we should all find ourselves living in a very pleasant world if its admonitions were enforced.

Another notable contribution was that of

Mr. Rabindranath Tagore, the Indian poet who has just received the Nobel Prize for literature and who wrote:

From Supreme Love the world had its birth. In Supreme Love it has its life. Towards Supreme Love it progresses, and in it has its rest.

The practice of demanding from public persons a statement of their religious convictions is not an admirable one, but at least it produces some interesting results.

KARMA.

The books say well, my brothers; each man's life

The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes

The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!

The sessamum was sessamum, the corn Was corn. The silence and the darkness knew;

So is a man's fate born.

He cometh, reaper of the things he sowed,

Sessamum, corn, so much cast in past birth;

And so much weed and poison-stuff, which mar

Him and the aching earth.

If he shall labor rightly, rooting these,

And planting wholesome seedlings where they grew,

Fruitful and fair and clean the ground shall be,

And rich the harvest due.—*Light of Asia*.

We can not yet have learned all that we are meant to learn through the body. How much of the teaching even of this world can the most diligent and the most favored man have exhausted before he is called to leave it? Is all that remains lost?—*George MacDonald*.

There is no system so simple, and so little repugnant to our understanding, as that of metempsychosis. The pains and pleasure of this life are by this system considered as the recompense or the punishment of our actions in another state.—*Isaac D'Israeli*.

If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.—*Shelley*.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 3. SAN FRANCISCO, Saturday, January 17, 1914. Price 5 Cents

What with occult clubs and the surprising spread of an aristocratic and well-dressed charlatanism it is hardly surprising that the newspaper writer should sometimes fall by the way. A case in point is furnished by the London *Daily Chronicle*, which prints a warning against dabbling in the occult, but of course with the inevitable introduction of a reference to Theosophy. This calls forth from Cardiff a protest so well phrased to as to be worthy of reproduction. The writer says:

The expression "spiritualistic proselytizing, under the gospel of higher thought, theosophy," etc., is open to two constructions. If it is construed as meaning that teachings wholly alien to the spirit of theosophy are sometimes promulgated under the guise of the word "theosophy," well and good; but it is unfortunately also open to be construed as meaning that theosophy itself is merely a somewhat disguised form of spiritualistic propaganda, and when construed in this sense it is absolutely incorrect. The most superficial acquaintance with theosophical work or literature is sufficient to convince any one that, if there is one person more than another who is constantly and emphatically warned against the appalling dangers of dabbling with occult forces, that person is the student of theosophy.

Would that all Theosophists were so quick in defense. It was never more needed than at the present time.

It is no secret that the Irish poet "A. E." is Mr. George Russell, at one time an ardent Theosophist—apparently so still—and a friend of Mme. Blavatsky. Therefore it is a peculiar pleasure to welcome a volume of Collected Poems from his pen. "A. E." finds "a world of grey" whenever he returns from his "Mystic Mountains," a world that is servile and

blind in this twilight of the ages, but that will not always be so. In one poem he sees through a cabin door a woman, and knows "all this was past ten thousand years away":

It is we who have passed from ourselves,
from beauty which is not dead.
I know, when I come to my own immortal, I
will find there
In a myriad instant all that the wandering
soul found fair:
Empires that never crumbled, and thrones all
glorious yet,
And hearts ere they were broken, and eyes ere
they were wet.

"A. E." writes as though poetry were his natural and easiest mode of expression, as indeed it is.

The *Springfield Republican* says that "meteorologists will have some interesting problems to work on in the widespread disturbances which scientists in California ascribe to a combination of solar and lunar conditions. Storms of exceptional fury and frequency have swept both the Atlantic and the Pacific, there have been submarine disturbances resulting in the disappearance of Pacific islands and the creation of new ones, and very high tides." Doubtless we shall be all right so long as we affix to this sort of thing the label of meteorology or science, but of course if we called it astrology we should be guilty of a degrading superstition.

A correspondent of a dramatic journal asks for an explanation of the popularity of the problem play. The explanation is quite a simple one. We like to be assured of irresponsibility for our charac-

ter and actions, and this is what the problem play usually does for us. It tells us that we are all the victims of heredity and that we **must blame our** ancestors for our eccentric morals. It is a comfortable doctrine, but without noticeable effect upon the action of Karma. The same explanation will hold good in the case of eugenics. The eugenist has discovered that if a woman with a cast in her left eye should marry a Democrat the resulting children will inevitably be horse-thieves—or words to that effect. It is a gratifying theory for the horse-thief, but, once more, without noticeable effect upon action of Karma. The preacher of human irresponsibility can always find an audience. That is why the problem play is so popular.

Men of science, says Dr. Charles A. Eliot of Harvard University have no faith in magic, and the religion of the future will contain neither creeds nor dogmas. Dr. Eliot evidently has access to sources of prophetic information from which ordinary humanity is debarred, but we should like to have his definition of a creed. The dictionary describes a creed as something that is believed, and presumably humanity, even a Harvard trained humanity, will always believe in something. And as for the "men of science" who have "no faith in magic," it is interesting to note a contemporary news item to the effect that Flammarion, the great French astronomer, has written extensively upon magic and that he challenges the thinking world to deny, on the evidence, that there is at least a case for investigation. But then so much turns on the definition of "men of science." Dr. Eliot might reduce his position to a syllogism that would run something like this: "No man of science believes in magic. Flammarion believes in magic. Therefore Flammarion is not a man of science." And such a syllogism would be strictly in accord with scientific precedent.

Nearly every newspaper in the world has informed us that Dr. Charles Richet of Paris has been awarded the Nobel Prize for work in medical research. But very few of these newspapers have added the additional fact that Dr. Richet is an ardent believer in occultism and is among those who claim to have brought the continuity of life within the domain of his

positive knowledge. The modern scribe has an unsurpassed skill in the suppression of whatever may prove distasteful to orthodoxy.

Fear and anger may produce kidney troubles, says Walter B. Cannon, professor of physiology at Harvard University. He goes on to add that many great disasters are followed by outbreaks of kidney disease among the survivors. Now this is doubtless true enough, since Professor Cannon is so eminent an authority. But why take so many bites at a cherry? Why not recognize that all conditions, whether bodily or otherwise, are due to states of consciousness with their resultant acts and that H. P. Blavatsky spoke the exact truth when she said: "There is not an accident in our lives, not a misshapen day, or a misfortune; that could not be traced back to our own doings in this or in another life."

A correspondent of the London *Daily Express* brings a serious impeachment against Mr. G. K. Chesterton's new play, "Magic." The brother of the heroine is an English boy who is represented as so ignorant and so impervious to spiritual matters because he has been living for some years in America. Now this assumption, says the correspondent in question, is all wrong. In real life it is the Americans who are psychic and spiritual and the English who are stolid and indifferent. In America "quite plain, middle-class people are at home with psychic and spiritual ideas," and it is in America that one finds Theosophy, Occultism, and cognate studies. All the Americans in London, says the writer, ought to go to see Mr. Chesterton's play and then write to the author and protest against the libel. Possibly Mr. Chesterton would view the protest with equanimity in view of the influx of spectators, but the cream of the letter is in the implied surprise that "quite plain middle-class people" should be interested in Theosophy.

Mankind has in nearly all places and periods seen that there is a soul and a body as plainly as that there is a sun and a moon. But because a narrow Protestant sect called Materialists declared for a short time that there was no soul, another narrow Protestant sect called Christian Scientist is now maintaining that there is no body.—*Chesterton*.

DO WE REMEMBER?

A correspondent of the *London Daily Express* has discovered a woman who remembers a past incarnation, or thinks she does. Now out here such persons are quite common, and it is surprising how distinguished they all were in their past lives. At the present time there are about fourteen women who believe that they are reincarnations of Cleopatra, which puts all ordinary theories of multiple personalities to the blush. It seems also a little hard on the theory of evolution, since most of these people are doubtless worthy but certainly insignificant. But now comes another correspondent of the *Express* to point out that a memory of past lives is a mere commonplace in the East and that various tests are applied to verify the reality of the experience.

Now this is all very interesting, but we must be pardoned if we remain unconvinced. Reincarnation is certainly a law of nature, but it is also a law of nature that the memory of past births does not print itself upon a brain that is entirely new except under conditions that are self-induced and that are so rare that they need not be considered here. The student of occultism finds a quite plausible explanation of these abnormal mental phenomena that are mistaken for memory. He knows that every atom of which the body is composed has formed a part of countless other bodies and upon other planes of being, and that every atom is saturated with the experiences through which it has passed, that every atom is indeed a picture gallery of all those experiences. Dr. Draper, who was neither a Theosophist nor an Occultist, says that "a shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes." Drs. Jevons and Babbage are quoted in the *Secret Doctrine* as believing that "every thought displaces the particles of the brain and, setting them in motion, scatters them throughout the universe: they also think that 'each particle of the existing matter must be a register of all that has happened.'" Now we have only to imagine this atomic consciousness as obtruding itself upon the mind or presenting to the mind some of its own acquired pictures and we can see at once the probable source of these 'memories of past lives.' The victims of these hallucinations are in nearly all cases mediums. It would be well to look with the extremist suspicion upon the claims of those who profess to have such memories and also upon those who profess to be acquainted with the past lives of others. In fact it may be

taken as a cardinal principle from which there is practically no departure that those who profess to have either such memory or such knowledge have thereby proved that they have neither the one nor the other.

LEMURIA.

A report from Sydney, New South Wales, gives us a preliminary report of the exploration of some of the islands of Polynesia by Professor Macmillan Brown. Without attempting to summarize a telegraphic dispatch already tantalizingly brief it may be said that Professor Brown has come to the conclusion that many of these islands are the remnants of an empire now beneath the water and that even the existing islands are undergoing a process of subsidence. He describes the ruins of a great city on the southeast coast of Ponape:

It is an ancient Venice. There you have the water streets and the main canals. I canoed along these for hours at a time. On either side were immense breastworks of stone, some of them eighty-four feet long and rising to a height of twenty and thirty feet above the reef upon which the city was built. These breastworks, altogether, are miles in length and make artificial islands, which are filled in with coral debris. On these islands are immense buildings, some with walls still thirty and thirty-five feet high. From the huge stones scattered about I conjecture that these walls must have been almost twice as high at one time, for they were from ten to eighteen feet thick.

In this connection the reader is invited to study the numerous references contained in the *Secret Doctrine* to the vanished continent of Lemuria. They are too lengthy for citation here, but one among them, selected almost at random, may be mentioned. The author speaks with approval of Louis Jacolliot, who wrote:

One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent, which was destroyed by geological upheaval and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

Elsewhere the author of the *Secret Doctrine* suggests that the existing remnants of Lemuria were submerged with the main continent and that they have since reappeared. Archæologists seem already inclined to admit that the story of Atlantis belongs to the domain of history and not of myth, and now they are on the track of a continent still older. Thus rapidly does the verification of the occult records proceed before our eyes.

THE WORLD SET FREE.

Mr. H. G. Wells in his new essay, "The World Set Free," foresees the day when humanity will acquire limitless power by "tapping the internal energy of atoms." There need be no doubt of the limitless nature of such a power, but whether the day is near enough to be foreseen is another matter. We may reasonably hope that it is not. The use that humanity has already made of the powers now within its grasp is hardly of a kind to justify us in hoping for their increase. The internal energy of atoms, even of a very few atoms, is so prodigious that we have no desire to see it take the place of gunpowder and dynamite in the destruction of nations, nor should we have any expectation to see it employed in any other way. Aviation, for example, has wholly failed to take a part in any scheme for the betterment of humanity, although every civilized nation now possesses an aerial navy of devastating power. It is estimated that the energy locked up in fifteen grains of hydrogen is sufficient to carry the American navy to the top of Mount Hood, and it is therefore hardly surprising that science should anticipate the control of such an energy with gleeful anticipation.

A glance at some recent scientific conclusions with regard to the atom shows a surprising approximation to the occult philosophy. The material universe, we are told, is made up entirely of atoms, all identical in their structure and capacity, the differences in material objects being due to the varying arrangement and form of the atoms composing them. The evolution of the material universe means no more, then, than a constant process of rearrangement of atoms under the guidance of what the scientist prefers to call Force, but that is described by the occultist as Consciousness. A piece of chalk and a piece of cheese are therefore identical in their ultimate structure. The difference between them is in the arrangement of their atoms. Now the scientist takes us back to a time when the material universe was composed of forms few in number and simple in nature. The metaphysician takes us back to a still earlier time when there were no forms, and when the atoms in boundless space were undifferentiated. But since those forms have now become numerous and complex it is evident that the potentiality of number and complexity must have been present with them from the beginning. If the scientist invites us to consider some early stage in the evolution of the world when mud and water were playing a dominant part he must also admit that the aggregated atoms that made up the mud and water must have contained the po-

tentialities of variegated nature as we now know it. They must have contained all potentialities. And since all atoms are alike in their structure he must also admit that each separate atom contained in itself the potentialities of all the forms of material nature that now exist. Moreover, if he is a materialistic scientist he must also admit that the mind of a Plato lay hidden but potential in every atom that helped to constitute nature in its most primitive forms or before there were any forms at all. The chief difference between the scientist and the occultist is the disposition of the former to ascribe to chance an evolution that is unquestionably governed and orderly and that has arranged chaotic atoms into the world as we now know it. We might as well account for a violin concerto on the surprising theory that the violin made itself by chance and then proceeded, also by chance, to play upon itself, and to produce, by chance, sounds in accord with the laws of harmony. Occultism prefers to postulate a consciousness that is the Reality behind Matter, that is the perpetual cause of the ever-changing aggregations of atoms, and that is working through incarnations in matter toward the consummation of a definite idea formed in the Divine Mind. In the meantime a peculiarly credulous science will continue to speak of blind chance.

Let us look for a moment at the occult theory, and perhaps we can best do this in the light of our own mental and physical processes, which must correspond exactly with the universal processes. It is then obvious that ideas must always precede action. To move the hand it is necessary first to form an idea of the hand being moved, and the idea then translates itself into motion. That is to say matter assumes new groupings in accord with a mental state. Now every mental state, whether it be directed toward a physical motion or not, has a certain effect upon the atoms that compose the body. We know that those atoms are always in motion, that they are constantly leaving the body in an endless stream, and that their places are being taken by others, and thus we are assured that the body completely changes itself every seven years. Now according to our mental states so do we attract certain kinds of atoms and repel others. That is to say we attract and repel atoms that are charged with certain kinds of force due to what may be called their experience in the other aggregations and forms through which they have passed. Thus a man whose tendency is toward certain kinds of thought will attract those atoms that conform to that kind of thought. He will be continually exercising

what may be called a selective power, and it is that selective power that is the keynote to most of the processes of evolutionary nature. Thus a man and a dog eating identically the same kind of food will each select from that food such ingredients as conform to their respective types. Flowers of different color will grow in the same soil and bloom in the same air, but each will select from soil and air something that the other rejects. Let us give to that selective power the name of Consciousness.

Now let us apply the same idea to evolution. Let us imagine the One Life or Consciousness of the Universe starting forth on its evolutionary career through matter, a career that is guided by its own Divine Thought, and that is eventually to accomplish itself by certain ultimate arrangements of atoms that shall be transparent to that Life or Consciousness. Let us imagine it first in the mineral kingdom, that is to say as expressing itself through that arrangement of atoms selected by itself as corresponding to that first stage in the unfolding of its Divine Thought. In other words it is doing precisely what the individual does when he decides upon a complex act and performs the first motion in that act. First comes the idea, and then matter begins step by step to carry that idea into act. Now let us imagine that Consciousness through its own inherent powers of selection begins to summon and to arrange atoms into more complex forms than the mineral and that shall correspond to a further stage in its own advance. Those more complex forms we may call the vegetable kingdom, made up of atoms identical with those of the mineral kingdom but now arranged in different ways. But Consciousness now carries with it the experience of the mineral kingdom and therefore still continues to attract certain atoms that are consonant with that phase of its experience, and therefore it is that we find mineral elements in plant formations. The building, in other words, is now two stories high instead of one. Now let us skip the animal kingdom and go direct to man. The Consciousness of man is still that One Life. We ourselves are that Universal Consciousness, although we have lost knowledge of our source. But the selective process is still going on, and the never-ending arrival and discharge of atoms that make up the physical body and its inner sheaths is still governed by thought just as it was in the lower kingdoms, but now we have acquired so much of self-consciousness, that is to say of the "knowledge of good and evil," as sometimes to select by our thoughts those atoms that are inconsistent with our

true divinity. Somewhere in our consciousness—perhaps in what the psychologist would call the sub-conscious—lies the experience of all the kingdoms through which we have passed, and those aspects of our experience still continue to attract atoms with which they are in rapport. And every atom thus selected either by our spiritual natures or by our animal natures is so selected because it is saturated with corresponding experiences. In the same way every atom that leaves the body has been saturated by the mind forces that have played around it, and thus becomes a good or evil force. Just as one plant selects certain ingredients from the soil while other plants extract quite different ingredients, so does the mind of man select the atoms that go to make up his body, atoms that are saturated with the forces with which his thoughts are consonant. He selects atoms that retard his development or hasten it, atoms that conduce to health or to disease, atoms that make his brain and nervous system transparent to the Divine Consciousness or opaque to it. By his thoughts he governs his destiny upon every plane of his being, a destiny that must be met and faced, either in this incarnation or in some other.

The mind of man—as he knows that mind—may thus be likened to an island peak above the surface of the water. We do not realize that we are standing upon a mountain top, and that below us are tiers of lives, of conscious atoms, each one saturated with its own particular experiences, each one attracted to us because it is in affinity with us, each one freighted with a good or an evil force, and so destined to add to our happiness or to our sorrows. Although we may not be aware of those lives that are below the threshold of our consciousness we are none the less subject to their influence, and in cases of loss of self-control, of the passivity of mediumship, or of insanity, they may snatch at the helm and dominate the ship. They may do so during delirium. They may produce illusions of what are called memories of past incarnations. That is to say, they may inject into the consciousness some of their own memories acquired in the myriad bodies of which they have formed a part. They may force upon us pictures of scenes of which they have been witnesses. They may even take permanent control and turn a saint into a devil by submerging the normal consciousness. They may simulate men and events of the long past by irresistibly presenting their own memories on the field of human consciousness. But it is we ourselves that have selected those lives by drawing to us the atoms that are charged with force consonant

with our own thoughts, atoms whose experiences have given to them a complexion like unto our thoughts. And it is thus that Karma works. These are the "idle words" for which we must answer. They write the "Judgment Book."

But to return for a moment to Mr. Wells and to his hope that science will presently control the forces locked up in atoms, the energy represented by the electrons. Just as the human mind can attract the atoms that are like itself so also the human mind by processes of thought can compel the atom to give up its energies. But before the mind can do this it must *obey the law*. The desired effect must be preceded by the cause.

PSYCHICAL RESEARCH.

Among later additions to the Home University Library now in course of issue by Henry Holt & Co. is a volume on "Psychical Research," by W. F. Barrett, F. R. S., professor of experimental physics in the Royal College of Science for Ireland. The work may be said to serve its purpose well in that it gives a satisfactory outline of psychical research and one that is free from the arrogance that is usually to be found in treatises of this kind and that is so peculiarly ill-justified. In his concluding summary Mr. Barrett asks if the evidence affords us any proof of immortality. Obviously, he says, it can not; nor can any investigations yield scientific proof of that larger, higher, and enduring life which we desire and mean by immortality. The author then continues:

Some of the evidence, indeed, seems rather to indicate a more or less truncated personality, a fragment of earthly memories, partly roused by, and mainly connected with, those through and to whom a communication comes; to picture, in fact, a dim, wraith-like survival such as that imagined by Homer when he made Achilles in the underworld declare that he would rather serve as a hireling among the living than reign as a king among the dead.

This theory bears a strong resemblance to the teachings of Theosophy. It is also a wholesome corrective to those "researchers" whose enthusiasm leads them to believe that spiritual law can be demonstrated by physical experimentation. But Mr. Barrett is still more impressive when he says:

In fine, psychical research, though it may strengthen the foundations, can not take the place of religion, using in its widest sense that much-abused word. For, after all, it deals with the external, though it be in an unseen world; and its chief value lies in the fulfillment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life of the soul. The psychical order is not the spiritual order,

but a stepping-stone in the ascent of the soul to its own self-apprehension.

This is distinctly good. The soul can be apprehended only by the vision that is directed inward, and never by the vision that is directed outward. If Mr. Barrett would take the trouble to read the *Yoga Aphorisms* of Patanjali he would find more practical and specific information on the search for the soul than in the theories, speculations, and experiments of all the psychical researchers who have ever yet "imagined a vain thing."

OLIVER LODGE'S EXACT WORDS.

There have been so many vague and general accounts of the speech made by Sir Oliver Lodge to the British Association that a verbatim report of some of its more significant passages is to be welcomed. Here are the exact words as they appear in the official version:

Although I am speaking *ex cathedra*, as one of the representatives of orthodox science, I will not shrink from a personal note summarizing the result of my own mind of thirty years' experience of psychical research, begun without predilection—indeed, with the usual hostile prejudice. This is not the place to enter into details or to discuss facts scorned by orthodox science, but I can not help remembering that an utterance from this chair is no ephemeral production, for it remains to be criticized by generations yet unborn, whose knowledge must inevitably be fuller and wider than our own. Your president therefore should not be more completely bound by the shackles of present-day orthodoxy, nor limited to beliefs fashionable at the time. In justice to myself and my co-workers I must risk annoying my present hearers not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

It would perhaps be ungracious to be hypercritical of a speech that marks so extraordinary an advance from the position of orthodox science. But it may nevertheless be pointed out that the "methods of science" as those methods are now understood can never be fruitfully applied to the phenomena

of spiritual consciousness. They must be studied in the light of their own nature and by appropriate instruments. A pick and shovel can not be used for the manufacture of a watch, nor would the failure of such coarse and clumsy tools be a proof that a watch can not be manufactured. The powers of the human Soul will never be dissected on the laboratory table nor examined in the test tube.

THE BUILDERS.

"Each man's life

The outcome of his former living is."

So taught the nation by the summer seas,

Its mystic life philosophy a woof

Of breath of God and creeping things of earth,

Of dust and dross and gleaming threads of gold.

The Brahmin, musing with his eyes downcast
Upon the marvel of the many lives,

Saw in the crystal of the sunlit stream,

Topaz and amethyst and lazuli,

The shimmering fishes gliding to and fro,

And cried, "Behold, in lowly forms like these
Hath dwelt this human soul, ascending
through

Strange shapes of bird and beast, each leaving
trace,

While turns the ceaseless wheel. Lo, each
man's life

The outcome of his former living is!"

Well hast thou seen, O seeker of the truth,

Well hast thou said, O seer of things that are!

From shape to shape through changes manifold

Our endless lives roll on in linked chains

Of deed and sequence, evil wrought and good;

And what we shall be doth not yet appear.

The deeds we wrought in all the vanished
years;

The thoughts we harbored as the moments
sped;

Things seen and heard and wondered at and
felt;

Yea, all the life we lived from day to day,
Have fashioned us as we behold ourselves.

And still we grow and change, and build
again

New lives from embers of forgotten days

That passing come no more; and each man's
life

The outcome of his former living is.

—M. E. Buhler, in *New York Sun*.

The majesty and beauty of the world are
latent in any iota of the world.—Walt Whitman.

WISDOM FROM "THE SECRET DOCTRINE."

The *Secret Doctrine* teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end.—*Vol. I, p. 74.*

The refusal to admit, in the whole Solar System, of any other reasonable and intellectual beings than ourselves on the human plane, is the greatest conceit of our age. All that Science has a right to affirm is that there are no invisible Intelligences living under the same conditions as we do.—*Vol. I, p. 157.*

It is the ignorance of the Occult tenets, and the enforcement of false conceptions under the guise of religious education, which have created Materialism and Atheism as a protest against the asserted divine order of things.—*Vol. I, p. 205.*

Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them only occasional and abnormal visitors, to which diseases are attributed. Occultism, which discerns a Life in every atom and molecule, whether in a mineral or human body, in air, fire, or water—affirms that our whole body is built of such Lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria.—*Vol. I, p. 245.*

On the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted; so do Spirit and Matter stand to each other—the two poles of the same homogeneous Substance, the Root-Principle of the Universe.—*Vol. I, p. 268.*

The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces.—*Vol. I, p. 298.*

The ever unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the "still small voice" of our spiritual consciousness.—*Vol. I, p. 301.*

Kriyashakti.—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.—*Vol. I, p. 312.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 4. SAN FRANCISCO, Saturday, January 24, 1914. Price 5 Cents

The editor of the *Occult Review* joins in the present newspaper discussion on the relative presence of occult studies in America and in Europe. Speaking more particularly of England, he says that it is the highly educated classes that are interested in Theosophy and Occultism, there being very many learned men who have devoted years of research to this pursuit. The average American, we are told, would be lost in amazement if he could realize the gigantic strides that the study has made in the foremost scientific circles of Europe during the last dozen years. In America, on the other hand, there is a widespread interest, but it is an uninstructed interest, only some three or four eminent men having devoted themselves to experiment and study. And two of these eminent men are unfortunately dead.

Now as we may claim some intimate knowledge of theosophical activities both in America and in Europe it may be permissible to comment upon this statement. So much seems to depend on what we mean by Theosophy and Occultism. If these words are intended to designate an intellectual study of the hidden forces of nature, a study impelled by curiosity and fostered by mental ambition, then we may first of all protest against the use of these terms at all in such a connection, and secondly we may admit with regret that the true Theosophy and the true Occultism are no longer being presented to the people of England. Theosophy in England seems largely to consist of a weird chaos of necromancy, sorcery, and superstition, with a purely intellectual science in the background, and the

mountebank and the charlatan posturing as always before the footlights. Occultism in England appears to imply a perpetual Witches' Sabbath, a Brocken of mean and squalid tricks. And this is said with due recognition of the few heroic men and women who are unobtrusively doing what they can without even a thought of the Karma that will reward them.

To a certain extent the same is true in America, but in a much less degree. Here also we find a credulity that is naked and unashamed, crude distortions and perversions of Theosophical teachings, the prostitution of those teachings for purposes of gain, and a frank appeal to the universal love of marvel and mystery. And there is no remedy except the ceaseless protest and the persistent effort along the better lines.

And such an appeal is being made, not to the intellectually selfish, but to the great masses of men and women who are searching for some spiritual philosophy that shall not merely gratify the craving for sensation, but that shall make life worth living and death worth dying. It is because such an effort has been and is being made in America, although upon a pitifully small scale, that Theosophy and Occultism are now more widely known there than they are in England.

Those who are making that effort have no difficulty in finding a chart and a compass by which to steer. It was once said that there was a tree planted eastward in Eden and that the leaves of that tree were for the healing of the nations. Not for the gratification of curiosity. Not for the supply of novelties for jaded in-

tellecets, nor for the endowment of selfishness with new powers for self-gratification. It was for "the healing of the nations" that Theosophy has been given to the world at each cyclic opportunity through the ages of time. It was for "the healing of the nations" that it was once more presented under appropriate aspect by H. P. Blavatsky and William Q. Judge, and by no one else.

We know exactly what they wished to do. Here at least the wayfaring man though a fool could not err. They announced their mission in season and out of season. However abstruse their philosophy may sometimes have seemed to be, however various their appeals to all sorts and conditions of men, however vast the field of their teaching, it was directed to one end and only to one end, and that end was the lessening of human selfishness. Any act and any word of their lives they would have counted as loss unless calculated somewhere and somehow to pierce the armor of self love and to disclose an eternal law of altruism that must be obeyed now or after its enforcement by ages of sorrow and regret, of defeat and disillusionment. Was it as an offering to intellectualism that the vast field of cosmogony and evolution was displayed upon the ample pages of the *Secret Doctrine*? Or was it that the Unity of the Life that fills space to its uttermost confines might be set forth for intimate application to the daily task and as a guide to every personal thought and deed? Was it as a concession to curiosity or as material for childish speculation and guesswork that the law of reincarnation was brought by them once more to the attention of the world, or did they intend that it should give the grandeur of eternity and of responsibility to lives that are now in the shadow of a future that seems to be so joyless and so hopeless? And what did they mean by their teachings of the human soul and of the awful powers that belong to it? Was it that we should peep and peer into the unimportances of the past, wrapping ourselves in the robes of a peculiar sanctity, dreading the touch of our fellow-men, and thanking God that we are not as others because, forsooth, we have succeeded in arousing to activity some hidden plexus or setting athrill some "occult" ganglion or nerve centre? Or was it that we should go amongst men to do for them even as has been done for us, teaching the reality

of a law of jusice that none can thwart, displaying the greatest of all soul powers, which is the charity that vaunteth not itself, that is not puffed up, that thinketh no evil?

And so the editor of the *Occult Review* is of opinion that Americans would be amazed if they knew the "strides" made by Occultism in Europe. It would seem of more importance to know, not what Occultism has done *in* Europe, but what it has done *for* Europe, for how many it has assuaged some of the bitteresses of life, for how many it has made of existence a beautiful and an orderly thing, for how many it has been as the shadow of a great rock in a thirsty land. Thus we may know if it be the real Occultism or only a tawdry and shoddy imitation, a snare and a delusion. That a relatively large number of educated "researchers" are now gibbering with peculiar fluency of the "subconscious self," measuring the telepathic wave lengths, and recording obsessions and hauntings, may be an eminently laudable occupation in its place, since there must be drudges and menials and scavengers everywhere. That assemblages of over-dressed and idle persons should find fresh food for their jaded appetites in the weird jargon of astrology and alchemy of which they know nothing and never will know anything may seem to be a gratifying phenomenon in comparison with their more usual occupations. But why call these things Occultism? Why call them Theosophy?

The San Francisco *Examiner* is to be congratulated on its recent editorial denunciation of vivisection. The vivisector, says the writer, is certain to "long eagerly for opportunities to try the same experiment upon a human being." We are reminded that "no patient is safe" from this unholy curiosity, and that his practices are "due less to scientific zeal than to morbid pleasure in the contemplation of the agony of dumb beasts." We are reminded of the remark of the London *Times* that as a result of the early struggle between science and theology "the public presently woke up to find that they had only exchanged one priesthood for another, and that the new dogmas were more arrogant than the old." The practice of vivisection is buttressed by human fears, and they are fears that are sedulously fostered by those who would profit by them.

THE MYSTERY OF PAIN.

Mr. Robert Johnston's article on the "Mystery of Pain," which appears in the current issue of the *Mid-West Quarterly* may be taken as a fair sample of the almost stupefying ignorance and self-complacency that usually afflicts otherwise intelligent persons when in the presence of other religions than their own. Mr. Johnston seems to have had some slight hope that Oriental doctrines might aid in the interpretation of pain. Buddhism appeared to offer a theory worthy at least of examination. But he is disappointed. "Unfortunately," he says, "the generally accepted interpretation of Buddhist thought has been shown by Mr. Rhys Davids to be incorrect. It is not the soul, the entity, the personality, which passes from one state of existence to the next, but the 'karma'; that is, the result of a being's mental and bodily actions. Hence this explanation of the presence of pain is unmoral, since the punishment is in no way related to personality. The punishment of a collection of unfortunate results is not the punishment of the sinner."

What a hopeless tangle of nonsense, and of inexcusable nonsense, since facts were easily ascertainable. But first let us ask why Mr. Johnston consults Mr. Rhys Davids on the teachings of Buddhism? Are there no learned Buddhists competent to speak of their own faith? What would he think of a Mohammedan who would impeach the scriptural interpretation of the Archbishop of Canterbury on the ground that the Mad Mullah or the Sheikh el Islam had reached a different conclusion about the meaning of the Christian canon?

Now let it be said in all suavity to Mr. Johnston that Buddhism does not teach that it is Karma that reincarnates, but rather that Karma, which is both action and the result of action, is the cause of reincarnation, the effort of nature to reestablish an equilibrium that has been broken by a violation of spiritual law. Be it further explained to him that the soul and the personality are not synonymous terms, although he seems to think that they are; that the Soul is the permanent reality and the personality its distorted reflection in the mirror of the brain. The personality so far as it conceives of itself as separate from the Life of the Universe, so far, in other words, as it is selfish, does not reincarnate, but is dissipated, leaving behind it the Skandhas or the dregs of itself which meet the reincarnating soul on the threshold of the new birth, thus setting up the exact conditions that were created in the previous life. There is thus a perfect pro-

vision for the operations of the law of cause and effect in the moral world and a system of absolute justice corresponding with the now forgotten assurance of Jesus that "whatsoever a man soweth that shall he also reap." This magazine has no concern with the defense of Buddhism, but in this case the teaching of Buddhism happens to be very similar to that of Theosophy and of primitive Christianity itself.

DR. PARKHURST'S CHARACTER.

My character today is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystalized into the present moment, so that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is for the most part simply habit become fixed.—*Rev. Charles H. Parkhurst.*

Quite so! Dr. Parkhurst has the gift of tongues and of exposition. We do not remember anywhere to have seen a better definition of character from the current point of view. Indeed it is so good that we are persuaded to ask Dr. Parkhurst a question based upon his own words. Character, he tells us, is the "quintessence of biography," and his own character the sum of what he has been doing and thinking for the past forty years. Then in what way will he explain the character with which he was born? Was this also the "quintessence of biography"? If not, then are we to understand that character is sometimes manufactured in one way and sometimes in another, sometimes by acts and thoughts and sometimes by heredity? It would be as intelligent to say that the half-built house must have been begun by superhuman agencies or by chance, but that it will undoubtedly be finished by bricklayers and carpenters. If Dr. Parkhurst's present character is the result of his thoughts and deeds for forty years, then the character with which he was born must have been the result of his thoughts and deeds prior to this present birth, that is to say in other lives.

Of course we know what Dr. Parkhurst will say. He will proclaim the patent absurdity that the character with which he was born was an inherited character and that nature then proceeded to add to it by quite other and contrary methods. Therefore we will ask Dr. Parkhurst a further question, and one considerably based on his theological predictions. From whom did Cain and Abel, twins, inherit the characters that proved to be so disastrously at variance?

HUMAN VIVISECTION.

It would be pleasant to believe that the reports of human vivisection that emanate from Berlin are either untrue or exaggerated. Unfortunately they are based neither on rumor nor suspicion, but upon the numerous and published reports of physicians themselves and they are guaranteed by scientists of world-wide celebrity both in Germany and in Austria. These reports say that "no ailing poor man, woman or child can be put in a doctor's hands without the fear that he or she will be sacrificed to science by being operated on for some non-existent complaint, or inoculated purposely with some hideous and even fatal disease." The physicians who guarantee the truth of these statements are Professor Paul Forrester of Berlin and Dr. Acken of Vienna, and they point to the medical journals for proof of their assertions.

Now it is not only the medical journals of Germany and Austria that may be cited in self-confession of these hideous charges. There is hardly a country in civilization where these horrors are not perpetrated and where they may not be proved in the same way. Patients are deliberately inoculated with cancer and tuberculosis, professedly for the purposes of study, but actually for the gratification of a repulsive curiosity. And a search of the medical journals would reveal other experiments still more atrocious and of a nature not even to be hinted at in public. In America there is a periodical and unblushing demand that criminals condemned to death shall be handed over to the vivisector "in the interests of science." What is likely to befall the poor and the friendless sick who fall into the hands of the monsters who are not ashamed to make such a demand as this?

But let not indignation blind the eyes of justice. It is not only upon a few scientific criminals that the hand of a natural retribution should fall. There are but few among us without a responsibility for these iniquities. It is we ourselves who have applauded and stimulated the materialism from which they spring and allowed our cowardly dread of pain to justify the animal vivisection that was certain to claim its human victims. Holding the creed that they do, why should these physicians hesitate to work their will upon those whose poverty has made them helpless and defenseless? If a human being is no more than a piece of physical mechanism wound up like a clock to run for a certain time and then doomed to extinction, why should there be any reluctance to torture and to kill? Why should there be any conscience? Why should there be any moral sense? Why should there

be any human rights depending upon a non-existent moral law? Justice and mercy alike must wither into nothingness before the touch of materialism.

It is the materialism that we have applauded by word and thought for these many years past that has produced these monsters, that has given birth to the whole swarm of oppressive evils from which civilization is suffering. The crimes of the world are not divisible into water-tight compartments. There is only one crime known to the human mind, the crime of selfishness, and it is born of that very philosophy that in our conceited ignorance we have proudly made our own. We have allowed these "monkeys of science" to persuade us that we are no more than carcasses galvanized into temporary activity by the play of blind and fatalistic force. It ill becomes us now to complain if the organized oppressions of mankind should treat us in accordance with our own asseverations.

IMMORTALITY.

A correspondent who is wise enough to shelter his ignorance behind a pseudonym writes to the *St. Louis Mirror* to ask "if the ancient Greeks were the first people to conceive the idea of the immortality of the soul." The belief, he says, "seems to have been prevalent among other peoples also, but from what source could they have borrowed it?" To this the editor of the *Mirror* replies that "the Egyptians seem to have had an idea of a life after death"—in fact that it was quite a general one among all races.

The question indicates a certain naive stupidity that almost commands respect. It is so distinctive as to be worthy of preservation. The "idea" of immortality did not originate with the Greeks, however ancient. It originated with the human mind itself, and has never departed from the human mind except under the occasional stress of collective mental disease. Max Muller tells us that even the lowest savages possess separate words for the body and the soul, and that the Tasmanians, a recently extinct race of savages, all believed in immortality. Among the earliest aborigines of Great Britain the belief in immortality and in reincarnation is said to have been so strong that a promise to pay a debt in some future life was considered to be a satisfactory pledge. Indeed we may reasonably say that immortality has always been one of the self-evident truths of the human mind except during those exceedingly rare periods when it has been momentarily obliterated by the mental malady of materialism. And yet the *Mirror* correspondent tran-

quilly assumes that the fundamental concept of the whole human race must have had its origin a few thousand years ago among a single people, and that it was "borrowed" by other races.

The Egyptians, says the editor, "seem to have had an idea of a life after death." Now if there was any one idea that may be said to have saturated the Egyptian mind it was that of immortality. Their literature was exclusively the literature of eternal life. If we may judge from that literature we may believe that immortality was the dominant concept of young and old, rich and poor, the one abiding conviction that never varied nor wavered, that witnessed unmoved the fall of dynasties and the revolution of universes. And now we are told that "the Egyptians seem to have had an idea of a life after death."

A MERE THOUGHT.

Professor Bergson in accepting the presidency of the Society for Psychical Research made some sagacious suggestions that ought to bear fruit in the future activities of that extraordinarily futile organization. The facts of thought transference, he said, seem now to have been established in many of the cases under investigation. Evidently there are numerous instances susceptible of proof where thoughts have been conveyed from one mind to another at a distance and by some mental mechanism not yet understood. But if this is so in the few phenomenal cases that have been examined he asks if we may not reasonably believe that thought transference in some lesser degree that evades detection is far more common than is supposed, that thoughts may be regarded as of the nature of entities constantly attracted to those minds with which they are consonant, and that this thought transference or telepathy may actually account for much of the ordinary and less distinctive of our mental operations. The learned professor thereby threw open a line of inquiry that it might be profitable to follow. An exclusive programme of ghost-hunting and phenomenal telepathy seems a shallow *raison d'être* for a society of such scholarly and scientific pretensions, a programme, it may be said, that has added practically nothing, and certainly nothing of value, to human knowledge.

Telepathy does, of course, account for most of the operations of the mind that is not under control. That fact may be unknown to the Society for Psychical Research, but it has been well known to occultists of all ages and it has been stated in well-nigh every religion that the world has ever known. And

it is precisely for that reason that Occultism lays such stress upon the importance of a mental control, of an unceasing guardianship over the portals of the mind so that no thought shall enter without the password of purity. It is by a rigid compulsion exercised over the mind and by its gradual polarization toward a spiritual ideal that union with the Soul is affected. It was said once that "as a man thinketh in his heart so is he." And Patanjali said identically the same thing in his fourth Aphorism, wherein he tells us that "at other times than that of concentration the Soul is in the same form as the modification of the mind." And by the modification of the mind he means the mental state that has been induced by some object. By compelling the mind to think of spiritual things and to resist the bombardment of sense impressions and the invasion of thought forces from without we cause it to be identified with the Soul, and this is the aim of human evolution.

The mind that is not controlled becomes a mere receptacle for the thoughts of others which give their inevitable propulsion toward action. Every thought not only changes the structure of the brain—a fact now well known to science—but it remains outside of ourselves as a living entity possessing a vitality proportionate to the force with which it was emitted. A thought of fraud or of violence may not actually compel us to fraudulent or violent action, but it may so compel some other mind into which it enters. And sooner or later, in accordance with cyclic law, that thought must return to ourselves, either to be counteracted by its deliberately induced opposite or to compel us now to some corresponding action. It must find its equilibrium somewhere or somehow.

It is only by a knowledge of such immemorial teachings as these that humanity can ever acquire a sense of responsibility for the use of those finer forces of nature from which all action springs. There can be no real reform except in the world of thought. Thought and action are cause and effect, ever and always. The thought is the reality and the act is but its descent to the plane of matter. A thought is in very truth "an arrow shot into the air" that falls to earth "we know not where." But it will fall. It always falls. And if the thought is contrary to the supreme spiritual impulse, the "thought of God," it will constitute a disturbance of equilibrium that must be restored and that will eventually be restored through human pain and in absolute justice. Not a single thread in the loom of life can be twisted without some corresponding mark in the pattern. It may seem so small a

thread—"a mere thought"—and so far removed from the finished fabric, but somewhere there must be the inevitable discord of color, the inevitable loss of harmony and order. In the words of H. P. Blavatsky, "There is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life."

THE "BOOK OF THE DEAD."

Why does the *New York Sun* describe the Egyptian *Book of the Dead* as "a collection of spells or charms which the wealthy Egyptian had buried with him to assure his welfare in the next world"? Why, in short, is it considered necessary to refer to all ancient or non-Christian religions in contemptuous terms? The *Book of the Dead* is of an almost unexampled grandeur of conception and beauty of diction, and this must have been apparent even to the writer in the *Sun*, since he proceeds forthwith to quote the following passage:

"Homage to thee, O thou who restest upon Truth, unto whom fraud and deceit are abominations. O grant unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit."

It would be well for us if we could make such a plea as this before the judgment bar of Karmic retribution. It would avail us more than all the theologies, creeds, dogmas, Westminster Confessions, and Thirty-Nine Articles that were ever invented.

THE SHEPHERDESS.

She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them
white;
She guards them from the steep;
She feeds them on the fragrant height,
And folds them in for sleep.
She roams maternal hills and bright,
Dark valleys safe and deep.
Into that tender breast at night
The chastest stars may peep.
She walks—the lady of my delight—
A shepherdess of sheep.
She holds her little thoughts in sight,
Tho' gay they run and leap.
She is so circumspect and right;
She has her soul to keep.
She walks—the lady of my delight—
A shepherdess of sheep.

—Alice Meynell.

WISDOM FROM "THE SECRET DOCTRINE."

Spiritual Mind, the upper portion or aspect of the impersonal Manas (Mind) takes no cognizance of the senses in physical man.—*Vol. I, p. 123.*

There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally—Self-redeemed.—*Vol. II, p. 438.*

Though "the book volume" of the *physical brain* may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of events *that are to come*, is within its perspective powers, and is ever present before its mind's eye.—*Vol. II, p. 442.*

The Doctrine teaches that the only difference between animate and inanimate objects on Earth, between an animal and a human frame, is that in some the various "Fires" are latent, and in others they are active. The *Vital Fires* are in all things and not an atom is devoid of them.—*Vol. II, p. 279.*

Karma is a word of many meanings, and has a special term for almost every one of its aspects. As a synonym of sin it means the performance of some action for the attainment of an object of *worldly*, hence *selfish* desire, which can not fail to be hurtful to somebody else. Karma is action, the cause; and Karma, again, is the "Law of Ethical Causation"; the *effect* of an act produced egotistically, in face of the great Law of Harmony which depends on altruism.—*Vol. II, p. 316.*

The body is simply the irresponsible organ, the tool of the Psychic, if not of the Spiritual, Man.—*Vol. II, p. 316.*

This thinking of oneself as this, that, or the other is the chief factor in the production of every kind of psychic or even physical phenomena.—*Vol. II, p. 62.*

Esoteric Philosophy admits neither good nor evil *per se*, as existing independently in Nature.—*Vol. II, p. 171.*

It would be curious if we should find science and philosophy taking up again the old theory of metempsychosis.—*James Freeman Clarke.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

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Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 5. SAN FRANCISCO, Saturday, January 31, 1914. Price 5 Cents

Here is a delightfully typical piece of reasoning from the scientific correspondent of the *Illustrated London News*. Professor Keith, having shown that the now famous Piltdown skull—admittedly of immeasurable antiquity—must once have contained a brain as highly developed as the best among us today, the correspondent in question holds up his hands in horror at such profanation of a theory and says, "One can not ignore, as Dr. Keith seems to have done, the history of that skull; it is the skull of an extinct animal, with relationship to its lowlier forbears as well as to the human race today." But Dr. Keith is evidently determined to ignore everything—except the skull itself, which shows a lamentable lack of respect for scientific theories, which can hardly be expected to succumb to a mere skull. It is to be feared that he is gravely lacking in the scientific pieties. Once more we see the exemplification of the fine old scientific precept—if the facts contradict the theory, then change the facts, or suppress them.

Mr. Alfred Noyes, the English poet, says that the solution of the war problem lies in the cultivation of right thoughts. Also all other problems. War will never be abolished by an appeal to the pocket nor by persuasive arguments that we can get rich more rapidly in other ways. Men fight for the same reason that animals fight, not so much because they expect to gain something, as because the lower aspects of human consciousness are animal-like, pugnacious, and combative. And they will cease to fight when they realize that

war is a violation of the law of fraternity, which is the law of God. One day it will occur to some one to plead for peace,*not because cartridges are so expensive nor because we could build hospitals or asylums with the money thus wasted, but because war is wrong and because wrong can never produce happiness. In the meantime the reformer would do well to begin with a rectification of thought, and especially of his own thought.

English newspapers are still printing letters on reincarnation, and while it is gratifying to find that it has so many adherents, there are some among them who can hardly be congratulated on what may be called their methods of approach. Thus we find one gentleman whose long suit, so to speak, is not his head and who writes to inform the public that a certain author once sat on the tomb of a lady while his friends went into the church and afterwards he wrote her life history. "Where," asks the correspondent, "did he get his inspiration from?" We are at a loss to see what this has to do with reincarnation. Moreover, it does not seem that the author had any particular inspiration, but if information is meant he may have read the epitaph. Most of these puerilities would be avoided by the adequate study of a philosophy that recognizes reincarnation as the law guiding the whole vast scheme of evolution from the mineral molecule to the philosopher. Wherever there is matter there also must be life molding that matter into ever more perfect forms, into combinations

that shall be ever more transparent to the Universal Consciousness.

And of course there is the other correspondent who would like to believe in reincarnation, but who can not do so because no one has proved it to him. And no one ever will. Self-proof and self-knowledge are the only things that can help us here. The knowledge possessed by another, or a thousand others, will continue to be mere theory for those who have gained no knowledge for themselves. Reincarnation will never be demonstrated in the popular science lecture course. Even the magic lantern can not help us here.

Dr. Charles W. Eliot continues to instruct us on the future of religion, evidently basing his predictions upon an inner conviction that evolutionary forces must eventually produce a general order of mind that shall be modeled faithfully upon his own. He tells us now that "the Creator is for modern man a sleepless, active energy and will; he is recognized chiefly in the wonderful energies of sound, light, and electricity." Now we should have thought in our ignorance that there were other forces even more typical of Divinity than sound, light, and electricity, although we may well feel gratification that Dr. Eliot did not point us to Rockefeller Institutes and safe deposit boxes as types of God. Sound, light, and electricity are certainly manifestations of Deity, but then so is the whole universe for that matter. If Dr. Eliot were less obsessed by Things he would have chosen Life as a more fitting example, or as an alternative for the benefit of "the modern man" he might have suggested Love or Unselfishness.

The reviewers of some religious newspapers and notably of the *Hibbert Journal*, are much incensed against Professor Bury, the author of "A History of Freedom of Thought," which has lately appeared in the Home University Library. Mr. Bury says, "We must remember that, according to the humane doctrine of the Christians, pagan, that is, merely human virtues, were vices, and infants who died unbaptized passed the rest of time creeping on the floor of hell." To this the reviewer of the *Hibbert Journal* replies that "Christians as a body have never condemned unbaptized infants to hell." Some few Christians may have done so,

but it has never been done by Christians collectively.

Now if orthodox theology wishes to repudiate this teaching it is at liberty to do so. But to deny its existence is simply to be untruthful. It is only a few years ago that it was officially expunged from the Westminster Confession and then only by a portion of the Presbyterian body and against the protests of the remainder, who still adhere to it. It is distinctly to be inferred from the Book of Common Prayer. It is still an integral part of orthodoxy wherever orthodoxy is to be found. It is true enough that the teaching is not openly preached, but this is due to cowardice, and not to penitence. The conscience of the world will not tolerate the horror and so it has been shuffled out of sight. Moreover, to refrain from teaching a dogma and to renounce the dogma are two very different things. We may reasonably believe that a good many Christians would be brought to the idea of reincarnation if they had the courage boldly to face the question of the disposition of those who die in infancy, and by boldly facing the question we do not mean ascertaining the opinions of a clergyman.

Another statement that excites the resentment of the reviewer of the *Hibbert Journal* is Mr. Bury's further remark that "it would be difficult to say how much harm has been done, in corrupting the morals of men, by the precepts and examples of inhumanity, violence, and bigotry which the reverent reader of the Old Testament, implicitly believing in its inspiration, is bound to approve." It would be hard to find anything more patiently and obviously true, in spite of the reviewer's denial. The religious wars of the world have been invariably defended in their worst atrocities by the citation of Old Testament incidents.

The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the earth and its prevalence throughout the historical ages.
—*Professor Francis Bowen.*

Not from birth does one become a slave; not from birth does one become a saint; but by conduct alone.—*Buddha.*

Our acts our angels are, or good or ill
Our fatal shadows that walk with us still.
—*Beaumont and Fletcher.*

THE LOST CHORD OF CHRISTIANITY.

Next to a well-nigh universal belief in God and immortality is the belief in reincarnation. No attempt will be made in this article to explain the self-evident reasonableness of this doctrine, which is one of Nature's laws for growth. At present we shall show that reincarnation was taught in the early Christian church by Jesus and His disciples, and that a correct understanding of it clears up many "dark sayings of Scripture." This teaching appears likewise in the Old Testament, and was universally held by the Jews at the time of Christ, even as it is held by practically all educated Jews of today. The truth of reincarnation is not strengthened, be it understood, by the mere fact that it is a doctrine of the Bible. If the Bible constantly preached against it, that would in nowise alter a fact in nature. The Bible, it must always be borne in mind, was written by men, but Theosophists recognize in them men who were well acquainted with the laws of nature and the universe, and who skillfully concealed many a bit of hidden lore, many a gem from the wisdom of the ages, in the several books which go to make up what are now considered the canonical Scriptures.

The Essenes, to which mystic brotherhood Jesus is said to have belonged, believed in reincarnation. Philo, the great Jewish philosopher, who lived in the time of Christ, preached this doctrine. The Rabbalah, the teachings of which are mostly of very ancient origin, takes this belief for granted.

Solomon, who was considered the wisest of men, tells us in Proverbs VIII:

The Lord possessed me in the beginning of His way before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the foundations of the deep: when He gave to the sea His decree that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of the earth; and my delights were with the sons of men.

In the "Wisdom of Solomon," a book held by scholastic Christianity as apocryphal, the wise man speaks in the same manner as above (Chapter IX, 5): "I was an ingenuous child, and received a good soul; nay, more, being good, I came into a body undefiled."

From no other standpoint than that of a belief in reincarnation can we explain that passage in the New Testament (John X, 2), in which the Pharisees ask Jesus: "Which did sin, this man or his parents, that he was born blind?" The very fact that Jesus does not condemn this belief is a proof that the doctrine of preëxistence was not repugnant to Him and also that the disciples themselves entertained it. The fact that he gave them a different answer in nowise militates against the truth and reasonableness of the belief. He himself says of John the Baptist: "If ye will receive it, this is Elias, which was for to come" (Matthew XI, 14; see also Matthew XVII, 12 and 13). That John did not remember his previous existence as Elijah is no disproof of the doctrine of reincarnation, for he had not yet reached that stage of development in which the memory of past births is recovered. The people, too, at that time were expecting the advent of the messenger of the Messiah in conformity with the prophecy in Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

"Whom say men that I am?" asks the Christ of His disciples, who answer: "Some say Elijah, others Jeremiah, and others one of the old prophets." How, we ask, can this be taken save as a statement to the effect that popular opinion considered Jesus as a reincarnation of some one of the prophets? Herod thought that John the Baptist, after his decapitation, had returned to earth in another body.

The preceding passages, with many more which we might cite, have, it is true, been variously interpreted by the theologians, but that interpretation which has been given above seems the most logical, the most natural of all. To quote from Mr. Judge's "The Ocean of Theosophy": "For five hundred years after Jesus the doctrine was taught in the church until the council of Constantinople. Then a condemnation was passed upon a phase of the question which has been regarded by many as against reincarnation, but if that condemnation goes against the words of Jesus it is of no effect. It does go against him, and thus the church is in the position of saying in effect that Jesus did not know enough to curse, as it did, a doctrine known and taught in His day and which was brought to His knowledge prominently and never condemned but in fact approved by Him. Christianity is a Jewish religion, and this doctrine of reincarnation belongs to it historically by succession from the Jews, and also by reason of its having been taught by Jesus and the early fathers

by learned professors. In Volume I, page 80, we read the following:

Matter is the vehicle for the manifestation of Soul on this plane of existence and Soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a trinity synthesized by Life, which pervades them all.

Science, even in her most exact aspects seems to be something of a fickle dame.

RELIGION IN INDIA.

A question recently put at a theosophical meeting, may be regarded as representative of a prevalent misconception. Why, it was asked, do Theosophists lay so much stress upon the religions of India, when it would seem that those same religions have done so little for the social and material advantage of their adherents?

Now in the first place it may be said that Theosophists do not lay stress upon the religions of India nor of any other country in particular. Theosophy professes to be that body of truth that underlies all religions and of which all religions are aspects or presentations, more or less imperfect. Wherever variation or antagonism is found to exist between the world faiths there we may suspect the insidious and subtle results of a priestcraft that profits by discord and thrives upon enmities. Banish the creeds, the commentaries, and the interpretations, the Westminster Confessions, the Thirty-Nine Articles and the Catechisms, the whole cargo of clerical futilities and imaginings, and it will be easy to see that the world faiths are related to each other like the many facets of the same diamond. The phraseology and the emphasis may vary, but all of them are obviously renderings of the same philosophy and based upon the same superhuman knowledge.

The misconception indicated by the question probably arises from the use of a Sanskrit terminology. But there is no significance in this. The Sanskrit language is peculiarly adapted to metaphysical and philosophical uses. It was the creation of the subtle thought of thousands of years of religious speculation and psychical analysis. It is therefore peculiarly suited to theosophical uses, possessing as it does a vast vocabulary of metaphysical terms for which there is no English equivalent. But it would be a mistake to infer from this that Theosophy bears any special relation to the present religion of India, for it does not. The current Indian faiths are as degraded as those of the West, although in a different way, and there is perhaps no country in the world in greater need of enlightenment than is India.

And in this connection it may be said that there is nothing more absurd than the avidity with which certain teachings are received in the West merely because they are imparted by a native of India. It would be just as intelligent to place reliance upon a so-called teacher merely because he has red hair or a Roman nose. There are some good Americans who know more of the Secret Science than all the perambulating Swamis who ever smoked fifty-cent cigars or gathered in the shekels of the faithful. And the more genuine the teacher the more insistent are his assurances that actually he can teach nothing and that all knowledge must be sought by "self-induced and self-devised efforts."

CHANGING RELIGION.

Mr. J. Arthur Hill contributes to the *Hibbert Journal* an important article on "Changing Religion." He seems to suppose that the faith of the future will depend first on a larger knowledge of the material universe—and inferentially a larger knowledge of God—and, secondly, upon a widened conception of the psychic realm now being opened to us by science.

Of course so much depends on what we mean by religion. If by religion we mean something that highly educated and comfortable people may acquire from text-books then probably there is much to be said for such a view. But the religion demanded by average men, of whom there are quite a number, is something more than this. It includes some scheme of life that shall be governed by justice and that shall explain the inequalities of life, of character, of fate, and of fortune. It must give hope and consolation and expectation. It must provide for the self-control of destiny. There was a time when Christianity did all these things, but it was before it renounced the teaching of reincarnation. After it parted with that sheet anchor of all religions it did none of them, and so became an ethical nuisance. Copernicus and Darwin, says Mr. Hill, are better religious teachers than Plotinus and St. Theresa. But the world will remember Plotinus when it has forgotten Copernicus. Buddha, Christ, Paul of Tarsus, and Confucius will certainly be known and revered when Darwin is no more than a name. It is only those who have reached planes of knowledge above the intellect who are eternally visible like stars. There is no earthly immortality for faculties that do not transcend the intellectual. The imperishable bay leaves are given only to self-sacrifice and to spiritual wisdom.

The author's comments on psychic science are no more illuminating. He says that

rightly or wrongly the explanations of psychic phenomena must involve, even if they do not directly affirm, the supposition of survival of bodily death. Then the man in the street will listen. He will see that dollars are not everything, that the race is not always to the swift nor the battle to the strong, and he will shape his course accordingly.

Now that remains to be seen. Even if a continuity of life should be proved by psychic science—and it never will be—this is a very different thing from a continuity of moral responsibility. Moreover, there is a failure to recognize that psychic science itself brings new and extraordinary temptations, and that if it may conceivably open a door to virtue it opens a much larger door to vice and to illicit tyrannies and oppressions. What is needed is a recognition of a law of cause and effect in the moral world, a comprehension of Karma, and of this, says Mr. Hill, "we need proof."

There never will be proof of that laboratory kind that is the only kind recognized by Mr. Hill to be proof. Indeed his main fault is to wave upon one side the reality of all knowledge that does not proceed from the unilluminated intellect. Mystic vision, ecstasy, and illumination are interesting phenomena from his point of view, but they are not to be classed as knowledge, or as other than misty and nebulous states of consciousness, and it is just this demand that supersensuous knowledge shall stand or fall by purely intellectual tests that vitiates and nullifies what he says. Every religion that the world has ever known has rested upon supersensuous knowledge, and the law of the ages will not now be reversed at the bidding either of materialists or of psychic researchers who fail to recognize that their philosophies are not a growth, but a disease.

ALL MEANS AND NO END.

Once, perhaps in a parable, the plain man traveling met another traveler. And the plain man demanded of the traveler:

"Where are you going to?"

The traveler replied:

"Now I come to think of it, I don't know."

The plain man was ruffled by this insensate answer. He said:

"But you are traveling?"

The traveler replied:

"Yes."

The plain man, beginning to be annoyed, said:

"Have you never asked yourself where you are going to?"

"I have not."

"But do you mean to tell me," protested the plain man, now irritated, "that you are

putting yourself to all this trouble, peril, and expense of trains and steamers, without having asked yourself where you are going to?"

"It never occurred to me," the traveler admitted. "I just had to start and I started."

Whereupon the plain man was, as too often with us plain men, staggered and deeply affronted by the illogical absurdity of human nature. "Was it conceivable," he thought, "that this traveler, presumably in his senses," etc. (You are familiar with the tone and the style, being a plain man yourself.) And he gave way to moral indignation.—*Arnold Bennett.*

WISDOM FROM "THE SECRET DOCTRINE."

We produce *Causes*, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes; whether such persons are practically the evil-doers or simply "thinkers" who brood mischief.—*Vol. I, p. 149.*

The *Secret Doctrine* teaches that every event of universal importance, such as geological cataclysms at the end of one Race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral, and physical—is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system.—*Vol. II, p. 525.*

Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution, only when the selfishness of the Personality has so strongly infected the real Inner Man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now—civilized nations having succeeded in making of the former an ethical characteristic, of the latter an art—is an additional proof of the exceptional nature of the phenomenon.—*Vol. II, p. 117.*

"As it is above, so below" is the fundamental axiom of Occult Philosophy.—*Vol. II, p. 32.*

Between man and the animal—whose Monads, or Jivas, are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its highest aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of reincarnation, the *very essence* of a higher Being; one from a higher and divine plane?—*Vol. II, p. 85.*

ALFRED RUSSEL WALLACE.

The death of Dr. A. R. Wallace reminds us of the frequency with which the name of that distinguished thinker appears in the *Secret Doctrine*. Commenting upon Dr. Wallace's conclusions as to the inadequacy of natural selection as the sole factor in human development the author of the *Secret Doctrine* says that he "practically concedes" the whole point by his conclusion that the evolution of man was directed and furthered by Superior Intelligences whose agency is a necessary factor in the scheme of Nature. And now comes a personal memoir in the *Outlook* by one who knew the great scientist well and who records a conversation with him in which he emphasizes a conviction that had become fundamental and basic. "I am one," he says, "who believes there is something in man that is infinite and which differs in nature as well as in degree from anything which is seen in the lower animals." Dr. Wallace continues:

I believe that at a certain epoch of our life, when the body is ready to receive it, there is an influx of spirit, and our existence in the future depends very largely on how we adapt ourselves to this new condition when it comes to us.

Compare this, and very much more like this, with the voluminous teachings of the *Secret Doctrine* of the incarnation in man of the spiritual minds, the Kumaras, a teaching to be found in all the great religions of the world. Compare it also with the great myth of Prometheus, who brought fire from heaven, a myth that not even the most learned of commentators can wholly degrade.

But Dr. Wallace becomes still more illuminating in his further comments upon Natural Selection. He says:

It is all very well to talk about the soul and the spirit and things of that kind, without any definite idea of just what these phrases mean. But, aside entirely from these considerations, I maintain that the theory of evolution does not account for many of the mental attributes of man. It does not account for our wonderful mathematical, musical, or artistic faculties. Who can claim that man has received these endowments from some lower animal which never possessed an inkling of them? Many of the lower animals, it is true, display a much finer physical and muscular development than man does. They are gifted with greater agility and endurance, and undoubtedly we have derived from them many of our physical attributes. But who can reasonably say that we are indebted to any of the lower animals for our high intellectual faculties? The gulf which separates the ant from Newton, the ape from Shakespeare, the parrot from Isaiah, can not be bridged by the struggle for existence. To call the spiritual nature of man a "by-product," developed by us in our struggle for existence, is a joke too big for this little world. It was on this very point

that I differed from Darwin, and it is on these points that I can not meet the modern materialists who say that man is merely an animal and there is nothing for him beyond the grave. It is very well for us to try to account for the material on a mere material basis, and it may be very satisfactory to some people who do not seriously consider the subject; but, if the soul has come into being from what is popularly termed "the struggle for existence," how is it that in this very struggle for existence we meet daily with people who are making self-sacrifices, exhibiting wonderful heroism and disinterested affection—live men and women of the day who are actually spending their existence for the sake of others? If every one were merely engaged in the desperate struggle for existence, why should any member of the human family try to help along or support anybody else?

Dr. Wallace deserves the gratitude of the world, not so much for his extraordinary contributions to material science as for his unflinching defense of a spiritual philosophy that appeared to him to be essential to a comprehension of human nature.

THE TWO VOICES.

For how should I for certain hold
Because my memory is so cold,
That I *first* was in human mold?

It may be that no life is found
Which only to one engine bound
Falls off, but cycles always round.

But, if I lapsed from nobler place,
Some legend of a fallen race
'Alone might hint of my disgrace.

Or, if through lower lives I came—
Tho' all experience past became
Consolidate in mind and frame—

I might forget my weaker lot;
For is not our first year forgot?
The haunts of memory echo not.

Some draughts of Lethe doth await,
As old mythologies relate,
The slipping through from state to state.

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare.

—Tennyson.

The ancient theologians and priests testify that the Soul is conjoined to the body through a certain punishment, and that it is buried in this body as in a sepulchre.—
Philolaus.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

APR 23 1914

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 6. SAN FRANCISCO, Saturday, February 7, 1914. Price 5 Cents

A librarian's note in a contemporary theosophical magazine explains that many books on New Thought have been added to the shelves in deference to a general public demand. One is reminded thereby of the old French adage, *qui s'excuse s'accuse*. The least that can be said is that the explanation suggests a consciousness of guilt where actually no guilt is.

For there is no conceivable reason why Theosophists should not read books on New Thought—if they can find the leisure. Indeed it might be well for all of us if we were to keep ourselves more fully informed upon the signs of the times, not only in philosophy, but in all other movements that are engaging public attention. But that a Theosophist should read books on New Thought with any idea of education or instruction is a marvel that demands some comment.

What is now called New Thought—presumably because what little thought it contains is immeasurably ancient—made its appearance soon after the appearance of the Theosophical Society. It floated into public notice on the wave set in motion by the publication of "Isis Unveiled" and the early activities of H. P. Blavatsky. Nothing else made it possible. It was the heavy artillery of Theosophy that caused the first great breach in the walls of materialism. New Thought was one of the many camp-followers who availed themselves of opportunities that they had not created. Other camp-followers were Mental Science, Psycho-Therapy, Psychic Research, and the hundred and one pseudo-occult activities that made their quick bid for

the support of the mentally indolent and of the curious, as well as of the large numbers of well-meaning people who had been cut from their spiritual moorings and who were too timid to follow the light of Theosophy to the open sea. Snatching at some few occult truths the New Thought movement proceeded to isolate them from their context, to distort them, to dilute them, and to serve them up for the edification of those ill-equipped by nature for sustained mental exertion and who were ready enough to grasp at petty and personal power without recognition of the responsibilities that accompany power. Nearly the whole of the original literature of the movement consisted of ill-digested methods for obtaining personal advantage in illicit ways, and although the New Thought shelf now contains some few volumes of lofty spiritual conception there is not in the whole library a single worthy idea that was not borrowed bodily from Theosophy.

Therefore it is time for the utterance of a word of protest on behalf of those few Theosophists who imagine that New Thought presents some facet or angle of spiritual truth that has been neglected or slighted by Theosophy. Whatever of spiritual truth is to be found in New Thought was filched from Theosophy. Nearly the whole of the remainder is either superstition or sorcery, and none the less noxious because it is wrapped in a pietistic phrasology. And in saying this there is no intention to assault for the sake of assault. But it is necessary to point out the facts in correction of an idea that has found public expression

in more than one quarter that New Thought is a sort of revelation that must be reckoned upon in gauging the tendencies of modern religion and philosophy.

The London newspapers inform us that several well-known Theosophists were present at the "psychic dinner"—whatever that may be—recently given at the Lyceum Club. Unfortunately the statement seems to be true, since the names were printed, and so we can only wonder what profit these Theosophists found in the theories of the young lady who tried to translate the universe into terms of color or the gentleman who described his post-mortem conversations with the late Mr. Stead. It must surely have occurred to them that they were tacitly encouraging a public identification of Theosophy with nonsense of this kind and so causing serious misconceptions of a philosophy that they were morally bound to defend. It seems a pity that they could not find something better to do than to give occasion for the justified sneers of newspapers. If they must indulge in a "psychic dinner" there was certainly no need to invite the reporters.

How fond we are of attributing our misfortunes to the Karma of some past life in forgetfulness of the fact that they may be due to the Karma of yesterday or last week. Nothing is more remarkable than the apparently incurable stupidity that manufactures calamity before our very eyes and the complacency with which we attribute that calamity to the errors of another incarnation. Most of our troubles would pass away if we would search for their cause through the remembered days and then manfully remove it.

Mr. Don C. Seitz at a recent conference is reported to have said, "Mankind has not improved in the treatment of itself." *Collier's Weekly*, moved to indignation says that Mr. Seitz "has forgotten about slavery, imprisonment for debt, the use of cruelty in schools . . . and a thousand other once common abuses." It may be so. On the other hand, it may be that Mr. Seitz has not forgotten the misery of great cities, the widening gulf between rich and poor, the drug habit, and white slavery. He may even have remembered the unprecedented horrors of the Balkan war, the maniacal competition of armaments, the displacement of law by

dynamite and anarchy, and the universal weakening of moral restraints. *Collier's Weekly* might as well argue that the cause of peace has made unprecedented progress because bows and arrows have entirely disappeared. Mr. Seitz seems to have done no worse than agree with the late Alfred Russell Wallace, who said that humanity had never reached so low a point of moral degradation as the present.

By dint of much beating of drums and of personal solicitations it seems that a large proportion of the population of Chicago has been persuaded to go to church upon one specified Sunday. Now heaven forbid that there should be an attempt to discount any sincere effort for the betterment of men or for a change in the current of human thought that now sets so strongly in the direction of personal profits and of personal pleasures. But one is tempted to wonder of what value can be a formal act of church observance accomplished under the pressure of a personal canvass and as a concession to religious conventions that have lost their force because they have lost also their values. Is it possible to believe that the rigors and cruelties of city life will be modified by one hair's breadth thereby? Is it conceivable that the selfishness of the day will be lessened or that these apathetic church-goers of Chicago will be any more disposed than before to believe in the inexorable law of life that demands service and altruism as the one essential to human growth? It is to be feared that Chicago has been narcotizing herself and calling it reform. But one thing at least is certain. Efforts begun spasmodically end in the same way and it may even be that "the last state of that man was worse than the first." And it is equally certain that if the churches of Chicago were to preach human brotherhood unadulterated with creeds and dogmas in which no one believes and unspoiled by a repulsive and nauseating sensationism they would have no need either to deplore their empty benches or to resort to social coercions in order to fill them.

The souls of men are capable of living in other bodies besides terrestrial; and never act but in some body or other.—*Joseph Glanvill*.

The metempsychosis is, therefore, the only system of this kind that philosophy can hearken to.—*Hume*.

"CREATION" OR "EVOLUTION."

The *Secret Doctrine* teaches no creation of worlds in the theological sense. Creation is not a making of something out of nothing, but a manifestation of what already subsists unmanifest as ideas. The universe, it is further taught, evolves from within outwards. In order that this take place duality is essential. The two aspects of the Absolute, manifest periodically as Spirit and Matter, or rather Substance, for substance is that which subsists or underlies phenomena; that which is the noumenon, or essential reality, of the phenomenon, or passing shadow. The interaction between these two manifested "poles" of the One Reality produces at last the manifested universe. This process is allegorized in the Book of Genesis as "the Spirit of God moving over the face of the waters," which latter term denotes *substance*, which holds in potentiality all qualities which are later evolved or made manifest through the vivifying action of Spirit.

The evolution of worlds and all sentient beings within them is due to ideation alone. There can be no "creation" outside of the Absolute, for it, by its very nature, includes all that is or ever will be. The whole universe is but a thought in the divine mind. This is the only way we can account for the growth and development of all manifested life, which of itself can not affect the nature of the One Reality, for it is changeless. Now we know from our own experience that the feeling of "I am I" remains unchanged through all the numerous changes which the mind, emotions, passions, and body undergo. We are constantly creating whenever we think, but in our inmost being these thoughts do not affect us. They do, indeed, have a great, a profound and lasting influence on our relative existence. Similarly, the Absolute is unchanged by the absence or presence within it of a manifested universe or universes. Says the Bhagavad-gita: "Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature—which is mine—I am born but through my own Maya (or illusion), the mystic power of self-ideation, the eternal thought in the eternal mind." And the Varaha Upanishad states the same truth: "The whole of the universe is evolved through thought or ideation alone; it is only through thought or ideation that the universe retains its appearance."

These "ideas" existing in the divine mind are impressed upon cosmic substance through the connecting medium of the divine energy in what are called the Laws of Nature. En-

ergy or motion is the means through which Spirit becomes visible as Matter, for Spirit and Matter are but the two poles of the same thing. The opening of John's gospel is a symbolic statement of these principles:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

The Word, Logos, or Son, is the first manifestation in time and space of the One Eternal Reality. The Logos is the "son" or manifestation (and therefore the express image) of the action of Spirit on Matter. These two aspects of the Absolute, when acting upon one another, produce as the result of this process the Logos or Word. Force or Spirit, the "Father," is that which makes visible; Substance or Matter, the "Mother," is that which is made visible or manifest; and the resultant phenomenon is called the "Son." Logos, Verbum or Word, all of which terms mean exactly the same thing. This first manifested Logos is the noumenon for still other phenomena, which are but later developments of the idea it furnishes. The Logos is the architect who furnishes the idea, the pattern, that "heavenly pattern in the mount," on which things terrene are modeled. This constructive work is done by a vast hierarchy of intelligent Beings, of different stages of evolution, called variously angels, archangels, thrones, dominions, powers, and principalities.

"The Universe," then, according to this philosophy, "is the periodical manifestation of the One unknown Absolute Essence. It is best described as neither Spirit nor Matter, but both."

"Everything in the Universe, throughout all its kingdoms, is conscious; that is, endowed with a consciousness of its own kind, and on its own plane of perception. Because we can not recognize any signs of consciousness in stones, let us say, we have no right to assert that *no consciousness exists there.*"

"The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

"An alternation like that of day and night, life and death, sleeping and waking, is a fact so common and so universal that it is easy to see in it one of the fundamental laws of the universe."

Such, briefly outlined, is the teaching of the Wisdom Religion on this vast subject of evolution, which is far more logical and scientific than the crude accounts of Genesis and the evolutionary hypothesis of modern science.

PSYCHIC RESEARCH.

Wiling away a relatively idle moment by a casual survey of some of the epitomized results of what is called Psychic Research our attention is arrested by some conclusions that were reached by Professor Elmer Gates and by Professor William James. Professor Gates is quoted as saying that "at least ninety per cent of our mental life is subconscious." Professor James announces that "there is actually and literally more conscious life in ourselves than we are at any time aware of. The conscious person is continuous with a wider self."

Was there ever so surprising an example of a hopelessly confused terminology? We need not stay to inquire by what system of mathematics Professor Gates was able to determine the proportion of what he calls the subconscious. Nor need we ask why all abnormal mental states are necessarily *sub*-conscious. But we should like to ask how any proportion at all of our mental life can be described as unconscious, since the subconscious must surely be unconscious? In what way can either mind or life be conceived of except as consciousness? And what shall we say of a philosophy that habitually associates any state whatsoever of mind with unconsciousness?

Professor James is somewhat more illuminating, although we may once more ask how there can be any life anywhere that is not conscious? But the meaning of both these eminent men may be guessed at. They have reached the conclusion that only a small part of the totality of human consciousness is actually functioning in the brain, that there is a vast area of consciousness of which the confused and bewildered personality knows nothing. That has been precisely the teaching of Occultism throughout the ages. It is the teaching that science has derided and persecuted for a century. And now it seems that the new psychology has succumbed to facts and of course demands to be applauded as a discoverer and a pioneer. It is neither the one nor the other.

Occultism has not only been aware of the area of consciousness that lies beyond the brain personality, but it has charted and mapped that area. It knows every bay and inlet, every gulf and promontory. It is aware of those states of consciousness that lie below the mind, that had their origin and that now have their affinity with the lower kingdoms of nature, and also of those states of consciousness that lie above the mind and that are divine. It is aware also that all consciousness is a unity, however diverse are the

media through which it shines. And the whole intent and purpose of Occultism is to make known the ways by which those higher states are to be attained, that is to say by a compliance with the evolutionary law of altruism, a law that overlooks not even the least of our thoughts and acts. Occult students may therefore be excused if they fail to join the chorus of acclamation with which these "discoveries" of modern psychology are received, while at the same time expressing a certain satisfaction that some part of the occult alphabet has at length been mastered.

RESPONSIBILITY.

The King said, "Reverend Nagasena, what is re-born?" The elder replied, "Mind and body, O King, are re-born." "Is it just this mind and body that is re-born?" "Not just this mind and body, O King, but with this mind and body a man does deeds (karma), either good or evil, and through these deeds another mind and body is re-born." "If, reverend sir, it is not just this mind and body that is re-born, surely he will be liberated from his evil deeds?" The elder replied, "If he were not re-born, he would be liberated from his evil deeds, but just because he is re-born he is not liberated from his ill-deeds."

"Give me an example." "Just as if, O King, a man were to steal a mango from another man, and the owner of the mango were to take him and bring him before the king, saying, 'Your majesty, my mangoes have been stolen by this man'; and the thief were to reply, 'Your Majesty, I did not take his mangoes. The mangoes that he planted are not the same as those I stole. I am not liable to punishment.' Now would the man, O King, be liable to punishment?" "Yes, reverend sir, he would." "Why?" "Whatever he might say, he could not deny the first mango, and he would be liable to punishment for the last." "Even so, O King, through this mind and body a man does good or evil deeds, and through these deeds another mind and body is re-born. Hence he is not liberated from his evil deeds."

"Give me a further example." "Just as if, O King, a man were to buy a pot of milk from a cowherd, and were to leave it in his charge and go away, saying, 'I will come and take it tomorrow'; and he were to come the next day, when it had turned to curds, and say, 'Give me my pot of milk.' and he should give him the curds, and the other were to say, 'I did not buy curds from you; give me my pot of milk.' The other would reply 'Without your knowing it, the milk has

turned to curds.' If they came disputing before you, in whose favor would you decide?" "In favor of the cowherd, reverend sir." "Why?" "Because, whatever he might say, nevertheless it is just from the milk that the curds are derived." "Even so, O King, through this mind and body a man does good or evil deeds, and through these deeds another mind and body is re-born. Hence he is not liberated from his evil deeds." "You are a clever man, Nagasena."—From "*Buddhist Scriptures*," translated by E. J. Thomas, M. A., in *Wisdom of the East Series*.

[The mind here referred to seems to be lower Manas, a ray from the permanent and spiritual above it, and therefore emanated at each reincarnation.—Ed.]

KARMA-NEMESIS.

Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigor.—H. P. Blavatsky.

We are so saturated with inherited conceptions of a personal god who metes out rewards and punishments that the student of Theosophy sometimes finds himself almost insensibly led to attribute the same characteristics to the retributive law of Karma and to impugn the justice of its awards. He is apt to compare the operations of Karma with those of a judge on the bench who first determines the measure of guilt and then imposes a penalty that seems to him to be commensurate with the offense.

Nothing could be further from the fact nor more unphilosophical. Perhaps the best way to remove the misapprehension is to realize that action and the result of action, or cause and effect, are actually parts of the same operation, like the two sides of a dollar. The fact that we see one side of a dollar is proof that there is another and unseen side. The performance of an action is also the creation of the results of that action, and even though the results may be long in showing themselves they are actually born at the same moment as the action. A disease may need a certain time for its incubation, but it is actually present as soon as the poison has entered the system. When the pendulum has swung in one direction it becomes at once inevitable that it shall swing in the other. The active and reactive forces are generated simultaneously. The effect actually exists with the cause. Action and reaction are equal and opposite, in the moral world as in the material. Injustice is therefore unthinkable.

We should more readily understand the operations of Karma if we were to observe it in some of its more familiar forms. No one will question that character has a powerful effect upon fortune. We do not hesitate to predict unhappiness for the liar and the thief, not so much because of human law as because of certain retributive forces inherent in those particular vices. The liar is disbelieved when it is most to his advantage to excite confidence. The thief is distrusted when it is most to his interest to be trusted. There we see the effort of nature to enforce the law of rectitude. We see pains and misfortunes as inseparable parts of misconduct.

It needs no divine revelation to show us the vast educational forces that are playing through the events of daily life. We are quick enough to recognize these educational forces in matters of physical health, but unaccountably slow to understand that they are acting on all other departments of human nature. We are not ashamed of a veritable hysteria of terror that invades us at the threat of nature's retribution for some violation of the laws of the body. But we are ready enough to break the moral law of unselfishness, which is quite as real and far more serious. We are panic-struck by the approach of physical disease, which can do no more than kill the body, but moral disease that attacks the mind and the soul and that may carry with it the agony of centuries we are willing wholly to ignore. And we pride ourselves on being practical.

Theosophy does no more than assert that the educational forces of nature, thus so clearly within our sight, are continuous and persistent; that nature is pursuing an educational plan in the pains that she so obviously inflicts upon moral derelictions; and that this plan will not be frustrated nor ended by physical death, any more than the school-boy has finished his education because he goes to bed at nighttime. Nature, having begun her educational work, will finish it. Each incarnation or earth life means a single step in the educational process that began ages ago and that will end ages hence.

I shall never in the years remaining,
Paint you pictures, no, nor carve you statues.
This of verse alone one life allows me;
Other heights in other lives, God willing.

—Browning.

And yet I must needs say that there is a very fair probability for preëxistence in the written word of God as in that which is engraved upon our rational natures.—*Glanvil* in "*Lux Orientalis*."

STATES OF CONSCIOUSNESS.

A questioner at a recent theosophical meeting complained that he could not make "head or tail" of the Seven Principles. He found it easy to recognize a higher and a lower nature, since both higher and lower were obviously at work whenever any of the ordinary temptations of daily life presented themselves. The lower nature was always quick enough to suggest the seeming profits and advantages that would accrue from the contemplated action, while it was almost equally easy to discern some higher force that seemed to voice a greater law in opposition to the action. These two forces might properly be called principles, and perhaps the thinking self oscillating between them is also a principle. But where, he asked, are the other four, and what are the relations of all the principles to the consciousness of identity, or Ego-ism, that we call ourselves?

Now it is evident that the questioner had failed to grasp the central theosophical fact of the unity of consciousness, and until he can do this it would be well for him to leave the Seven Principles alone. Saturated as we are with the inherited materialism of centuries there is an almost irresistible tendency to regard the human principles as Things, or perhaps as the skins of an onion that can be peeled off one after another. It was against this tendency that H. P. Blavatsky insistently and repeatedly warned us. Nothing, she said, but confusion could result from it. However necessary it might be to deal with the myriad forms or modes of life upon the planes of manifestation it must always be remembered that these forms and modes are but states or conditions of the One Life. Thus we find the following passage in Volume I, page 104, of the *Secret Doctrine*:

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations they are now called) of that One, from macrocosmic down to microcosmic effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence, then the first and chief difficulty will disappear and Occult Cosmology may be mastered.

The same idea is expressed still more succinctly on page 80, where the author says:

Life we look upon as the One Form of Existence manifesting in what we call matter: or what, incorrectly separating them, we name Spirit, Soul, and Matter in man.

Now perhaps we may legitimately venture upon a comparison that will serve some clarifying purpose. Let us imagine a dozen or a

hundred electric lights, all of exactly the same power and brilliance and each contained in a glass lamp or bulb. But let us suppose that the glass of these bulbs is of different densities. The glass of the first lamp is quite opaque and we can see no light at all. The glass of the next is a little more transparent and a faint glow is discernible. As we pass from one lamp to another we see that the glass becomes constantly more transparent, and when we reach the end of the line there is no longer any obstruction to the light and it shines forth in its full beauty. But in each and every case the light was actually the same. There were no differences except in the opacity of the medium that transmitted the light or altogether obscured it.

Now apply the analogy to the manifested world, from mineral to Plato. The One Life underlies the whole universe, but the medium through which it shines varies in density. In the flint the light is barely discernible except as the force that gives cohesion to its atoms or as the spark which flies forth when we strike it with a hammer. In the philosopher that same Life shines forth with something approaching its full splendor. But it is the same Life in the flint as in the philosopher. In the flint the medium, the environment, is opaque. In the philosopher it is transparent.

Now carry the analogy with caution one step further. Let us suppose that the light in the lamps is conscious—as in very truth it is—and that it has the power by the manner of its shining to make the glass of its bulb either more opaque or more transparent. There we have in a rough and ready form the whole occult theory of consciousness so far as it concerns the present purpose. We ourselves are the Light or the Life. It is not something that we possess, but it is actually ourselves. Our brains and nervous systems are the medium through which that Life or Light shines. By every thought we make that medium either more transparent or more opaque. To think selfishly—that is to say, in opposition to the one law of evolution—is to darken the windows of the Soul, to re-arrange the atoms of the brain and of all the other and finer sheaths of the Soul, so that they become opaque to the Soul instead of transparent to it. But there is no difference between the Soul of the habitually selfish man and that of the saint, no difference between the Soul of the criminal and that of the philosopher. But there is a difference in the envelopes or sheaths through which the Soul shines. In one case the envelope or sheath has been so obscured by selfish

thoughts that the light can hardly be seen at all. In the other case the envelope or sheath has been so rarefied by thought that it has become transparent.

Now there is another point upon which H. P. Blavatsky lays a significant emphasis that may usefully be touched upon here. She refers to the transformations that may be wrought by the practice of thinking one's self as this, that, or the other. The same pregnant and profound truth may be found in the Scriptural text, "As a man thinketh in his heart, so is he." If we think of ourselves as miserable sinners, frail, impotent, and helpless we shall be all that we attribute to ourselves. But if we think of ourselves as manifestations of the One Life and Light and Consciousness of the Universe we shall speedily find that every atom of the Soul sheaths (the Principles) begins to take on a new polarity and to become transparent instead of opaque. But such thought must not be spasmodic nor fitful. It must not be assumed only when the sun is shining. It must be maintained steadily as a basis of mental action. And no one who has ever done this with steadiness and courage has remained long in doubt as to the reality of the theosophic philosophy or as to the nature of the spiritual consciousness that now at last begins to saturate the brain.

WISDOM FROM "THE SECRET DOCTRINE."

The ant may also, for all we know, see the avenging finger of a Personal God in the hand of the urchin who, under the impulse of mischief, destroys, in one moment, its ant-hill, the labor of many weeks—long years in the chronology of insects. The ant, feeling it acutely, may also, like man, attribute the undeserved calamity to a combination of Providence and sin, and see in it the result of the sin of the first parent.—*Vol. I, p. 157.*

Science is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, every one of which will be shown, later on, to be no better than cobwebs, spun by her scientific fancies and illusions.—*Vol. I, p. 158.*

Were a truly learned Occultist-Alchemist to write the "Life and Adventures of an Atom," he would secure thereby the supreme scorn of the modern Chemist, though perchance also his subsequent gratitude.—*Vol. I, p. 167.*

Occultists . . . having the most perfect faith in their own exact records, astronomical and mathematical, calculate the age of humanity and assert that men (as separate sexes) have existed in this Round just 18,

618,727 years, as the Brahminical teachings and even some Hindu calendars declare.—*Vol. I, p. 174.*

A monad . . . is not of this world or plane, and may only be compared to an indestructible star of divine light and fire, thrown down on to our Earth, as a plank of salvation for the Personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality.—*Vol. I, p. 198.*

Atma neither progresses, forgets, nor remembers. It does not belong to this plane; it is but the Ray of Light eternal which shines upon, and through, the darkness of matter—when the latter is willing.—*Vol. I, p. 264.*

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, "inorganic substance," means simply that the latent life, slumbering in the molecules of so-called "inert matter," is incognizable. *All is Life*, and every atom of even mineral dust is a Life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism.—*Vol. I, p. 269.*

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyān Chohans or Angels—are "Messengers" in the sense only that they are the agents of Karmic and Cosmic Laws.—*Vol. I, p. 295.*

The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces.—*Vol. I, p. 298.*

—♦—

Insect and reptile, fish and bird and beast,
Cast their worn robes aside, fresh robes to
don;
Tree, flower, and moss put new year's rai-
ments on;
Each natural type, the greatest as the least,
Renews its vesture when its use hath ceased.
How should man's spirit keep in unison
With the world's law of outgrowth, save it
won
New robes and ampler as its growth in-
creased?
Quit shrunken creed, and dwarfed philosophy!
Let gently die an art's decaying fire!
Work on the ancient lines, but yet be free
To leave and frame anew, if God inspire!
The planets change their surface as they roll:
The force that binds the spheres must bind
the soul. —Henry G. Hewlett.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 7. SAN FRANCISCO, Saturday, February 14, 1914. Price 5 Cents

MR. AKED'S HERESY.

The Rev. Mr. Aked has produced a flutter in the dovescotes by his announcement that he believes neither in the Immaculate Conception nor in the Resurrection and that he announced his disbelief many years ago. But there is an air of insincerity about the announcement as well as about the manner of its reception. In the first place no one supposed that Mr. Aked believed in either of these things, and therefore his avowal was merely sensational and uncalled for. Neither do those who attack him believe in these things. These particular creeds were discarded by "advanced" Protestantism years ago, at least in America and England, and it may be said that advanced Protestantism is notable for what it disbelieves rather than for what it believes. Therefore no intelligent student of religion is actually surprised by Mr. Aked's statement, although a good many pretend that they are.

But it would be more to the point if Mr. Aked had informed his congregation as to the true meaning of the dogma—if he knows it, as he ought to. Since he did not do this we may supply the needed explanation from the *Secret Doctrine* and by the following citation from page 89 of Volume I:

For one has but to read the Kabbalah and study its numerical methods of interpretation to find the origin of the dogma. It is purely astronomical, mathematical, and preëminently metaphysical: the male element in Nature (personified by the male deities and Logoi—Viraj, or Brahma, Horus, or Osiris, etc.) is born through, not from, an immaculate source, personified by the "Mother," for—the Abstract Deity being sexless, and not even a

Being but Be-ness, or Life itself—that Male having a "Mother" can not have a "Father."

The author of the *Secret Doctrine* continues with the statement that during the prologue, so to say, of the drama of creation, or the beginning of cosmic evolution, the Universe, or the Son, lies still concealed "in the Divine Thought," and that this idea is at the root, and forms the origin, of all the allegories about the "Sons of God" born of immaculate virgins. Elsewhere H. P. Blavatsky says that the Immaculate Conception was a part of the Mysteries and that this accounts for the great persecutions set on foot by the Church against Occultism, Masonry, and heterodox mysticism generally.

But the incident ought to have a value apart from the metaphysical interpretation of a tortured and outraged dogma. We may well wonder how long the rank and file of the churches will be content to look backward in history to an historical Christ and to pin their faith to a shadowy record of events rather than forward to the day when the Christ consciousness which "stands at the door and knocks" shall be allowed to govern the thoughts and deeds of mankind. Here indeed are fields ripe for the harvest and laborers all too few. Of the historical Christ the majority of mankind have never heard and probably never will hear. But the existence of the Christ consciousness by whatever name it is called and which lies above and beyond the horizon of the personal mind is acknowledged by nearly the whole human race. It was the supreme message brought by a hierarchy of saviors and

sages. It has constituted the Theosophy of all ages.

Here indeed is an opportunity for a theology that by its own confession is now nearly moribund. From every part of Christendom we hear of a waning faith, of empty churches. Mankind is weary of asking for bread and of receiving a stone. It asks for a religion that shall be the outcome of knowledge, that shall explain the mysteries of life, that shall be based upon the science of the Soul. Every world faith can do these things in exact proportion to the extent to which it has preserved the Theosophy upon which it was built. And in exact proportion to the extent to which it has lost Theosophy so it has lost the confidence of men.

Miss Elizabeth Knopf of New York seems to be doing a good work in her efforts to popularize a knowledge of the world faiths. Miss Knopf has hired the Daily Temple and has arranged for nightly services consisting of readings from the Christian, Hebrew, Buddhist, Hindu, Confucian, and Mohammedan scriptures, of course without any attempt at emphasis or discrimination. Let us hope that her auditors will be quick to see the actual identity of all the great religions of the world and so to realize the existence of a common source and a common intention.

Mr. George B. Babcock of Englewood, New Jersey, is to be congratulated on his letter to the *New York Globe* in answer to a request from a Mr. Janson for a definition of sin that shall not consist of scriptural quotations. Mr. Babcock says:

Sin is disharmony with law—that is, with the law of human evolution, which, like all law, is divine. Sin is negative, since it is the outcome of ignorance. One who chooses evil rather than good demonstrates his ignorance. He may not be ignorant of a difference between right and wrong, but his sin is due to ignorance, nevertheless, because he fails to understand or realize and appreciate that difference. Sin is incidental to growth. The consequences of sin can not be escaped. The remedy for sin is amendment. Look into Theosophy, Mr. Janson.

It is to be wished that Theosophists in general were as quick as this in defense of their philosophy.

Possibly it would have been better had the Chinese government determined to

keep itself clear from the entanglements of an established religion, but on the other hand it may be that the Chinese government knows its own business better even than we do, and that it was well advised to declare Confucianism as the recognized faith of the republic. In this connection we may note two candid admissions that have found their way into current magazine literature. Dr. John Rees, writing in *China*, says: "There is in Confucianism nothing incompatible with the progress either political or spiritual of the Chinese people. The missionaries should claim Confucius as an ally, not oppose him as a foe." And District Officer Johnston of Wei-hai-wei, writing in the *Nineteenth Century*, says: "China possesses a moral and spiritual basis which will bear comparison with any possible substitute." Of course the missionaries are very much upset by this decision of the Chinese government, and yet if we mistake not the name of Confucius is to be found on the list of Roman Catholic saints.

A well-known prison chaplain, writing in an Eastern newspaper, says that "as the result of many modern marriages souls are damned the moment they enter the world, their lives are spent in hell, and they spend their hereafter in a similar place."

This theological luminary must have a lofty conception of Deity if he supposes that a human being will be eternally damned because its parents happened to contract a foolish marriage. We may well wonder if the annals of an honest savagery could produce so hideous a belief as this or one so revolting to conscience and decency. Compare it with the theosophical conception that recognizes that even the most degraded life, contrasted with the infinity of life itself, may be no more than a single "bad day" in the career of a child. Such ecclesiastical barbarism as this, the worship of such a Moloch as this, is due to the mutilation of a primitive Christianity which regarded Reincarnation and perpetual progression under the law of Karma or sequence as the cornerstone of its faith.

Search thou the path of the Soul, whence she came, or what way, after serving the body, by joining work with sacred speed, thou shalt raise her again to the same state whence she fell.—*Zoroaster*.

HOW TO REMEMBER.

The problem of the memory of past births seems to be an attractive one if we may judge from the frequency of questions upon that topic. Now whether such a memory would necessarily be a desirable one need not be considered here. We may suppose that under normal circumstances it would not be desirable, but none the less for those who are anxious to experiment the road is always open. There is no obstacle except ourselves to the attainment of this or any other goal.

It may be said then that the only way to acquire a knowledge of past eternities is to think and live as eternal beings. In other words, we must change our whole standard of time values. Our estimate of the importance of events is based entirely upon our time standards. We measure everything by what the insurance companies call the "expectation of life." A period of some seventy or eighty years has become a sort of yardstick by which we estimate the value of all events. For the gnat with a life span of a day a cloud over the sun becomes a tragedy and a rain shower a cataclysm. Its time standard is a day, and the events of the day have a corresponding magnitude.

Now we can not expect to remember the eternities of the past when every normal thought is a practical denial of those eternities. Imagine the incongruity between these yearnings for a memory of past lives and the normal thought habits that cause us to shiver with apprehension at the anticipated loss of money or of some accustomed pleasure, that allow us to resent even the most trivial injuries, or to harbor grievances, prejudices, and spites. We seem to act like the gnat with its life of a day, like children that cry over broken toys because they have no time perspective from which to measure the true magnitude of occurrences. And then we wonder why we do not remember our past lives. But the mind, like a telescope, must be focussed upon the thing that we would see.

If we would remember our past lives we must think and act as though we did remember them. In other words, we must change our standard of values. We must continually ask ourselves how we would look upon life if we had a consciousness of thousands of years instead of decades. It is not easy to imagine such a consciousness, but at least we know that it would instantly drive from our minds all the worries, pettinesses, greeds, and ambitions that now plague us. They could not exist for a moment in the withering light of a realization that we had lived always and

could never cease to live or to be conscious. All these things would become at once small and invisible before such a background as this. They seem to be large because their present background of seventy or eighty years is so small. The seeming magnitude of earthly events is always in inverse proportion to the magnitude of the time standard.

And a realization of the eternity of life would destroy forever the fear of death. Why should we fear an experience that must already have come to us a hundred times and that we now see to be as naturally recurrent and as beneficent as sleep? And how could we mourn for those that have left us, knowing now that there is no power in nature that can sever the bonds created by love and that all pure associations must be renewed while time itself endures?

Therefore if we would invite the waters of memory we must first of all dig the channels. In other words, we must compel the mind to shape itself upon standards of eternity. We must learn to think in ages and to do it perpetually. We must allow no thought or word that is inconsistent with the perpetuity and continuity of life and of consciousness, with eternity in both directions.

SUPERSTITIONS.

The Rev. Mr. Meyer, who lectured recently on Superstitions before the Ladies' Endeavor Society of San Francisco, doubtless persuaded his auditors that his was a very superior intelligence and far above the reach of any unauthorized belief. But he seems to have refrained from any precise definition of a superstition. Possibly he was uneasily aware that there might be some materialistic scientist in the room who would promptly supply some other definition that would include every one of the reverend gentleman's own religious convictions, and that of course would have been awkward. What we all want is some definition that will include the other fellow's pet belief while leaving our own untouched. It is no easy matter to find a definition of superstition that will permit us to believe in a personal God while forbidding us to believe in a fairy.

A curious example of the transition from superstition to orthodox science is furnished by a newly published volume of reminiscences of Goldwin Smith. It seems that many years ago the author asked the distinguished philosopher what he thought of telepathy that was then coming somewhat timidly to the front. Goldwin Smith replied that the instances adduced were undoubtedly coincidences and that a belief in telepathy was a superstition. To-

ORTHODOXY AND LIFE.

The true test of any philosophy or religious teaching is in the answer it gives to the problems which confront us in daily life, to the why, how, and whither of existence, and to our relations to God and to our fellow-men.

Every thoughtful person must feel that we are here for a purpose. The orthodox religious explanation of these life mysteries are familiar to us all. Man, we are told, is here on probation. He himself has had no say in the matter. God sees fit to create an immortal soul, sends it into the world, and if it does not accept *en bloc* the dogmas of Christianity, it spends eternity amid unspeakable tortures. And even those who seek eternal life through these means will not all be saved.

Respecting the tortures of the damned, the good Mr. Benson writes that: "God . . . will exert all His divine attributes to make them as wretched as the capacity of their nature will admit." The well-known and popular evangelist, Mr. C. H. Spurgeon, wrote, not so very long ago, that: "When thou diest thy soul will be tormented alone in hell; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brimful of pain, thy soul sweating in its inmost pore drops of blood, and thy body from head to foot suffused with agony; conscience, judgment, memory, all tortured: but more, thy head tormented with racking pains; thy eyes starting from their sockets with sights of blood and woe; thine ears tormented with

Sullen moans and hollow groans,
And shrieks of tortured ghosts;

thy heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in union with thy soul."

The reason recoils in horror from such a picture, and from a god whose name is Love and who can yet be so cruel. But this is a logical result of a too literal interpretation of highly figurative passages of Scripture.

Granting, however, that there is a deeper meaning to the Christian Bible than that apparently on the surface, how does the modern pulpit explain the cause of human misery

and suffering? Why is it that some are born to a life of affluence, while others never know what it is not to feel the curse of poverty and untold suffering? Life seems a grim tragedy, when we think that in this short existence all do not have the same opportunities, that many lack the means for growth and self-development, that life is generally spent in a dull, hard struggle for existence. These things sorely puzzle the average man, who would that all men have a fair chance. Orthodoxy soon puts a stop to such questioning by telling us that such are the ways of Providence, that God's ways are not our ways, and that we should not seek to probe the thoughts of the Most High, but rather that we should bow in loving and trustful resignation to His will. But he who stops to think of such problems knows right well that the explanations which theology offers are vague, childish, and silly. There must be an answer to these questions which are so preëminently vital. Is it not our right to seek to know it?

What is the reason for this vast universe, of which we form but an infinitesimal part? Times have passed since people believed that the whole of creation was made for man's delight alone. The discoveries of modern science have done much in broadening our mental horizon, and in enlarging our outlook upon life.

Such questions are vital to all who think, to those who feel that somewhere and somehow they must be answered. They can be answered here and now, for all those who with fair and unbiased mind will examine the teachings which Theosophy has brought again into the world.

SIR OLIVER LODGE.

Sir Oliver Lodge attracted so much attention by his recent attack upon materialism at the annual meeting of the British Association for the Advancement of Science that it is interesting to note some earlier pronouncements along the same line. Over six years ago Sir Oliver Lodge published a little volume on "The Immortality of the Soul," briefly reviewing the whole ground from many different points of view. Arguing for the existence of some subtle principle underlying all forms of matter and giving to them cohesion and form, he says:

What causes the very same particles to be incorporated first into the form of a blade of grass, then into the form of a sheep, then into the form of a man; then into the form of some low invertebrates . . . then perhaps into a bird, then once more into vegetation—perhaps a tree? What is it that combines and arranges the particles, so that if ab-

sorbed by root or leaves they correspond to and form the tissue of an oak, if picked up by talons they help to feed the muscles of an eagle, if cooked for dinner they enter into the nerves and brain of a man? What is the controlling entity in each case, which causes each to have its own form and not another, and preserves the form constant amid the wildest diversity of particles?

We call it life, we call it soul, we call it by various names, and we do not know what it is. But common sense rebels against its being "nothing"; nor has any genuine science presumed to declare that it is purely imaginary.

Speaking elsewhere of the favorite materialistic contention that death, by destroying the brain, the organ of consciousness, destroys also consciousness itself, Sir Oliver Lodge says:

But such a conclusion is quite unwarranted. Existence need not make itself conspicuous: things are always difficult to discover when they make no impression on the senses: the human race is hardly yet aware, for instance, of the Ether of space; and there may be a multitude of other things towards which it is in the same predicament.

Superficially, nothing is easier than to claim that just as when the brain is damaged the memory fails, so when the brain is destroyed the memory ceases. The reasoning is so plausible and obvious, so within reach of the meanest capacity, that those who use it against adversaries of any but the lowest intelligence must surely assume that it had already occurred to them and exhibited its weak point. The weak point in the argument is its tacit assumption that what is non-manifest is non-existent; that smoothing out the traces of guilt is equivalent to annihilating a crime; and that by destroying the mechanism of interaction between the spiritual and the material aspects of existence you must necessarily be destroying one or other of those aspects themselves.

The brain is our present organ of thought. Granted; but it does not follow that brain controls and dominates thought, that inspiration is a physiological process, or that every thinking creature in the universe must possess a brain. Really we know too little about the way the brain thinks, if it can properly be said to think at all, to be able to make any such assertion as that. We terrestrial animals are all as it were one family, and our hereditary links with the psychical universe consist of the physiological mechanism called brain and nerve. But these most interesting material structures are our servants, not our masters; we have to train them to serve our purposes; and if one side of the brain is injured, the other side may be trained to think instead. Destroy certain parts of the brain completely, however, and connection between the psychic and material regions is for us severed. True; but cutting off or damaging communication is not the same as destroying or damaging the communicator; nor is smashing an organ equivalent to killing the organist. When the Atlantic cable broke, in 1858, intimate communication between England and America was destroyed; but that fact did not involve the destruction of either America or England.

Sir Oliver Lodge shows a felicitous energy in the destruction of the materialistic fortifications. It would be hard to exaggerate the importance of his service to the cause of an enlightened philosophy.

WISDOM FROM "THE SECRET DOCTRINE."

Had our wise men of Science known as much of the mysteries of Nature as the ancient Aryans did, they would surely never have imagined that the Moon was projected from the Earth.—*Vol. I, p. 428.*

In human nature, evil denotes only the polarity of Matter and Spirit, a "struggle for life" between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute.—*Vol. I, p. 448.*

The scientific hypothesis, that even the simplest elements of matter are identical in their nature, and differ from each other only in consequence of the various distributions of atoms in the molecule or speck of substance, or of the modes of its atomic vibration, gains more ground every day.—*Vol. I, p. 491.*

To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does.—*Vol. I, p. 495.*

The importance attached to the number seven throughout all antiquity was due to no fanciful imaginings of uneducated priests, but to a profound knowledge of Natural Law.—*Vol. I, p. 497.*

The Occultist sees in the manifestation of every force in Nature the action of the quality, or the special characteristic of its Noumenon; which Noumenon is a distinct and intelligent Individuality on the other side of the manifested mechanical Universe.—*Vol. I, p. 536.*

It (Ethereic vibratory force) will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labor ebbs back again—as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, and on some new continent that may appear.—*Vol. I, p. 615.*

The Occultists maintain that all the "Forces" of the Scientists have their origin in the Vital Principle, the One Life col-

lectively of our Solar System—that "Life" being a portion, or rather one of the *aspects*, of the One Universal Life.—*Vol. I, p. 647.*

Do not we know through the discoveries of that same all-denying Science that we are surrounded by myriads of invisible lives? If these microbes, bacteria, and the *tutti quanti* of the infinitesimally small, are invisible to us by virtue of their minuteness, can not there be, at the other pole, beings as invisible, owing to the quality of their texture or matter—to its tenuity, in fact?—*Vol. I, p. 666.*

THE MEANING OF SIN.

A correspondent of the *New York Globe* asks if some reader of that newspaper will furnish him with a definition of sin, and he adds very reasonably that his question can not be answered by the citation of a Scriptural text. He wants a reply that will be acceptable to the scientific mind.

Now sin is obviously the conscious violation of moral law. But such a definition does not help us very much unless we know what moral law actually is and how we may determine its behests.

The inquiry is a large one and it can not be pursued except on the basis of some philosophical evolutionary system that shall indicate an intention running through nature, a destination or goal toward which nature is moving. If we can determine that there is such a destination or goal then we can see at once that a conscious deviation from the road leading to it is sin.

Theosophy is the only system that declares the existence of one evolutionary law that includes the whole of nature from the lowest to the highest, from the leaf driven before the autumn wind to the mind of the philosopher and the saint. It is the only system that conceives of one definite plan and design pervading all manifestation and irresistibly advancing towards its realization.

Patanjali gives us an admirable epitome of the theosophical evolutionary scheme when he says that "this universe exists for the purposes of Soul." He means that the whole of what is called Creation consists of successive steps toward a spiritual self-consciousness and that there is no form of existence that does not occupy a place or a stage in that stupendous process.

And if we want some approximate indication of what is meant by spiritual self-consciousness we may find it in our highest conception of the mind or the consciousness of a Christ.

It is only in the human kingdom that mind

and will have been developed or evolved from the state of latency in which they exist in the lower kingdoms of nature. Therefore it is only in the human kingdom that there can be a conscious recognition of the Universal Law or where there can be that conscious deviation from it which is sin. It is our conscious action in obedience to, or in violation of, the Universal Law that calls us again and again to incarnation and that determines the conditions of every such earth life.

Now spiritual self-consciousness means a recognition and a realization of the essential identity of all life, no matter in what form that life may manifest itself. But there can be no such realization or recognition so long as the selfishness of the personality is allowed to suggest the ideas of separateness. So long as there is any lingering idea that our interests are opposed to the interests of others, so long as there is the slightest tendency to seek profit at the cost of another, so long the spiritual self-consciousness must remain no more than a theory. In other words, spiritual self-consciousness is the fruition of complete unselfishness.

Therefore the meaning of sin is no longer in doubt. The One Universal Law demands the attainment of spiritual self-consciousness by the extinction of selfishness, which is our heritage from the lower kingdoms of nature. Sin is the violation of that One Universal Law. In brief, sin is selfishness, and there can be no other sin than this. It is selfishness in this or in some previous life that is the cause of every sorrow, or every misfortune, of every misshapen day that befalls us. All these things are no more than nature's effort to restore the equilibrium that we have disturbed by our thoughts and deeds.

SONG OF THE SOUL.

If the red slayer think he slays,

Or if the slain think he is slain,

They know not well the subtle ways

I keep and pass, and turn again.

Far or forgot to me is near;

Shadow and sunlight are the same;

The vanished gods not less appear;

And one to me are shame and fame.

They reckon ill who leave me out;

When me they fly, I am the wings;

I am the doubter of the doubt,

And I the hymn the Brahmin sings.

The strong gods pine for my abode,

And pine in vain the sacred Seven;

But thou, meek lover of the good,

Find me and turn they back on heaven.

--Emerson.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 8. SAN FRANCISCO, Saturday, February 21, 1914. Price 5 Cents

A kindly and sympathetic critic asks if there is any probability that Theosophy will ever become the faith of the world. When he sees the relative smallness of theosophical societies, the apparently unconquerable inertia of the popular mind, and the conservatism of religious convention, he is inclined to fear that it will not, and that even the best of theosophical energies is no more than a ploughing of the sand.

Now when we ask whether a thing can ever occur we are responsible for rather a large question, and one that can be answered only by a greater gift of prophecy than we yet possess. The history of the world is full of vast and sudden movements, material, mental, and spiritual, and very few among them are predictable. That it is only the unexpected that happens is no mere glib proverb. It contains a substantial measure of truth. The advance of the world, so far as we can measure it by events, has never seemed to be steady or regular. The water may slowly accumulate behind the dam, but it is only when the last drop has been added that the dam breaks and the dry water-course is filled with an irresistible torrent. If we could see on the plane of causes instead of only on the plane of effects we might be surprised at the revelation of an orderly advance which seems to be disorderly and spasmodic only in its material results.

There is more than one way to estimate the success of Theosophy, either present or to come. Saturated as we are with a long heredity of materialism, we are all more or less disposed to judge of success by the mere process of counting

heads or dollars. The method is unsatisfactory and misleading. The Cities of the Plain, so we are told, would have been saved from destruction by the presence of five righteous men, and in this case their success would certainly have been inconsistent with their numerical strength. None the less they would have succeeded, although they would not have had the credit for it. Therefore it may be a long time before Theosophists are able to erect large buildings or to take their place among the organizations upon which convention is pleased to smile. Possibly no worse fate could befall them. Unpopularity is a matchless tonic to endeavor.

But there is another success that has a far more real and abiding value. The mission of Theosophy is not to make a display upon the census returns, but to change the thought habits of the world, no matter how few are aware of the agencies that did the miracle or of the energy and devotion that made it possible. Even those who receive the new idea may be ignorant of its source. They may attribute it to teachings and to organizations that actually filched it from Theosophy while professing scorn of its true origin. For example, we find the so-called New Thought movement with its pockets bulging with theosophical plunder—liberally diluted with original folly—and claiming to be recognized as one of the redemptive forces of modern religious philosophy. And claiming it successfully, too, as witness a recent writer in the *Hibbert Journal*, who attributes to New Thought some of the most distinctive and elementary teach-

ings of Theosophy. These things must be endured. Actually they do not concern us at all except to point out the facts. The only thing that concerns us is to continue the work, unattached to results.

Now in this sense it may be asserted that Theosophy has had an extraordinary success. The late W. T. Stead said very many years ago that whatever we might think of H. P. Blavatsky, it was undeniably true that she had made the spiritual life thinkable to those to whom it had been unthinkable. If her work was even then so evident to a journalist trained in habits of observation, how much more evident ought it to be now? In very truth Theosophy has changed the thought of the world. It may be that we are so close to the mountain that we can not appreciate its height or size, but there are some facts that may help us to an estimate. For example, materialism has been swept off its feet and into the place of derision by a veritable avalanche of mental progressivism. It was Theosophy that did this thing. It was Theosophy that produced a revolutionary restlessness, a radicalism of doubt and inquiry that may have its undesirable features, that undoubtedly has them, but that is far preferable to the corroding malady that it displaced. If we were able to place ourselves at some point far enough in the future to permit of a true perspective we should see that in this respect Theosophy has done an incalculable work. That credit is not given where credit is due is no concern of ours except to indicate the facts. Once more our only concern is to "sail on," and to be careful that no fault of ours shall cause the compass to deviate or the ship to lose her speed.

There is another point that may be mentioned, none the less indicative because it is relatively small. There are some among us who can remember the opposition once given to the idea of reincarnation. Sometimes it was heated. Sometimes it was sullen. But it was always opposition. Where is that opposition today? An experienced theosophical lecturer says that a belief in reincarnation, at least a sympathetic tolerance of the idea, may now be assumed from any intelligent popular audience. It may be found in numberless people who profess no knowledge of Theosophy, who are even unaware that reincarnation is a

part of the theosophical philosophy. It has become a commonplace in modern thought. It appears continually in novels and it does not interfere with their sale. Constant reference to it may be found in newspapers, and some of them even tolerate its open advocacy from their regular and paid contributors. And this will assuredly produce its results in human conduct, even though we may be impatient of the inertia that delays that result. The most fallacious of all ways to estimate the progress of a philosophy is to count the number of its avowed adherents. If we adopt the better way of computing its effects upon the thought of the world we shall stand amazed at the work that has been done by Theosophy. And we shall go forward with renewed energy and with renewed confidence in the Law "which none at last can turn aside nor stay."

Federal statistics show that during the last twenty years the number of insane persons in the asylums of the United States increased from 74,000 to 250,000; the number of criminals from 82,000 to 115,000; juvenile delinquents from 15,000 to 23,000; paupers from 73,000 to 85,000; eleemosynary patients from 112,000 to 250,000; and institutions for the insane from 162 to 372. Four per cent of our population are now to be classed as insane, idiots, and feeble-minded.

The most significant of these figures are those that relate to mental disease, and they are frightful enough after all due allowances have been made for an improved diagnosis and for an increased statistical care. What, then, are we to think of the fatuous complacency that can exult in the "glories of the age" or foresee the rapidly approaching day when the combined forces of science and religion will banish misery and disease? What we call optimism seems to be no more than a contemptuous disregard of fact, whereas the true optimism would unfalteringly face the fact and remove the cause. And there is no other cause than selfishness, no other conceivable or possible remedy than a philosophy of life that recognizes a supreme law of altruism and compels a personal conduct in accordance therewith. Until that time comes the army of criminals, of paupers, of lunatics, of idiots, and of degenerates will grow day by day, and we shall indeed be fortunate if that army does not eventually break the back of the society that creates and fosters it by materialism.

THE CHURCH THUNDERS.

"Maurice Maeterlinck's works have long been deemed improper reading for Catholics," says the Rev. Father Joseph H. McMahon, rector of the Church of Our Lady of Lourdes in New York. "I do not know," said Father McMahon, "if the condemnation of Maeterlinck's works is so entire as reported, and we will not know the exact truth until the text of the decree arrives in this country. That may be a week or more hence. But I will say that all of Maeterlinck's works that I have read deserve to be put upon the *Index Expurgatorius*." Asked to be somewhat more explicit and to state precisely wherein the Belgian mystic had offended the canons of the church, Father McMahon referred specifically to "The Blue Bird," which contained two distinct heresies. "The first is the scene in the so-called kingdom of the future, where the souls of babies yet unborn await their call to earth. That is nothing but the doctrine that souls exist before the bodies they are to inhabit and are kept in some far-away place until called to earth—a doctrine that the church repudiated as far back as the fourth or fifth century."

Now it is of course useless to argue with a state of mind that can acknowledge finality in the repudiation of a church. It is a condition of mental paralysis rather than of activity. At the same time it may be permissible respectfully to ask if the works of Origen also have been placed upon the *Index*, seeing that Origen, usually quoted as a great church luminary, not only taught preëxistence, but also reincarnation, and insisted that Christianity was incomprehensible and meaningless without them. If so, it may be suggested that Mr. Maeterlinck will view the ban upon his works with some equanimity in view of the distinguished company in which they will find themselves. It may also be asked by what processes of logic we can conceive of an immortality in one direction only, an immortality that extends into the future, but not into the past?

Theosophists have a more reverent conception of Deity than this. The idea that we can summon a newly created soul from God whenever we choose to comply with certain physical conditions, even though those conditions are themselves a flagrant defiance of the law of God, is not a palatable one. Those conditions are often degrading and abhorrent. They are often the results of animalism and shame and crime. But we are asked to believe that they exercise a certain coercive force upon Deity and that Deity responds by the creation of an immortal soul that must

now face eternity with no other preparation than a few years of earth life that may be wholly shadowed by the depravity into which it was born. The theory is a repulsive one. Theosophists will prefer the teaching of a primitive rather than of a later and tarnished Christianity, teachings that regarded every earth life as one of a series, each of such lives being governed by forces generated in previous incarnations and in its turn generating the forces that will control its future.

"BEFORE ABRAHAM."

Those who entertain the science-engendered delusion that the present age is the high-water mark of a tide of human advance and civilization that has risen steadily and uniformly from barbarism would do well to read an article entitled "Before Abraham" contributed by W. R. Hodges to the *St. Louis Mirror*. Mr. Hodges finds much food for wonder in the discoveries that have been made on the site of ancient Babylon. He reminds us that in every great city of Babylonia six thousand years ago there were extensive libraries. "Every temple had its muniment room. Here the clay books were arranged on shelves and numbered, and catalogues giving their titles were provided. By the side of the temple was a school for the study of the Sumerian language and texts. The characters of the syllabary were classified and named. There were dictionaries, reading books, grammars, lists of Semitic synonyms with explanatory commentaries." For the character of King Hammurabi the author expresses the highest admiration. Thanks to his wise rule "the rights of women were fully protected and the Babylonian wife and mother was as well guarded by law as they are in Missouri today. At this time, more than a thousand years before the time of Moses, the Hebrew wife was practically a slave."

Of Egypt during the Eighteenth Dynasty Professor Sayce is quoted as saying: "The age of the Eighteenth Egyptian Dynasty must have been quite as literary as the age of our own eighteenth century, and international correspondence must have been quite as easy, if not easier. Education must have been very widely spread; all the civilized world was writing and reading, and the system of writing was a most complicated one, demanding years of study and memory." Speaking of Canaan before the Exodus, Professor Sayce says that "so far as literary culture was concerned, the civilized Oriental world in the Mosaic age was quite as civilized as our own. There were schools and libraries all over it, in which a foreign language and a complicated foreign

system of writing formed an essential part of education."

Such, says Mr. Hodges, were the Canaanites, worshippers of gods other than Yaveh, the fierce, jealous God of the Israelites; the only god of all antiquity who commanded the extermination of those who failed to worship him, who demanded the "firstlings" of both man and beast: who delighted in the sweet savor of burning sacrifice and the blood which is "the life."

With this and many another discovery of evidences of high civilization in the most remote periods it would seem that the science of archæology must soon be forced to adopt the theosophical position of cyclic human advance, and to abandon a theory of a gradual and universal development from barbarism. It is only in the light of the occult records that we can understand the long succession of races and civilizations, each one rising, culminating, and setting like tidal waves on an ocean shore and under the guidance of a Karmic law of cause and effect, or Nemesis, which exists "for the purposes of soul."

MAGIC.

Mr. G. K. Chesterton's "Magic," now being performed at the Little Theatre in London, has given rise to a curious debate on the occurrence of miracles. Mr. Chesterton supported what may be called the orthodox view, and among other participants were Mr. A. P. Sinnett, Mr. Hilaire Belloc, and Mr. Bernard Shaw. The results were, of course, inconclusive, and without notable effect upon the progress of the suns.

Mr. Chesterton was willing to accept the dictionary definition of a miracle and to assert the reality of the miraculous. Here is the definition as set forth in Murray's New English Dictionary:

A marvelous event occurring within human experience, which can not have been brought about by human power or by the operation of any natural agency, and must therefore be ascribed to the special intervention of the Deity or of some supernatural being.

Perhaps nothing is more surprising than the human self-conceit that is willing to assert of any event whatsoever that it "can not have been brought about . . . by the operation of any natural agency." Such an assertion must imply a full and final knowledge of natural agencies, a complete and exhaustive acquaintance with all the forces moving in the universe, from the centre to the circumference of space. For how can we maintain that an occurrence is beyond the reach of natural law unless at the same time we claim a knowledge of natural law in its

totality, and it would seem that even the combined arrogances of theology and science would hardly make so stupendous a claim as this. Here is what H. P. Blavatsky has to say about the supernatural:

The word "supernatural" implies above or outside nature. Nature and space are one. Now space for the Metaphysician exists outside any act of sensation, notwithstanding the contention of Materialism, which would connect it forcibly with one or another datum of sensation. For our senses, it is fairly subjective when independent of anything within it. How, then, can any phenomenon, or anything else, step outside, or be performed beyond, that which has no limits?—*Secret Doctrine, Vol. I, p. 606.*

A belief in miracles logically applied would certainly give a new terror to life. A personal God who changed His plans like a general must consort ill with any tolerable conception of divine wisdom, since a change of plan obviously implies error or else an imperfect control of events. Faith and confidence, even evolution itself, must become impossible at the first successful assault upon the universality of law, upon the dominance of unswerving order in every department of nature.

Miracles have never occurred, and they never will occur. But there are unimagined forces in nature controllable by the human will that has become also the divine will, and these forces can be manifested in ways that seem miraculous to learned ignorance and religious superstition.

HIERANTIS.

"There is One, there is One God! the First
And the Last," did I triumph, "No more!
And his throne is the Atom, the Star,
Is all things that have been and that are!

"He is God of the East and the West,
He is God of the Night and the Known,
He is Sun, he is Storm, he is Shade,
He is Strife, he is Dust that is strewn!
He is Star, he is Foam on the Crest
Of the Wave, he is Wind that is stayed;
He is what shall live Ever, or Die,
He is Pity and Hope—he is I!"

—*Cale Young, in Far Questo.*

When I leave this rabble rout and defilement of the world, I leave it as an inn, and not as a place of abode. For nature has given us our bodies as an inn, and not to dwell in.—*Cato.*

It seems to me a firm and well-grounded faith in the doctrine of . . . metempsychosis might help to regenerate the world.—*Professor Francis Bowen.*

KARMA, NATURE'S UNIVERSAL LAW.

Sufficient evidence has already been adduced that reincarnation was an integral part of the early Christian teachings. Now this doctrine is inseparably interwoven with another called Karma. It is a term which denotes one of the most important, if not the most important, of Nature's laws. H. P. Blavatsky defines it as follows: "physically, action; metaphysically, the law of retribution; the law of cause and effect, or ethical causation. It is Nemesis only in the sense of bad Karma. . . . It is the power that controls all things, the resultant of moral action . . . the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards, it is simply *the one universal law* which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations."

W. Q. Judge writes of Karma as follows: "Applied to man's moral life it is the law of ethical causation, justice, reward, and punishment; the cause for birth and rebirth, yet equally the means for escape from incarnation. Viewed from another point, it is merely effect flowing from cause, action and reaction, exact result for every thought and act. It is act and the result of act; for the word's literal meaning is action. Theosophy views the universe as an intelligent whole, hence every motion in the universe is an action of that whole leading to results, which themselves become causes for further results. Viewing it thus broadly, the ancient Hindus said that every being up to Brahma was under the rule of Karma."

Physical science tells us that each action results from a preceding cause, that nothing happens without a cause: that if, for example, hydrogen and oxygen be compounded in certain proportions, water will result. Like produces like. An acorn will produce an oak, and not a pine. Each cause will naturally seek its full expression, till its impetus be exhausted. Then equilibrium will be restored. We see this constant ebb and flow in nature: this action and reaction, cause and effect. A pendulum will swing as far to the right as to the left: and will keep on doing so until the force which set it moving spend itself, when the pendulum will again come to rest. This is an example of the working of the law of Karma.

Similarly if a man break any of Nature's laws he must sooner or later suffer the consequences, the results, of course, varying ac-

ording to the man's constitution and powers of resistance. If he drink too much, for example, certain results are bound to follow. A man who habitually entertains thoughts of a certain character will grow like those thoughts he holds in his mind. If he thinks selfish thoughts, he will act selfishly and grow to be selfish; if he think only pure, noble, and unselfish thoughts, these thoughts will find expression in his daily life, and will mould his character after the pattern he himself weaves. This is again but Karma.

The Divine Wisdom, or Theosophy, teaches that each man is his own master, the architect of his own fate and fortune. Free-will is his, checked or aided only by his own previous Karma, which has not been exhausted. He may either rise or fall, as he himself wills. But in so doing he will necessarily meet the just consequences for all his thoughts and acts, good and bad alike. The Theosophical conception of Deity knows neither favor nor anger. We see but the action of Its never erring Law, impersonal and therefore ever just.

This Law, coupled with that of reincarnation, gives the only logical explanation to the mystery of human life, to its many apparent injustices; and gives us not only the patience to bear the inevitable results of our own wrong-doing in the past, but likewise the ever-present opportunity to press onward to the goal, and work out our own salvation. "Keep thy heart with all diligence," says Solomon, "for out of it are the issues of life."

Without a proper understanding of this Law, Christianity is both unscientific and illogical. Failing to take into account its universality, men have relied on priest-made dogmas, ridiculous in the extreme, and unsuited even to the intelligence of a little child. In accepting these theories they have rejected the message of the Master, who expressly taught: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." This statement is in strict accordance with Law, for we receive just what we give—no more, no less; in judging others we but judge ourselves. "Therefore all things whatsoever ye would that man should do to you, do ye even so to them, for this is the law and the prophets." Return good for evil, for in so doing you yourself are not bound, and the brotherly feeling you have toward the one who injures you will soon cause him to repent of his action and strive to reciprocate your kindness.

Our thoughts and actions are the test of our real character. Good thoughts and kind

acts bring good results, and vice versa. It is well, then, to "sin no more, lest a worse thing come upon thee." How often have we not heard that "a good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit"? We know this to be true. Let us then act upon it, guarding our every thought and searching our motive, for "every idle word that men shall speak they shall give account thereof in the day of judgment," which day, in very truth, is yesterday, today, tomorrow, and *every* day.

THE THINKING PRINCIPLE.

A correspondent asks the meaning of Patanjali's exhortation to "hinder the modifications of the thinking principle." A reference to Mr. Judge's translations of the Aphorisms and to his illuminating comments thereon would have made the meaning clear enough. We are there told that "the thinking principle" is the mind, which is subject to constant modifications "by reason of its being diffused over a multiplicity of subjects."

Now there is no need to ask if this is actually so, since a moment's attention to our own thought processes will show its truth. Indeed we may doubt if there can be anything more humiliating than a realization of the habitual and successful insubordination of the mind to control, and this realization must follow even the most cursory of experiments. Let the student select some topic and resolve to concentrate the mind upon it to the exclusion of all else. He may seem for an instant to succeed and then suddenly will come the recognition that he is thinking of something quite different. However many times the mind is brought back to the original topic it will as invariably escape. It refuses to be governed. It is a sturdy and persistent rebel against authority. We have far more control over the fingers of our hands than we have over our minds.

Now Patanjali's recommendation to the control of the mind occupies about four lines. It can be read in as many seconds. Actually it is the keystone of the whole of the Yoga philosophy. Without its observance nothing in the way of occult practice is possible. With its observance all things become possible. Before a single step can be made in the direction of practical Yoga we must attain to some preliminary success in the control of the mind, in the direction of coercing the mind to "one-pointedness." The first attempt to do this will disclose the nature of the task and the magnitude of the obstacles to be overcome. Naturally they will vary with every one. But it is absurd even to think of any more advanced stage of Yoga until

some measure of success in the control of the mind has been attained.

The careless psychology of the West speaks habitually of the mind as the flower of human development, as being synonymous with the man himself in his higher aspects. It is a conception that we must rectify if we are to look clearly at the problem before us. We speak habitually of changing our minds and thus admit that the mind is a sort of possession, an instrument or agent of something that is higher than the mind and that is able to change it. This is exactly the truth, and so for once the colloquial expression is more accurate than the scientific. Thus we find Mr. Judge saying in his notes to Patanjali: "The mind therefore is not the supreme or highest power; it is only a function, an instrument with which the Soul works, feels sublunary things, and experiences." There we have the key to the whole proposition. There at once we see the meaning of the Yoga philosophy and of this insistence upon the control of the mind. The mind is "the instrument with which the Soul works." It is the agent and the messenger of the Soul, the medium through which the Soul acquires knowledge and experience of the world. Obviously then the Soul is dependent upon the fidelity of the mind to its functions and mission. The Soul can act and learn only through its representative, and if that representative is persistently rebellious, neglectful, and riotous, it is obviously the Soul that must suffer. The Soul therefore may be likened somewhat to the merchant who is compelled to act only through his agents, who is dependent for his information upon their reports, and for his success upon their ability and their attention to his interests. Mr. Judge may be quoted once more and to the following effect: "It therefore follows that the mind has a plane of its own, distinct from the Soul and the brain, and what is to be learned is, to use the will, which is also a distinct power from the mind and the brain, in such a way that instead of permitting the mind to turn from one subject to another just as they may move it, we shall apply it as a servant at any time and for as long a period as we wish, to the consideration of whatever we have decided upon."

In subsequent issues there will be some further considerations of the Aphorisms of Patanjali and of what Mr. Judge has to say about them.

Why should it be thought incredible that the same soul should inhabit in succession an indefinite number of mortal bodies?—*Professor Francis Bowen.*

The United Lodge of Theosophists

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

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U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 9. SAN FRANCISCO, Saturday, February 28, 1914. Price 5 Cents

Before us lies a circular that may well be used for purposes of warning. It emanates from a gentleman who professes lately to have arrived from the mysterious recesses of Central America and who allows it to be known that he has been commissioned from the highest sources to continue the work of H. P. Blavatsky. He proposes to do this, first by supplying some of the missing chapters from the Book of Dzyan, and second by imparting their secret interpretation. As a guarantee of good faith we are furnished with some extracts from these missing chapters with the understanding that the remainder will be available to those who have the necessary faith and the necessary funds. We have now examined this document with some care and have failed to find any internal evidence of the source that is claimed for it, but it may be that we have not yet reached that point of intuition that would enable us to appreciate the lore that is thus offered at exceptionally low rates. In the meantime a skepticism that is possibly due to the sordid spirit of the age is somewhat strengthened by the price list appended to this remarkable production. From this list it would seem that the great science of Occultism may be acquired for the sum of \$15 and by means of a sort of correspondence class. Cosmogony, Symbolism, and other cognate subjects are quoted at even lower rates and by the same methods. An inclusive payment of about \$60 will cover a complete equipment of occult lore, and as this is all extraordinarily cheap it would perhaps be ungracious to hint at a discount for cash. Moreover, the cash must

be in advance. Perhaps it is only fair here to admit that the gentleman from Central America wears a curious antique bracelet on his left arm, and this alone should silence the envious tongue of disparagement.

Now those unversed in popular credulity might suppose that such an invitation would fall upon deaf ears. Not at all. But if one were to announce that his teachings were entirely free and that he would give to their promulgation all the time that he could spare from the arduous process of earning a living by hard work the public would look upon him with a cold suspicion. If he were to state furthermore that he had nothing to offer except a philosophical teaching immeasurably old of which he was merely the mouthpiece or the medium, the public would hasten to pass by on the other side of the road. It would find it hard to attach any genuine value to what was unheralded by imposture and quackery. Devotion and sincerity are not the passports to popular favor. Values are not now judged by such standards as these, and the attention that is contemptuously withheld from a spiritual philosophy that costs nothing except the lives of those who transmit it is given lavishly to such credentials as an Oriental costume, an exaggerated impudence of pretense, sordid demands for money, and an affectation of manner that should serve as warnings, as poison labels, rather than as recommendations. The gentleman from Central America is wise in his day and generation. He knows the game.

Mr. Addington Bruce, writing in the *Century* on "The Boy Who Goes Wrong" not only impresses a sadly needed lesson on human responsibility, but incidentally he strikes a blow at that revolting garbage of the human mind that calls itself eugenism. Every one has heard of the celebrated Juke family, which in the course of seven generations produced 709 individuals, practically all of them being criminals, degenerates, and paupers. The Juke family is the chief stock in trade of the hereditist and the eugenist, who is never tired of telling us that all will be well with the world if we will only govern our marriage relationships by the rules prevailing in the stock yard. It may be remembered that H. P. Blavatsky dealt trenchantly with this pernicious nonsense when it was first mooted in England by the late Mr. Grant Allen, and now Mr. Addington Bruce adds something to the story of the Juke family not usually mentioned in works on heredity. He tells us that a single descendant of the Juke family, a foundling baby, came under the care of the Children's Aid Society, which, influenced by the facts of the appalling story, determined to see what careful training could do for this particular youngster. It need hardly be said that the child became "an alert, vigorous, forceful young man of sterling character." Probably as much might have been done for any member of the family if society had been sufficiently interested to act fraternally toward it instead of merely observing, classifying, and card-indexing it, with the occasional variations of imprisonments and hangings.

The present popularity of eugenics and of heredity is not in the least due to the scientific spirit, but to a craving for some assurance that we are not responsible for our tendencies and actions. In a sense it is a natural craving, when we realize what our tendencies and actions actually are. No play is so popular as the drama that seeks to show that we could not possibly be other than we are and that our villainies are imposed upon us by the derelictions of our progenitors. For the same reason there is always applause for the quackery that pretends to cure a moral disease by physical means. Thievery, we are told, is due to pressure on some part of the brain, and a tendency to murder to pressure on some other part,

and the surgeon's knife can always be relied upon to turn a knave into a saint. There is no longer such a thing as the moral law. It is all a matter of brain convolutions, and these, in their turn, are due to chance, or they were inherited from some ancestor who is no longer here to defend himself. All this is due to the seepage to lower levels of a materialism engendered and now disowned by the aristocracies of science. Materialism has been discarded by the leaders of thought and of research, but it has now reached the plane of the populace, where in the guise of heredity and eugenics it is naturally welcomed by those who are disposed to find that the gospel of non-responsibility is a most comfortable one. Commenting upon the vicious absurdities of the hereditist the *New York Evening Post* wisely says that this way madness lies. According to the new morality it would seem that "there is no starting point at which the obligations of duty begin to be effective; if we unload our own upon our parents they can do the like upon theirs. After everything has been admitted as to the responsibility either of society in general or of one's parents, it is upon one's own self and nowhere else that the real responsibility of right living must rest." But we have at least the satisfaction of knowing that all beliefs that are fanatically adopted are doomed to an early and an eternal death.

Thinking over Mr. Chesterton's defense of miracles, we are reminded of one of the few genuinely wise things that have been said by Mr. Bernard Shaw. He, too, talks of miracles, and in the *New Age* we find him saying: "That definition of a miracle as 'the Divine Will overcoming the mere rule in things' is not bad. But surely the rule is that the Divine Will (my will and yours) can overcome everything finally, though it has to will pretty hard to do it, and overcomes nothing on the cheap, as your vulgar worshiper with his beggar's prayers would like to believe." But surely "my will and yours" are not necessarily divine, except potentially, unless they are directed toward divine ends. There indeed we find the be-all and end-all of Occultism—the direction of the will toward divine ends, for the will so directed becomes omnipotent.

There are some other places in Mr.

Shaw's writings where we seem to hear the voice of the prophet above the jingle of the cap and bells. We find one such in "Man and Superman," where Mr. Shaw says: "Just as Life, after ages of struggle, evolved that wonderful bodily organ the eye, so that the living organism could see where it was going and what was coming to help or threaten it, and thus avoid a thousand dangers that formerly slew it, so it is evolving today a mind's eye that shall see, not the physical world, but the purpose of Life, and thereby enable the individual to work for that purpose instead of thwarting and baffling it by setting up short-sighted personal aims as at present."

THE GOBI DESERT.

Dr. W. J. Parmelee writes a long letter to the Springfield *Republican* in order to draw attention to some recent discoveries that have been made in the neighborhood of the Gobi desert. These discoveries are in the form of the crumbled and buried remains of villages that were undoubtedly occupied for thousands of years and that were abandoned only when the advancing sands of the desert made them no longer habitable. He tells us that such excavations as have been made "show evidences of a very ancient people and a civilization reaching back . . . about ten thousand years, or twice as old as the pyramids of Egypt." The ten-thousand-year estimate is of course guesswork, while the pyramids of Egypt, or at least some of them, are very much more ancient than Dr. Parmelee suggests. But let that pass. The writer concludes by saying that "thus far exploration has only been begun, but sufficient has already been accomplished to indicate that, by comparison, the civilizations of the valleys of the Euphrates and Nile are quite modern, or at most mediæval, and that here lived a people sojourning in peace and plenty before Niagara was, and when Ontario flowed past the palisades of the Hudson to the sea."

It is to be feared that Dr. Parmelee as well as the excavators to whom he refers must surrender all claim to originality in this matter. H. P. Blavatsky wrote the *Secret Doctrine* many years before these excavators began their work, and she tells us a great deal about these very cities and the civilization that they represented. Thus on page 16 of Volume I she says:

The gigantic and unbroken wall of the mountains that hem in the whole tableland of Tibet, from the upper course of the river Khuan-Khe down to the Karakorum hills, witnessed a civilization during millenniums of

years, and should have strange secrets to tell mankind. The eastern and central portions of these regions—the Nan-chan and the Altyn-tag—were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand and the sterile and now dead soil of the immense central plains of the basin of Tarim testify.

Elsewhere the author of the *Secret Doctrine* has something more to say of these strange buried cities and of the civilizations to which they belonged:

But there is no need to send the reader across the desert, when the same proofs of ancient civilization are found even in comparatively populated regions of the same country. The oasis of Tchertchen, for instance, situated about 4000 feet above the level of the river Tchertchen-Darya, is now surrounded in every direction by the ruins of archaic towns and cities. There some 3000 human beings represent the relics of about a hundred extinct nations and races, the very names of which are now unknown to our ethnologists.

The author of the *Secret Doctrine* is still more interesting where she speaks of the vast libraries that lie buried beneath these desert sands and that will doubtless come to light at the time appointed by destiny:

Along the ridge of Altyn-tag, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, and one old Lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.

The Orientalists themselves admit that vast numbers of books, known once to exist, have now wholly disappeared from view. Naturally they are reluctant to admit that these works have been deliberately concealed from the curiosity of the West, but none the less such is actually the fact. We may have to wait yet a long time for their recovery and until the ebbing tide of selfishness and materialism has made it possible to entrust the world with the secrets that they contain.

Everything is the product of one universal effort. . . . There is nothing dead in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism.—*Paracelsus*,

As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, an entirely new agent.—*Alexander Bain*.

ETERNAL LIFE.

The purpose of evolution is the winning of conscious immortality. Nature exists for no other purpose than for the Soul's experience. Not until man realizes his own divinity will the vast drama of evolution be complete. Self-knowledge is what man is now obtaining in his journey through matter. The *Secret Doctrine* teaches "the obligatory pilgrimage of every Soul through the Cycle of Necessity or Incarnation, in accordance with Cyclic and Karmic law. In other words, no purely divine soul can have an independent conscious existence before the spark which issued from the pure Essence of the Over-Soul has passed (first) through every elemental form of the phenomenal world of that Cycle of existence (or Manvantara), and (second) has acquired its individuality, first by natural impulse and then by self-induced and self-devised efforts, modified by its Karma, thus ascending through all degrees of intelligence from that of mineral and plant up to that of the highest archangel. The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in man, save those won by his own ego through personal effort and merit throughout a long series of re-incarnations."

Man, at his present stage of evolution, has descended to the utmost depths of materiality, but better things are in store for him, for he has now begun the return journey. The prodigal, tired of the husks of materiality and sensualism, will arise and go to his Father, where he will enter again into his true life.

This return process is a *via dolorosa*, indeed, for the "natural" man, inasmuch as it has to be sacrificed or crucified to the inner or higher man. "The mind only half informed," say the Upanishads, "and not yet in full realization of the spotless condition, feels the keenest torture in tearing itself away from objects of enjoyment." It must needs be traveled, however, if man is to be perfect, even as his "Father in Heaven" is perfect.

The personal self, with all its likes and dislikes, must be surrendered. This is the "way" or "path" which all teachers have pointed out. "Give up thy life if thou wouldst live"; "he that shall save his life shall lose it, and he that shall lose his life for my sake shall find it." One must learn to die daily, that the Christ consciousness may live in him. The process is a natural following out of the laws of spiritual evolution, "for by man came death (or life in materiality), and by man the resurrection of the dead (or a return to true spiritual life plus the experience gained, a state of *conscious* Divine

Godhood). And as in Adam all die, so also in Christ all shall be made alive" (I Cor. xv., 20, Doual Version).

Not till the Christ within has triumphed over the lower nature is man raised to incorruptibility, to a state exempt from sin and change. Till then death holds its sting. For we are known, in esoteric parlance, as "the dead." Life and death, as we know them, are but the two phases of material existence, symbolized by the two well-known states of consciousness known as waking and sleeping. Our real life lies beyond or rather above these states of consciousness. They are only the faint, imperfect shadows of the One Reality, the state of Spiritual Consciousness, and "who knows Spiritual Consciousness passes beyond death and enters immortality" (Isopanishad).

The recognition of this fact, and the conscious realization thereof, constitute the one and only way to life eternal. It is the merging of consciousness in the One Consciousness, which is "the All, the Great Self, the effulgence, transcending all darkness; and knowing this, one can transcend even death—there surely is no other road out of this world."

This is a work of ages, but it has been done by some men, and must ultimately be done by all men. The chief means to that end is the surrender of the personal self, the constant attempt to live in the eternal, to merge one's consciousness with the One Consciousness. The way is hard, and strewn with thorns, but the great reward lies at the end.

But the crown is conscious immortality! Think of it! Is it not worth striving for? To reach the stature of the Christ, to feel that death hath no more dominion over one, to know face to face, even as we are known, to be transformed from glory to glory, to say with those who have triumphed: "I am he that liveth and was dead; and behold, I am alive for evermore, and have the keys of hell and death." Well might Paul willingly renounce all things that he might win this.

THE MEN OF ANTIQUITY.

Half a century ago the thunders of the church would have been instantly visited upon any one daring enough to suggest that the world itself was more than some six thousand years old. Today our archæologists talk airily of millions of years and ascribe an age of some half a million years to the human race.

Professor Carl Snyder writes to this effect in *Collier's Weekly*. He talks condescendingly, as becomes so eminent a man, and perhaps he is not quite so careful of his facts as he might be, or indeed as he would be but

for the supposed ignorance of his unscientific auditors. Thus he tells us in effect that the further back we go in time the more rude and barbarous was the humanity then existing. That, of course, is the scientific theory, but it happens unfortunately to be in conflict with the facts. For example, the engraving of a reindeer on an antler reproduced by Geikie in his "Mythical Monsters" was certainly of Palæolithic workmanship, but it is far superior to anything that has ever been found of Neolithic origin. It is better than anything that could be done today by one untrained in drawing, and yet we are asked to believe that it was the work of a man who was hardly removed in status from the brutes among whom he dwelt and whose caves he shared. Lyell in his "Antiquity of Man" says:

The expectation of always meeting with a lower type of human skull the older the formation in which it occurs is based on the theory of progressive development and it may prove to be sound; nevertheless we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races.

Certainly it has not done so, and there is no reason why we should believe that it did so in prehistoric times any more than at the time in which we are now living. Races of the highest civilization and of the lowest barbarism are today existing side by side. Why should they not have done so in the past? And we are probably not very far from the day when archæological discoveries will confirm the occult teaching that civilization is just as old as humanity itself and that we ourselves are not the high-water mark of a million years of evolution, however gratifying it may be to our pride to think that we are.

THE THINKING PRINCIPLE

The last issue of *U. L. T.* contained a cursory explanation of Patanjali's exhortation to "hinder the modifications of the thinking principle." The thinking principle, says Mr. Judge in his commentaries, is the mind, which is subject to constant modifications, or changes, "by reason of its being diffused over a multiplicity of subjects." Thus the control of the mind by means of the will becomes the first duty of the aspirant to Occultism.

But it is evident that a controlled and subjugated mind is not to be considered as an end in itself, but rather as a means to an end. The carpenter who sharpens and polishes his tools does so not merely that he may possess sharpened and polished tools, but that he may now apply them effectively to the making of

something. In other words he intends to use the tools as an instrument to the attainment of a given end. This seems to be the precise meaning of Patanjali when he urges us to the control of the mind. To quote once more from Mr. Judge, the mind "is the instrument with which the Soul works." It is the emissary of the Soul sent forth, or emanated, for a definite purpose. It is the intermediary between the Soul and the plane of matter. It is the mirror which reflects the Soul from above and the world from below. Perhaps we may compare it with a sort of Jacob's ladder reaching from earth to heaven.

The control of the mind is therefore recommended for the evident purpose of adding to its efficiency in the task that is the object of its existence. It is an object that is ordinarily neglected and forgotten. The average mind may be likened to a messenger boy who has been sent on an errand, but who is so fascinated and bewildered by the sights of the street as to forget his mission and to give himself up wholly to amusement and excitement. In the same way the controlled mind may be compared with that same messenger boy who has been forcibly reminded of his duty and compelled to direct himself to its performance. The forgetful messenger boy is just as useless to his employer as the uncontrolled mind is useless to the Soul. Its activities may be strenuous, but they have no permanent value. We may be impressed by its results, but if we could look at them wisely we should see that they have about as much stability as a sand castle in front of the ocean tide.

Patanjali leaves us in no doubt as to the use to which the controlled mind is to be put. He tells us precisely what we are to do with it. Here is the aphorism in which this is done, and perhaps it would hardly be an exaggeration to describe it as one of the most pregnant occult revelations ever given to the world. He says:

The mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the likeness of that which is pondered upon, and enters into the full comprehension of the being thereof.

Elsewhere this same process is compared with the pouring of water into a jug. The water assumes the shape of the jug. Its form is identified with that of the vessel into which it is placed.

Could anything be more suggestive or illuminating? Could there be a disclosure of a power more absolute? The mind that is controlled, that does not become "modified," ex-

cept by the object that has been selected for its contemplation, "is changed into the likeness of that which is pondered upon and enters into full comprehension of the being thereof."

How then shall we use the controlled mind which possesses this surprising power of being identified with the thing thought of and of entering into full comprehension of the being thereof? Evidently there can be no limit to such a power as this. We can have the earth and the fullness thereof. No secret can be hidden from the mind that has become one-pointed, that can be directed in its entirety upon any desired end. Indeed Patanjali says this very thing, and he enumerates the superhuman faculties that are at the disposal of such a mind as this. In very truth we can ask and have, since now all nature is ready to give with both her hands.

But it would be well not to misuse such an instrument as this, nor to forget its mission. The mind is "the instrument with which the soul works," and therefore its mission is to unite itself with the Soul, to do the work of the Soul, to become identified with its source and to obey the behests of that source. Therefore the "object for contemplation" should be the Soul itself in order that the mind may be "changed into the likeness of that which is pondered upon." And so we are reminded of Patanjali's assertion, that may be taken here almost in the light of a warning, that this universe exists for the purposes of Soul. The Soul is that "Kingdom of Heaven" which must be searched for and unto which "all other things will be added."

CONSCIOUSNESS.

Perhaps nothing more clearly marks the difference between the teachings of the old scientific school and those of Theosophy than the theory of an universal consciousness. We say the old school because there is undoubtedly a tendency toward the formation of a new one, even if this be not yet actually established. When once the existence of a universal consciousness is granted, science will be forced not merely to abandon a position no longer tenable but itself to insist upon a fact so long denied.

But since errors die hard it is well occasionally to repeat such contentions as may hasten their end and so establish firmly in our minds a conception of a consciousness in all things that will eventually be evident to the scientific observation of the world.

The *Secret Doctrine* (Vol. I, p. 269) says: "The expression employed by science, 'inorganic substance,' means simply that the latent

life, slumbering in the molecules of so-called 'inert matter' is incognizable. . . . There is no such thing as 'dead' or blind matter, as there is no 'blind' or unconscious law." And elsewhere we find the statement: "No single atom in the entire Kosmos is without life and consciousness."

When the author used the word "incognizable" she was referring to the normal vision, but what is incognizable to the normal vision may be evident to other and higher faculties. Let us see whether it is not possible to apply some test to so-called "dead" matter and that may help to disclose its real nature. It will then be generally conceded that wherever there is life or consciousness a response can be obtained if a stimulus be applied corresponding to the state of the consciousness and the channel available for communication. If a man fails to respond to the ordinary sense stimuli we do not on that account alone assume him to be dead, nor shall we do so until all known tests have failed. A seed will respond to the application of heat and moisture, but not until this has failed to arouse a response could we call it a dead seed. Can this method be applied still further down the scale of being? Now chemists talk of chemical affinity and say that there is no matter known to them that does not show affinity for some other matter. But what is this affinity except the response of consciousness to the appropriate stimulus, and may we not assume that all matter will similarly respond if the correct stimulus be applied? What else but this is the action of gravitation, and what matter is there that is irresponsive to it?

When science discovers anything that does not evince a consciousness of something else, then, and not until then, can it logically claim that matter is unconscious.

I heard with disgust, in the dissecting rooms, the plan of the Physiologist, of the gradual secretion of matter, and its becoming endowed with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.—*Sir Humphrey Davy.*

We see everywhere in the history of man that the spirit of renunciation is the deepest reality of the human soul.—*Rabindranath Tagore.*

Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home.—*Bulwer Lytton.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Public meetings on Sunday at 8 p. m., at 1127 Clay Street, corner of Twelfth Street.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 10. SAN FRANCISCO, Saturday, March 7, 1914. Price 5 Cents

A lady who addresses her letter from Wendling in Oregon asks Professor Lucien Larkin in the columns of the San Francisco *Examiner* to tell her "how to lift the people out of sin and ignorance." The question is a large one even for the omniscience of the learned professor, but none the less he makes a brave and not wholly unsuccessful attempt to answer it. And there seem to be some points in his answer that are worthy of comment.

First of all we are told that "even if it were possible to change the entire nature of human beings by centuries of culture the work can not be commenced so long as war, alcohol, and gluttony reign supreme." Now here we seem to have a confusion between cause and effect, an error common enough where head and heart are not rightly coördinated. War, alcohol, and gluttony are not causes, but effects, although, of course, every effect becomes in its turn a cause. These grim evils are the result of selfishness, and they are not likely to be removed or even mitigated so long as the stem from which they grow remains intact, so long as that stem is sedulously cultivated in the home, the school, and the church. And even if they were removed or mitigated their place would be taken by other evils as menacing as themselves. There is no mistake so fatal to reform as our present practice of dividing our social evils into watertight compartments and attacking them separately by appeals to self-interest. Actually we are not suffering from many evils. We are suffering from one only, and that one evil is selfishness. And self-

ishness can not be cured by selfishness. If one-hundredth part of the energy now given to "crusades," and "movements," and "appeals" were directed to the spread of a spiritual philosophy of life and to the demonstration of a law of cause and effect in morals as well as in physics we should find that war and alcohol and gluttony would cure themselves.

But the professor presently becomes more coherent. Indeed he says something so good that he is worth quotation in full. Here it is:

There is not money enough in the entire world to make impression against the astonishing mountains of ignorance. In this great United States of America one in 10,000 perhaps has ever heard that the universe is run by laws, and does not know that there are laws of nature. Entire millions are born, pass through a lifetime in this otherwise beautiful world, and die without really having seen anything. Their eyes see objects, motions, and natural operations, but their minds are completely blank, so far as knowing of what they are viewing.

But we wish the professor had told us exactly what he means by the laws of nature. He can hardly mean the laws of physical nature, since the cause of morality is hardly likely to benefit from a knowledge that water results from a combination of oxygen and hydrogen or even of Bode's law of planetary distances. And as a matter of fact we know a good deal of the laws of physical nature, or think we do, since most of us are prone enough to fall into shameful and cowardly panic at the mere suggestion of a disease germ in a neighboring state. We think we know something of the laws of heredity, and we are quick to

translate them into a sort of charter of libertinism and of non-responsibility for our worst actions. It is obvious that what little we know of physical law has not brought us appreciably nearer to the kingdom of heaven. Indeed we may reasonably believe that it has brought us appreciably closer to the kingdom of hell. Then what does the professor mean when he tells us that "the universe is run by laws"? Does his conception of the universe include the moral world and does the "nature" of which he speaks so often and so luminously embrace the domain of right and wrong? And if so what are the laws of the moral world and how do they operate?

It is to be feared that he will give us no answer to these questions and that science will remain as ingloriously dumb as theology. And yet it would seem to be evident enough that we can do nothing to cure the evils of the day, or that at best we can do no more than shuffle them back and forth, unless we can learn to attack the root and not only the leaves. And the root can be attacked only by a philosophy that shall teach of a law of cause and effect in the moral as well as in the physical world, by the display of a scheme of evolution governed by inexorable justice, rendering to every human being through many incarnations what he has earned, and carrying with it the assurance of an individual immortality never to be touched by death or even by unconsciousness and so mounting on the ladder of experience and discipline to the place of wisdom and of peace. What has science, what has theology, to say to the wretch who asks why he was born to hopeless poverty, to incurable disease, to irresistible tendencies? He is not likely to be comforted even by the most voluminous report of the society for economic research. The quackery of the eugenist and the hereditist will bring small solace to his soul. Even the assurance of the theologian that his miseries are due to the workings of an inscrutable Providence into which it would be impious to inquire will not be an assuagement. But tell that same man that even the "threescore years and ten" are but as a moment in the life that is his, that he is not the sport of a hideous chance, that he is actually the master of his fate, and at least some of the load that he carries will drop from his shoulders and he will stand erect in the light

of a new manhood. If this is the law to which Professor Larkin refers then we wish him Godspeed in its promulgation.

A volume of narrative essays by Mr. John D. Barry just published by Paul Elder & Co. of San Francisco contains an unintended parody of Theosophy that it would be well to rectify. The volume is entitled *Outlines*, and one of its chapters tells us of a woman who lost her husband and who invited a Theosophist to search for him in the "spirit world" and to render to him such assistance as might be needed. The Theosophist complies with this request and duly furnishes a report of the husband's condition. It seems that Theosophists who are upon this particular vaudeville circuit are known as "unseen helpers."

Now there is no copyright upon the word Theosophy. There is no sort of charlatanism, or superstition, or necromancy, that is not free to masquerade under the guise of its name. Therefore all that can be done is sternly to repudiate this nauseating and unclean nonsense as typical of everything that Theosophy is not, as false, and degrading, and immoral. And those who advocate it or who practice it are dupes at the best and knaves at the worst.

What, we may ask, is likely to be the end of such an abomination as this? How long will it be before the "unseen helper" demands money for his service to the dead, perhaps first as donations to a "cause," and then in the fullness of time and of imudence as the actual price of liberation from some invented limbo, some purgatory? Indeed we may reasonably believe that some steps have already been taken upon just such an evil path as this, and, as we all know, *facilis descensus avari.*

An editorial writer in the London *Daily Chronicle* asks if the sale of Maeterlinck's *Blue Bird* is likely to be injured by its inclusion in the celebrated *Index Librorum Prohibitorum*. He thinks it doubtful. He is even inclined to think that it may be increased. It is hard to believe that even the most devout Catholic refrains from reading *Robinson Crusoe*, for example, merely because it happens to be under the ban of the church. And surely Catholics read Balzac and John Stuart Mill. The *Chronicle* writer says: "The question

jumped to my eyes last night when I was dining with a devout Catholic and looking round his library before dinner. He ought to have burned the *Life of the Bee*, as well as all his volumes of George Sand, and the Bible, and a considerable section of his John Stuart Mill. But they were still on his shelves. Whether he had read them I do not know. But there they were intact. I did not choose to confront him with the question. But he certainly had shelves full of books that are banned by the *Index*."

MR. BRYAN'S ORTHODOXY.

There is no reason why Mr. Bryan should not be as orthodox as he pleases. Nor is there any reason why he should be expected to give reasons for his orthodoxy. But when he volunteers his reasons he descends, so to speak, into the public arena and invites conflict.

And certainly Mr. Bryan's reasons are of a remarkable kind. Speaking at a Bible conference or something of that nature recently held in Washington he said that no one had ever written so good a Bible as our Bible and that no one ever would. Therefore the Bible was inspired from cover to cover, and any attempt to bring to bear on it the artillery of a critical intelligence was merely a display of the destructive spirit of the age.

Now we may wonder if Mr. Bryan knows the origin of the various books of the Bible or the method employed to bring them together into their present form. Is he aware that these books are a comparatively small selection from a vast number of writings of varying antiquity, and that what we now call the biblical canon was the work of fallible men, some of them ignorant and all of them bigoted, who lived in comparatively recent days, and who employed a process of selection that can hardly be called creditable? It may reasonably be argued that a certain sanctity is attached to some particular writings, but by what conceivable train of reasoning can we maintain that a sanctity is attached to the collection as such and as a whole, or that the writings included in that collection are more holy than those that were excluded? But perhaps Mr. Bryan does not know these facts.

There is another question that it would be interesting to ask Mr. Bryan. Since he compares the Christian Bible with the other scriptures of the world may we ask how many of those other scriptures he has read? Has he read any other? Has he read the *Zend Avesta*, for example? Or the *Vedas*? Has

he heard of either of them? Could he give the names of two other scriptures without reference to a cyclopaedia? Mr. Bryan's passion for truth would doubtless compel him to answer all these questions in the negative.

When Mr. Bryan talks about the Bible he probably means dogma. Actually his veneration is not for the writings themselves, but for what other people have told him about those writings and about their meaning. If he believed that the Bible was verbally inspired from cover to cover, as he says he does, and thinks he does, he would keep the Sabbath instead of Sunday. Moreover he would believe in reincarnation and karma, since these are specifically taught in the Bible and he would not consent to their excision by the mandate of the council of the Catholic Church.

"DARKNESS AND DAWN."

The book reviewer of the *Springfield Republican*, commenting on George Allan England's *Darkness and Dawn*, in which we are asked to imagine some period in the future when civilization shall have given place to decay and chaos, says: "Were the book to be regarded seriously for a moment it would be proper to point out how illogical this situation is unless one accept the theory of successive cycles of advancing civilization interspersed like the waves of the sea with periods of utter decadence."

Now without accepting any brief for this particular novel, it may be said that this theory is precisely correct and that it is one that must presently be accepted by archaeology. Indeed it may be said already to be accepted tacitly by archaeology, which thus finds itself in conflict with unverified theories of biology. Civilization and barbarism have actually succeeded each other "like the waves of the sea," and this is sufficiently established by our knowledge, meagre though it be, of the peoples of an extreme antiquity. For example, it may be said now almost to be proved that the islands of the Pacific, at present in a state of barbarism, were once the seat of a great civilization which left behind it such traces as those of the Easter Island statues as evidence of its existence and development. Here, then, is an example of barbarism following upon civilization, and of course there are very many others. The innumerable ruined cities of Central America may be taken as another case in point, and as an illustration of barbarism following upon culture. Other ruined cities are to be found in South Africa among races wholly savage and who have not even a tradition to account for the strange

buildings in their midst. Archæology now shows us that in nearly all parts of the world there are these silent witnesses of civilization overwhelmed by barbarism and of the successive waves of culture and decay that have swept over the world from immemorial days. And it may well be that before the world is much older we shall have proof of other civilizations infinitely older than any of these and that will finally lift the stories of Atlantis and of Lemuria from the domain of fable into that of established fact.

LIFE TRANSFIGURED.

Miss Lillian Whiting is one of those friends from whom Theosophy may well pray to be delivered. Her recent work, *Life Transfigured* (Little, Brown & Co.), contains about two dozen references to Theosophy and to Theosophical exponents, and these appear to be selected—and also garbled—with special reference to the author's predilections and antipathies. For example, it is evident that Miss Whiting does not approve of reincarnation, since her *résumés* of Theosophical teachings exclude all references to this particular tenet. She even goes so far on the path of misrepresentation as to be guilty of the following statement: "Life is seen as the most exhaustive system of evolution—an evolutionary process not carried out on this planet, but unto which many worlds and varied conditions contribute." Now so far as the present humanity is concerned it is exactly upon this planet that its evolution proceeds, and it does so through long series of incarnations. If the author had taken the trouble to consult the writings of H. P. Blavatsky, whom she wholly ignores, instead of confining herself to the theories of some one or two half-taught pupils, her blunders would have been less numerous and less egregious.

Elsewhere we find another surprising statement. Miss Whiting says, "Because one accepts the theosophical explanation is no reason why he may not remain a Baptist, Methodist, Episcopalian, or Catholic," and here we have a mixture of dubious grammar and more than dubious assertion. That one may be a good Theosophist and also a good Christian is true enough, but it is not easy to see how one may be a Theosophist and also a Baptist, Methodist, Episcopalian, or Catholic. If the author had taken the trouble to examine the essential creeds and dogmas of these various churches she would have found among them a good many to which no Theosophist could possibly subscribe, or do other than hold them in abhorrence. For example in most of them she would have found the doctrine of infant

damnation and in all of them the expressed or implied teaching that the punitive results of human action may be evaded by adhesion to a creed, a teaching that has done more to degrade and debauch the world than all other agencies combined. To be tolerant of all forms of honest belief is a virtue that it would be hard to over-estimate, but a saccharined and gelatinized sentiment that seeks to reconcile the irreconcilable is quite another matter.

A CATAclySM IN EUROPE.

The last issue of *U. L. T.* contains a quotation from the *Secret Doctrine* to the effect that "Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own cycle of racial Karma has led her." Can you say what is meant by this prediction? There seems to be nothing to justify it.

In answer to this letter the present writer is, of course, unable to add anything to the words that have been quoted. Nor does it seem that anything need be added. The statement is precise, definite, and unqualified, and it may yet be our lot to add the fulfillment of this prediction to the already large number of accomplished prophecies, scientific and otherwise, that stands to the credit of the *Secret Doctrine*.

But there seems no reason why such a prediction should arouse surprise. Indeed it would occasion no comment whatever were we less blinded by a fatuous self-esteem and by a complacency that persistently confuses mechanical invention and discovery with progress. If we were able mentally to detach ourselves from the age in which we live and to look at it in its true perspective we should certainly find no cause either for the self-esteem or for the complacency. The late Alfred Russel Wallace, a trained observer in whom benevolence was admirably blended with scientific wisdom, said in effect that humanity has never before reached so low a point of degradation as the present, and Mr. Bernard Shaw, revered by some as a prophet, said many years ago:

It is reserved for some great critic to give us a study of the psychology of the nineteenth century. Those of us who as adults saw it face to face in that last moiety of its days when one fierce hand after another—Marx's, Zola's, Ibsen's, Strindberg's, Turgenieff's, Tolstoy's—stripped its masks off and revealed it as, on the whole, perhaps the most villainous page of recorded human history, can also recall the strange confidence with which it regarded itself as the very summit of civilization, and talked of the past as a cruel gloom that had been dispelled forever by the railway and the electric telegraph.

Elsewhere Mr. Shaw gives us another sur-

vey of civilization as it is today. One of the characters in *John Bull's Other Island* is represented as saying:

This world, sir, is very clearly a place of torment and penance, a place where the fool flourishes and the good and wise are hated and persecuted, a place where men and women torture each other in the name of love; where children are scourged and enslaved in the name of parental duty and education; where the weak in body are poisoned and mutilated in the name of healing, and the weak in character are put to the horrible torture of imprisonment, not for hours but for years, in the name of justice. It is a place where the hardest toil is a welcome refuge from the horror and tedium of pleasure, and where charity and good works are done only for hire to ransom the souls of the spoiler and the sybarite. Now, sir, there is only one place of horror and torment known to my religion; and that place is hell. *Therefore it is plain to me that this earth of ours must be hell, and that we are all here to expiate crimes committed by us in a former existence.*

Now whether there is anything to justify the particular prediction that has been quoted must remain a matter of personal opinion. To some of us it may seem that the cup of racial transgressions is full, pressed down, and running over. There are many sociological writers today, and their number is increasing, who seem to see enormous portents for civilization, not in the astral light, but in the newspapers. At the present moment there is hardly a nation in Europe that is not obviously on the brink either of war or of revolution. One of the bloodiest struggles in history has just been brought to a momentary truce in the Balkans, and it was a struggle in which the atrocities committed by Christians upon Mohammedans and then by Christians upon Christians were probably without a parallel in the history of the world. It had been immediately preceded by another war between Turkey and Italy, and this, too, was marked by Christian horrors that can not be described with decency. The efforts of the peace advocates to which we so often "point with pride" have about as much effect as hymns or incantations, and the armaments that they are supposed to limit are increasing with such frightful rapidity as to bring the end clearly in view to every eye unobstructed by cant and folly. And side by side with these awful examples of human incapacity and passion we see a steady growth of such social scourges as disease, insanity, alcoholism, and prostitution. We see the rich becoming richer and the poor becoming poorer, and above and under it all the menacing mutter of the masses of the people, who are seeing the visions and dreaming the dreams that belong to the cycle of revelation in which they live.

Where, then, is there room for complacency or indeed for anything but forebodings? Indeed there might be some hope if we could see any concerted effort to stem the tide of selfishness from which these horrors arise. Practically speaking, there is no such effort except among the few Theosophists who have remained faithful to their philosophy and who have resisted the temptation to "imagine a vain thing." Never before has there been such a mania for legislation and never before has there been so obstinate a blindness to the true causes of the social cataclysm that threatens us. For some two hundred years Europe has seen an unending stream of laws intended to pacify and to palliate, and yet the latter end of the nations is worse than the first if we may judge from a discontent that grows more clamorous day by day. And yet the one thing needful is contemptuously neglected and derided, and that one thing is the teaching of human brotherhood, not as a pious theory, but as a fact in nature, and sustained and proved by an evolutionary scheme undeniable in its manifested varieties.

Mr. G. K. Chesterton asks somewhere, "Can you tell me in a world that is flagrant with the failures of civilization what there is particularly immortal about yours?" Truly there is nothing immortal about any civilization that has forgotten brotherhood and duty. And where duty and brotherhood are forgotten there truly are the very seed and the flower of death.

THE MATERIALISTS.

In the green world of winds and rains
The tyrants of this age
Have bound the human soul in chains
Within an iron cage.

And loud through earth's highways they flout,
With strident voices call:
"There is no sky! The sun is out!
The prison cell is all!"

Though they shut out with molten bars
Meadow and sky and sea;
Oh, break them open to the stars,
And let the soul go free!
—Margaret Sherwood, in *North American Review*.

Can you tell me, in a world that is flagrant with the failures of civilization what there is particularly immortal about yours?—*Chesterton*.

The soul contains in itself the event that shall presently befall it, or the event is only the actualizing of its thoughts.—*Emerson*.

THE INTERPRETATION OF SCRIPTURE.

"I have yet many things to say to you, but ye can not bear them now."—*John xvi, 12.*

There is abundant testimony, for those who will search for it, that Christianity, as well as all other religions, had an exoteric teaching for the masses, and a hidden, esoteric teaching for disciples. We find traces of this, not only in the Gospel records, but in the writings of the early fathers of the church, and in the testimony of all Christian mystics and illuminati since the time of Christ. For Christianity to be properly a catholic universal faith, it would necessarily have to adapt its teachings to all, giving to the less advanced what they could understand and assimilate and reserving for "the elect" the deeper part of the message. This in itself seems reasonable, for society embraces many classes and conditions of men, and if a faith would appeal to the best and highest in each and every man it must necessarily be so presented that each shall thereby receive just that which is best for his individual needs.

The Bible itself constantly inveighs against the practice of taking its teachings literally, "for the letter killeth, but the spirit giveth life." Moses spoke to the people with a veil over his face, for they could not endure the splendor of his countenance, after he had held communion with the Most High, "for their minds were blinded: for until this very day at the reading of the old covenant the same veil remaineth unlifted. Even unto this day the veil is upon their hearts." Solomon often urges his readers to get knowledge, wisdom, and a right understanding, a thing which would be unnecessary were the statements of Holy Writ to be taken literally.

Jesus confirms this when he says in Mark iv, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables." And again it is written that "with many such parable spake He the word unto them, as they were able to hear it. But without a parable spake He not unto them; and when they were alone He expounded all things to His disciples." To His disciples He gave also this injunction: "Give not that which is holy to the dogs, neither cast ye your pearls before swins" (Matt. vi, 6), meaning thereby that the esoteric instruction was not to be given to those who were not prepared for it.

Paul, in Galatians iv, 22, says that a certain old biblical story is an allegory. If this be so, then all must needs be so, for the story in question is written as if it were history, and forms an integral part of what precedes as well as what follows. He

also divides his instruction into two kinds: "milk" for "babes," and "meat" or "wisdom" for "strong men." Many things, too, that he has seen and heard he tells us it is not lawful for him to utter. In his epistles to his disciple Timothy there are many references, which the reader may verify for himself, of the latter's having been given knowledge by Paul in the presence of other advanced disciples, which Paul charges him to keep from profanation. Such statements sound strangely like the many references we find to similar happenings among initiates of all religions, for in the time of Paul the mysteries still existed.

During the first few centuries of the Christian era the distinction between exoteric and esoteric instruction was still maintained. We find references to the schools of mysteries and to the hidden Gnosis in the works of many of the early church fathers. St. Clement, Origen, St. Athanasius, St. Gregory, St. Dionysius the Areopagite, speak frequently of such matters. The fathers of the second century held that the literal interpretation of Scripture was both childish and foolish. Origen, in his *De Principiis*, writes that "the Scriptures were written by the Spirit of God, and have a meaning not only such as is apparent at first sight, but also another, which escapes the notice of most. For these [words] which are written are the forms of certain mysteries, and the images of divine things. Respecting which there is one opinion throughout the whole church, that the whole law is indeed spiritual, but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed, in the word of wisdom and knowledge."

These works of the early fathers may be read in English translations by whoever wishes to verify the statements here but briefly outlined. This Gnosis gradually disappeared from Christianity, as dogmatism and priestly authority changed the pure teachings of the Master into another of the many ecclesiastical systems which at all times in the world's history have been the enemy of man's reason and intuition. The mystics have had glimpses of the truth, but not until the latter part of the last century were these teachings again made conformable with reason and experience. Then it was that the teachings of Theosophy restored the long-lost key to the Gnosis, which those who will may use to unlock many a door hitherto sealed to the mysteries of the kingdom of heaven.

Matter is the vehicle of becoming.—*Hermes.*

ISIS AND HORUS.

A column devoted to "Church Notes" appearing regularly in the *London Standard* contains the following interesting item:

It comes with something of a shock to Christian reverence to learn that as late as the fourth or fifth century there were popular figures of Isis the Mother nursing Horus the Child, closely resembling the type of the Virgin and the Child in Christian art. In this, however, there is no cause for disquiet. In the Egyptian religion, perhaps the purest of all heathen forms of worship, the Isis-Horus cult stood for the reverence due to ideal motherhood. The idea became perfectly realized when Christ was born of Mary; what the Egyptian religion "saw as in a glass darkly" was made clear to Christian faith.

Why this should come as "something of a shock" to Christian reverence it is a little hard to understand unless we may suppose that a sense of monopoly gives a peculiar charm to religious dogma, although the gratification of exclusive possession is not usually considered to be among the virtues. But of this more presently. In the meantime we may duly admire the *suppressio veri* and the *suggestio falsi* so cleverly interwoven in the quoted paragraph. For it is not a question of resemblance between the two stories, but of identity. The Egyptian Horus was the infant redeemer born of the Virgin Mother, and this fact of immaculate conception is adroitly hidden. It is the same story as that of the Virgin and Child of Christian theology. Nor does the Egyptian version stand for the "reverence due to ideal motherhood." It stands for the same cosmic truth as do the precisely similar stories in a dozen other world faiths, all of them older than Christianity. All have their Virgin Mothers; all have their Infant Redeemers. And the meaning is always the same, as is sufficiently pointed out in the *Secret Doctrine* and already reproduced in these columns. At the same time we may express our gratification at the acknowledgment that the Egyptian religion was "the purest of all heathen forms of worship."

Students of the Immaculate Virgin story are invited to acquaint themselves with the Arabian myth of Dusares, "the only begotten of the Lord," his mother being a virgin (parthenos)—one independent of the marriage tie. Also the Persian or Zoroastrian story where Saoshyant the Savior is born of a virgin. A Greek story to a similar effect is that of Leto pursued by the dragon Pytho, to whom a prophecy had come that Leto's son would destroy him. Under the protection of the Gods, Leto gives birth to Apollo, who slays the dragon four days later. But the most striking story of virgin birth is that of

the Eleusinian Mysteries. The culminating moment of these rites is the marriage of the sacred Mother and the birth of the sacred child. The mother is Brimo, who was the Thessalian Kore or Demeter. The marriage is chastely celebrated at night by the hierophant and the chief priestess of Demeter. At once the hierophant announces to the assembled initiates that the great mystery has been accomplished and "Holy Brimo has borne a sacred child, Brimos . . . the mighty has borne the mighty, and holy is the generation that is spiritual, heavenly, from above, and mighty is he who is so engendered." (Philosophumena, p. 170. Tertullian *Ad Nationes*, Vol. II, p. 7.) E. S. Hartland in his *Stories of Primitivè Paternity* says, "Stories of supernatural birth may be said to have a currency as wide as the world."

We are thus compelled regretfully to intensify the "shock to Christian reverence" suggested by the writer in the *London Standard*. But perhaps modern theology is now robust enough to stand it.

EACH IN HIS OWN TONGUE.

A fire-mist and a planet,—
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland,
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings,
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God.

— William Herbert Carruth.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

MAY 19 1914

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 11. SAN FRANCISCO, Saturday, March 14, 1914. Price 5 Cents

It is not a little surprising and no less gratifying to find that the name of Mrs. Annie Besant heads the list of great women, selected by popular vote, who are to be invited as the guests of San Francisco to be present during the Exposition. And since every announcement of that fact couples the name of Mrs. Besant with that of Theosophy we may congratulate ourselves upon such an evidence of a widening toleration in religious thought. If the final vote should find Mrs. Besant still at the head of the list there will be few to challenge the justice of the choice or to dispute a verdict that gives to her the position of the greatest of living women. But what a change in public opinion! What a comment upon the sanctity of the *vox populi*! It seems only yesterday that Mrs. Besant was stoned through the streets of English towns by clergy-led mobs and thrown into prison as one whose beliefs had robbed her even of elementary human rights. And today she bids fair to be chosen by the most modern of modern communities as the greatest of living women. Our conviction that Mrs. Besant has made grave mistakes in her theosophical career can lessen neither our admiration for her character nor our pleasure at so great a vindication.

The Rev. Mr. Aked continues to enlighten our ignorance by an exposition in the columns of the *San Francisco Examiner* of the actual meaning of biblical myth and legend, an exposition culled in equal parts from his encyclopædia and from his imagination. Having disposed

of the stories of the Immaculate Conception and of the Resurrection, but without the smallest indication of their comprehension, he now turns his attention to the Creation and the Flood. It need hardly be said that these have no room in the Aked theology. The Hebrew prophets, he tells us, took the legends of the Babylonian and the Mesopotamian peoples, made them their own, "stripped them of their offensive and superstitious heathenism, their polytheism, the childishness of the antique day in which they had first seen light, and set them to illustrate the surpassing greatness and goodness of the religion of Jehovah."

What a maze of nonsense! Either Mr. Aked is obsessed by the conviction that he must descend—and descend a very long way—to the supposed intellectual level of his readers or he himself is almost incredibly ignorant of the very alphabet of his own theology. Probably the latter supposition is the more correct. Did he never hear of the Elohist writings of the Old Testament and is he not aware that the very first verse in the Bible is an assertion of the polytheism that is supposed to be so degraded when found in other faiths? Does he not know that the first verse in Genesis attributes the creation of the heavens and the earth to "Elohim" and that the translation of the word Elohim is "gods"? Can we suppose that Mr. Aked is unaware of this or does he merely suppose that his readers are unaware of it?

To follow Mr. Aked through his many devious courses of misrepresentation, ignorance, and folly would be a thankless

task, nor is there any need to make any extended attempt here to correct them. Any young theological student could do this for him. But we may wonder if he himself is conscious of the absurdity of his contentions. In other words, is he actually so ignorant as he seems to be?

The whole world has now heard of the shameful quarrel that has broken out in Christendom at the news that certain missionaries in central Africa have met around the same table without due regard for their respective canonical ordinations. If Episcopalians are thus to recognize the validity of other religious orders a vital blow will be struck—so we are gravely informed—at the religion of Christ. It seems incredible that persons with the semblance of human beings should actually make such a contention as this, but it is actually the fact.

Now we have an article in the *London Express* to explain why Mohammedanism is triumphant throughout Africa. One would suppose that no further explanation is needed, but the correspondent in question is none the less worth hearing. He says that the savages among whom these missionaries are working are practically beasts, and he then continues:

But not alone with such bestiality must the East African missionary contend: another formidable opponent confronts him—Mahometanism. Mahometanism is sweeping Africa. The religion of the Prophet suits Africa. Both in its demands and in what it does not demand, it seems singularly fitted to deal with tribes that are not as far advanced towards what we call manhood as were our own ancestors a hundred thousand years back.

No Mahometan convert can be a slave; nor must he drink. And he is told simply that there is one God, and all Mahometans are brothers. To other, more advanced peoples, Mahometanism has much to say; to the wild African it says no more than this—but it is a great deal. And, moreover, it is often as much as the wild man is able to understand.

In the face of such bestiality among native tribes, and confronted by so simple and dominating an evangel as Mahometanism presents, Christian missionaries can hope for little success unless they do two things. First, combine their efforts; second, simplify their creed. The monstrous and impossible folly of trying to make Kikuyu, Waganda, Massai, etc., Methodist, Presbyterian, or Anglican, seems to one who has lived among these people unthinkable. Yet it is persisted in.

A still better way might be to leave these savages to the ministrations of the Mohammedans, who seem to be the only missionaries in Africa who either preach

or practice the law of brotherhood or who even conceive of it as a religious duty.

M. Jean Viaud-Bruant supplies the latest fragment of evidence of the consciousness and even the sensibility of "inanimate" things, if we may use a term already becoming scientifically unfashionable. M. Viaud-Bruant is a celebrated nurseryman of Poitiers and he says that his attention was first directed toward the consciousness of plants when he saw "the climbing plant turn towards the support necessary for its progress," and so he began to wonder whether a will directed its movements and whether it could actually see. He says he is persuaded that plants can see, or that they have at least some faculty that corresponds with sight, and that they not only see, but also hear. "The sensitive plant," he tells us, "folds up its leaves in a fright if a loud noise is made near it. This same plant . . . is rendered insensible by anæsthetics, particularly by ether, which proves that it has a nervous system." M. Viaud-Bruant is also inclined to think that plants have a system of speech peculiar to them, and he submits the following hypothesis: "We know that the scent of flowers is a manifestation of their vegetable life, a living radiation. Scent considered as an olfactory sensation is a vibration. Scent, then, is the sound uttered by flowers, and a bouquet is a song without words. Every scent, or rather every sensation of a scent, corresponds to a certain speed of vibration, which is peculiar to it; here we see an analogy between the perception of sound, light, and scent. Strong scents correspond to low notes; delicate scents to high notes."

Now and then the desert of dreary rubbish about eugenics and heredity is relieved by an oasis of intelligence, and for one such oasis we may thank Professor Kroeber of the University of California. When Professor Kroeber says that eugenics has become a joke we may express a personal preference for the word tragedy in view of the mental vacuities revealed by this latest of our cyclic follies. But the professor goes on to talk about heredity with a vigor and a discernment that we could wish were contagious. He says:

Heredity is the most misunderstood subject under discussion today. Ninety-nine per cent

of what is commonly attributed to heredity has nothing whatsoever to do with it, and is merely a matter of environment. Scientists have run riot with the idea until they fail to distinguish between heredity, which comes from the inside, and inheritance, which, like a fortune, comes from the outside. Civilization is an inheritance, pure and simple, not caused in the slightest degree by heredity.

The men of the ice age possessed the same mental capacities as the Anglo-Saxon of today, and until this fact is recognized all history will continue to be misunderstood. So far as civilization is concerned, there is no such thing as an Anglo-Saxon breed or a white man's burden. Kipling does not know what a race is or what civilization means.

It will probably take more than this to silence the prattle of the scientific *bandar log* who nowadays get their opinions and their undistinguished pictures into the newspapers with such surprising ease, but it may help to that desirable end.

SCIENCE AND THE SOUL.

Mr. H. Addington Bruce in the current number of the *American Magazine* and in the course of an article entitled "The Soul's Winning Fight with Science" expresses the conviction that the materialists will presently be in the minority and that the concept of the Soul now held by such men as Lodge, Crookes, Bergson, and McDougall will be dominant in the world of scientific thought. While welcoming the learned author's assurance as something in the way of a presage we may doubt if materialism is even now so strong as he supposes. With the exception of some half-dozen stars of the fourth magnitude such as Dr. Schaefer there are now very few scientists who will frankly avow themselves to be materialists.

After enumerating various well-known cases where areas of consciousness, such as memory, have seemed to be inhibited as the result of injuries to the brain the author quotes the opinion of the physiologist Ribot as typical of the materialist position. Ribot says:

It is the organism, with the brain, its supreme representative, that constitutes the real personality, comprising in itself the remains of all that we have been and the possibilities of all that we shall be. The whole individual character is there inscribed, with its active and passive aptitudes, its sympathies and antipathies, its genius, its talent, or its stupidity, its virtues and its vices, its torpor or its activity.

It is against this view that the animist is now in revolt. It is not consciousness that is affected by brain changes, but only the instrument of consciousness. The carpenter whose tools have been blunted or destroyed would be just as much a carpenter as ever,

and just as good a carpenter, but he would no longer be able to "manifest" himself as a carpenter by the making of chairs and tables. The violinist deprived of his instrument would be as much a musician as ever, but he would no longer be able to produce music in his usual way:

In appealing from this verdict which would identify the soul with the brain, the modern scientific animist does not evade the facts above outlined. He recognizes that they are soundly established and must be reckoned with. But he insists that after all they reveal the brain, not as identical with the soul, but as merely the instrument by which the soul—the feeling, thinking, remembering ego—secures expression for its memories.

To borrow a metaphor, the brain, on the animist view, is no more than a kind of telephone exchange, whose function it is to allow communication or to block it. When, for instance, damage to a given brain-centre caused amnesia for certain acquisitions of education and experience, this does not mean that there has been a true loss of memory for the acquisitions involved. It means only that the faculty for expressing them has been lost. The ego itself still remembers, but its medium for communication is out of order.

One of the author's most impressive arguments is based on the well-known fact that a memory of identity and of past facts may be lost as the result of accident or disease and recovered after the lapse of many years. How, he asks, shall we account for this in view of the equally well-established fact that the patient has now a brain wholly different from the brain in which those records of identity and of facts were previously stored? Obviously, he says, the brain and the memory are quite different, and memory must persist somewhere, although the instrument of memory may now be paralyzed or destroyed:

It is difficult to imagine how, if the brain alone did the remembering, such a restoration after so long a period of amnesia would be possible, in view of the curious but well-established fact that in the meantime the amnesic person would have been equipped with a brain very different from that which he possessed when his amnesia began.

It is one of the fundamental tenets of modern physiology that every thought, every sensation, is accompanied by some change in the substance of the brain; and not only this, but that the brain-stuff is constantly passing away and being replaced in such fashion that it has been estimated there is an entire renovation on an average of every seven years. How, then, no matter how much we strain the hypotheses of "memory cells," "neural paths," and other material adjuncts to the memory process, can the new brain of the amnesic revive the memories belonging to the brain of fourteen years before?

The brain, says the author, is not only the organ of an entity which is not itself, but the brain is actually the creation of that entity.

faction through self-induction is a beginning towards progress. Concomitant with this dissatisfaction is the intuitive or conscious knowledge that there is something that must be rectified in our mode of thought and act. Is not this the point where our greatest difficulties confront us? Habits of action, habits of thought, inculcated and practiced through many years, must be cast aside or modified and new habits of action and new habits of thought instituted. If the thoughts we have held and the actions we have performed in the past have brought about a result with which we are not satisfied, we must perforce separate the good from the bad by some system of unsparring self-analysis. If our efforts are to be self-induced and self-devised, it would obviously be wrong for any one to lay down a course of action for another, but it might be within our province to suggest in a general way what seems a right strain of thought and a right course of action.

Through twenty centuries we have been taught the brotherhood of man, and yet it seems fair to state that this spirit has made little or no progress through all these centuries. This to the minds of most of us is admittedly true, so on what bases are we to build these new habits of thought and action? These very self-same bases; they are not at fault, but we, who all through the centuries have heard them talked and preached but have not acted thereon. Unity, Brotherhood, and Service are the three fundamental principles of Theosophy, and any course of action or any system of thought deviating in however small a degree therefrom, to that degree is that system of thought or course of action incorrect. Is this statement of principles sufficient as a guide to your action or to mine? These lofty sentiments of the brotherhood of man have been stated and restated through years until they have become mere platitudes. In Theosophy we are told of Karma and reincarnation. These principles, no doubt, to the average mind bring home more forcibly the necessity and reasonableness of Unity, Brotherhood, and Service, particularly Service, but in what manner is this service to be rendered, in what manner are we to repay our debt of gratitude to those who have brought us word of this that removes the fear of death and gives purpose to life? If we feel this gratitude, what better acknowledgment than the exercise to our fullest ability of those three fundamental principles, Unity, Brotherhood, and Service? Are we doing this and to what extent? In meditating upon this question, instead of applying it very closely to ourselves, are you and I not prone to

choose some man of vast power or vast wealth and think of what the Karma will be for the ill that he has done or for the neglect of the good that he might have done? We picture this case of high treason against the law of service, but are we less treasonable than he? Are not some of us endowed with a fair mentality and a fair body capable of exercising the one or both for the good of others and in proportion to our mentality or body or both as compared to this extreme case that we have chosen, are we doing any more comparatively than he? Are there among us some who are capable of exercising their mind or body to a fuller extent and are only exercising that mind and body to a degree sufficient to provide for themselves or those very near to them? If we are to believe in Unity we must believe that if there is among us one who is not exercising his mind and body for the good of others to the extent that they can be safely exercised then that man or that woman is guilty of violating to that degree the law of Unity, Brotherhood, and Service. In this philosophy we are told by study and otherwise to become better able to teach and help others. Are not you and I prone to give too much attention to study and let "otherwise" shift for itself?

We have postulated that the preaching of Unity, Brotherhood, and Service through centuries has failed to produce appreciable results. To this doctrine is now added the additional tonic of Karma and reincarnation and all the possibilities thereby implied. Surely we should respond. Do we? Let each one judge for himself. We are told that any one hearing of Theosophy hears of it because he has reached that point of evolution where he is ready for another step onward. The very fact that we have reached this point reasonably implies that some responsibility accompanies this progression.

Nature has no room for the sluggard, and if we meet our opportunity with passivity and inaction, receiving and not giving, are we not to be compared to an instrument whose usefulness is a thing of the past and the quicker relegated, so to speak, to the ash heap the better for the instrument and for humanity. My, but this sounds harsh. I am feeling a little uncomfortable, somewhat guilty. Ah, I know what to do. Here come my old friends, Self-Complacency and Self-Delusion. They will sing me to sleep.

Compared to Theosophy, orthodox Christianity seems a haven of safety and contentment, not unlike a mill-pond compared to an angry ocean. In the latter there is vast contentment in Inaction if one be seemingly

so fortunate as to be able to let others think for him and suffer for him the burden of his misdeeds, but to that presumptuous individual who has reached that stage of evolution where something in him requires him to do his own spiritual thinking, and cries out for reasonable explanations instead of dogmatic statements, he perforce is hurled into the angry ocean, limited by his own mentality and beset on every side by misconceptions, delusions, and difficulties undreamed of by those that rest in the mill-pond. At times, who among us would not return to the pond (or should we term it the stagnant pool?) if we but could? But the embryo of truth is bound to germinate, and we must face our difficulties the best we can and with hope in our hearts strike out for that distant shore where conscious peace awaits us.

SOME MYSTICAL EXPERIMENTS.

The following extracts are from a valuable article on "Some Early Mystical Experiments," by Mr. G. R. S. Mead, that appears in the *Nineteenth Century*:

There is one tractate of the *Corpus Hermeticum*, which now bears the title "The Secret Sermon on the Mountain," that purports to give the means whereby the "Tat," or initiand, after he has made himself a "stranger to the world," has for the first time imparted to him the inner instruction concerning the nature of spiritual Rebirth or Regeneration—which was regarded as one of the chief secrets, if not the chief secret, of the school. Hermes and Tat are alone, presumably in the adytum. To Tat's repeated prayer that Hermes will at last, after so many trials and proofs of serious purpose, explain to him the manner of Rebirth, the Trismegistos, the spiritual "father," or god-father, gives the following striking and compassionate answer to his spiritual "son":

What may I say, my son? I can but tell thee *this*. Whene'er I see within myself the Simple Wisdom brought to birth out of God's mercy, I have passed *through* myself into a Body that can never die. And now I am not what I was before; but I am born in Mind. The way to do this is not taught.

They who are thus born are children of a Divine race, Sons of Mind. "This race, my son, is never taught; but when He willeth it, its memory is restored by God." It is the "Way of Birth in God."

Tat is in despair that he can ever attain to such a Birth; he fears he is incapable of so marvelous a transmutation. But Hermes encourages him, not by giving him any de-

tailed directions, but by confident assertion of the fact based on his own experience, and present in him at that moment:

Nay, God forbid, my son! Withdraw into thyself and it will come. *Will*, and it comes to pass. Throw out of work the body's senses, and thy Divinity shall come to birth.

Thereon follows a solemn rite of invocation on the part of Hermes.

Take, for example, Plotinus. We have all read of his "ecstasis," and have been somewhat puzzled as to the precise methods he pursued to attain to what he considered the consummation of mystic consciousness. He may have tried many methods, or have been content simply to strive in every way to purify himself, waiting for the gift of grace which is said to have been bestowed upon him on four occasions during Porphyry's discipleship. I, however, can not help thinking that there was one special method which he recommended, and which he had therefore presumably often experimented with himself; for in treating of the nature of "Intelligible Beauty" he writes as follows:

Let us, then, form a mental image of this cosmos with each of its parts remaining what it is, and yet interpenetrating one another, [imagining] them altogether into one as much as we possibly can—so that whatever one comes first into the mind as the "one" (as, for instance, the outer [most] sphere [of fixed stars]), there immediately follows also the sight of the semblance of the sun, and together with it that of the other stars [or planetary spheres], and the earth and sea, and all things living, as though in one transparent sphere—in fine, as though all things could be seen in it.

Let there, then, be in the soul some semblance of a sphere of light [transparent], having all things in it, whether moving or still, or some of them moving and others still.

And holding this [sphere] in the mind, conceive in thyself another [sphere], removing [from it all idea of] mass; take from it also [the idea of] space, and the phantom of matter in thy mind; and try not to imagine [merely] another sphere less massive than the former.

Then invoking God who hath made [the reality] of which thou holdest the phantom [in thy mind], pray that He may come.

And may He come with His own cosmos, with all the gods therein—He being one and all, and each one all, united into one, yet different in their powers, and yet in that one manifold all one.

Nay, rather, the One God in all [the gods], for that He never falleth short [of His own Self], though all of them are [from Him]. And they are all together, yet each again apart, being in a state transcending all extension, and possessed of forms that no sense can perceive.

For otherwise, one would be in one place, another in another, and [each] be "each," and

not "all" in itself, without parts other from the others and [other] from itself.

Nor is each whole a power divided and proportioned according to a measurement of parts; but each whole is the all, all power, extending infinitely and infinitely powerful—nay, so vast is that [Divine world-order], that its very "parts" are infinite.

Here it is to be noticed that the mental experiment of imagining the "phantom" of the sensible cosmos as conceived of by the best "science" of the day is but the preliminary to a purely religious act, without which the experiment will fail. Plotinus does not say that even then ecstasis will necessarily follow; that consummation is still dependent upon the good pleasure of the Deity.

WISDOM FROM "THE SECRET DOCTRINE."

The Monad has to pass through its mineral, vegetable, and animal forms before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter can not be referred to as "man," but has to be regarded as a Monad imprisoned in ever-changing forms.—*Vol. II, p. 45.*

In sober truth, vice and wickedness are an abnormal, unnatural manifestation at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now—civilized nations having succeeded in making of the former an ethical characteristic, of the latter an art—is an additional proof of the exceptional nature of the phenomenon.—*Vol. II, p. 117.*

We do not believe in *supernatural* but only in *superhuman*, or rather *interhuman*, intelligences.—*Vol. II, p. 201.*

Who can forget that Troy was once upon a time proclaimed a myth and Homer a non-existent personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? . . . How many more cities and localities called "fabulous" are on the list of future discoveries, how many more personages regarded as mythical will one day become historical, those alone can tell who can read the decrees of fate in the Astral Light.—*Vol. II, p. 246.*

The Occult Doctrine . . . teaches a cyclic, never varying Law in Nature, the latter having no personal "special design," but acting on a uniform plan that prevails through the whole Manvantaric period and deals with the land-worm as it deals with man. Neither the one nor the other have sought to come

into being, hence both are under the same Evolutionary Law, and both have to progress according to Karmic Law. Both have started from the same Neutral Centre of Life and both have to re-emerge into it at the consummation of the Cycle.—*Vol. II, p. 272.*

The Doctrine teaches that the only difference between animate and inanimate objects on Earth, between an animal and a human frame, is that in some the various "Fires" are latent, and in others they are active.—*Vol. II, p. 279.*

The legend of the "Fallen Angels" in its Esoteric signification contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the support on which hinges his entire Life-Cycle—the history of his evolution and growth.—*Vol. II, p. 286.*

If he that slayeth thinks "I slay"; if he Whom he doth slay, thinks "I am slain," then both

Know not aright! That which was life in each

Can not be slain nor slay! The untouched Soul

Greater than all the worlds (because the worlds

By it subsist); smaller than subtleties

Of things minutest; last of ultimates,

Sits in the hollow heart of all that lives!

Whoso hath laid aside desire and fear

His senses mastered, and his spirit still,

Sees in the quiet light of verity

Eternal, safe, majestic—HIS SOUL!

Beholding it in bodies, bodiless,

Amid impermanency permanent,

Embracing all things, yet i' the midst of all,

The mind, enlightened, casts its grief away!

—*Sir Edwin Arnold in "The Secret of Death."*

Wouldst learn to know one little flower,

Its perfume, perfect form and hue?

Yea, wouldst thou have one perfect hour

Of all the years that come to you?

Then grow as God hath planted, grow

A lordly oak or daisy low,

As He hath set His garden: be

Just what thou art, or grass, or tree,

Thy treasures up in heaven laid

Await thy sure ascending soul,

Life after life—be not afraid.

—*Joaquin Miller.*

Our soul having lost its heavenly mansion came down into the earthly body as into a strange place.—*Philo.*

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MAR 26 1914

occultism and occult science
liberating

U. L. T.

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THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 12. SAN FRANCISCO, Saturday, March 21, 1914. Price 5 Cents

REINCARNATION.

The Washington *Post* prints a dispatch from London to the effect that Mr. Herbert Burrows, once an aggressive Theosophist and the coadjutor of Mrs. Besant, "can distinctly remember too previous existences." Moreover, Mr. Burrows says that any one can remember his past lives by "working backward" in memory. Mr. Burrows doubtless refers to an ancient practice well known in the East that is described in Buddhist writings and indicated in Patanjali's aphorisms, but a practice of somewhat doubtful value under ordinary conditions. Since the memory of past lives is stored in the spiritual consciousness, the best procedure would seem to be the development of the spiritual consciousness by altruism and by the removal of the veils of self which now hide the personal from the real man. The memory of past births is not an end in itself. At best it is no more than a milestone which has no value except to mark progress. Indeed such an acquisition might easily become a curse unless earned by the orderly procedure of growth. And it may be said that there is nothing in the whole field of psychology so deceptive as these supposed memories of past births, and for reasons that have been often stated.

But the real interest of the incident is to be found in the comments of the *Washington Post*. The writer says:

That the doctrine of reincarnation is held by a respectable body of men and women is well known. Nor is an infinite past of conscious identity, though the thread be now lost, less thinkable than an infinite future in which

the average individual hopes to have conscious participation. The Theosophists have even brought the New Testament to their support, by quoting the question asked by the disciples, "Did this man sin, or his parents, that he should be born blind?" directing attention to the fact that the answer failed to remove the implication that a record of evil deeds antedating the present birth might have been responsible for the man's blindness.

Without going bodily over to Buddhism, or losing one's soul in the immensity of Hindu kalpas, it may be hoped that Mr. Burrows will tell us more about it all. It would be delightful, for instance, to clear up the mysteries of the Lost Atlantis, the construction of the Pyramids, the origin of the Mound Builders, the meaning of the Maya hieroglyphics, the lost art of making malleable glass, and a few other things like these.

A few years ago a reference to reincarnation would have been received by the average newspaper with a jeer of derision. Now we have an admission that a belief in reincarnation "is held by a respectable body of men and women." And, *mirabile dictu*, we have the further confession that "nor is, an infinite past of conscious identity, though the thread be now lost, less thinkable than an infinite future in which the average individual hopes to have conscious participation." The world, it seems, does move in spite of some notable opinions to the contrary.

For a dyed-in-the-wool dogmatism we must now go to science rather than to theology. Probably most of us have heard of the "learned horses of Elberfeld," whose educational attainments have aroused so much interest. But the Zoological Congress at Monaco will have nothing to do with the Elberfeld horses. It demands that these gifted animals be

suppressed, not because the reports of their mental prowess are untrue, but because they are disturbing to the accepted dogmas of animal psychology. The pundits who have issued the protest say:

The doctrines contradict the concept of evolution, and are irreconcilable with the results of the scientific physiology of the senses, and of the psychology of animals; to allow this movement to spread unopposed would involve the new, and still ill-developed, discipline of animal psychology in prolonged discredit.

We are not told if the Elberfeld horses have added laughter to their other accomplishments, but they will probably acquire that art when they hear about the Congress of Zoölogists. We may remind ourselves that it is precisely this same "scientific attitude" that has been extended toward the theosophical scheme of evolution.

THE SOUL DISCOVERED.

Bergson's election to the French Academy gave opportunity for the repetition of the fine phrase that the greatest of recent discoveries is not radium or flying, but the discovery of the soul. All honor to Professor Henri Bergson, and any number of green coats he likes—but he is not the only discoverer of the soul. In a thousand places on the habitable globe men of late have been making precisely that discovery. A quarter of a century ago, when the great wave of German materialism was at its height, idealism seemed overwhelmingly buried, hardly showing a vestige above the flood. Souls were a dead and outworn fashion, a grotesque fancy of poets, fanatics, and divines. Our lives under the sun were merely a matter of cell growth, osmosis, and a set of chemical reactions. Haeckel, that master mind of fact, still lives to deny recognition to anything like an immortal soul, in the name of nineteenth-century science. But for all that, the wave has broken into an infinity of fragments. A thousand watchers in a thousand places have rediscovered the soul and heard its voice in their own inner silences. Eucken in Germany and Bergson in France, those homes of materialism and mere intellect, have made their voices heard above the din, and once again the soul is coming into her own.—*Collier's Weekly*.

Now to an extent this is both good and true, but the "rediscovery" of the soul is not due to Bergson, nor to Eucken. It is not due even to the Psychic Researchers. We have a profound respect for Bergson, less respect for Eucken, and none at all for the Researchers, for it is they alone who profess to have "discovered" anything, and they alone who are now advancing their claim as pioneers with all the arrogance

customary among those who reap where they have not sown. It was H. P. Blavatsky and her first work, *Isis Unveiled*, that made possible, not only the many forms of a pseudo-spiritual philosophy that now find favor among those who have not courage enough to enter the deep waters of Theosophy, but also a research work of which we are now hearing far too much. It was H. P. Blavatsky who took upon herself the obloquy that always awaits the innovator, and so made it easy for those who were willing to profit by her work to mutilate and to adulterate it, and without acknowledgment of their debt. It is not likely that the debt will ever be acknowledged, at least not in our time, but it is no less a duty to assert in season and out of season that it was Theosophy that dealt the first blow against the walls of materialism and that made the task of final demolition a relatively easy one. It was Theosophy that rediscovered the human soul.

THE CREATIVE GODS.

A writer in an Eastern newspaper who essays the defense of religious dogma is unfortunate in his illustrations, to say the least of it. He says: "Now without dogma there can be no religion. The existence and attributes of a supreme being rest on dogma. For example, take the opening words of the Bible: 'In the beginning God created the heavens and the earth.' Apart from all philosophical or scientific theories, these words contain two fundamental and essential dogmas of all religions—nameiy (a) the existence of God; (b) that He is a Personal Being."

The personality of God is not a part of "all religions," although the writer doubtless thinks that it is, being uninstructed. But let that pass. Now the first verse in the Bible, accurately translated, reads as follows: "In the beginning the heavens and the earth were created by Gods" (*Elohim*). So far, then, from asserting the existence of a Personal Deity this particular verse asserts the direct opposite. It is an express statement of a plurality of Gods.

It is curious to note the wriggings and the twistings of the theologian when asked to explain the use of the plural form the word *Elohe* in the first verse of Genesis. A reference to a standard religious encyclopedia discloses an ar-

gument that may fairly be reduced to the following syllogism? There is only one true God who is a Personal Being. The Bible is the work of that one true God who is a Personal Being. Therefore all biblical words relating to the one true God who is a Personal Being must be translated in terms of personality. The mere layman is beginning to think that this sort of thing is not merely dishonest but stupid.

THE MEANING OF MEMORY.

So strongly are the forces of the new cycle now impressing themselves upon the thought of the day that even the most conservative of our periodicals are reserving a few regular pages for their consideration. It is of course done with caution. A timid conventionality must be insensibly led into the new paths rather than hurried by the spur of a philosophical radicalism. There must be due genuflections to orthodoxy and obeisances to respectability. And—still more important—all such discussions must pretend either to be the original speculations of the author or to be based upon “newly discovered facts,” and this though they be copied almost *literatim et verbatim* from the *Secret Doctrine*, as some of them are.

Take, for example, the article on “The Meaning of Memory,” by Mr. W. S. Lilly, in the *Nineteenth Century*. Mr. Lilly's debt to Theosophy has been apparent for years to those familiar with his learned and accomplished writings. This will be made clear presently, but in the meantime we may note his comment upon the apparent hiatus in the universal moral law furnished by what we know of the consciousness of animals. He says:

Far be it from me to speak of the teaching of the Buddha otherwise than with the deepest reverence. The doctrine of Karma exhibiting all existence, divine, human, animal, as linked together by a chain of moral causation, is an ethical conception unsurpassed in its grandeur. But if we weigh the matter well, have we sufficient grounds for supposing that the creatures on the earth beneath us in the scale of being are endowed, as we are, with the power of willing good as good, with capability of right and wrong, of merit and demerit? There can be no doubt that we find in the lower animals organic memory and imagination. But can we attribute to them that intellectual faculty of reflection whereof man makes such vast use.

Now here Mr. Lilly seems to be under a misapprehension. The universality of the law does not imply a universality of its recognition. Buddha's “law of moral causation”

means a law of action and of the results of action, the whole mechanism tending toward a divine pattern and therefore moral. The lower kingdoms of nature are moving toward that pattern, but without conscious choice. But the movement is none the less a moral one. Choice and responsibility come only with the development of the spiritual mind, only after the “Fall into Matter,” and here the student would do well to consult the *Secret Doctrine*, as we do not doubt that Mr. Lilly himself has done.

But let us look at Mr. Lilly's conclusions where his loan from Theosophy is peculiarly evident. He says:

But to return from these, “our poor relations,” to ourselves. Plato, as we saw at the beginning of this article, called memory “the conservative faculty.” May it not be that in a deeper sense than Plato meant? To what end the storing up of life's history in its secret recesses? Surely there is some end. Reason itself requires that there should be. I think the end is indicated in that profound utterance of Eastern wisdom: *A deed does not perish*. The command of conscience reveals to us a law within, imposing upon us, with its categorical imperative “Thou oughtest,” an absolute obligation to do, or to forbear. This law implies a penal sanction which will vindicate it: that is of the essence of all law. But assuredly, in our world, the moral law is *not* vindicated: it is denied, outraged, trampled under foot, apparently with impunity. Here is, as Kant irrefragably insisted, the supreme argument for a Hereafter, in which it *shall* be vindicated. Without that it would be a mere counsel, powerless to dominate unruly wills and affections. Yes: lose belief in this ultimate triumph of right, and fraud and force invade the place, as Hobbes puts it, of “the cardinal virtues”; the wild beast in man asserts predominance: the only motive operative, for the vast majority, to resist temptations, to govern passions, to do justice and love mercy, disappears: for is it not true—as true now as when Aristotle wrote the words, “It is not the nature of the bulk of mankind to obey from a sense of shame, but from fear, nor do they abstain from evil because it is wrong, but because of punishment”? But no: *A deed does not perish*. What a man sows here, that shall he also reap hereafter. This great law of remuneration and retributive justice is one of the most deeply seated, as well as one of the most rational beliefs of the human race. Rightly has it found place in the teaching of all the great religions of the world, however we may feel towards the eschatological representations in which they have presented it. And in memory is the imperishable record of how our account lies. . . . In this tremendous picture is revealed to us, *per speculum et in aenigmate*, the Meaning of Memory.

It is much to be regretted that Mr. Lilly does not tell us something about the “Hereafter” in which the moral law is thus to be vindicated. Possibly he fears that the classic

pages of the *Nineteenth Century* would not "stand for" a reference to reincarnation in which we may suppose that he himself believes. For how can there be a vindication of the moral law except under the same conditions that instigated the violation of that moral law? How, in other words, can we sow the seed in one field and go to some other field for the harvest? But there is no need to labor the point. Nor need we discuss the matter with Mr. Lilly personally, since he is doubtless already persuaded. At the same time we may well wish that his literary environment was of such a nature as to permit a frank statement of obvious conclusions.

LORE FROM PARACELSUS.

Paracelsus, the German alchemist, physician, occultist, and philosopher of the sixteenth century, has left us among the great number of his extant works many precious bits of occult lore. Like all great teachers, he was persecuted by the men of his own time, but posterity has of late begun to recognize the value of portions of his teachings, and generations to come will appreciate him still more. The following miscellaneous fragments from his works will, it is hoped, give a glimpse of the nature of his teachings:

"The light of Nature is a light that comes from the Spirit. It is in man—is born with him and grows up with him. There are some persons who live in this interior light, but the life of others is centered in their animal instincts, and they grope in darkness and error. There are some who write wiser than they know; but it is wisdom that writes through them; for man has no wisdom of his own; he can only come into contact with wisdom through the light of Nature that is in himself."

"By the power of wisdom man is enabled to recognize the unity of the All, and to perceive that the microcosm of man is the counterpart of the macrocosm of Nature. There is nothing in heaven nor upon the earth which may not be found in man, and there is nothing in man but what exists in the macrocosm of Nature. The two are the same and differ from each other in nothing but their forms."

"There is a heaven and earth in man as there is in the macrocosm, and in that heaven there are all the celestial influences, whose visible representations we see in the sky, such as the planets and stars, the Milky Way, and the Zodiac, neither more nor less; for the microcosm is an exact counterpart of the macrocosm in every respect except its external form."

"The things which we see are not the active principles, but merely the *corpus* containing them; the visible forms are merely external expressions of invisible principles. Forms are, so to say, the vehicles of powers, and they may be visible or invisible. The invisible air and the ether of space are just as much corporeal as the solid earth, a piece of wood, or a rock. Each of these corporeal things has its own particular life and inhabitants; we walk about in the air, although the air is corporeal; fishes swim about in the water; and the yolk of an egg rests in the albumen without sinking to the bottom of the shell. The yolk represents the Earth, and the white represents the invisible surroundings of the Earth, and the invisible part acts upon the visible one, but only the philosopher perceives the way in which that action takes place."

"The star-gazer knows only the external visible heaven; but the true astronomer knows two heavens, the external visible, and the internal invisible one. There is not a single invisible power in heaven which does not find its corresponding principle in the inner heaven of man; the above acts upon the below, and the latter reacts upon the former."

"Where is the workman who cuts out the forms of lilies and roses that grow in the field, and where is his workshop and tools? The characters of the lilies and roses exist in the astral light, and in the workshop of Nature they are made into forms. A blooming flower can not be made out of mud, nor a man out of material clay; and he who denies the formative power of the astral light, and believes that forms grow out of the earth, believes that something can be taken out of a body in which it does not exist."

"The power of sight does not come from the eye; the power to hear does not come from the ear, nor the power to feel from the nerves; but it is the spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives, and modify their mode of manifestation according to their material construction, because a perfect manifestation of power can only take place in a perfectly constructed organ, and if the organ is faulty the manifestation will be imperfect, but not the original power defective."

"Thoughts are not empty nothings, but they are formed out of the substance that forms the element of the soul, in the same sense as a piece of ice is made out of the substance of water. The will is the power that may concentrate the image formed in the mind, in the same sense as the power of cold will cause a body of water to freeze into solid ice."

ARCHAEOLOGY.

Among the many predictions made by H. P. Blavatsky there is none that has been fulfilled more remarkably than her prophecy of archaeological discoveries that would compel us to revise our ideas of antiquity and of the knowledge possessed by immemorial peoples. Discoveries of an astounding nature have indeed been made in Crete, and in various parts of Asia and Africa, and now comes news of the lost Inca cities of Peru equal in importance to any that has preceded it. The explorer was Captain Besley, and he tells his story to a Central News correspondent. He says that an old Indian led him to the site of three great cities never before seen by a white man, but we will let Captain Besley tell his own story. He continues:

Among the dense masses of the undergrowth we, at first, could see nothing, but the spade and the machete cleared a way for us, and revealed portions of extraordinary buildings, equal in conception and execution to anything that is to be seen at present in the world of civilization. Their architecture was more impressive than that of our British Houses of Parliament. There were Inca palaces that we saw containing meeting rooms larger than the rooms in our biggest modern hotels. Our Indian guide said the chief city, which bore the name of Platervovoc, once contained a population numbering probably fifty thousand souls. We found among these remains of a "lost world" some wonderful specimens of "champi," which is a mixture of gold and silver, some silver chisels, a number of semi-circular knives and vessels of all sorts and descriptions. Many of these vessels were richly ornamented. We were the first white men to set foot within these cities.

It is clear that the Incas in their time possessed methods of their own by which enormous stones might be moved from one place to another. We found one stone, weighing about 300 tons, which had obviously been brought from a great distance. It had been partially cut with some instrument of the saw type. The cities are guarded by huge fortified gates of stone. The adjacent river was banked up with stone walls by these bold engineers for a distance of forty-five miles, in order to prevent disaster by flood or invasion.

Now in view of such discoveries as this and of a dozen others like it, we may ask what becomes of the favorite scientific theory that humanity has advanced by slow and steady and regular stages from a state of sav-

age barbarism to its present civilization? What becomes of the invariable hypothesis that the evolution of any given humanity may always be gauged by its age? Day by day we are finding fresh archaeological evidence that the *Secret Doctrine* spoke the exact truth when it said that human development and human barbarism have always existed side by side just as they do at the present day, and that there is no page of human history whose antiquity necessarily presupposes a state of general savagery. But theories die hard. In fact they are used as clubs with which to kill the facts, or at least to stun them into silence. The Piltdown skull, for example, is pronounced to be semi-simian in shape in spite of its obvious shape and characteristics, and for no better reason than its antiquity. All facts that disagree with theories must be suppressed or denied.

THE REAL SELF.

With all due respect to the Psychic Researcher—and he has rendered some services to knowledge—it may be said that his mental fog grows denser day by day. Or is it perhaps no more than a reluctance to face the conclusions to which he is being relentlessly driven?

Take, for example, the article appearing in the last issue of *Current Opinion* on "Mental and Emotional Superiority of the Subliminal Self to the Real Self." Why, asks the writer, is the "unconscious" mind so superior to the conscious mind? Why does nature hide her finest mental capacities where they can be reached only by the mesmerist and in abnormal ways?

Genius is the most familiar example of this attainment, by apparently irregular processes, of results vastly superior to those that follow the ordinary activities of thinking and reasoning. Dr. J. Arthur Hill is quoted as saying that "all works of genius, all creations, are uprushed from subliminal depths." We are reminded that Ibsen wrote *Brand* during three weeks of feverish exaltation, and that Charlotte Brontë was accustomed to volcanic outbursts of inspiration followed by periods of inactivity. Scott wrote *The Bride of Lammermoor* in an abnormal state, and a great part of the story was subsequently unfamiliar to him. Stevenson had similar experiences when writing *Treasure Island*. Mozart spoke of the extraneous nature of the musical afflatus. Watteau was unable to account for the "queer trick" that he possessed. No genius, we are told, knows "how he does it." The source of genius lies far beyond

our sight, and "it is only its results—its exfoliations—that we see."

The favorite explanation advanced by the Psychic Researcher is the now well-established fact that memory never loses its hold upon even the most trivial experience entrusted to it, and this explanation is confidently advanced without any evident recognition either of its limitations or of its necessary corollaries. As proof we are told again and again of the aged lady who in her senility showed a knowledge of Hindustani, a language that she had not heard since she was a baby, and of the other old lady who on her deathbed recited long biblical passages in Hebrew that she had overheard in her youth from a scholarly employer. This memory, we are told, is preserved in the subliminal self and it may come to the surface whenever the normal consciousness is in abeyance. It is hidden as it were behind a curtain, and it becomes visible whenever the curtain is drawn aside either by the violating hand of the mesmerist or as an effect of senility or disease. The mathematical prodigy thus remembers all the calculations of his youth, and without a repetition of the calculating processes. The memories of the afore-mentioned old ladies deliver up their freight as soon as the normal mental mechanism is paralyzed by approaching death. And in this way "Science has proved that we are greater than we know."

But where does this sort of reasoning lead us, and how does it consort with all the facts instead of with only a part of them? Let us grant that all these phenomena, including the phenomena of genius, are actually due to a subliminal memory, to "uprushes from subliminal depths," although we may reasonably wonder why these capacities are always supposed to ascend from depths rather than to descend from heights. The theory is, of course, by no means sufficient. It by no means covers the ground, but let us assume it to be correct in order to meet the Researcher with his own chosen weapons. Now if all these phenomena are due to memory let us ask what sort and kind of memory it is that gives rise to genius? Of what is it the memory, seeing that genius often shows itself in early youth? The calculating prodigy may conceivably be remembering and epitomizing some mathematical experiences of his school days that have been digested and synthetized by the subliminal consciousness, but what was the nature of Mozart's memory, and Napoleon's, and Watteau's? Obviously these were not the memories of the experiences of their present life, seeing that there were no such experiences. If their genius was the result of the memory

of some subliminally recorded experiences, then those experiences must have been encountered in some other existences, and they must have been existences similarly conditioned to the present, seeing that they produced experiences of music, and art, and war.

There are of course many explanations of the phenomena thus recklessly grouped under the general heading of the subliminal consciousness, a consciousness that apparently prompts sometimes to the basest forms of crime and sometimes to the sublimest acts of spiritual genius. Such phenomena are sometimes due to the memory of the atoms, memories that under normal conditions may invade the mind, and especially the mind outraged by the human vivisection of mesmerism. But even if we accept the general interpretation of the Researcher, an interpretation based mainly on the subliminal memory, we find ourselves forced to an acceptance of reincarnation, seeing that upon no other theory can we account for the experiences thus remembered.

There is another point that may be urged upon the attention of the Psychic Researcher. If human consciousness actually contains these hidden treasures of experience and wisdom there must surely be some way to their recovery other than by the juggleries of the mesmerist. These Researchers must be singularly lacking in the scientific imagination or they would see in their "discoveries," at least in some of the more impressive of them, an indication of something vastly greater that lies beyond, some hint of that "Kingdom of Heaven" which has been the mystic purport of religion and which has been symbolized through the ages by the Holy Grail and the Pearl of Great Price. How long will they continue to pursue the trivialities and the shadows while the vast arcanum of a real wisdom remains beyond their reach, and beyond all reach that is unguided by spiritual law? And how long will it be before they recognize that even the best of their theories must flutter helplessly to the ground without the support of reincarnation?

Peace, peace. He is not dead, he doth not sleep—

He hath awakened from the dream of life—
'Tis we who, lost in stormy visions, keep

With phantoms an unprofitable strife.

—*Shelley's Adonais.*

Our life is not an aimless or meaningless vicissitude of events, but an essential step in the great process.—*Professor Caird.*

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U. L. T.

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Vol. I. No. 13. SAN FRANCISCO, Saturday, March 28, 1914. Price 5 Cents

UNITY.

It was once said by a discerning Theosophist that those who were never known to spend a continuous hour in a profitable way were usually peculiarly solicitous as to how they would spend their time during eternity. In the same way it may be said those who talk most glibly of unity may often be found among the most active agents of disunity, and that a passionate and certainly a vociferous yearning for universal brotherhood seems quite consistent with a persistent criticism of others that makes even the narrowest circle of brotherhood an impossibility.

It is sometimes a salutary practice to take stock of our ideas in order that we may revalue them and guard them against the solidifying effects of time. What is it, then, that we mean when we talk of the unity that we have been told is the one essential to the carrying on of a successful theosophical work and the transmission of that work to the coming century. Surely unity means something more than the amicable co-operation that is necessary for holding public meetings. Surely it implies something deeper than an easy agreement as to time, place, and subject; something greater than a commonly held opinion as to theosophical essentials and the manner of their presentation. If our conceptions of unity go no further than this then it may be said that there is not a commercial concern or business corporation in the country that does not outdo us in unity and in efficiency.

Of course it means something vastly

greater than these. If these are all that we have to offer upon the altar of our work, then we may as well extinguish the sacred fires at once and abandon a trust that we are not strong enough to bear. For unity is not a matter of opinion or of procedure. Unity is an inner attitude of sympathy that is so persistently maintained as to become at last a sense of practical identity. Unity, even the first brave attempt toward unity, would make mutual criticism forever impossible. Among Theosophists it would give to each individual the strength of all. It would surround every individual with the protective forces of all. It would produce a communism of energy and ability and devotion that would be impregnable. This is indeed the real and abiding essential to success. And yet how few seem to recognize it. How many there are who are willing to imperil the work in which they have enlisted by an almost constant attitude of condemnation of others, a condemnation for a failure to pronounce some Shibboleth as they think it should be pronounced, to utter some admired formula, or to emphasize some creed. How many there are who are constantly watchful for some heresy, ever ready with the mental if not the spoken word of reproof, setting up for themselves some theosophical orthodoxy and condemning those who appear to violate it. Perhaps all are doing so, and yet those who by such an inner attitude are virtually laying the axe at the root of their work seem actually to believe that they are keeping the law of brotherhood by the

observance of the duties of an external kindness, by refraining from an open discord, or by material acts of friendship. And at the same time their persistent inner attitude toward the work of others is one of fault-finding, of suspicion, and of criticism. Most of us are more or less materialists at heart. The spoken word, the actual deed, count for everything. The inner attitude counts for nothing. But it is precisely this position that we have to reverse, or fail in all that we have undertaken. It is the inner attitude alone that will bless or ban the immediate results of our work, and if our inner attitude is one of suspicion, of heresy hunting, of watchfulness for errors, we may as well haul down the flag at once, for we have already added one more failure to a long chapter of futilities and shames.

Now it would be well for us to be cautious in this matter. Let us not deceive ourselves into a premature congratulation by the size of meetings or by a public interest. These things are good, but they are not the best. They are far from the best. They will not carry the work over into the next century. Nothing will do that except a harmony, not of deed or opinion, but of sentiment and attitude. Mistakes matter relatively little. Differences of opinion matter not at all. There is no such thing as a theosophical orthodoxy. An honest error of interpretation, of method, or of form, is not so much as a gnat upon the chariot wheel. The one supreme requisite is an inner and unshakable sympathy, for this it is unto which all other things are added.

THE NEW RELIGION.

The "new religion" expounded by Dr. Charles W. Eliot of Harvard University still continues to excite attention and curiosity, although a careful examination of its tenets fails to reveal anything that can be described either as new or as religion. We are told that it "is not propitiatory, sacrificial, or expiatory"; that it does not believe in miracles, or the Garden of Eden, or Jonah and the Whale; that it "relies on reason," and that it will "reverence more and more the personality of Jesus." All of which is quite nice and a very clever blend of materialism and piety, but why Dr. Eliot should so confidently assume that his own personal opinions are a presage of the coming thought of the world is not

yet explained. In the absence of such explanation we may believe that we have one more choice example of intellectual egotism. We may also believe that such a "religion" as this, so far from being new, has already made such inroads into Christianity that thousands of people searching for the spirituality denied to them in the churches have wandered off into the many domains of superstition and sorcery that are the direct creations of a soulless sacerdotalism and a religious materialism.

To attempt to predict the new directions in which the immediate vagaries of religious thought are likely to move would be superfluous. But it is not difficult to foresee the larger and ultimate tendencies. There are a dozen factors that have tended to produce in the thoughtful man an impatience with the frontiers of knowledge that have been declared alike by science and religion to be permanent and insurmountable. There is no longer a willingness to believe that the mysteries of human consciousness, of human fate and fortune, and of human character, are insoluble, or that the human intellect is the last word in evolution. So far from the "new religion" being satisfied with the prison of the senses and of the intellect there are already many indications that the vision of the Soul has become too distinct ever again to be driven back into the shadows and that it is the old religion of spirituality and of a spiritual consciousness and knowledge that already holds the field.

A discussion in the London *Express* on the pain of dying discloses the general agreement of medical science that death is nearly always painless, in spite of all physical phenomena to the contrary. "Thus," says the *Express*, "another popular superstition which has caused untold suffering to humanity is exploded."

It is to be feared that the untold suffering will still persist so long as it is to the interest of dogmatic religion that it should persist. For this we have to thank an orthodoxy that has found it profitable to create and to foster a human fear of death. Without the fear of death priestcraft would lose all those substantial emoluments and remunerative revenues that come from a superstition that it first creates and that it then taxes. The best corrective to fear of

death or a fear of anything else is a philosophy that postulates the rule of an unchanging law and wherein there are no helpless gods—nor priests—to be bribed by gifts or prayers. And the name of that philosophy wherever it is to be found is Theosophy.

AS OTHERS SEE US.

Mr. G. K. Chesterton, perhaps the most brilliant of living essayists, has something to say in the *Illustrated London News* about Mr. Zangwill's play, *The Melting Pot*. Mr. Chesterton objects to what he calls the author's futurism, and as an example of this futurism he quotes the first line of the book, which runs: "What is the glory of Rome and Jerusalem, where men worship and look back, compared with the glory of this New York, where men labor and look forward." He continues:

"If you had asked Julius Cæsar what the world would be like nine hundred years afterwards, he would, to begin with, answer that he did not know. But supposing that he did know, the things he would have known would have been the dissolution of the empire, the degradation of Rome, the triumph of barbarians everywhere, the loss of roads, the loss of books, the oblivion of provinces; 'the darkness of the ninth century.' And, odd as it may seem, Julius Cæsar would not have thought it an improvement. Even, therefore, in the splendid early summer of Roman rule, when some of the greatest soldiers and lawgivers who ever lived could be praised truly by some of the greatest poets and orators that ever lived for having paved with peace and reason the whole world from the Euphrates to the Clyde—even then any one who prophesied further improvement would have been wrong. That anybody should prophesy further improvement and feel certain he is right in connection with modern New York, seems to me simply astounding. If ever there was a place in the world where forces whose strength no one knows were coming to an utterly truceless and largely heartless struggle: where enormous riddles may at any moment answer themselves because no man can answer them, and then tear the man in pieces like the Sphinx; if ever there was a place where the task of reform was not self-evident and the future of democracy was not secure, I should say it was in the industrial centres of the United States. New York is a place where people labor and look forward. But what do they look forward to; and why do they look forward to it with satisfaction? An industrial insurrection and massacre, quite probably end-

ing in the final victory of the worst capitalist tyranny of the world has ever seen? The shooting of the last striker by a private detective; the breaking of the last small trader by the final and universal Trust? Do they look forward to seeing the whole of America as teetotal as the capital of Maine—and as drunken? Do they look forward to seeing all Americans as polygamous as Brigham Young, or as mad as Mrs. Eddy? Or can it be that they look forward with radiant faces to a war between white men and black, the most horrible war that is thinkable, and which many will think of as a war between men and monkeys? Or perhaps they watch and pray for the day when in the West the Asiatic problem shall rage like an Asiatic plague, when small yellow men shall dangle from the lamp-posts of San Francisco, or farmsteads burn behind the marching hosts of the Mikado. That all these dangers and evils are balanced by good, healthy, and tenacious elements in American civilization, I know. By the genuine democratic temper of the people, by the comparative candor of the press, by the very high average of intelligence and education, by the very European faith and the fighting spirit in the Irish, by the tradition of a President who really does things, like a popular king; and by all that remains of the heroic legend of the Civil War. But that is just the point; the presence of the good things makes it all the more difficult to predict with certainty than if the things were all bad."

RELIGION AND SCIENCE.

Theosophy has been called the Wisdom Religion because from time immemorial it has had a knowledge of all the laws governing the spiritual, the moral, and the material. It is therefore the truest religion and the truest science. This may be partly taken as an answer to the common questions, "Is Theosophy a religion?" "Do Theosophists accept the teachings of Jesus?" "Do Theosophists believe in God?" etc. Now it may be said that Theosophy is not a religion, but this by no means excludes the fact that Theosophy is religion itself. Religion in its true sense is a bond uniting all men, and not some particular set of dogmas and beliefs. Religion *per se* in its widest meaning is that which binds together not only all men, but also all beings and all things in the entire universe and makes of them one great whole. Therefore this is the theosophical definition of religion and so it must be said that Theosophy is not a religion, but that it is religion itself, a demonstration of the one bond of unity that is so all-embracing that it in

cludes everything from gods to atoms, leaving nothing beyond its light. Any organization or body that practices such a philosophy must therefore be "the nucleus of a Universal Brotherhood."

This unity of all existences therefore implies and justifies a belief in the reality of a knowledge which must be all inclusive and which must be scientific, philosophical, and religious, a knowledge that can prove the connection of man with all things in the universe and of all things with one another. This knowledge therefore well deserves the name of Wisdom Religion.

It is from this Wisdom Religion that all the various individual "religions" have sprung, as well as the minor creeds dependent upon some personal experience in psychology. The fact that all have become in turn polluted with human speculations and even inventions does not prevent them from having been pure at their source. They were all divine because their origin was divine. One and all started pure and unadulterated from the Wisdom Religion. The religions of today are little more than series of dogmas, man made, and with no scientific basis for ethics.

Theosophy does not reject the pure teachings of Jesus, but it unsparingly denounces their debasement into ecclesiastical systems that are ruinous to man's faith in his immortality and subversive of all moral restraint. Theosophy furnishes a scientific and compelling basis for right action to be found so fully in no other doctrines. For right action must be based on reason. Men must know why one action is right and another wrong. If ethics are to be followed from fear, man is degraded and will surely evade. If the favor of an Almighty, not based on law and justice, is to be cited, then we shall have what prevails today, a code given by Jesus to the nations, but practiced only by those who would in any case be virtuous.

Theosophy denies Deity no more than it does the sun. On the contrary it proves the necessity of a Divine Absolute Principle in nature. It has never rejected God in Nature as the Absolute and Causeless Cause. But it refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness. Theosophy teaches no atheism except in the sense underlying the Sanskrit word *Nastika*, a rejection of idols including every anthropomorphic god.

A true religion must then be that body of teaching which is found to underlie all existing systems and to synthesize them, and

therefore Theosophy reconciles all religions, but strips from each of them its human garment and shows that the root of each is identical with that of all. It is true science because it excludes no department of nature, whether visible or invisible. Nature, says Theosophy, is triune. There is a visible, objective nature: an invisible, indwelling, energizing Nature, the exact model of the other and its vital principle; and above them both is Spirit, the source of all force and alone eternal and indestructible. The lower two constantly change. The higher does not.

Man also is triune, having his objective, physical body; his vitalizing Soul, the real man; these two being brooded over and illuminated by the third, the sovereign and immortal Spirit. When man succeeds in merging himself with the latter he becomes an immortal entity.

Modern science as yet ignores the unseen, and failing to admit the existence of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds. Theosophy grasps the facts of nature both without and within. It is therefore complete in itself and sees no insoluble mystery anywhere.

—◆— IMMORTALITY.

The day when materialism met no other resistance than a pious protest or a volley of texts has evidently passed, and Dr. Harry Emerson Fosdick's book on "The Assurance of Immortality" is one of the many proofs of this. The author makes no effort to prove the fact of immortality. He admits that it can not be demonstrated by any process of intellection, and in this connection he quotes Paulsen, who wrote: "The proposition that thoughts are in reality nothing but movements in the brain, that feelings are nothing but bodily processes in the vaso-motor system, is absolutely irrefutable; not because it is true, however, but because it is meaningless. The absurd has this advantage in common with truth, that it can not be refuted."

Dr. Fosdick's arguments are usually of the sledge-hammer variety. Speaking of the materialistic contention that the mind and brain are identical because of an apparent and present dependence of the mind upon the brain he says:

If a man is riding in his limousine, he is dependent on the windows for his impression of the outside world. If the glass is covered by curtains or besmeared with mud, he can not see. All that happens to the windows affects his power either to receive impressions from without or to signal to his friends. Yet the man is not thereby proved to be the glass, nor

is it clear that he may not some day leave his limousine and see all the better because the old mediums are now discarded. A man's dependence on his instruments can never be used to prove that he is his instruments or is created by them.

The author's argument would have been strengthened if he had gone on to suggest that a man, although dependent upon his instruments, is himself the creator of those instruments, and that the extent of their efficiency is absolutely within his own control. But Dr. Fosdick is equally good when he brings his artillery to bear on the materialistic theory that thought and feeling are the results of a combination of brain cells:

The lobe of the brain with which function of thought is associated is made up of a definite number of physical cells, reticulated by innumerable nervous avenues of communication. How can these cells be pictured as conspiring to write "Hamlet" or to compose the sonatas of Beethoven? Has each cell a mental aspect? If each cell has, how can it communicate its mental power, and arrange with its neighbors so to contribute theirs, that altogether they shall produce an Emancipation Proclamation or a determination to die on Calvary rather than be untrue? The thing is inconceivable. . . . It is sufficiently strange that a man should build a violin and play upon it, but that a violin should fortuitously build itself, organize its atoms, shape its body, and then with no one to play upon it, should play upon itself Joachim's "Hungarian Concerto," how shall a man make that seem reasonable? Just such an unimaginable thing must one believe who asserts that brain creates the mind. This affirmation of materialism is the one unbelievable mystery. A "mobile cosmic ether" as Haeckel calls it, that can arrange itself into mothers and music and the laughter of children at play; a "mobile cosmic ether" that can compose itself into Isaiah and Jesus and Livingston and Phillips Brooks; a "mobile cosmic ether" that can organize itself into the Psalms of David and the dramas of Shakespeare, into Magna Charta and Declarations of Independence; what intellectual gymnastics must a man perform to make such a process thinkable?

This is undeniably good. Indeed we should have to look a long way for anything of its kind that is so good. And we can all of us supplement it for ourselves. We can imagine for ourselves a "mobile cosmic ether" that does not arrange itself into anything, but that is arranged by the consciousness behind it into all the forms that make up the visible universe. We can see that consciousness eternally drawing matter to itself in exactly those combinations, whether mineral, vegetable or animal, that express or correspond with its own states, and when that consciousness reaches the human stage we can see it creating the human body by precisely the same processes, and so by every thought, even the least, making that body either more trans-

parent or more opaque to the divine light. Dr. Fosdick has written a good book, but how much better it would have been had he followed his own arguments to their full conclusions. Then he would have reached something resembling Theosophy, although, of course, he need not have said so.

HOW OLD ARE WE?

The following is from an editorial in the *San Francisco Examiner*:

"A perfect fossil skeleton of a human being, found in German East Africa, is another of the many convincing proofs that man, instead of being created six thousand years ago, as was long supposed to be true, existed hundreds of thousands years ago in practically the same form as he exists today.

"The cradle of known civilization is Egypt, and it is quite in harmony with reasonable conjecture that this remarkable fossil should go to show the presence of fully developed men in Africa a thousand centuries before Egypt's records began.

"The universal concurrence of ancient legends makes it probable that an elder civilization was destroyed by a gigantic cataclysm, the Deluge of the Assyrian, Babylonian, and Hebrew religious books. It is quite possible that the earth shifted its axis, or we may conjecture that a tremendous upheaval made continents of the ancient seas and seas of the ancient continents. But as the age of the oceans we know is not less than 50,000,000 years and almost certainly as great as 90,000,000 years, either of the conjectures mentioned would put the cataclysm too far back in the ages to have been handed down by any peoples known to us by their records.

"It seems that we must conjecture the existences of one civilization before another, each passing out of memory, each utterly destroyed by the gnawing tooth of Time, and all their greatness and splendor gone to dwell in sightless night, forgotten and forever lost.

"If such reflections make all our little lives and the lives of nations appear as the lives of ants and mighty monarchs as of no more account than gnats that buzz for an hour, and all the earth but a mote dancing in the shining of the sun, they should be counteracted by the thought that in the universal scheme all things are of like usefulness, and that it is as important that we do the work of our little day as that the huge globes swing, each through its vast orbit.

"In the beautiful Arabian tale the Archangel who was dispatched to summon mighty Solomon to meet God was also directed to stop on his way and succor a mother ant

which had fallen with its burden of food into the crevice of a rock on Mount Caucasus, and the Chief of the Almighty's hosts listened to both commands as of equal importance.

"There is a philosophy in this parable which is as cheerful as it is profound."

THE KINGDOM OF HEAVEN.

"Look within," says Marcus Aurelius. "Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig." True peace is always from within. Heaven is a state of consciousness, and does not necessarily refer to any post-mortem condition: The mind is its own place, and in itself Can make a heaven of hell, a hell of heaven.

Learn to control the mind, for "the Mind is the Great Slayer of the Real." It is only then that the soul becomes flooded with the infinite peace of the Spirit, that peace which passeth understanding. Heaven or hell is *here* and *now*. If one can not find true happiness within himself it is needless for him to look elsewhere.

All misery and unhappiness can be traced to one cause. There is, in reality, but one sin, one source of misery, sorrow, and pain. That one sin is Selfishness, the belief which causes us to act in everything from a personal motive, from a desire for personal gain, regardless of the well-being of our fellow-men. A moment's reflection will show that this statement is undeniably true. What causes some rich people to hoard their wealth or spend it lavishly on themselves? Selfishness, lack of sympathy for their suffering fellow-mortals. Why do many people engage in charitable undertakings? Is it always from a true love for humanity? By no means! It is due in many cases to a desire for the approval and approbation of men, or based on a selfish fear of punishment were they to abstain from helping others. This is only an exalted kind of selfishness, and one which, by its very subtlety, is dangerous. And herein we should all test our motive, for it is the motive alone which determines whether an act be good or bad, selfish or unselfish.

Altruism, then, is the remedy for all sin, sorrow, and unhappiness. Happiness, or heaven, is obtained by a reversal of the selfish process, by changing one's motive for action. The road to happiness is in willing service for others. The sure way to the Divine Life is in forgetfulness of self; by living, suffering, and rejoicing with and for our fellow-men; by following the teaching of the Golden Rule, that is, by trying to put ourselves in the other fellow's place, to endeavor to sympathize with him so that we shall understand how best to serve him, how best to help him.

Our own numberless sins and shortcomings should make us tolerant of the failings of others. What right have we to judge others? We never know of the many inward struggles and temptations with which our neighbor is beset. "If the wise man of the world who carefully picks holes in the character of others would but expend the same skill on himself, what could prevent him from breaking through the bonds of ignorance?" This from the Upanishads. And again from the same work: "Life is as dear to all beings as it is to one's self: feel compassion for every being, taking thy own self as the measure." Instead of criticizing one another, it is infinitely better to encourage one another in true spiritual effort to bear one another's burdens in the true spirit of brotherhood.

Paul tells us that love, or charity, is the greatest of all virtues. Now charity, as many seem to think, is not money-giving. The act of alms-giving may constitute true charity, and it may not. We all know the story of Sir Launfal, who only found the Holy Grail in sharing with the leper his last crust. He then realized that true charity consists of Not what we *give*, but what we *share*. For the gift without the giver is bare. Who gives *himself* with his alms feeds three—Himself, his hungry neighbor, and Me.

This message of service is the key-note of the Theosophical teaching. One of the theosophical teachers wrote in this respect: "He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own—is no Theosophist."

CHARACTER AND ENVIRONMENT.

Is the former the outcome of the latter? If so there is assuredly something wrong with the teachings of all the sages, past or present. If the character of men can be raised by altering the environment, it would be wise for all who have the real welfare of humanity at heart to set about producing such alteration. If, on the other hand, such alterations are impossible, or if there is a better way to produce them, it would be well for us to know it.

A means might be suggested of finding an answer to this question. Let us apply the idea. By application we mean of course applying all kinds of environments to many individuals

and observing the result. Half the process is already accomplished for us, and on such a scale that no possible combination is lacking. We have but to observe the result.

Of those born under the most unfavorable circumstances might be mentioned many whose characters were so exalted as to be commonly quoted as examples, such as Abraham Lincoln, James Garfield, Joan of Arc, Grace Darling, John Bunyan, Jacob Boehme. And again from those known to have enjoyed environments often considered favorable, but whose characters were bad, might be mentioned the Borgia family, King John, the Duke of Alva, and Nero. It would be useless to enlarge the lists, for we have only to compare our personal acquaintances with their environments and we shall see at once that environment does not make character, although it may withhold the opportunity of displaying it in some particular manner.

The man whose desire is to prey on his fellow-men does not desire it less because he is in jail, nor yet because he has food enough to eat and clothes to keep him warm, for we find men with such desires in both these conditions. The man who finds pleasure in helping others does not do so just because he has the means to do so, otherwise all who have the means would do so. Despotism does not originate in opportunity, but in the mental and moral character of individuals and communities. As well imagine water to originate in a faucet. A time was when there were no capitalists in this country. After the French Revolution there were none in France. There were none in Rome in its early days. But the seed of capitalism was there; it lay in the desire of the individual, and as opportunity after opportunity opened the seed sprouted. Rain does not make either wheat or tares, but it makes their growth possible.

Shall we say then that character is unchangeable. By no means. We know to the contrary. We observe alterations in our own characters and in the characters of others. We change our minds, and we observe that others change theirs. The savage, thinking lightning the act of an angry god, cowers, but does not avoid it; Benjamin Franklin, knowing it as an impersonal force, harnessed it. The avaricious—in his ignorance, thinking pleasure lies in possession—grabs, but finds both immediate and ultimate objects transitory. The sage, knowing the transitory nature of both, covets neither, but obtains happiness. How, then, are men to obtain this knowledge? It must be either by long and bitter experience, or because it is communicated to them. Who can communicate it? Only

those who know. Would it be received? Well, humanity has been told these truths from time immemorial. The sermon on the mount is 2000 years old. Who acts on it, or on the warning the same teacher gives when he says, "With what measure ye mete it shall be measured to you again"? A skeptical age disbelieves both, because the orthodox teachers of both science and religion are unable to explain the process. Theosophy, however, not only states the facts, and gives the reason, but it *explains the process*. Its students do not fall into the error of supposing that environment produces character.

A DISCOURSE OF BUDDHA.

Shadows are good when the high sun is flaming,

From whereso'er they fall;

Some take their rest beneath the holy temple,
Some by the prison wall.

The King's gilt palace roof shuts out the sunshine,

So doth the dyer's shed!

Which is the chiefest shade of all these shadows?

They are alike! one said.

So it is, quoth he, with all shows of living:
As shadows fall, they fall!

Rest under, if ye must, but question not
Which is the best of all.

Therefore, though all be false, seek, if ye must

Right shelter from life's heat.

Lo! those do well who toil for wife and child,
Threading the burning street!

Good is it helping kindred! Good to dwell
Blameless and just to all!

Good to give alms, with good-will in the heart,

Albeit the store be small!

Good to speak sweet and gentle words, to be
Merciful, patient, mild;

To hear the Law, and keep it, leading days
Innocent, undefiled.

These be chief goods—for evil by its like

Ends not, nor hate by hate;

By love hate ceaseth; by well-doing ill;

By knowledge life's sad state.

But see where soars an eagle! Mark those wings!

Which cleave the cool, blue skies!

What shadow needeth yon proud Lord of Air
To shield his fearless eyes?

Rise from this life: lift upon pinions bold

Hearts free and great as his;

The eagle seeks no shadow, nor the wise

Greater or lesser bliss!—*Edwin Arnold.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 14.

SAN FRANCISCO, Saturday, April 4, 1914.

Price 5 Cents

MATERIALISM AND CRIME.

Judge Edward Swann of the New York Court of General Sessions contributes two or three columns to the *New York Sun* in order to express his consternation at the increase in crime, to indicate the causes, and to suggest the remedies. As a jurist he directs his entire attention to the crime problem. Had he been a doctor he would doubtless have been equally perturbed by the spread of mental disease. As a sociologist he would have deplored the augmenting drink bill and the growing laxity of moral restraints. And as a humanitarian he would have pointed to colossal armaments growing daily more colossal and of the steady march of civilization toward catastrophe.

With the causes advanced by the learned judge and with the remedies that he advocates we need not concern ourselves. We have heard them all before. The whole history of modern sociology is no more than a record of enthusiasms that have failed. Education, co-education, prohibition, legal reform, segregation, juvenile courts, indeterminate sentences, and a dozen other expedients have been hailed with acclamation and adopted without the slightest result. And now it seems that we are willing to make our appeal to quackery and superstition in the hope that they may succeed where intelligence and knowledge have failed. Eugenics and the surgeon's knife are now to be the keys that shall throw open the doors of the kingdom of heaven and usher in the reign of God upon earth. Was there ever such a tangle of futilities,

so resolute a contempt for fact? With cause and effect so clearly in front of us we are still sturdy in our resolution to destroy the effects by a multiplication of the causes.

For half a century at least we have been preaching the gospel of human irresponsibility, and now we profess to be amazed because the lesson has been learned. For half a century we have been prostrating ourselves in adulation before the high priests of materialism, and now we are filled with consternation because society has become materialistic. The school, the university, the church, and the home have been banded into an unholy conspiracy to abolish the human soul, its powers, and its laws. Not only have we adopted materialism as an intellectual concept, but we have saturated ourselves with its precepts and coined its axioms into the terms of familiar speech. We teach our children that self-preservation is the first law of life, and there is hardly an infant too young to be warned to "take care of Number 1." With an elaborate care we have mastered the materialistic alphabet that consciousness is the result of brain activities, and that there is nothing so subtle or so divine that it can hide itself from the microscope. And then we wonder that the lesson has been learned, that criminality and mental disease are rampant, and that even virtue is translated into an ability to evade the police.

Mr. Francis Grierson, the celebrated American essayist and musician, said recently that civilization must soon pass laws against materialism, just as it is

now passing laws against tuberculosis. Civilization and materialism can not exist side by side. They are mutually destructive. If I believe that I am no more than a material organization why should I restrain either my greeds or my passions? Why should not I rob and kill if I can do so in safety from those who are actuated by motives similar to my own and who will rob and kill me in self-defense? If I am nothing but a body why should I recognize the phantoms of duty and honor and morality? Indeed how can I recognize them? If the extinction of the brain is also the extinction of consciousness then why should I allow anything to interfere between me and my selfish pleasures? Why should I admit the claims of anything higher than the instincts of the brute? And is not this the very condition that confronts us and that we are so fond of separating into the water-tight compartments of crime, disease, and vice? It is a condition that we have carefully created and fostered under the guidance of Haeckel and his school. Perhaps it would hardly be an exaggeration to say that we can brush away all those causes of degeneration about which we are so fond of prating and merely point to Earnest Haeckel and his school as the *fons et origo* of the modern criminal instinct with its coadjutors of mental disease and vice. The ravages of tuberculosis are insignificant in comparison with the ravages of the philosophy of Haeckel. It has filtered steadily, relentlessly, and remorselessly down from the higher to the lower strata of our social life. Its victims crowd our jails and our asylums. Unfailingly it translates itself into the basest forms of selfishness. It poisons the mind of the child and the policies of the statesman.

What are we to do about it? There is nothing to be done except to retrace our steps. Moral axioms and pieties are just about as efficacious as incantations. Since the human Soul has been abolished by intellect, an appeal against intellect must be lodged in the court of the spiritual consciousness. We must find for ourselves some spiritual philosophy that can be demonstrated in appropriate ways, that will not only say to men that they are brothers, but that will prove them to be brothers. Human responsibility must be restored to its throne and the law of moral cause and effect must

be vindicated. It must be a philosophy that shall teach the unbroken continuity of the individual life backward as well as forward, the mutual dependence of all lives, and the inevitable Nemesis that awaits those who violate that dependence. Absolutely there is no other way. It is that very Nemesis that we now see at work in the increase of crime, of unemployment, of disease, and of misery.

REINCARNATION.

Elsewhere in this issue will be found an extract from one of the Gifford Lectures delivered before the University of St. Andrews by Dr. James Ward, Sc. D., LL. D., D. Sc. Dr. Ward is a Fellow of the British Academy and of the New York Academy of Sciences and Professor of Mental Philosophy, Cambridge. He is therefore a man of the front rank and that he should thus favorably discuss the theory of reincarnation before such an audience is a sign of the times that can hardly be overlooked. Had such a lecture been delivered a quarter of a century ago the culprit would probably have discovered that his platform career was at an end. Certainly he would never have been allowed another opportunity to repeat the offense for which Socrates gave his life and to "corrupt the youth of the city" by such an assault upon the religious proprieties. That no thunderbolts of protest were launched against the lecturer by the outraged pieties of today is due to the fact that the supply of thunderbolts was exhausted in the attack upon H. P. Blavatsky and upon the modern theosophical philosophy that she gave to the world.

With such an illustration before us we need have no fear that Theosophists are building castles of sand or that their efforts are without effect upon the thought of the world. The fact that such a man as Dr. Ward can handle the theory of reincarnation before a modern university and without arousing a spark of protest is evidence in itself not only of a new liberality, but of a deep current of speculative thought that can lead only in one direction. We may reasonably believe that the idea of reincarnation has never yet been rejected by any open mind with the evidence before it, and it may be said with equal certainty that it has never yet failed to produce the sense of individual responsibility that today is the one crying need of the world.

MARK TWAIN.

One of our great daily newspaper has some words of censure for what it calls the metallic philosophy of Mark Twain, and while no censure could be too severe for a metallic or a mechanical philosophy we are by no means sure that the great writer is not the victim of a misinterpretation. In other words he may have correctly stated a condition without either giving his approval to that condition or asserting it to be inevitable.

Let us see exactly what he said. "The mind," according to Mark Twain, "is independent of the man. He has no control over it; it does as it pleases. It will take up a subject in spite of him; it will stick to it in spite of him; it will throw it aside in spite of him."

Now there is a certain influence here that it is worth our while to consider and it is not an inference that we are inclined to condemn. Apparently the man and his mind are not identical, and we are invited to look upon the mind as a rebellious or insubordinate something that belongs to the man, and that it might be to the advantage of the man to control and subject. Although this view has not received much attention from the psychology of the day it is none the less one that is confirmed by common experience and that finds expression in the colloquial language of the day. Thus we all speak of changing our minds, and this surely implies a possessor and something that is possessed. Unfortunately Mark Twain did not give us any definition of man who possesses a mind or of mind that is possessed by a man, but we may infer that the man is superior to his mind, or that he ought to be, and that the insubordination of the mind is a misfortune or a calamity. Perhaps it might be worth our while seriously to inquire into the difference between man and his mind and so to arrive at some clear understanding as to what man really is and the powers that rightly belong to him. But we may let that pass for the moment.

Now as to the actual insubordination of the mind there can be no doubt at all. There can be no doubt that it does indeed do as it pleases, that it is uncontrolled, and that it will take up a subject or throw it aside without reference to the authority that it flouts. Now if these are actually facts, there is no reason why Mark Twain should not say so, and if there is any one who doubts that these are facts it is quite easy to put the matter to the test. It can be done in various ways. For example we can recall our mental processes during any few leisure moments that we may

select, and we shall find that quite a number of chance and vagrant thoughts have been passing through the mind, although we consciously invited none of them. We do not know where they came from, nor, probably, what suggested them. Apparently they drifted into the mind without check or hindrance, stayed so long as it pleased them, and then gave place to other thoughts equally uninvited and unselected. In point of fact they used the mind as a sort of playground.

There is another test that we can apply. Let us select some definite thought and resolve to concentrate the mind upon it for the space, let us say, of five minutes, so that during that time we are to think of nothing else. It seems easy, but it may be said that for the average, untrained person it is wholly impossible. However determined the effort, we shall assuredly find in the course of a few seconds that we are thinking of something else, and we shall not know how that something else came to take the place of the original and selected thought. The mind refuses to become one-pointed. It wavers like the flame in a wind. It becomes diffuse. At the first effort to restrain it the mind evades the control and wanders. Evidently Mark Twain spoke exactly the truth when he described the mind as a sturdy rebel.

But we may still ask ourselves if this rebellion of the mind can be overcome, and since Mark Twain evidently regarded it as an evil we may suppose that he admitted the possibility of a remedy, since there are no evils wholly without remedies. Now if we will take the trouble to become acquainted with the religions of the world we shall find that this control of the mind lies at the base of all of them, but to recognize this we shall have to study the religions themselves, and not merely what some other persons have said about those religions. We shall find that the beginning of every process of religious evolution lies in this very control of the mind, that the mind must first of all be subdued and then compelled to direct itself toward some given end. It will be remembered that Christ was very explicit about the fearful responsibilities attaching to thought. In fact he said that whoever thought about committing a sin had already committed it, and elsewhere we are told that "as a man thinketh in his heart so is he." But it is in some of the Hindu philosophies that we find the most elaborate teachings on this subject of thought control. The subjection of the mind becomes the first requisite to spiritual attainments. Nothing can be done without this subjection, but with it all things can be done, and the thing that is the most worth doing is the ac-

quisition of knowledge about the soul, and the actual union of the mind with the soul so that the two are known to be identical.

Therefore it may be that Mark Twain's philosophy was neither metallic nor mechanical. He may have done no more than recognize that the insubordination of the mind was the one supreme obstacle to true knowledge and that before any actual wisdom can be acquired the mind must be subdued and brought into subjection.

ATOMIC MEMORIES.

A few years ago any attempt to "explain" a ghost except on the strictly orthodox hypothesis of a waving curtain or a moonbeam among the trees would have been severely frowned upon by the journals of conventionality, and that the London *Times* should allow a psychic theory to elude the vigilance of its censorship would have been unthinkable. But *nous avons changé tout cela*, as the French physician remarked to his patient who supposed his heart to be on his left side. Today the London *Times* admits a letter from a member of its own staff who wishes diffidently to mention a little theory of his own, which he thinks will account for the majority of psychic phenomena. These are due, he thinks, to "the result of present perceptions of past impressions left on matter." In other words to the memory of the atoms.

An admirably theory, but unfortunately the *Times* correspondent has been forestalled. He may have overlooked so slight an incident as a reference to *The Secret Doctrine*, and indeed these lapses of memory are quite common among psychic Researchers eager to add their quota to the discussion of the day. It may therefore be advantageous to remind him of the following passage to be found in Volume II, page 709:

The collective aggregation of these atoms forms thus the Anima Mundi of our Solar System, the Soul of our little Universe, each atom of which is of course a Soul, a Monad, a little universe endowed with consciousness, hence with memory.

There are many other references of a like nature, doubtless well known to the average psychic Researcher who has already learned to avail himself of *The Secret Doctrine* as an inexhaustible storehouse of ideas which he can either borrow verbatim or mutilate into a semblance of conformity with his own "original" theories. In order to facilitate this process and as an act of benevolence to the harassed Researcher on the quest of applause and laurels we may indicate a further passage from *The Secret Doctrine* which is certain to be of service before long when some corre-

sponding "discovery" shall be in need of explanation. The author of *The Secret Doctrine* says:

Occultism teaches that (a) the life-atoms of our (Prana) Life-Principle are never entirely lost when a man dies. That the atoms best impregnated with the Life-Principle, an independent, eternal, conscious factor, are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b) as the Individual Soul is ever the same, so are the atoms of the lower principles (the body, its astral, or life-double, etc.) drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies.

The suggestiveness of this paragraph as explanatory of certain psychic phenomena and of the supposed recollections of past lives will be apparent to Researchers, Professors of Psychology, and all others who so loudly confess themselves to be in exclusive possession of the new gnosis. There need be no acknowledgment of the source. There never is.

A TWENTIETH-CENTURY PRAYER.

O Thou hast made Thy flaming suns
And set them circling free in space:
And Thou hast made those darker ones
Outcast forever from Thy face,
Those wandering stars with quenched spark,
Lost in the blackness of the dark.

O Maker of each undimmed sun
In sole dominion o'er its spheres
That in their rounded orbits run
Serenely through the perfect years,
Look down in pity on our world
About two centres madly whirled.

Our world with pathway all amiss,
Misshapen by the central strife,
Between the lords of woe and bliss,
Of dark and light, of death and life,
Helps us, in these our latter days,
To search this darkness and its ways.

To find the pivot of the night;
And heal earth's guidance, rent in twain,
That brings into a world of light
Death and the evils in its train.
In Thy deep wisdom let us trace
This lost star hidden from Thy face.

Up from the primal fall Thou'st shown
The way of life to mortal breath;
To man's estate through leaf and stone,
From change to change, we've fought with
death;
Grant, with Thy last great gift of mind,
The prince of darkness we may bind!

—M. E. Buhler.

SOME LODGE QUESTIONS.

What is the difference between reincarnation and metempsychosis?

No difference, but the word metempsychosis is often carelessly used to imply the passage of human souls into animal forms. According to Theosophy this is impossible. After the human kingdom has been reached there is no retrogression into the lower kingdoms of nature. But some of the innumerable "lives" that go to make up the totality of a human being may pass through such experiences. Remember that the human consciousness is comparable with an island whose peak is visible above the ocean waves. The island is actually a mountain top, and below the water level it may be composed of many kinds of minerals covered with many kinds of vegetation which is the home of countless kind of lives. When consciousness is released from the body by death all these lives are dissipated and may be supposed to cycle through the kingdoms of nature to which they actually belong, although they will eventually rejoin the body upon the reincarnation of the soul. In this way it is easy to see that they may become the instruments of Karma since their characteristics have been given to them by human thought. The student is recommended to search *The Secret Doctrine* for all that is said about atoms and their cyclic career. A study of what we are told about the memory of atoms will throw a flood of light upon human consciousness and especially upon mental abnormalities. Some of these references will be found in the present issue.

In a recent number of the U. L. T. there is a reference to the pseudo-spiritual philosophies that now find favor among those who have not the courage to enter the deep waters of Theosophy. Does it take courage to be a Theosophist?

If it had ever been the lot of the questioner to make his living in a country town he would find that it took a good deal of courage to be a Theosophist, or to be anything else that incurred the frown of conventional religion. He would find that religious persecution is not yet out of date, and that the weapons of social ostracism and the boycott are wielded with the same relentless cruelty that we associate with the Spanish inquisition.

So far as the "pseudo-spiritual philosophies" are concerned we may wonder if it has ever occurred to the questioner that such movements as that of New Thought are mainly recruited from those who have not the courage to break away wholly from orthodoxy and who think they can serve two masters by

filching a few ideas from Theosophy and presenting them under a conventional religious terminology? There is not a single worthy idea in the whole realm of New Thought literature that was not stolen from Theosophy without acknowledgment, and these ideas are adopted mainly by those who are afraid to pull up their anchors and who compromise by letting out a little more rope. In the same category may be found the "Christian Yogis" and a dozen other sects of peculiar people. Putting on one side a few worthy persons who are merely ignorant of the facts all these movements are sustained by those who have not the courage to part company from a convention and who shelter themselves behind the respectability of a name.

What is the attitude of Theosophy toward social reform?

The Theosophist is always warmly sympathetic toward reform of any kind, social or otherwise. But it does not follow that he will divert his energies from the field of causes to that of effects. Nearly all the evils from which society is now suffering are the results of selfishness and the sum total of evils will remain unaffected until selfishness itself shall have been lessened. We may succeed by legislation and otherwise in suppressing some particular manifestations of selfishness, but other manifestations will take their place, and their volume will always be equal to the volume of selfishness that gave them birth. The average reformer is very much in the position of one who tries to destroy a tree by cutting off its leaves with a manicure scissors. It would be more profitable to get an axe and to attack the root. By all means let us help lame dogs over stiles wherever it is possible. Let us always have a word or a deed of helpfulness for measures of relief or reform. But these things should never cause a moment's forgetfulness of the cause of all evil, which is selfishness, or of the fact that there is no conceivable cure of that evil except altruism. And the wise Theosophist will begin by curing the selfishness in himself.

The man unwise, unmindful, evil-lived,
Comes not to that fixed Place of Peace; he
falls

Back to the region of sense-life again!

The wise and mindful one, heart purified,
Attaineth to the changeless Place, wherefrom
Never again shall births renew for him!

—Edwin Arnold.

The soul has a natural strength, which will
hold out and be born many times.—Plato.

WISDOM FROM "THE SECRET DOCTRINE."

With the Esotericists from the remotest times, the Universal Soul or Anima Mundi, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the Life-Principle of the three kingdoms. This was *septenary* with the Hermetic Philosophers as with all Ancients. For it is represented as a seven-fold cross, whose branches are respectively *light, heat, electricity, terrestrial magnetism, astral radiation, motion, and intelligence*, or what some call self-consciousness.—*Vol. II, p. 593.*

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky.—*Vol. II, p. 607.*

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of color as revealed to us by the spectroscope. This number is the factor, *sine quâ non*, in the production of occult astral phenomena.—*Vol. II, p. 663.*

Every time the immortal Ego incarnates it becomes, as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness.—*Vol. II, p. 669.*

The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the seven liberal and the seven accursed sciences—or the seven arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is Hypnotism; used as it is by scientific and ignorant Materialists, in the general ignorance of the seven principles, it will soon become Satanism in the full acceptance of the term.—*Vol. II, p. 678.*

We are taught that the highest Dhyān Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy) are in ignorance of what lies beyond the visible Planetary Systems, since their essence can not assimilate itself to that of worlds beyond our Solar System. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within the limits of our Solar System.—*Vol. II, p. 740.*

Since no single atom in the entire Kosmos is without life and consciousness, how much more then must its mighty globes be filled with

both—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us? We do not know *ourselves*, then how can we penetrate the consciousness of the smallest of the animals around us?—*Vol. II, p. 742.*

The continents perish in turn by fire and water; either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish by the former cataclysmal process. The incessant earthquakes of the past years may be a warning.—*Vol. II, p. 820.*

SIGNS OF THE TIMES.

Among signs of the times we may note with some interest the exhortations that are appearing every few days on the business page of the San Francisco *Examiner* and under the heading of "Financial Comment at Home and Abroad." Here are some of them:

"Success is coming to be spelled SERVICE."

"The successful man, especially in America and other new countries, has been reckoned he who has made the most of HIMSELF."

"Today we place higher the man who does most for OTHERS."

"In this very column, during the last fortnight, I have mentioned the names of several millionaires whom I regard, and whom others are beginning to regard, as pitiable failures. They have dollars aplenty, but decent men want nothing to do with them—and, much to their astonishment, they are awakening to the discomfiting fact."

"Concentrate on your work, and the applause, the reward, will take care of itself."

"Success, be it never forgotten, is more a state of mind than a state of pocket. Hence it is within reach of all, although it may cost incessant self-denial, self-control, self-immolation and unending endeavor, inspired by unselfishness."

"Would our leaders not do well to devote a little less attention to filling their purses and impoverishing their souls and a little more to filling their homes and their hearts with themselves and with happiness?"

This is a good philosophy and a welcome one, but what is it doing *dans cette galère*? It seems to indicate a discovery of some of the facts of life that perhaps after all are not inappropriate to the financial column, that may even have some financial values.

Though earth and man were gone,

And suns and universes ceased to be,

And thou wert left alone,

Every existence would exist in thee.

—Emily Brontë.

Science should have neither desires nor prejudices. Truth should be her sole aim.—*Sir William Grove.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

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APR 17 1914

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 15. SAN FRANCISCO, Saturday, April 11, 1914. Price 5 Cents

A WARNING.

Dr. J. Godfrey Raupert, who is described as a distinguished London physician, tells us that the increase of insanity is due to "an unprecedented increase in the occult tendencies of the age," and that these tendencies are largely due to the modern Psychic Researcher. Dr. Raupert finds that a craze for psychism is spreading through all ranks of society and that it is encouraged by men of science, by exalted persons at various courts, and by disinterested inquirers. The evidence collected by Dr. Raupert in support of his opinion need not be examined here, but it may be said that his investigations are of a practical nature and that he has satisfied himself as to the reality of the phenomena that he deplores. He goes even so far as to look favorably upon the view of Mr. R. H. Benson that "spirits of evil" are responsible for the facts collected by the Society for Psychical Research, and perhaps Mr. Benson is not wholly wrong.

Now we may adhere to our opinion that selfishness is the main cause of the prevalence of insanity, while admitting that there is much to be said for Dr. Raupert's contention and that a hydra-headed and bastard "psychism" created and fostered by vagrant swamis, "Christian Yogis," and "mental scientists" may often work havoc upon minds that are normally upon the verge of unreason. The warnings to that effect that were voiced by H. P. Blavatsky were numerous and emphatic, and those anxious to ascertain her opinion on what is now called "psychism" will find it at consider-

able length in the March issue of *Theosophy* and also in her memorable article on "Psychic and Noetic Action." Practical experimentation in the mysteries of the borderland, undertaken in the spirit of curiosity and without the guidance of knowledge, is nearly certain to result in disaster, and it may be that those whose folly is checked by insanity are more fortunate than those others whose apparent immunity hurries them along the path that must eventually lead to severance from the Soul. At the same time we may note with some interest that we have traveled far since the time when a belief in the occult was considered to be a sufficient proof of lunacy. Today we find reputable physicians, such as Dr. Raupert, who not only aver their own belief in the occult and are applauded for doing so, but whose warnings are copied far and wide in the serious publications of the world. Twenty years ago Dr. Raupert might easily have found himself in the lunatic asylum for the avowals that he makes in his present publication.

But Dr. Raupert has some singularly suggestive things to say. He tells us that among the intellectuals there are thousands of men and women who have abandoned Christianity and who have plunged into "occult science" in the search for the spiritual life. How comes it that these people were unable to find the spiritual life in the churches? Was it because the spiritual life was not there to be found? We must suppose so. Upon whom then must rest the responsibility for the fact that thousands of people were driven forth from the churches into

the desolate wilderness of "psychism" in their search for the one thing denied them by the churches, the one thing that it should be, and used to be, the peculiar mission of the churches to supply? Karma will doubtless answer that question in its own good time. In the meanwhile we may notice the universal chorus of lament at empty pews and a discredited and rejected theology.

Theosophists must of course bear with what patience they can this persistent identification of occultism with "psychism." They are antipathetic, antagonistic, and unrelated. Occultism is the search for the human soul, and its methods are an unswerving altruism, a constant service of others, and the suppression of the passions and persuasions of the lower nature. Occultism is the highest and purest pursuit of which the human mind is capable, and therefore it has nothing but stern rebuke for those practices commonly known as "psychism" that of all others are the most fatal to a true occult development.

HOW TO HELP.

How much might be done for the spread of Theosophy by those many members scattered throughout the country who now suppose themselves to be isolated and to be dependent upon those at a distance for instruction and sympathy. One such member in a small California town recently took some experimental steps toward the formation of a group and found to his surprise that there were some three or four others similarly minded and who were instantly ready to cooperate with him. Nothing can ever be done anywhere without some initial step, and an agreeable surprise might await many of those who are now isolated merely because they have done nothing to invite cooperation or who have supposed that their knowledge of Theosophy was too slight to be effective. Now knowledge is a good thing and never to be too highly prized, but it is devotion and common sense that are irresistible. Many theosophical activities have failed in spite of their intellectual equipment, but there has never been a failure where devotion and common sense have taken the lead.

In this connection it may be said that members all over the world could render substantial aid to the work and to those responsible for its magazines by sending

clippings of newspaper articles that bear in any way at all upon the theosophical philosophy and also by asking freely for all the help that can be given to themselves in the formation of groups or in the extension of propaganda. It will not be asked in vain.

A SCIENTIFIC NEED.

One of the great needs of the day is for some competent synthesis of the work now being done in the field of archæology. Day by day we read of surprising discoveries bearing upon the antiquity of man and upon prehistoric civilizations, and almost without exception they have a direct bearing upon the teachings of the *Secret Doctrine*. These reports come from Crete, Egypt, South America, the South Pacific, and from many parts of Europe, but unfortunately they are unrelated to one another, and, still more unfortunately, they are forgotten by the public at large as soon as their sensational features have been exhausted. Archæological work is now confined, so to speak, in water-tight compartments. The Egyptian excavator, for example, takes little or no trouble to relate his discoveries to others in Crete or South America, or to attempt any general reconstruction of prehistoric humanities. If and when this shall be done it will be found to constitute a confirmation of the teachings of the *Secret Doctrine* on early humanities that can hardly be overlooked. Every fresh discovery adds something to that end. Therefore it would be well for Theosophists to be watchful, not only of archæological science, but of science in general. We are, perhaps, too close to current events to appreciate their magnitude or their full significance, but we are none the less confronted with an intellectual revolution which is reversing all the fundamental scientific concepts of fifty years ago. The men of a hundred years hence will look back upon the present period as that of a veritable renaissance, as a rebirth not only of science, but of a spiritual philosophy that seemed to be dead, and therefore Theosophists should be quick to take advantage of so profound a change in human thought and to do what in them lies to steer it toward the light. And it may soon be too late.

The creation of life by the sun is as continuous as his light; nothing arrests or limits it.—*Hermes*.

SOME LODGE QUESTIONS.

What is the subconscious self or the subliminal mind?

The question should be addressed to those who use these terms. A reference to the many and contradictory definitions of the Psychical Researcher seems to show that the subconscious self is any abnormal state of consciousness, and we find it applied alike to the consciousness of the sufferer from delirium tremens and to that of the saint. Indeed a recent utterance of a well-known psychologist attributes every display of genius to the workings of the subconscious self and at the same time we are told that genius is a sort of recrudescence of the memories of past experiences. The modern psychologist has discovered that there are vast fields of abnormal and unexplored consciousness ranging all the way from the diabolic to the divine, and he gives to all of these states the general name of the subconscious self, and in so doing he labors apparently under the erroneous idea that he has explained something. The student who will take the trouble to acquaint himself with the general outline of Theosophical evolution will know more about the "subconscious self" and its possibilities than he can gain from all the guesses of all the psychical researchers in the world.

Do you think that the "new religion" as expounded by Dr. Eliot and others is more dangerous to the welfare of humanity than priestcraft and dogmatic religion?

So much depends upon the point of view, and also what we mean by priestcraft and dogma. Dogma, for example, is not necessarily religious, seeing that at the present moment we have a scientific dogma which is quite as unscrupulous and cruel as any religious despotism of which we have a record. The time will come when we shall look back upon some present scientific tyrannies with the same horror that we now remember the Spanish Inquisition. The mischief of what is called the "new religion" is to be found in its materialism, and a false halo of sentimental piety does not make it any the less materialistic. It enthrones the intellect as the last possibility of human evolution. It makes no effort to solve the mysteries of human fate nor does it even admit that those mysteries can be solved. It is silent on the subject of human immortality and it has nothing to say about the continuous evolution of the individual. All these things are direct stimuli to the sense of human irresponsibility which is now the curse of society and

which is responsible alike for the great collective crimes such as armaments and for the personal crimes and selfishness that bid fair to wreck humanity. In point of fact the "new religion" is neither new nor is it religion. Instead of teaching of the human soul and of how the human soul may be known it speaks only of the human brain. Instead of pointing the way to an enlargement of consciousness it emphasizes the limitations of consciousness and the perpetuity of those limitations. Instead of offering knowledge on the mysteries of life and death, it assumes those mysteries to be insoluble. In our opposition to priestcraft and dogma we shall do well to remember that materialism and materialistic religion may be more fatal than either and that they may bind burdens upon our backs heavier than those from which they have released us.

How is it possible to foretell the future?

The question is too large for adequate answer here, but perhaps a single suggestion may be helpful. Let us remember that action and the results of action are inseparably united, that they are as much parts of the same thing as the two sides of a dollar are parts of the same coin. Just as it is impossible to conceive of a dollar with only one side, so it is impossible to conceive of an action without its result, and the result is born at the same time as the action even though its appearance may be deferred. Therefore the result is actually in existence contemporaneously with the action and it may be perceived by those who have the requisite perceptive faculties. There are of course many other aspects of the prophetic faculty, but all of them depend upon natural law even though the workings of that law may not be understood by average humanity. As a matter of fact we are all of us able to foretell the future to a certain extent, in fact just so far as we are able to recognize causes and to identify them with their effects. We can predict that the thief will probably get into jail and that the bad-tempered man will presently find himself shunned by his acquaintances. These are among the obvious effects of causes, but there can be no cause without its effect, although the connection may be so obscure as to be beyond the normal human vision. Most problems of this kind are found to be soluble by the application of basic principles, and in this case we find the solution in the realization of the invariable identity of cause and effect even though only half of the process, like the one side of the dollar, is immediately visible.

THE PATH TO HAPPINESS.

In the *Bhagavad-Gita* we find Arjuna asking the way to happiness. Now Arjuna is man as a race and also as an individual, resolved upon the task of finding his higher nature, and as such he is voicing the universal question, whether expressed or unexpressed, and whose answer is sought in as many different ways as there are individuals. Under a thousand guises, in the gratification of innumerable pleasures, ambitions, desires, man is consciously or unconsciously seeking that state of mind known as happiness. But how seldom it is found! In his limited and short-sighted vision man sees his happiness in things of this physical existence. When those things are realized, those ambitions attained and desires gratified, he finds happiness is still removed and distant. It is a will-o'-the-wisp whose pursuit seems endless. In ignorance and delusion he seeks it in new channels, that ever lead, or rather mislead him, farther and farther from his goal.

How can he capture that will-o'-the-wisp? How can he find reality instead of that mirage which leads him on to emptiness and chaos? Let him first inquire of himself what part of him is the guide and instigator of this search, and let him seek to understand the true nature of happiness. If it be the personal part of him that is the ill-chosen guide, the part of him that lasts but a few short years, his search will find only what is as fleeting and as evanescent as his own weak, destructible body. Happiness in its true sense is a spiritual state. The *Bhagavad-Gita* says it is "the assimilation with the Supreme," so how can earthly realizations, ephemeral and transitory, bring about that which is essentially permanent and spiritual? It is only the permanent, divine part of man that can guide him to the true path. He must change his attitude of mind and attenuate his gross physical nature to the spiritual selflessness which eliminates the personal and includes all existence as one. It is the attitude of mind and not the physical performance or endeavor that will bring happiness. In answer to Arjuna's question for a method of happiness, Krishna significantly replies that there are two methods of *devotion*. So from that we may safely conclude that happiness comes through devotion. How can devotion manifest itself? Now man by his very nature must act. He is as Krishna says "involuntarily urged to act by the qualities that spring from nature," but it is the *devotion* in the performance of action which gives the action its value. The action in itself counts as little, it is the motive which classifies it and pro-

duces happiness or unhappiness. The same act performed by two people may, by the motive, be separated into classes as distant from one another as the north and south poles. Krishna tells us, as do all the teachers, that unselfishness must be the motive, and although Krishna says that devotion is the method by which happiness may be obtained, the obtaining of happiness is not the *motive* which is to inspire man. "Abandon then, O son of Kunti, all selfish motives and in action perform thy duty for him alone," and Him refers to God or the Supreme. Through devotion, happiness must of necessity come to us, but not if sought as an end in itself, for if so sought, it contravenes the unselfishness of the motive. We must make our offering unselfishly, and without concern in the results of our acts, trusting to the Supreme that such offering will be disposed of as best and wisest. We must not look beyond the act. If we can act unfettered by interest in the results of the act we will not be bound by those results, except in so far as they tally with our motive. Every act must have some result, but the actual result is not always the apparent result. But it is that apparent result which prompts our motive and that having been prompted and our action thereby inspired, we are no further concerned with that result.

If a man sees a madman about to shoot another he feels that his interference can save that man and therefore he must give him his help. If in a struggle with the madman he touches the trigger and the man he would have saved is killed by the accidental shot, he is in no way bound by that result. His motive, prompted by the apparent result, was right, and there his responsibility ended. "All actions performed other than as sacrifice unto God make the actor bound by the action."

Sometimes action consists in apparent inaction, but here must the man distinguish between a voluntary inaction sanctioned by the mind, or rather conscience, and a physically or extraneously enforced inaction. Sometimes a man recognizes certain weaknesses or vices and determines to fight them down. He puts physical, material barriers in his way. As long as they hold he is safe, but are they a sure and permanent means of his conquering his weakness? Is there not always the possibility of some unforeseen agency arising which will be strong enough to break those material things and loosen the passion or weakness that it is sought to control? It is these physical, extraneous means that are withstanding the passion or vice, and not the man himself, and he is the one who

must bear the brunt of the onslaught of temptation if he wishes victory. This enforced and paralyzing method brings to mind Ulysses and the Sirens. His soldiers tightly bound and cotton in his own ears—of course they passed the danger—conquered the temptation to speak. But was it a real victory? Must not a victory to be truly so be permanent? And would not the same tying up and ear-stopping process have to have been repeated each time the dangerous singers were encountered? It happened they were never put to the test again (at least not in that incarnation). But if they had, would they have been any more fit to resist them the thousandth time than the first? Now, some time there must be a reckoning for each weakness and fault and then the man, disposed to protect himself by rendering himself powerless through physical means, will be taken unawares and unprepared. Lucky for that man when such a time comes, for it gives him an opportunity to meet the enemy face to face and to have it out once and for always. Whether it is to be for always depends on the man himself. His strength will lie in his attitude of mind to the extent that he has fortified himself with determination to act in *not* acting, to withhold and resist until the danger is past. He may in his apparent inaction pull and tug inwardly, but never so hard as to break those bonds of resolution and determination, provided he has forged them sufficiently strong. Then his victory will be a permanent one, and he could hear the Sirens of temptation again and again with safety and inward calm. Krishna says, "He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul." Let the desire be eliminated from the heart and the soul will no longer be confused and helpless when in face of temptation. But the mere restraining the senses and organs without the full approval and coöperation of the mind and heart will accomplish nothing.

When all selfish motives have been abandoned and supplanted by unselfish ones, the door to the soul will be opened and that Self which is the self in all creatures will stand forth firm and untrammelled by the petty earthly and physical desires which have misled us with their false promises of happiness. In the calm and peace of conscious realization of its own eternity and divinity is the happiness that is true happiness.

Men must reap the things they sow,
Force from force must ever flow.

—Shelley.

EVOLUTION.

There is a Theosophical teaching that says that "the Soul is immortal and parentless." To conceive of the Soul as being created every time that a body is prepared to receive it and that it then becomes immortal is a paradox and illogical. And yet orthodoxy would have us believe that an immortal soul can have a beginning, but that it can have no ending, irrespective of the obvious truth that immortality can contain neither birth nor death, neither beginning nor ending, but that it must be continuous life always and forever. Therefore if we are immortal souls we must have had an existence before this present life began.

It is usual to speak of man as possessing a soul rather than as being himself a soul, and perhaps something may be said for this if only it is accompanied with a realization that the possessor must be greater than the thing possessed. Moreover, it must be recognized that if man is a conscious being he can never become unconscious, although he may change his state or condition of consciousness. Consciousness can never become unconsciousness, although it may vary its state just as a man may be a father, a son, a friend, a singer, a mason, and many other things at the same time or in succession, and yet he always a man and with a constant preservation of his identity.

We find some light on the purpose of life in the theosophical assertion that "the universe exists for the sake of the Soul's experience," and we may get some further light upon the meaning of this by the aid of analogy. Suppose we desire to travel around the world for the purpose of gaining all the experience that the world can give to us—and unless we take what may be called the "poor miserable sinner" attitude we can hardly suppose that we exist for the sake of this earth or merely because the earth needed a few people to make it complete. Let us suppose then that we desire to know all that the earth can teach us, and so, as occasion may require, we travel by cars, steamers, carriages, vehicles of all descriptions, and sometimes we go on foot. With every day our environment changes. The weather alters and so do costumes, dialects, and languages. Sometimes we meet with accidents and sicknesses and so have to stop, but always with the determination to continue our journey as soon as circumstances shall permit.

Let us apply this idea to the journey of the Soul. Its mission is to know all that the universe can teach it, and so its experiences may be compared with those of the individual

that might either substantiate or weaken such conclusion, so he quite legitimately suggests that "it may be fairly urged that a liberated spirit ought to be credited with vastly more *savoir vivre* than a liberated atom." I should like, however, to point out that the expected analogy referred to is actually known to some scientists to exist. Atoms are selective in their affinities not only to a kind, but to individuals within a kind. The following quotation is from a lecture of Professor Crookes in which he describes the experiment of bringing into contact atoms of ammonia with atoms of yttrium.

After noting the precipitation and the fact that some atoms of the base were precipitated and others left, he says: "The precipitation has evidently not been effected at random . . . we can not avoid coming to the conclusion that the action which has been going on for the first few hours is of a selective character. . . . Out of the multitude of atoms present, what power is it that directs each atom to choose the proper path? We may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution till all have been adjusted."

F. T. S.

SOME LIFE CYCLES.

Dr. Thomas E. Reed, M. D., in his recent work, "Sex, Its Origin and Determination," gives a valuable summary of the law of periodicity or cycles as it shows itself in some human and animal processes. He says:

"The average time occupied in hatching the eggs of many species of insects is three and one-half days. In some insects the period is one week and a half, as, for example, the black caterpillar. Others require from two to six weeks. The larvæ period of the bumble bee is exactly seven days, the moth six weeks, and the common black caterpillar six weeks. The wood-piercer bee is in the larval state four weeks. The hen lays eggs for three weeks and sets on them three more. Albin found that hens after separation from the cock for the first week laid nothing but fertile eggs, but on the ninth and tenth days both fertile and infertile eggs were laid. On the twelfth day all the eggs were infertile, but fertile eggs would again show and were laid even as late as the eighteenth day. From which we gather that the days having the highest average of fertility were approximately the seventh and the fourteenth.

"The goose lays for two weeks, but sets four. The pigeon sets for two weeks after having laid two weeks. The period of incubation for the ostrich egg is exactly six

weeks after four weeks of laying. In the higher mammals there are so many conditions which may retard or hasten birth that the period of gestation is not very accurately determined. Where it is, we generally find it limited by a definite number of months or weeks. Laycock in one hundred and twenty-nine species of birds and animals found only four exceptions to this rule, while sixty-seven were rigidly exact.

"For a number of generations it has been noticed that infectious fevers present certain periodic fluctuations. I have been in the habit of noting these periodic changes in many forms of acute disease. In some it seems to be more easily recognized than in others. The ones where it is the most easily observed are those which depend upon a bacterial infection. In very acute diseases we have noted that the termination of a full week generally brings a critical day. A distinct change usually occurs either for better or for worse at that time. To a lesser degree this is true of the end of the three and a half day period. Convalescence is often established at the end of the first or second week; or when death takes place it is more likely to occur on the seventh, fourteenth, or twenty-first day, or perhaps the fourth, eleventh, or eighteenth, and so on. These changes in the character of the symptom complex are not, perhaps, so noticeable to the general practitioner as they would be were all diseases allowed to run their natural course. . . .

"A careful review of the incubation periods cited in various text-books will (although it must be admitted that the status of the whole question is rather indefinite) if averaged support my own observations. Their relation to the monthly metabolic cycle or from another point of view the twelve-hour lunar cycle is clearly indicated. The incubation of typhoid is from seven to twenty-one days; varicella fourteen days; vaccination twenty-four hours, while the papule will make its appearance on an average three and one-half days after the operation. Small-pox has an incubation period of from seven to fourteen days. Scarlet fever averages three and one-half days; measles, ten and one-half days; while roetheln, or German measles, has about the same period. Whooping cough will average about ten and one-half days. The average of dengue is probably three and one-half days."

—◆—

The knowledge of this nether world—

Say, friend, what is it, false or true?

The false, what mortal cares to know?

The true, what mortal never knew?

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

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U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 16. SAN FRANCISCO, Saturday, April 18, 1914.

Price 5 Cents

LEST WE FORGET.

There has always been a tendency among theosophical workers, and even the best among them, to confuse the means with the end, and to forget that the object of Theosophy is to aid its adherents to *become* something rather than to *know* something. H. P. Blavatsky seems to have had this disposition in mind when she made her memorable assertion that the Society had been a failure in spite of its large membership and the widespread attention of the world. The Society, she said in effect, was intended to promote the cause of human brotherhood and not merely to add one more to the intellectual sensations of the day. Its success was to be measured, not by the number of its adherents, but by the extent to which those adherents were prepared to sacrifice themselves to the well-being of humanity. That a certain number of persons had adopted a particular philosophy or were prepared to look approvingly upon certain theories of cosmic and human evolution mattered relatively not at all. There were always those who would be attracted by novelties and whose insatiable curiosities must steer them toward the unusual and the unknown. The success of the Society was to be gauged by the altruism that it evoked and by nothing else.

It was a salutary warning, and one that it is good to remember. The sole requisite of membership in the early Society was a willingness to work practically for universal brotherhood. Everything else was subsidiary. Beliefs mattered not at all, and there was neither

inquiry nor conjecture about them. If the Society is now to succeed where once it failed it can do so only by adhesion in theory and in practice to that one essential of an individual and practical altruism, an altruism that must govern every thought and deed.

And it is well to remember that the whole theosophical philosophy is designed to that end and to no other. No man is necessarily advantaged, for example, by a belief in the one indivisible life that underlies all material forms, unless he translate that belief into sympathy for others. A belief that lays no coercive hand upon conduct is merely a piece of mental cargo that it would be better never to acquire. An acceptance of the law of reincarnation or of a law of cycles is of no value unless it dictate and compel a new sort of behavior. The Hindu thug believes in reincarnation, but it can hardly be supposed to decorate him. Probably he believes also in cycles, but it does not give him any perceptible halo. Nothing is so bewildering as the inconsistencies between belief and action, as witness the present condition of India, where we see the crudest superstitions, the most benighted ignorances flourishing in the soil of a philosophy that is still relatively sound. Such teachings as those of reincarnation are not intended to tickle our intellectual palates or to gratify our curiosity. But they are intended to supply reasons for human brotherhood. To persuade the whole world of the truth of reincarnation, for example, would be love's labor lost unless it bore fruit in kindness,

self-sacrifice, and service. And every Theosophist who wishes to be worthy of the name will look upon his philosophy, not so much as a mental acquisition, but as an unfailing indication of right thought and right action.

The object of Theosophy is not, then, to persuade people to believe certain things, but to persuade them to act unselfishly toward their fellow-men. Not one authoritative word on Theosophy has ever been written with other object than this. No matter how abstruse the teachings, nor how profound the inquiry into the great forces that underlie and direct evolution the basic intention has always been the same, and that basic intention has been to show that fraternity is actually the law of life, the law that governs the movements of the tiniest *amœba* and that swings the planets on their course around the sun. No matter how successful a theosophical effort may seem to be there is only one absolute test of success. Large meetings, a public interest, a willing acquiescence in occult theories, are all good in their way, but they constitute no measure of success. We may be incompetent to apply that test for ourselves, but it will be applied relentlessly by Karma. It is the test of altruism, an altruism that is shown most in the small and inconspicuous affairs of life.

"THEOSOPHY."

The monthly magazine *Theosophy*, published by the United Lodge of Theosophists at 505 Title Insurance Building, Los Angeles, continues to give us a perpetual feast of good things by its reprints of the writings of H. P. Blavatsky and of William Q. Judge. No more substantial and permanent service to the cause of Theosophy could possibly be rendered, since but for such efforts these priceless contributions to occult literature might easily sink into a limbo of forgetfulness from which their rescue would become increasingly difficult with the passage of time. Indeed we may well express our amazement that this work was not done long ago and that there have been so many content to call themselves Theosophists and yet to remain in comparative ignorance of occult teachings the like of which are not now to be found in the annals of the world. It need hardly be said that the work of republication has been financially unprofit-

able. Nothing else was expected. The world is not now in a mood either to recognize values or to buy them. Its rewards are given only to folly, to conceit, and to self-acclaim, but it is to be hoped that at least Theosophists will recognize the mine of knowledge that has been opened to their use. Let them help themselves.

The magazine writings of the two Founders of the Society have a value peculiarly their own and that in some respects is even greater than that of their larger works, since they deal with the affairs of the day and from a more familiar, even a colloquial, standpoint. H. P. Blavatsky often referred to the *Secret Doctrine* as being but a partial presentation from the vast body of knowledge of which it formed a part. But perhaps it was a far larger part of that body than we are able yet to recognize. With the addition of her magazine writings it becomes larger still. Indeed we are not likely to err on the side of an overestimate of the magnitude and comprehensiveness of these teachings, nor are we likely to return disappointed from any search into their profundities that we may undertake. It would be possible to find many of these magazine contributions, any one of which would have been regarded by the occult student of a hundred years ago as constituting in itself a liberal occult education, so rich are they all in direct instruction, in suggestion, and in hint. But it would almost seem as though the very liberality with which these instructions have been given has caused their value to be overlooked by the shortsighted. Thanks to the editors of *Theosophy* these matchless writings are now once more within our reach and within the reach of all who are able and willing to profit by them. To neglect them now would be to show how little we have learned and how strong our persisting tendency to pursue the shadow and to neglect the substance.

After death the soul possesses self-consciousness, otherwise it would be the subject of spiritual death, which has already been disproved. With this self-consciousness necessarily remains personality and the consciousness of personal identity.—*Kant*.

Give me inward beauty of soul, and let the inward and outward man be at one.—*Socrates*.

MR. BRUCE'S ADVENTURES.

A new book on psychical research fresh from the agile pen of Mr. H. Addington Bruce presents us with some of the latest fruits of a singularly barren harvest. It is entitled "Adventurings in the Psychological," and it claims to be "a review of the results of modern psychical research in the realm of abnormal and seemingly supernatural." But a disappointment awaits those who fondly expect to find something unusual or original, for there is nothing of the sort here. Indeed we fail to find any reason for such a publication unless it is suggested by the inscription on the wrapper, which states that the price is \$1.35. Surely we have already a supply of ghost stories sufficiently large to satisfy the most exacting. We are not conscious of any particular craving for commonplace examples of telepathy nor even for the results of the planchette experiments carried out by "Mrs. B" and "Mrs. D," who are doubtless estimable ladies but not distinguishable from others of the alphabetical sisterhood who have been contributing their insignificances to psychical reports for the last twenty years. Indeed it may be said that the psychical reports of twenty years ago are practically identical with those that are now appearing. Not one new fact has been chronicled, not one inch of new territory explored. And so far from any tolerable theory of general agreement being yet in sight we may quote Dr. Isador H. Coriat, himself a researcher of no mean repute, who enumerates no less than six explanatory theories that are mutually destructive and that range from the crudest materialism to the latest metaphysical guesses on the nature of the "subliminal self." The researchers seem to have done practically nothing for twenty years except to tell each other ghost stories.

But if Mr. Bruce has not added to our knowledge he has certainly increased our forebodings. Here we find in full flower the recklessness of that variety of human vivisection that goes by the name of hypnotic suggestion and the utter irresponsibility with which the knowledge of tremendous forces is placed at the service of vice and crime. For example, the author tells us an "amusing little story" of "Mrs. R," who was hypnotized and then told that on the following day she would put on her bonnet during dinner and insist upon retaining it during the meal, which she did, to her own intense annoyance and even terror. Now it may be that we are lacking in the sense of humor, but certainly we do not find this story "amusing." On the contrary, we regard it as sinister and repulsive, and

we are inclined to speculate on the number of crimes to which it may give birth. If "Mrs. R" can thus be compelled to make herself ridiculous to her own bewilderment and consternation we may wonder if there are not other actions to which she might be coerced that even Mr. Bruce would not consider to be "amusing." And we are reminded once more of H. P. Blavatsky's comment on the "seven arts of enchantment of the Gnostics," in which she says: "For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is Hypnotism; used as it is by scientific and ignorant Materialists, in the general ignorance of the seven principles, it will soon become *Satanism* in the full acceptance of the term." Mr. Bruce convinces us that we have here one more fulfilled prediction, and perhaps the fulfillment is more complete than most of us are yet aware.

But it is pleasant to turn to something in Mr. Bruce's book to which a measure of commendation can be given. He tells us that modern research has done much to destroy the old materialism which taught that "the ego in us is nothing more than the functional result of the arrangement for the time being of the molecules or ions of our brain matter." That a good many researchers are just as materialistic as ever is beside the point, since all alike have the customary proneness to advance their own particular pet theory as one of common acceptance, and Mr. Bruce's credentials are as good as any. Thus we find him asking:

What, however, if it can be shown that, equally with the secondary selves that may and so often do replace it, the primary self is only part of a larger self—a self which persists unchanged beneath all the mutations of spontaneous and experimental recurrence? In that case it will at once become clear that the situation has again changed completely, and that we are back to the traditional, the intuitive, the common-sense conception of personality, with the single difference that the term "self" means something broader and nobler than when we limit it to the now demonstrated unstable and ever-changeable self of ordinary consciousness.

And it is precisely to such a view of the self that the discoveries of the modern investigators, when closely scrutinized, irresistibly impel us. If, I repeat, they have shown that what we usually look upon as the self is liable to sudden extinction, they have likewise brought to light abundant evidence to prove that there is none the less an abiding self, a self not dominated by but dominating the organism, and unaffected by any vicissitudes that may befall the organism.

But does Mr. Bruce really suppose that this is a discovery of modern science? We must suppose so, since this is what he says, and so

we may record his opinion as one more example of the mental paralysis that results from scientific egotism. But the instructed Theosophist will probably adhere to his conviction that the teaching of the true Self—something vastly greater than modern science has yet dreamed of—we imparted to immemorial antiquity by hierarchies of spiritual teachers who have never for a single moment been unrepresented in the world. But doubtless the Psychological Researcher will continue to revolve in his squirrel cage of self-approbation for quite a long time yet.

THE ONE LIFE.

Mr. S. Leonard Bastin, writing in the *Scientific American*, says "it is now generally recognized that there is no essential difference between the evidences of life in the plant and in the animal." Mr. Bastin then goes on to recount some of the experiments intended to show that plants can not only feel pain, but that they can be anesthetized and that they have even a rudimentary nervous system. Dr. Francis Darwin talks about plant consciousness and finds evidences of memory. The plant, he says, remembers that movements are carried out at certain times, and these proceed even though the original stimulus is wanting.

The plant, it seems, has now been allowed to participate in the consciousness of the universe, and so we are encouraged to hope that it may soon be the turn of the mineral. Indeed its turn is beginning in a certain cautious and tentative way, since there are some daring souls who are asking if chemical affinities and antipathies may not be regarded as evidences of consciousness. But consciousness is still a word abhorred by the materialist. He prefers to speak of force, which he can regard as an essential property of matter and therefore identical with matter, although how matter can display a varying quantity of that which is identical with itself is a question that is still unanswered. But if science prefers to speak of force instead of consciousness it is not a matter for Theosophists to resent. The impossibility of explaining a matter that is identical with force and that is nevertheless endowed with force in varying degrees remains as great as ever.

But the goal is already in sight. If there is no essential difference between the life of the plant and of the animal then there is no essential difference between the life of either and the life of man. One more step and we shall have the mineral kingdom in the same combination, and perhaps it will not then be

difficult to see the unity of that life underlying the variations of its manifestation. And from that recognition the whole theosophic scheme of evolution must necessarily follow.

EGYPTIAN ANTIQUITY.

When H. P. Blavatsky began to write of the antiquity and civilization of the ancient Egyptians her computations were received with the usual shout of derision. The archæologists of twenty years ago suspected themselves of an undue liberality when they allowed seven thousand years since the foundation of Thebes with its hundred gates, and they strenuously refused to concede more than five thousand years to the great Pyramid. It was pointed out in the *Secret Doctrine* that even so late as the time of Herodotus the Egyptian initiates had still in their possession the statues of 341 kings who had reigned over their "little Atlanto-Aryan sub-race," and that if we allow only twenty years as an average figure for the reign of each king the duration of the Egyptian empire has to be pushed back, from the days of Herodotus, about 17,000 years. But facts are notoriously powerless against theories, and the scientific watchword of that day to belittle alike the age and the achievements of the past.

Now comes a report from Professor Naville of an extraordinary subterranean construction adjoining the tomb of Osiris at Abydos and that he believes to be the most ancient building extant in the land of the Pharaohs. The vast underground edifice is termed by its discoverer a reservoir. It is some ninety feet long by sixty feet wide and it is surrounded by a wall eighteen feet thick. The construction of the building is of the cyclopean order, blocks of stone of enormous size being piled one on top of the other. The professor states: "We have still no certain indication of the date of its construction; but the style, the size of the materials used, and the complete absence of all ornamentation all indicate a very great antiquity. Up to now the temple of the Sphinx at Ghizeh has always been considered the most ancient edifice in Egypt. It is contemporary with the pyramid of Chefred. The reservoir of Abydos, of a wholly analogous construction, but built of very much vaster material, has a character still more archaic. I should not be surprised if it were the most ancient piece of architectural work extant in Egypt. The pyramids are possibly of the same age, but a pyramid is only a mass of stones, and would not require so complicated a plan as the reservoir. If we have before us the most ancient Egyptian

building which has been preserved, it is curious that it is neither temple nor tomb, but a reservoir, a great hydraulic piece of work. That shows us that these ancient peoples knew very well the movement of subterranean waters and the laws which govern their rise and fall."

This is of course but one example of the immense attainments of the ancient Egyptians, attainments that modern conceit has been too great to recognize. It seems a long time ago since our archæologists were speaking of the knowledge of Egypt as "the lisings of an infant humanity," but actually it is less than twenty years. And now we are beginning to wonder if the infants are not ourselves.

A VENERABLE QUESTION.

A correspondent asks a question that is probably nearly as old as Theosophy itself. He wants to know why he does not remember his past births, and he adds that for years he has unavailingly followed certain advice purporting to originate from some early Buddhist authorities and recently published in English translation with comments. And now he wants to know what more he can do.

Putting aside the question of the value of such a pursuit—a question that our correspondent might well put to himself—there are probably a good many things that might be done. And so we may ask of what value it is to follow certain specific practices for an hour or so a day so long as the acts and thoughts of all the rest of the day are practically a denial, not only of the fact of reincarnation itself, but even of the continuity of consciousness. Possibly this is not the case with our correspondent, but since we can judge of his difficulties only by our own we may assume that it is. Let him then select any normal period of his waking life and ask himself if the thoughts and acts of which that period was full were consistent with a realization either of reincarnation or of immortality. Were his ambitions, his hopes, and his anxieties such as would be felt by one who was conscious of "life forevermore"? Was his normal mental state that of a consciously immortal being? If not, then he was creating the very disabilities of which he complains.

Now we may as well be practical in such a matter and so face the facts of our own nature before complaining of our self-devised limitations. And the fact is that we habitually act and think as though our lives were bounded by the threescore years and ten, and so long as we do that our memories must be

similarly bounded. The threescore years and ten is the time standard by which we measure the importance of all events. It is simply a matter of ratio. The smaller the time standard the larger seems the event. The larger the time standard the smaller seems the event. Now if we wish to increase our time standard—and memory will be commensurate with the time standard—there is probably only one way in which it can be done. We must act as though we already had that time standard and we must measure the import of events by that new ratio. Let us take an example for the sake of clarity. We should probably regard a loss of money, or of prestige, or of repute, with grave concern. But that is because we are comparing such a loss with a time standard of seventy years or so. Now suppose that we had a time standard of 700, or 7000, or 7,000,000 years. Obviously the importance of the event would be correspondingly dwarfed. A child grieves over a broken toy because it has no time standard by which to measure the loss. Men grieve over their broken toys because their time standard is only seventy years. The wise man would not grieve for anything because his time standard is so large that a personal loss is barely visible to him. Compared with a pea, a grain of sand is considerable. Compared with a mountain it can hardly be seen.

Now the only lawful way to obtain a memory of past lives is to increase our time standard so as to include those lives, to live in eternities instead of years. And this rule must be applied, not for half an hour a day or when we happen to think of it, but invariably. It must be used inflexibly to crush out ambition and desire for life: it must lay its tranquilizing hand upon every worry and annoyance. It must impose its own standard of values, its own ratio, upon every event. Of what use can it be to adopt certain definite methods such as those recommended by the old Buddhists so long as every normal thought and deed is a fresh rivet in our mental bonds. Possibly if our correspondent would try such a general regulation of thought as this he might find that he was acquiring not only a memory of past lives, but something infinitely better. He might attain even to happiness. Who knows? —◆—

Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

—Beaumont and Fletcher.

SOME LODGE QUESTIONS.

From a letter: "At a recent theosophical lecture I was reproved somewhat brusquely for asking a question based on the writings of a well-known theosophical exponent and was told that no weight attached to any opinions other than those of Mme. Blavatsky and Mr. Judge. Is that actually the standpoint of the U. L. T.?"

Possibly it was the manner rather than the matter of the reproof that has produced this letter. There can be no valid objection to the quotation of any opinion whatsoever that was relevant to the subject of the evening. But let us remember that an opinion is not necessarily Theosophy because it emanated from a theosophical exponent.

Perhaps we can get some help from an analogy. It might be perfectly proper for me to quote an opinion of Professor Haeckel, for example, in a discussion on Darwinism, but the moment I described that opinion as being Darwinism I should lay myself open to a demand for chapter and verse. No teaching can rightly be described as Darwinism unless it can be found in the writings of Darwin. In the same way we maintain, and rightly, that no teaching ought to be described as Christianity unless it can be sustained from the sayings of Christ. And it is precisely because the sayings of Christ have been supplemented and changed that the present evils have arisen in the religious world. None the less I have a perfect right to quote from other teachings and from commentators, so long as I do not assert that those teachings and comments are Christianity. If I do assert this I must be prepared to prove it from the records of Christ's sayings.

In the same way all that we know of the distinctive body of teachings now known as Theosophy comes to us from H. P. Blavatsky and from W. Q. Judge. Certainly there are other theosophical truths that are not yet included in those teachings. Indeed we are constantly told that only a portion has so far been given, but the only absolute test of authority that is available to us is a reference to the writings of the two teachers that have been named. Those writings constitute the Theosophy of this particular age, but if our correspondent was told that he must not quote from any other writers then he must do his best to excuse an almost inexcusable foolishness. H. P. Blavatsky perpetually incites to the study of authors ancient and modern, and to the widest acquaintance, not only with the great occultists of the past, but with the great scientists of today. And

if these writers may be studied they may be quoted, and ought to be quoted wherever they seem to be helpful. There are no creeds or dogmas in Theosophy, but for the sake of a precise nomenclature it is well to understand that by the term Theosophy as applied to the present time and the present work we mean that portion of the Divine Wisdom that is to be found in the writings of H. P. Blavatsky and W. Q. Judge, but with the full recognition that there are other portions not yet divulged nor likely to be divulged for very many years to come.

What do you mean by the human soul? You object to the Christian theology which describes the Soul as something that is possessed by a human being, but you seem to do very much the same yourselves.

The difficulty largely arises from a language and a terminology that is better designed for money markets and for commerce than for the needs of metaphysical thinking. Sometimes a single word must be used to cover a wide range of varying realities that would require a dozen words for their adequate expression. But the real trouble arises from our inability to grasp basic principles, and so we picture to ourselves the various states of the one consciousness as though they occupied water-tight compartments or as though they could be peeled off one after another like the skins of an onion.

If we could once realize that consciousness is a unity which *finds itself in various states* most of our difficulties would disappear. Thus the Soul, metaphysically speaking, is not an entity, but a state of this One Consciousness. The mind is another state of the One Consciousness. In fact nothing exists but a universal consciousness that passes through a succession of states on its way to complete self-knowledge or self-realization. Such words as soul, mind, and instinct are names of these various states.

For example, here are two human beings and both have the faculty of sight. But one can see the horizon ten miles away, and the other can barely see across the street. One may have an artist's sense of color and the other may be color blind. The mercury in the thermometer may sometimes be high and it may sometimes be low, but it is always the same mercury and the same thermometer, and the names that we give to the state of the mercury at any given moment are merely indicative of its rise or fall in the tube. We may find another analogy in the sunlight that passes through media of varying density. It is always the same sunlight,

but its power is modified or limited by the mist, or fog, or dust, through which it passes. Such analogies must not be carried too far, but they will serve. Such words as soul, and mind, and instinct, may be said to correspond with the figures on the side of the thermometer. They express the state of the universal consciousness just as the figures express the state of the mercury.

An attempt to realize that consciousness by "self-induced and self-devised efforts" can change its own state will disclose the whole scheme of theosophical evolution so far as humanity is concerned. And it changes its state by changing the nature of the medium through which it passes just as sunshine disperses a mist and so shines forth in all its splendor. The human body, and especially the brain and nervous system, are the media through which the human consciousness shines, and human consciousness or thought can make those media more opaque or more transparent according to the nature of its activity. Therefore the Soul is not a something that is possessed by a human being. It is a state of consciousness, or consciousness in a particular state. Soul, mind, intellect, instinct, etc., are all names for the temporary state of the One Universal Consciousness.

A PARALLELOGRAM.

Mr. Norman Angel, who has recently given a series of "Peace Lectures" in the bay cities, and whose name is linked in our minds with his popular book, "The Great Illusion," stated and emphasized an economic basic principle that at once arrests the attention.

Quoting roughly from memory, he said: "The people at large must learn to realize a fact in world intercourse of which they at present seem totally ignorant. This fact is that the international world is an economic whole, no part of which can be affected without sending a corresponding consequence to the uttermost confines of the social, political, and economic stratas. The parts, and their divisions, are mutually interactionary and interdependent, the interlocking machinery becoming the more apparent the deeper we trace its relationships.

"The Americans walk about under a fair sky and feel delightfully free of the horrors of war that the daily papers describe as raging elsewhere. Our country is at peace. These things concern us not. Whereas, on the contrary, every man, woman, and child, whether in this or any other country, is paying his or her share of the present wars, no matter where they are, and of all other like political disturbances.

"To illustrate: The farmer's wife in Arizona must lend a hand at the planting and deny the table the luxury of sugar during this year, while formerly there was requisite cash to provide against such straits. Does she realize that this is her share toward the Balkan and Mexican War? Well, it is, and because available cash is hard to get. It is high in America because it is high in Europe. And it is high in Europe because the great stream of European capital, instead of flowing into the stock exchange markets of the world, is diverted to expenses of war.

"Only one who could trace the workings of the whole as such, and perceive the interrelationships in their many unsuspected connections could arrive at such a conclusion. Such is the fact. To look plainly upon the realization of the fact of unity in relation to its interdependent parts we may imagine a parallelogram whose sides are joined by means of movable hinges. A pull or shift from or at any point at once alters the position of every side and angle."

Passing from the domain of sociology we find the scientist declaring that his realm may be also likened to an ever interacting whole. No force can be lost or wasted, but instead a constant change to and fro. Steam can be turned to water, water to ice, ice to water, and so on and on forever. He tells us that one drop of a solution is capable of passing little by little through countless drops of water until a quantity of unthinkable vastness can be tintured. How unable are we to trace the endless vibrations started by the pebble that is dropped in the lake. Yet these vibrations travel from the lengths and breadths of the cosmos constantly converted and reconverted.

This is but the time-sounded keynote of the truth of unity. We hear it shouted from the ends of the earth, but we can not heed: we know it, but we can not realize that life is one. And until we turn about and face the great source rather than continue on our ever diverging path of separateness, until we stop chasing the fireflies of illusive sense and calmly feel our peace in the universal harmony, so long will the human heart know hunger.

To those that go up to the holy celebrations of the mysteries there are appointed purifications and the laying aside of the garments worn before and the approach in nakedness; until, passing on the upward path all that is other than the God, each in the loneliness of himself beholds that lonely dwelling Being, the Apart, the Single, the Pure.—*Plotinus*.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 17. SAN FRANCISCO, Saturday, April 25, 1914.

Price 5 Cents

A DECLARATION.

The Declaration of the United Lodge of Theosophists is usually read at every meeting. It appears in print upon each issue of this magazine and upon each issue of *Theosophy*. It is followed by the Form of Membership, and it is associated with a reminder of the Objects of the Parent Theosophical Society as defined by H. P. Blavatsky and her associates in 1875. None the less it may be well to emphasize some salient points of these documents lest many repetitions may have dulled their significance.

Be it remembered then that the following is the first paragraph of the Declaration: "The policy of this Lodge is independent devotion to the cause of Theosophy, *without professing attachment to any Theosophical organization*. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or *differences of individual opinion*."

Be it further remembered that the Form of Membership concludes with the following proviso: "it being understood that such association calls for *no obligation on my part other than that which I myself determine*."

The first of the Three Objects of the Parent Society as stated by H. P. Blavatsky is as follows: "To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, *creed, sex, caste, or color*." After this comes an official statement to the effect that "Assent to the First Object only was obligatory on the part of all Fel-

lows, the other objects being subsidiary and optional."

Now these documents may be supposed to have meant something. They were not intended to serve as the mere expression of haphazard views or of pious opinions. And if they meant something it is worth our while to give them attention and adhesion. The Declaration received the approval of Mr. Judge and it was probably composed and written by him. The Three Objects of the Parent Society were promulgated by H. P. Blavatsky herself, and our inferences with regard to their actual source are not likely to be exaggerated. All these documents are weighty, conclusive and inclusive avowals of scope and policy. To forget them, to deviate from them, even under the stress of zeal, is to invite misfortune. And we may usefully remember that zeal can easily deviate into an unintended but ruinous disloyalty. These documents contain no reference to something that must be believed. They contain no hint of a creed except to condemn it.

We need have no doubt of their supreme wisdom. They were intended to guard the Society against those pitfalls of dogma that have been fatal to every spiritual organization of the kind that has ever been established. They were a warning and a defense against that almost irresistible tendency to materialize and to codify that veritably seems to be a part of human nature. We are accustomed to point to dogmas, and creeds, and priesthoods, and orthodoxies, and heresies, as the corrosions that have suc-

cessively destroyed every spiritual philosophy that the world has ever known. It is against these destructive maladies that the Founders have warned us, not once, but a hundred times. H. P. Blavatsky never wearied of telling us that the First Object of her Society meant exactly what it said and that a careful adherence to its terms in spirit and in letter was an essential success. For of what avail is it merely to transfer our bigotries and our orthodoxies and our heresies from some church to the Theosophical Society? It was to rid us of these very things that the Theosophical Society was founded.

But, it may be said, the work that we have on hand and the end that we keep in view is the dissemination of "the fundamental principles of the philosophy of Theosophy." Must we not form some clear mental view of those fundamental principles? And how shall we discriminate between that clear mental view and a creed?

That, too, is provided for. Everything is summed up in the word Brotherhood, and we may, if we will, expand that word Brotherhood into its implications of Unity and Service, for there can be no Brotherhood without Unity and Service. There we have "all the law and the prophets." There, moreover, we have an occupation that will so fill our time that we shall have no leisure for orthodoxies or for that consciousness of one another's shortcomings that is sometimes so congenial an occupation. Is there any one so blind as to believe that H. P. Blavatsky wrote the *Secret Doctrine*, that she labored for twenty hours a day, that she accepted tranquilly the insults of vile men, in order that she might add one more to the intellectual systems of the day, in order that she might gratify our curiosities about evolution and the finer forces of nature? It was her "sorrow's crown of sorrows" that her teachings were at one time so accepted and that those who professed to revere her were so resolute in confusing the means with the end. But every fact that she ever uttered, every line that she ever wrote, was intended as a *reason for brotherhood*. That was all. There we have the "Fundamental principles of the philosophy of Theosophy." If her teachings do not translate themselves into conduct then she would be the first to say that Theosophy had failed. That indeed

is what she did say, and for that reason. She had thousands of students all over the world who accepted the whole of her teachings, who were absolutely "orthodox," who questioned nothing, who were unshakably devoted so far as their light went. She cared for none of those things unless they were accompanied with brotherliness and self-sacrifice, and because they were not so accompanied she made her memorable avowal. Now if we do not intend that her last incarnation shall be a failure we must be prepared to recognize that brotherliness and self-sacrifice are the only things that she cared at all for. And a failure it must certainly be, even though we commit to memory every word that she ever wrote, unless those words are translated into the persistent practice of altruism in thought and word and deed. Nothing else counts or can ever count.

IRRESPONSIBILITY.

There is a certain poisonous theory of human irresponsibility that proceeds apace, thanks to a popular welcome easy to understand, and to a scientific charlatanism difficult to understand. Thus we find Dr. Echols Ardman of Paris intervening in a now notorious French murder case with the assurance that the homicidal impulse is caused by a small bone abnormally pressing on a certain part of the brain. Remove the offending bone and original sin will disappear with it. The surgical knife plus the surgical fee becomes an admirable substitute for penitence and grace.

A similar report comes from Chicago. A psychopathic laboratory has been established in order that criminals may be surgically examined—that is to say vivisectioned—in order to determine their responsibility. In this way the vivisector secures the human victims for which he has been hungering; a reluctant benevolence is mesmerized by the pretense of humanitarian motives; and the gospel of irresponsibility is preached afresh from the housetops. Let us hope that the new laboratory will give due weight also to eugenic considerations in order to complete the tale of chicanery and knavery. The malefactor accused of murder or Sabbath-breaking ought not to have to plead in vain that his grandmother had a cast in her left eye or that his maternal aunt married a Democrat and that he was therefore unaccountable for his acts.

REINCARNATION.

The reluctance of so-called New Thought writers to include reincarnation among their other plunder from theosophical storehouses is doubtless due to their desire to conciliate orthodoxy as well as to preserve their own credit for originality. Reincarnation obviously belongs to the ages, and he who teaches it can hardly claim the laurels of the pioneer, whereas it is always easy to ring the changes upon "thought force," and "power," and "imagination," and "will," and still to pose as a discoverer.

But at last we have a volume on New Thought that ventures upon a direct assertion of Reincarnation. Mr. Floyd B. Wilson in his "The Man of Tomorrow," just published by R. F. Fenno & Co., boldly avows that his conclusions on the nature of the human soul are the result of his experiences in past incarnations. It may be so, and doubtless Mr. Wilson thinks that it is so. Personally we are inclined to think that they are the result of reading the writings of H. P. Blavatsky, but then we all have a right to our own theories.

Those who accept "my conclusions," says Mr. Wilson, will find themselves in good company. Socrates is quoted as saying, "Our souls existed before they were in human form, separate from bodies, and possessed intelligence." Schopenhauer wrote: "We find the doctrine of metempsychosis springing from the earliest and noblest ages of the human race, and always spread abroad in the earth as the belief of the great majority of mankind." Hume declared, "Metempsychosis is the only system of immortality that philosophy can hearken to." Emerson followed and added his testimony by saying: "We can not describe the natural history of the soul, but we know that it is divine. I can not tell if these wonderful qualities which house today in this mortal frame shall ever reassemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these qualities did not begin to exist, can not be sick with any sickness, nor buried in my grave; but that they circulate through the universe; before the world was, they were. Nothing can bar them out, or shut them in, they penetrate the ocean and land, space and time, form and essence, and hold the key to universal nature."

Now this is all very nice and Mr. Wilson has a perfect right to adduce the evidence of the ages in support of reincarnation, although probably he would never have heard of reincarnation or of any single theory of which

he writes but for Theosophy. But when Mr. Wilson goes on to talk of rounds and races with the same placid complacency of the discoverer it seems time to call a halt and to ask him if he thinks it honest to compile a book almost exclusively from fragments of theosophical thought diluted with his own rather feeble speculations and to claim credit for originality and research. It might further be suggested to Mr. Wilson that when he quotes from the great world writers as well as from the smaller writers of today he might at least spell their names correctly.

RAJA YOGA.

The following extracts are from the *Crest-Jewel of Wisdom* of Shri-Sankaracharya:

One who, having with difficulty acquired a human incarnation and in that manhood a knowledge of the Scriptures, through delusions does not labor for emancipation, is a suicide destroying himself in order to attain illusive objects.

Who is there on this earth with soul more dead than he who, having obtained a human incarnation and a male body, madly strives for the attainment of selfish objects?

He may study the Scriptures, propitiate the gods, perform religious ceremonies or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-Yugas except by the knowledge of union with the spirit.

Sons and others are capable of discharging a father's debts; but no one except one's self can remove his own bondage.

Others can remove the pain caused by the weight of burdens placed on the head, but the pain that arises from hunger and the like can not be removed except by one's self.

The nature of the one reality must be known by one's own clear spiritual perception, and not through a learned man; the form of the moon must be known through one's own eye, how can it be known through the medium of others?

Who but one's self is capable of removing the bondage of ignorance, passion, and action even in a thousand million of kalpas?

Liberation can not be achieved except by the direct perception of the identity of the individual with the universal self, neither by physical training, nor by speculative philosophy, nor by the practice of religious ceremonies, nor by mere learning.

Disease is never cured by pronouncing the name of the medicine without taking it; liberation is not achieved by the pronunciation of the word Brahm without direct perception.

Without dissolving the world of objects,

without knowing spiritual truth, where is eternal liberation from mere external words having no result beyond their mere utterance?

Without the conquest of enemies, without command of the treasure of a vast country, by the mere words "I am a king," it is impossible to become one.

Therefore wise men should endeavor by using all efforts to free themselves from the bondage of conditioned existence, just as all efforts are made for the cure of disease.

Those deluded ones who are bound to worldly objects by the bonds of strong desire, difficult to be broken, are forcibly carried along by the messenger, their own karma, to heaven, earth, and hell.

If the desire for liberation exists in thee, sensuous objects must be left at a great distance as if they were poison, thou must constantly and fervently seek contentment as if it were ambrosia, also kindness, forgiveness, sincerity, tranquillity, and self-control.

Whoever attends only to the feeding of his own body, doing no good to others, and constantly avoids his own duty, and not seeking liberation from the bondage caused by ignorance, kills himself.

He who lives only to nourish his own body is like one who crosses a river on an alligator thinking it to be a log of wood.

Bondage is the conviction of the "I" as being related to the non-ego; from the ignorance arising out of this spring forth the cause of the birth, death, and suffering of the individual so conditioned. And it is from this error alone that he nourishes, anoints, and preserves this body, mistaking the unreal for the real, and gets enveloped in objects of sense in the same way as a cocoon-maker (larva) gets enveloped in its own secretion.

This bondage is incapable of being severed by weapons of offense or defense, by wind, or by fire, or by tens of millions of acts, but only by the great sword of discriminative knowledge, sharp and shining, through the favor of Yoga.

As the water in the tank covered by a collection of moss does not show itself, so the atma enveloped by the five sheaths, produced by its own power and beginning with the anamaya, does not manifest itself.

Upon the removal of the moss is seen the pure water capable of allaying heat and thirst, and of immediately yielding great enjoyment to man.

When the five sheaths are removed the pure pratyagatma (the Logos) the eternal happiness, all-pervading, the supreme light shines forth.

A wise man must acquire the discrimination of spirit and not spirit; as only by realizing

the self which is absolute being, consciousness and bliss, he himself becomes bliss.

This atma was before birth and death and is now; and how can it, the true self, the knower of condition and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness?

The body is possessed of hands, feet, and the rest; not so the true self, which, though without limbs, by reason of its being the vivifying principle and the indestructibility of its various powers, is the controller and not the controlled.

VIEWPOINTS.

Some months since a professor from the University of Chicago, and formerly of Oxford College, England, delivered an address on "Socrates" to an audience gathered at the Greek Theatre in Berkeley. Much was said that would be of interest to the student of Theosophy.

The professor introduced his subject by a short description of Greek life and thought in that age (some four hundred years before Christ) and told of the traditions then in the minds of the people, of many other philosophers, prominently those designated as the Seven Great Sages; adding, however, that the populace doubtless never thought of Socrates as anything other than the poor hallucinated man of the market-place.

The subject was then carried on to Socrates himself; of how, in early manhood, the great problems of existence had presented themselves to him, making such rigorous demands for solution that no other quest brought aught worth while, although in all that was duty, whether under statesmen at home in time of peace, or generals afield in time of war, there was a courageous adherence to the minutest detail almost implying in these details steps along the path of search. To quote: "One's kinsfolks, one's friends, one's city, are means and ends at once of virtuous life. It is not in severance of these ties that the man who follows goodness will find the object of his quest, but in realizing their true significance."

Then came Socrates as the teacher. A teacher who saw in his message and the learning of his lesson the gift of peace to the hearts of men. Day by day he walked among his fellow-citizens engaging them in conversation and by means of deductions which they themselves made in answer to his studied questions he proved that all their energies were strained upon those things which, in the lapse of the proverbial threescore years, would depart like a bubble burst and vanished into thin air, leaving them naught.

It was a hard lesson to teach, but it seemed a worth while one to the old philosopher, one for which he gladly spent all the days of his life, and then suffered death; for of course the people, enjoying the spoils of successful wars and prosperity, engrossed in the delights of every sensuous luxury, and zealous in the great game of winning fame and power, would tire of leaving the lethargy of conscience pricked and disturbed at every street-corner, and so, under the three well-favored accusation: refusing to worship under state rule, introducing new gods, and corrupting the youth, Socrates was declared guilty and condemned to death. Several sentences in the personal appeal which was then allowed by the Greek state to all condemned persons are worthy of note:

"Strange indeed would be my conduct, O men of Athens, if I, who, when I was ordered by the generals whom you chose to command me at Potidæa, Amphipolis, and Delium, remained where they placed me, like any other man facing death—if now, when as I conceive and imagine, God orders me to fulfill the philosopher's mission of searching into myself and other men, and of holding on high truth, I were to desert my post through fear of death or any other fear. What know you of this death you mete out as my doom? It can only be one of two alternatives, either a long sleep of dreams, or a full awakening to the eternal light and life of the spirit. My citizens, I hold you in the highest regard and love, but I will obey the God within rather than you, and as long as I have breath and strength I will not cease from philosophy and from exhorting and declaring the truth to every one of you whom I meet, saying, as I am wont, 'My excellent friend, you are famous for learning, wealth, and power; are you not ashamed of caring so much for the making of money, for reputation and honor? Will you not care for wisdom and truth and the perfection of your soul?' The old jailer strikes the note in our hearts when he says, as he hands the fatal cup to his prisoner: 'To you, Socrates, whom I know to be the noblest, gentlest, and best of men ever come to this place, I deliver this cup and bid drink.'

Now the professor in drawing his discourse to a well-rounded conclusion made several inferences and gave several quotations from other authorities. In Hegel's words: "Socrates in assigning to insight, to conviction, the determination of men's actions—posited the individual as capable of final moral decision." Rev. J. T. Forbes: "His intuitions, presentiments, or momentary reasonings acted like in-

stinct and were accorded divine reverence and obedience. The point of judgment seemed the transfer of final authority from without to within." Brandis says: "It is conceivable that Socrates sought Divine revelation in self-consciousness." Then the professor in question said: "To epitomize the philosophy of Socrates, to leave you in one sentence that teaching for which Socrates believed himself to stand, or rather to deliver to you the essence of his conclusions, that seed-thought upon which all of his lengthy discourses were grown and that apex to which they all culminated, his own words are, 'Virtue is knowledge and knowledge is man's end.'" "But," added the professor, "we of nineteenth-century enlightenment will, of course, have to disagree with Socrates there, for we know that virtue is not knowledge."

Well, if virtue means being the pious old lady of the church corner, and knowledge is the conning of bookish names supplied by the ephemera of the passing hour as they travel out further and further upon the rays of divergence, then perhaps the professor is right. If, on the other hand, virtue means the loving of your neighbor as yourself, because all beings are equal in the great whole, and knowledge means the realization that by so living we widen our horizon to the consciousness of that whole which is the goal of evolution, then the professor and nineteenth-century enlightenment are in the wrong, and Christ and Socrates are right.

All omens point towards the steady continuance of just such labor as has already taught us all we know. Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfillment through our upward striving souls.—*Myers.*

We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight.—*Emerson.*

A man there was, tho' some did count him mad.

The more he cast away the more he had.

—*Bunyan.*

Better keep yourself clean and bright; you are the window through which you must see the world.—*Bernard Shaw.*

WISDOM FROM THE "SECRET DOCTRINE."

The Elementals . . . are considered as the "spirits of atoms," for they are the first remove (backwards) from the physical atom—sentient, if not intelligent creatures. They are all subject to Karma and have to work it out through every cycle.—*Vol. I, p. 241.*

The pure Object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world, for we know only the mental states it excites in the perceiving Ego.—*Vol. I, p. 351.*

Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial chaos, or to put a printed label on Eternity.—*Vol. I, p. 352.*

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically.—*Vol. I, p. 423.*

The Atom—the most metaphysical object in creation.—*Vol. I, p. 527.*

No *earths* or *moons* can be found, *except in appearance*, beyond, or of the same order of Matter as found in our System. Such is the Occult Teaching.—*Vol. I, p. 540.*

By paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his Higher Self from the One Absolute Self, man can, even during his terrestrial life, become as "one of us."—*Vol. I, p. 297.*

The spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in, by the modern "sages." . . . Sound and rhythm are closely related to the four Elements of the Ancients. . . . Such or another vibration in the air is sure to awaken the corresponding Powers, union with which produces good or bad results, as the case may be.—*Vol. I, p. 325.*

The Solar substance is immaterial. In the sense, of course, of Matter existing in states unknown to Science.—*Vol. I, p. 542.*

We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, . . . so with the external or manifested Universe.—*Vol. I, p. 295.*

The reincarnationists and believers in Karma alone dimly perceive that the whole

secret of Life is in the unbroken series of its manifestations, whether in, or apart from, the physical body.—*Vol. I, p. 259.*

Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the Ray of Light eternal which shines upon, and through, the darkness of matter—when the latter is willing.—*Vol. I, p. 264.*

The Monad becomes a personal Ego when it incarnates; and something remains of that Personality through Manas, when the latter is perfect enough to assimilate Buddhi.—*Vol. I, p. 265.*

SOME LODGE QUESTIONS.

It is commonly said in defense of the practice of hypnotism that the subject can not be made to perform actions inconsistent with his normal moral sense. Is this true?

No. Read the reports for yourself. A strong moral sense—that is to say a firm resolve to benefit others—is always a protection, not only against suggestion, but against other things that are still worse. But the normal and unreasoned reluctance to do wrong can certainly be overcome by suggestion, and there are dozens of such cases upon record. Moreover, what right has the hypnotist to suggest immoral acts to those already prone to commit them and merely because they are prone to commit them? It is precisely such as these who are peculiarly entitled to protection.

If the post-mortem Kama Loka state may be described as a sort of dream it is hard to see in what way it is a punishment. Can you explain this?

Why not put the idea of punishment altogether out of your head? It is human and not divine law that punishes in the ordinary meaning of that word. Nature does not punish in this way, although the restoration of a disturbed equilibrium may, and must, bring suffering to the disturber. And surely even dreams may produce the most intense suffering. Remember what Hamlet says when he is contemplating suicide: "To die—to sleep. To sleep, perchance to dream. Ay, there's the rub. For in that sleep of death what dreams may come, when we have shuffled off this mortal coil, must give us pause." But the post-mortem states are too intricate for discussion here, since they must be just as varied as the living states. Read what Mr. Judge has to say in the *Occan of Theosophy*.

An article in the April "Forum" argues that the human soul is something that is developed from the human mind and that some men—

negroes for example—never develop a soul at all and therefore have no immortality. What do you think of this?

We try not to think of it or of any such silly attempt to reconcile materialism and piety. The writer of the article in question is merely vamping up an old theory that was laughed out of court about thirty years ago. Try and imagine the whole universe as made up internally of thought or mind, and externally of matter. The apparent differences around us are not due to differences in thought or mind but rather to differences in the veil of matter through which that thought or mind is shining. In the mineral kingdom, for example, the veil is thick and opaque. In the philosopher it is thin and transparent. But the consciousness is the same. Above all avoid the mistake of looking upon the soul as something that is different from the man himself or as something that is owned by the man. Do not look upon it as the top story of a building. There is only one thread that can lead us unerringly through the labyrinth of occult evolution and that thread is the unity of consciousness, whose states or conditions are manifested by and through the matter that environs it. The varying phenomena of matter are due to the states or conditions of the underlying consciousness, and they correspond with those states or conditions. When we speak of the human soul we mean that the universal consciousness is in a state or condition that may conveniently be called by that name of soul. Or we may express it in another way and say that the material medium through which consciousness is shining has now reached a certain point of transparency as a result of the state or condition of the underlying consciousness. All this has been said before, but there is no objection to saying it again or as many times as may be necessary, since it may almost be said to epitomize the whole of the theosophical philosophy. Elsewhere in this same issue will be found the following quotation from the *Secret Doctrine*, a statement of the evolutionary law to which it would be impossible to give too much emphasis. The author says: "We see that every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse . . . so with the external or manifested universe." This is one of those statements that the mediæval occult student would have regarded as an initiation. In it will be found the key

to every secret of evolution, the interpretation of every natural mystery, an illumination of every problem in the world of matter around us. Of what avail then is it to worry over the absurd and conceited speculations of modern religion when we have the revelation of one evolutionary law that explains alike every state of consciousness and every variation of matter? And what toleration should we have for an empty guess that would divide humanity into two great classes—into aristocrats with souls and plebeians with no souls?

If death is not an evil why is there a universal dread of it?

The dread of death is not universal. It is the result of modern civilization and of materialistic religion. Priestcraft for a thousand years has found it profitable to paint death as a frightful monster and so to create a market for its own charms and incantations. Ignorance and fear go always hand in hand and there can be no fear where death is recognized to be no more than a state or condition of life itself and as necessary to progress as sleep. Death has lost its invented terrors for those who recognize that there is no other reality than life that passes from one state to another, and that all states are beneficent.

THE FAILURES.

We were busy making money
In the world's great game;
We were "gathering the honey"
When the vision came.
We greeted it with laughter,
Though we frowned upon
"The fools" who followed after,
When the dream had gone.

Oh, we were canny schemers,
So we sold and bought;
And jeered the silly dreamers
And the dream they sought.
We gave but fleeting glances
To that "hare-brained crew,"
For we took no stock in fancies—
Till the dream came true!

So much had gold imbued us,
So had greed been nursed,
We'd let the Best elude us
And we'd kept the Worst;
We long to "do it over,"
But we can not try,
For every dream's a rover,
And our dream's gone by!

—Berton Bracey, in *Collier's*.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 211, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

South Pasadena Lodge—Public meetings every Tuesday at 8 p. m., at the Woman's Club House, Fremont Avenue and Rollins Street, South Pasadena, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

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Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 18.

SAN FRANCISCO, Saturday, May 2, 1914.

Price 5 Cents

A NUCLEUS.

Emerson says somewhere that when a philosophy begins to count the number of its adherents it ceases to be a philosophy, a truth that might well be taken to heart by some Theosophists. The primary object of the Society was not to form a brotherhood of humanity, but the nucleus of one, and since nothing was said about the size of the nucleus it may be that the proverbial "two or three" could accomplish that end. Therefore it might be more profitable if Theosophists would devote less attention to the statistical work and to estimates of membership, which do not matter very much, and more attention to their own qualifications for a place in that nucleus, which do matter a great deal. But then it is always these finer forces that are so difficult to appreciate in a materialistic age that believes unshakably in the big battalions.

Theosophy will eventually win its place, not by propaganda work—enormously important as that is—but by the inner attitude of its adherents toward each other. This, and this alone, is the fulcrum that can move the world. This, and this alone, is the thing unto which all other things are added. It is not the number of adherents, but the kind of adherents, that counts, and here we have an absolute equality of opportunity, since this essential inner attitude does not depend in the least upon intellectual attainments. It depends upon nothing but harmony and unity. These are the things, and the only things, that can win, and they are the things that no

one is too poor or too ignorant to supply. By all means let us use all the intellectual attainments, all the eloquence, all the skill, that we can furnish. Let us neglect nothing either in money or in knowledge. But all these things are wasted unless they are sustained and directed by the inner attitude which is within the reach of every one.

FRUITS FROM THE TREE.

Stories of medical experiments upon the pauper children of New York continue to arrive with unpleasant frequency, and they are of a kind not to be silenced by that ingenious scientific expedient of denying something that was not asserted. Large numbers of presumably healthy children have been tested for tuberculosis with the notorious Calmette test, the chief inquisitor himself admitting that "an intense or prolonged reaction sometimes occurs which is not pleasant to see," and also that "disastrous results may follow," and this in spite of the emphatic condemnation of this test which has been pronounced by some of the greatest living medical authorities.

Now this is all very disgusting, but since we have been industriously teaching materialism for the past twenty years or more it is hard to see what cause we have for complaint. It is materialism that we should denounce, and not merely a few doctors who have been merely living up to their convictions, which are also the tacit convictions of society at large. If a human being is no more than a human body, then it is evident that

justice and mercy and compassion are dreams, and that to entertain them is a folly. Of what value are friendless children, or friendless adults, except to be agonizingly used to relieve some of the physical ills that now crowd the only life that we shall ever know? Why should we exercise any restraint anywhere, and why should we not recklessly do whatever we have the power to do upon those who have not the power to resist us? These sickening cruelties upon friendless children are insignificant in comparison with other evils that are creeping upon us like a thief in the night, the direct result of a materialism that is now taught in university, church, school, and home, and which is the handwriting upon the wall of our civilization.

ALERT THEOSOPHISTS.

There seems to be some alert Theosophists in the East, if we may judge from some letters that have appeared in the *New York Globe* in answer to the question of a correspondent as to the meaning of life. Thus we find Mr. George B. Babcock writing as follows from Englewood, New Jersey:

There are evidences in abundance, all about us, of a purpose in our existence and experiences, and to him who has once realized this it seems preposterous to doubt that our lives have their place in an ordered scheme in which justice is an essential factor. Passing strange it would be if we had no way of assuring ourselves that this is so, and there is a clue which, if we choose to take it, will lead us out of the maze in which we wander, needlessly suffering and fearing because of our ignorance. This clue is the great principle of evolution—"God's plan for man"—applied, as theosophy applies it, to the whole universe, to all beings and all things.

We are within a realm of law; until we recognize this fact life must appear meaningless, chaotic, altogether unintelligible, and distressing. But when we understand it as a process of development through which all souls are passing, and realize that those souls are of various ages and stand at different levels, according to the degree in which they have evolved, such things as "selfishness, hypocrisy, and injustice" no longer puzzle us, for we know that they characterize immaturity, transition. And back of all this is absolute justice, putting every individual's destiny into his own hands and imposing upon him neither punishment nor reward. What he is each man inherits from the man that he was in his life before; he is emphatically his own heir. Justice, of course, demands a series of lives for the individual, that it may do its perfect work. Manifestly there is no call for a continually interposing deity, and experience is the all-sufficient teacher.

Perhaps there might be some improve-

ment in the sentence "what he is each man inherits from the man that he was in his life before," since it is of course the same individuality in both lives, but the meaning is cleared by the context. Mr. Babcock's letter is followed by another suggesting that the correspondent study reincarnation and karma if he is anxious to understand the mystery of life. Would that Theosophists everywhere were so quick to seize their opportunities.

THE MOSLEM WORLD.

The *Christian Herald* notes with some consternation "that there are five million more Moslems than Christians in the British empire. One-seventh of the whole human race is Moslem. The really significant fact is that the proportion is not at a standstill; it is increasing yearly. There are 60,000,000 Mohammedans in India and the number is steadily growing. During the last decade the Moslem population of India increased by 9 per cent, while the total population of India increased by only 2 per cent. Many more natives are becoming Mohammedans every year than are turning to Christianity. There are 24,000,000 Mohammedans in Java. Mohammedanism is absolutely dominant in Persia. Today nearly all the sacred places named in the Bible are under Mohammedan rule. These are but a few instances out of many, showing the on-sweep of Islam." It would be interesting to know what the *Christian Herald* proposes to do in the matter, seeing that there is now some disinclination born of prudence to sustain missionary efforts with bayonets in the good old way.

What do you suppose Creation is?

What do you suppose will satisfy the Soul except to walk free, and own no superior?

What do you suppose I would intimate to you in a hundred ways, but that man or woman is as good as God?

And there is no God any more divine than yourself?

And that is what the oldest and newest myths finally mean?

And that you or any one must approach Creation through such laws?

—Walt Whitman.

The real mind of man and of all other animals functions in every cell of the body, but we ordinarily become conscious of its operations only when it functions through the brain.

—Rellimeo.

DREAMS.

A scientific writer who imparts daily misinformation on medical and other matters through the columns of an Eastern newspaper is good enough to explain to one of his correspondents the meaning of dreams. Dreams, he says, are the results of experiences stored in the subconscious mind and that remain latent or dormant until brought into consciousness by some correlated memory. Or they may be stirred into activity by eating too much or by excessive excitation of the brain cells during sleep. So now we know all about it, since no one would be so discourteous as to ask for a definition of the subconscious mind, or of memory, or of consciousness, or why some experiences should remain latent while others are active. Still more reprehensible would it be to examine the facts in order to see if they square with the theory, since we all know that facts that do not square with theories are not facts and are only believed by the superstitious.

But curiously enough we are reminded of some of these incompatible facts by a magazine article that appeared almost contemporaneously with the scientific profundity already quoted. This article was a vivid account of the prophetic dreams of Abraham Lincoln, and especially of two of these occurrences which clearly foreshadowed his tragical death. The story is of course a familiar one. It need not be told again. No one has ever questioned the authenticity of those dreams. They were certainly accepted as definite warnings by the illustrious victim himself, and they furnish a challenge to materialism that has been consistently ignored.

If these extraordinary phenomena were isolated they would still clamor for the attention that has been denied them. But they are not isolated. Every period of history, every variety of testimony, furnishes us with examples almost as remarkable, and they are too numerous for extended narration. For example, Benjamin Franklin said that he had often been instructed in his dreams as to the issue of events which had been occupying his mind. Condillac said that he was accustomed to bring to a conclusion in his sleep the problems upon which he had been engaged during the day. Oliver Cromwell tells us that as a boy he had been assured in dream that he would one day be the greatest man in England. Coleridge composed a large part of *Kubla Khan* while he was asleep, and he describes his haste to commit the poem to paper before it should escape his memory. Sometimes the dreams are prophetic, sometimes illuminative, sometimes inspirational,

and we may be sure that for every one of such phenomena that is recorded there are ten that are not recorded. And yet we are asked to believe that they are due to "experiences that are stored in the subconscious mind." Could there be anything more blind and fatuous?

It is to the occult student that the dream states become the most instructive and significant. If abnormal or fortuitous circumstances can produce manifestation of supersensuous powers or faculties then there must be some orderly and controllable way for their production, since those faculties must be there all the time. And of course there is such a way. The consciousness that is turned inward upon itself as during sleep, instead of outward upon the sense world, passes through various planes of supernormal knowledge until it reaches that state of dreamless sleep which, says H. P. Blavatsky, "leaves no impression on the physical memory and brain, because the sleeper's Higher Self is then in its original state of Absolute Consciousness." It is not then a question of the extent of our knowledge during sleep. We must rather ask ourselves how much of that knowledge we can bring back, the extent to which we can train the brain and the other sheaths of the mind to receive impressions that are supernormal or spiritual. And the knowledge thus brought back becomes a dream, however instant, however effective, may be its distortion by the waking consciousness, or however low the plane of its derivation.

The right methods of such training are obvious. The waking brain must be habituated to spiritual thinking, and the mind itself must be concentrated upon such thoughts to the exclusion of all else. And so we come back once more to the control of the mind, the *sine qua non* of all occult accomplishment. Martin Luther tells us that the biblical text, "He giveth unto his beloved sleep" would be more correctly translated "He giveth unto his beloved wisdom during their sleep," but that wisdom can not be conferred except upon brains that have been trained to receive it.

In spite of the stare of the wise and the world's derision,
Dare travel the atar-blazed road, dare follow
the Vision.
It breaks as a hush on the soul in the wonder
of youth:
And the lyrical dream of the boy is the
kingly truth.
The world is a vapor, and only the Vision is
real -
Yea, nothing can hold against hell but the
winged Ideal. —Edwin Markham.

the first as form principle of the external and changing body, but that it will be gradually elaborated as the soul's development requires, just as the bodies which it has outworn were elaborated to subservise its needs during the lower stages of its development.

Now Dr. Ward is quite a liberty to object to such a term as the Astral Body. If we are not mistaken H. P. Blavatsky herself objected to it, as did Paracelsus before her, but "a rose by any other name would smell as sweet," and the foregoing speculations are by no means had guesses, if they are guesses, at the actual nature and functions of the Astral Body. Nor are those theories as mutually contradictory as we might suppose from a cursory glance, since there are various kinds of sheaths with varying functions commonly grouped under the general name of Astral Body. But what shall we say to such a phenomenon as is here disclosed—a modern scientist of the front rank, lecturing before a modern university, and not only speculating favorably upon reincarnation, but entering into a disquisition upon the nature and capacities of the Astral Body?

EMERSON ON DREAMS.

The following references to dreams are to be found in Emerson's "Journals," just published for the first time by the Houghton Mifflin Company:

The waking from an impressive dream is a curious example of the jealousy of the gods. There is an air as if the sender of the illusion had been heedless for a moment, that the Reason had returned to its seat, and was startled into attention. Instantly there is a rush from some quarter to break up the drama into a chaos of parts, then of particles, then of ether, like smoke dissolving in a wind; it can not be disintegrated fast enough or fine enough. If you could give the waked watchman the smallest fragment, he could reconstruct the whole; for the moment he is sure he can and will; but his attention is so divided on the disappearing parts that he can not grasp the least atomy, and the last fragment or film disappears before he could say, "I have it."

I wish I could recall my singular dream of last night with its physics, metaphysics, and rapid transformations—all impressive at the moment, that on waking at midnight I tried to rehearse them, that I might keep them till morn. I fear 'tis all vanished. I noted how we magnify the inward world, and emphasize it to hypocrisy by contempt of house and land and man's condition, which we call shabby and beastly. But in a few minutes

these have their revenge, for we look to their chemistry and perceive that they are miracles of combination of ethereal elements, and do point instantly to moral causes.

GRAVITATION.

If we had a scientific Julian in our midst today, whether as an apostate or otherwise, he would probably see the gods of materialism undergoing the same process of dismemberment and disintegration that befell the deities of the old Roman pantheon. A few years ago the law of gravitation was accorded a veneration appropriate only to infallibility and invariability. Like Cæsar's wife or the Equator, it was beyond the reach either of doubt or suspicion, but now we find Dr. Wilhelm Nobbe writing in the *St. Louis Mirror* such portentous words as these: "All teachers of physics know and acknowledge that gravitation is nothing else but a name for the unknown cause of an entirely puzzling and inexplicable class of phenomena." And so far there has been no protest against this assault upon the holy of holies.

But H. P. Blavatsky said this same thing many years ago, and at a time when the law of gravitation was still immaculate. In the *Secret Doctrine* (Vol. I, p. 540) we find the author stating that "there are many phenomena in our Solar System, which he (Newton) confessed his inability to explain by the law of gravitation: 'such were the uniformity in the directions of planetary movements, the nearly circular forms of the orbits, and their remarkable conformity to one plane' (Winchell). And if there is one single exception, then the law of gravitation has no right to be referred to as a universal law. 'These adjustments,' we are told, 'Newton, in his general Scholium, pronounces to be the work of an intelligent and all-powerful Being.'"

A couple of pages later on the author of the *Secret Doctrine* comments on the phenomenon of the tail of a comet which, as the comet approaches the sun, is thrown out sometimes to a length of ninety millions of miles in a few hours, and thrown out against the force of gravity so that it always points away from the sun. Science must not be suspected, continues the author, but it can be respectfully criticized, nevertheless. "At all events it may be reminded that the 'apple' is a dangerous fruit. For the second time in the history of mankind, it may become the cause of the Fall—this time of 'exact' science. A comet whose tail defies the law of gravity right in the sun's face can hardly be credited with obeying that law." Gravitation, as we all know, is a law which nothing can over-

come, "but which is nevertheless overcome, in and out of season, by the most ordinary celestial or terrestrial bodies—the tails of impudent comets, for instance."

WISDOM FROM THE "SECRET DOCTRINE."

The Monad has to pass through its mineral, vegetable, and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter can not be referred to as "man," but has to be regarded as a Monad imprisoned in ever-changing forms.—*Vol. II, p. 45.*

In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied Monad.—*Vol. II, p. 60.*

This "thinking of oneself" as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomenon. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and shall not doubt . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by "Will." Faith without Will is like a windmill without wind—barren of results.—*Vol. II, p. 62.*

The Occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the Divine Soul of man is in perfect intelligence with these "inferior" ones.—*Vol. II, p. 78.*

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of color as revealed to us by the spectroscope.—*Vol. II, p. 663.*

That portion of Manas which follows the two higher principles is the ancestral soul, indeed, the bright, immortal thread of the higher Ego, to which clings the spiritual aroma of all the lives or births.—*Vol. II, p. 660.*

Manas is respectively under the Sun and Moon, for as Shankaracharya says: "The Moon is the mind, and the sun the understanding."—*Vol. II, p. 675.*

The Atlantean Races were many, and their evolution lasted for millions of years. All of them were not bad, but became so towards the end of their cycle, as we, the Fifth Race, are now fast becoming.—*Vol. II, p. 285.*

RAJA YOGA.

The following extracts are from the *Crest Jewel of Wisdom* of Shri Sankaracharya:

This Atma (or ego) was before birth and death and is now; how can it, the true self, the knower of condition and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness?

The body is possessed of hands, feet, and the rest; not so the true self, which, though without limbs, by reason of its being the vivifying principle and the indestructibility of its various powers, is the controller and not the controlled.

The true self being the witness of the body and its properties, its actions and its conditions, it is self-evident that none of these can be a characteristic mark of the atma.

Full of misery, covered with flesh, full of filth, full of sin, how can it be the knower? The ego is different from this.

O you of deluded judgment, abandon the opinion that the ego consists in the mass of skin, flesh, fat, bone, and filth; know that the real self is the all-pervading, changeless atma, and so obtain peace.

So long as the wise man does not abandon the notion that the ego consists of the body, organs, and the rest, the product of illusion, so long there is no prospect of his salvation, even though he be acquainted with the Vedas and their metaphysical meaning.

Because the false conviction that the ego is merely the body is the seed producing pain in the form of birth and the rest, pains must be taken to abandon that idea; the attraction towards material existence will then cease to exist.

Cloud collects by the wind and is again dispersed by the wind; bondage is created by the Manas, and emancipation is also produced by it.

Having produced attachment to the body and all other objects, it thus binds the individual as an animal is bound by a rope; afterwards having produced aversion to these as if to poison, that Manas itself frees him from bondage.

Therefore the Manas is the cause of the bondage of this individual and also of its liberation. The Manas when stained by passion is the cause of bondage, and of liberation when pure, devoid of passion and ignorance.

For this reason pains should be taken to purify the Manas by one desirous of liberation. It being purified, liberation is at hand.

SOME LODGE QUESTIONS.

What are the best books to be read by the new student in Theosophy?

This is largely a matter of opinion and taste. Personally we think that the *Ocean of Theosophy*, by Mr. Judge, is by far the best, but some may prefer the *Key to Theosophy*, by H. P. Blavatsky. Mr. Judge's book may seem at first glance to be elementary, and so it is, but it has also an extraordinary profundity. In fact there are some teachings to be found there that are not visible anywhere else. *Letters That Have Helped Me* has also an extraordinary and distinctive value. These books may be found at almost any public library.

What is meant by Hoffding's "Conservation of Values" and what bearing has it upon reincarnation?

Hoffding's theory was that intellectual and moral values, once gained, are never lost. Therefore the bearing upon reincarnation is obvious. Human values are gained by contact with our fellows, and therefore they must be exercised in the same relationship, that is to say in a world of men, or during some other earth life. But be careful to discriminate between real values and seeming values. Not all intellectual acquisitions have value.

Did not Haeckel himself assume that the atoms have memories? If so what is the difference between Haeckel's position and that of Theosophy?

Haeckel attributed memory to the "plastidules or protoplasmic molecules," whatever he means by that. Haeckel said also that the atoms have a "persistent soul" and that every atom has sensation and the power of movement. But when Haeckel speaks of the soul of an atom he means that it is the product of the atom and inseparable from it. But how something that is "homogeneous" can have a "product" or a "power" must be left for Haeckel himself to explain. The problem is dealt with in the *Secret Doctrine* (Vol. 2, p. 711).

What do Theosophists believe about the historical story of the life of Christ? I should like some guidance upon this point.

Theosophists believe what they like about this and about most other matters. If you want guidance why not try to guide yourself. Read the New Testament and compare the accounts there given just as you would compare the accounts of the battle of Gettysburg. Take, for instance, the descriptions of what

happened after the death of Christ. Matthew says that the women came to the tomb on the Sabbath day, Mark that it was on the first day of the week. Matthew says that they came to see the tomb, Mark that they came to anoint the body; Matthew says that the angel who spoke to them was seated on the stone, Mark that he was in the tomb; Matthew says that the women went away with fear and great joy, Mark that "trembling and astonishment" fell upon them; Matthew says they told the disciples, Mark that they told no one. Mark says that there were only three women, Luke that there were an indefinite number more. Luke says that there were two angels in the tomb instead of one, and that instead of saying to the women, "He goeth before you into Galilee; there shall ye see him," the angels according to Luke reminded the women of something quite different, that the Son of Man must be delivered into the hands of men and be crucified and the third day rise again; and finally, instead of saying nothing about their experiences Luke says that the women told everything to all the disciples.

Now you can believe either of these accounts, but it is evident that you can not believe all of them, because they are mutually destructive. In the same way you can compare the accounts of other incidents and so come to your own conclusion in the matter, in just the same way that Theosophists do. Do not wait for some one else to tell you what to believe.

The crest and crowning of all good,
Life's final star is brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
For this event the ages ran:
Make way for brotherhood—make way for
Men. —Edwin Markham.

There belongs to every human being a higher self and a lower self—a self or mind of the spirit, which has been growing for ages, and a self of the body, which is but a thing of yesterday. The higher self is full of prompting, idea, suggestion, and aspiration. —Prentice Mulford.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 19. SAN FRANCISCO, Saturday, May 9, 1914.

Price 5 Cents

WHITE LOTUS DAY.

H. P. B. began her work so far as this present cycle was concerned in 1875. On May 8, 1891, she finished its visible performance after sixteen years of storm and stress. It is well that these dates should not be allowed to sink into forgetfulness, that they should be kept alive in human memory, not in any conventional way nor with marks of sorrow, but as a reminder of a duty to be done and an opportunity to be seized. Such, we may believe, was her wish.

It is easy to speak of H. P. B. in terms of eulogy, but true appreciation will find other expression than this. Even those who never knew her may well stand bewildered before the visible evidences of her vast activity, before an almost incredible literary productiveness. But her actual writings were only a small part of the work that she did, even though we confine our estimate to those normal energies that are usually associated with the intellectual life. H. P. B. pervaded the Society that she had created. She saturated its efforts and its thought. She supplied the unconquerable force that drove it so explosively against the iron materialism that she knew to threaten the very existence of humanity, destructive alike of happiness and freedom. We know of no standard by which such a work can be measured. It is immeasurable. And it continues.

The spiritual government of the world

is not a myth. Spiritual force is not a myth, nor the channels through which that force works, nor the Hierarchy of Beings who stand as protective sentinels over humanity, nor the unbroken links between Gods and men. These things are facts. We may seem to place ourselves outside and beyond all these great silent beneficences, we may seem to silence them by our dullnesses and our indifferences, but they will continue unabated forever. They are the Law. Not as a mere poetic figment was it said: "I incarnate from age to age."

To commemorate the life of H. P. B. is to look forward and not backward. It is to use the present, not to lament the past. It is to avail ourselves of the opportunities that now are rather than to recall those that were. Whatever position H. P. B. occupied twenty-five years ago she occupies still, so far as all essentials are concerned. To believe otherwise would be to surrender to death. If she opened a channel through which the immemorial wisdom might reach the minds of men that channel has not been closed. If she showed the reservoir of force that awaits the claim of devotion and loyalty that reservoir is as full and as available as ever it was. 'Spiritual law does not change. It is men who change, grow cold, unfaithful, weary. Ingratitude may corrupt the lofty ideal, and folly may turn the keen edge of purpose. But the Law remains.

The link between Gods and men is not opinion but attitude, not intellect but motive. Of what avail then to ask the status of H. P. B., to classify her powers, to assign to her some definite position in the hierarchy of being? If we do not know all these things in the inner silences and secrecies we shall certainly never know them in any other way. They will never disclose themselves to intellection. Let it suffice to know that there was a light shining in darkness, and a suddenly visible pathway to unutterable things. If we do not now see that light it is not because the light is extinguished, but because we ourselves are blind, because we ourselves are no longer in the line of its rays. We may succeed in demonstrating our own smallnesses. Nothing indeed can be easier. But we shall not succeed in measuring the greatness of H. P. B.

There are some things so evident as to be unseen, and we may regretfully suppose that this was sometimes the case with the central purpose that brought H. P. B. into her last incarnation. It seems so small a thing to work for the brotherhood of humanity, so inadequate an aim for colossal power and the embodied wisdom of the ages. But William Q. Judge, writing of H. P. B. in 1891, said: "Her aim was to elevate the race," her method to find a few through whom her teachings of fraternity might expand to the confines of humanity. Almost at the same time a great journalist, himself not a Theosophist, said of H. P. B. that whatever we might think of her philosophy or of her personality it was indisputable that she had "made the spiritual life thinkable" to innumerable men and women to whom the spiritual life had been unthinkable. Here was a man of the world who seemed to know more of H. P. B. than many of her avowed adherents. He knew what she wanted to do and he said that she had done it. She had made the spiritual life thinkable, and the spiritual life meant service. No one else had done that. No one else could do it, or even wanted to do it. The world had forgotten the spiritual life. It knew of no other life than one of selfish pieties at the best and of brutal materialisms at the worst. It was a world that had wholly forgotten how to live. It seemed

to be a doomed world. Those words of a newspaper man will bear thinking of because he had vision. H. P. B. had made the spiritual life thinkable! It was no part of her mission to establish a creed, or to impose new dogmas upon minds already calloused with dogmas. She never wrote or spoke a word that was not intended as a reason for the fraternal life. For her there was nowhere a profundity of knowledge without its application to the daily deed, to the unspoken thought. And the application of this her teaching is the ladder that leads upward to the stars. It is the Tree of Life that was planted Eastward in Eden, and the leaves of the Tree were for the healing of the nations.

Therefore there is no mystery about the methods of a theosophical success. The avenues of spiritual force were opened so plainly to human vision as to be unmistakable, and those avenues terminate always within ourselves. The open door is the loyalty that hears and obeys, that intends to obey, and not a mere intellectual activity that speculates and guesses, that seeks to add to a structure already heaven high. And it is notable that a real success has never come in any other way than this, in any other way than through an inner attitude of loyalty. Perhaps it does not matter much how that loyalty shows itself. There is a wisdom that comes from motive and that may compel all resulting action into service. Even though they pray wrongfully, says Krishna, their prayers arise to me.

Loyalty means so much. It means a sense of Unity so impelling as to banish self-love and to evoke from each individual the concentrated forces of all, and they are forces that can not be turned aside nor stayed. It means the subtle touch of a sympathy that liberates unsuspected powers and that places all alike upon an equality of triumphant achievement. This is the great White Magic that is so near and yet so far, so simple that none can understand it, so visible that none can see it, so audible that none can hear it. It is the insistent note vibrating through the life of H. P. B. and it is the lesson that she gave her life to teach and to enforce.

THE TWO MINDS.

The frequent references to the higher and the lower mind, or to the soul and the mind, have led some students to suppose that these divisions have an actuality that they do not possess. The *Secret Doctrine* warns us again and again that we must necessarily encounter confusion unless we start from a basis of the unity of consciousness, but we must remember that consciousness loses none of its unity from a recognition that it may have various states or conditions, and it is these various states and conditions to which separate names have been given. For example, a given volume of water may at one time be ice and at another time steam, but it is always the same volume of water. The mercury in a thermometer is unity, but sometimes it may be high in the tube and sometimes it may be low. Apply the same idea to consciousness, but do not carry similes too far. In such matters they are always clumsy and often misleading.

A study of our own minds will show us at once the various states or conditions that they may assume, and these variations may be divided into two broad categories. The mind looks either inward upon itself or outward through the senses upon nature. The power of the mind to look inward upon itself is so seldom used that it is hardly recognized, but it is the most important of all the mental faculties. The mind that looks outward through the senses upon nature tends to forget its own identity. As Patanjali says, it assumes the form of the thing thought of, and at last it becomes so engrossed with objects of sense as wholly to forget its source, and thus it sets up a false personality and becomes temporarily an entity. And, thus becoming an entity, it loses all the power of direct knowledge that belongs to it in its unentangled state. If its full capacity for knowledge is to be restored to it it must be disentangled from its sense bewilderingments, and the way in which this can be done is the science of Yoga.

One of the old Hindu philosophers illustrated the problem by means of an apt simile. The hunter, he says, catches the monkey by the simple expedient of placing some sweetmeats at the bottom of a jar and leaving the jar in the forest. The monkey can put his open hand into the jar and he can grasp the sweetmeat, but so long as his hand is closed he can not withdraw it through the narrow neck of the jar. Being only a monkey, he is too greedy to abandon the sweetmeats, and so he awaits the hunter, a victim to his own appetites. In the same way the mind that would know itself, that would claim the il-

limitable powers belonging to it, must withdraw itself from the world beyond and concentrate itself upon the world within. It must abandon "objects of sense" and think only of its own divine nature.

There is therefore no mystery in the essential preparation to this Science of the Soul, or Occultism. Effort alone is needed, and although for a long time all effort may seem to be fruitless there can actually be no such thing as failure. Success must be exactly commensurate with the force employed. For so long a time we have been accustomed to employ the mind in one way only—that is outwardly, or through the senses—that it resists and resents any attempt to overcome its habit and to allow the shutters to be closed upon the panorama of impressions that bombard it through the customary avenues. But there is no royal road to success except effort. The mental polarity that has been established, perhaps through ages, must be overcome and a new polarity, an inward polarity, must take its place.

But there are aids. The mind that occupies itself solely through the senses is always the acquisitive mind. It desires to possess, to enjoy. That is to say it is the selfish mind, and perhaps selfishness arises from no other cause than a passion to experience the sensations that seem to the senses to be so desirable. Therefore the practice of self-denial is of enormous help in the effort to wean the mind from outer enjoyment to inner contemplation. Self-denial is a part of the process of detachment, but it is not the kind of self-denial that consists of asceticism, but rather of a practical merging of one's interests in the interests of others, a constant thought for the welfare of others rather than for self-gratification. If these two practices, the control of the mind and self-denial, are carried on hand in hand there can be no question about success. Success always accompanies the effort. In fact it is the effort. But remember always that consciousness is one, that it is a unity, although it may be convenient to call its various states or conditions by distinctive names just as we give distinctive names to the rise and fall of the mercury in the thermometer.

Listen within yourselves and look into the infinitude of Space and Time. There can be heard the songs of the Constellations, the voices of the Numbers, and the harmony of the Spheres.—*Hermes*.

We must ourselves learn the ways of Right and Wrong, and having learned we must choose.—*Marie Corelli*.

THE GUARDIAN ANGEL: GENIUS OR DAIMON.

A recent inquiry into the nature of Guardian Angels suggests a collation from the *Secret Doctrine* of some of the many references to so interesting a topic. All that is written there in this connection would fill many small volumes, and we do but select a few of the more striking passages that throw light on the matter.

In Vol. I, p. 308, we read: "As to the Genii, the Hermetic philosophers called Theoi (Gods), Genii and Daimones, those entities whom we call Devas (Gods), Dhyân Chohans Chitkala (the Kwan-Yin of the Buddhists), and various other names. The Daimones are—in the Socratic sense, and even in the Oriental and Latin theological sense—the guardian spirits of the human race; 'those who dwell in the neighborhood of the immortals, and thence watch over human affairs,' as Hermes has it. In Esoteric parlance they are called Chitkala, some of which are those who have furnished man with his fourth and fifth principles from their own essence, and others the so-called Pitris. This will be explained when we come to the production of the *complete man*. The root of the name is Chit, 'that by which the consequences of acts and species of knowledge are selected for the use of the soul,' or conscience, the *inner voice* in man. With the Yogins, Chit is a synonym of Mahat, the first and divine Intellect; but in Esoteric Philosophy Mahat is the root of Chit, its germ; and Chit is a quality of Manas in conjunction with Buddhi, a quality that attracts to itself by spiritual affinity a Chitkala, when it develops sufficiently in man. This is why it is said that Chit is a voice acquiring mystic life and becoming Kwan-Yin."

When speaking of the hierarchies of spirits, H. P. Blavatsky says (Vol. I, p. 242):

"This Sixth Group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body; the five middle human principles being the very essence of these Dhyânis. Paracelsus calls them the *Flagæ*; the Christians, the Guardian Angels; the Occultists, the Ancestors, the Pitris. They are the Six-fold Dhyân Chohans, having the six spiritual elements in the composition of their bodies—in fact, men, minus the physical body.

"Alone, the Divine Ray, the Atman, proceeds directly from the One. When asked how this can be? How is it possible to conceive that these 'Gods' or Angels, can be at the same time their own emanations and their personal selves? Is it in the same sense as in the ma-

terial world, where the son is, in one way, his father, being his blood, the bone of his bone and the flesh of his flesh? To this the Teachers answer: Verily it is so. But one has to go deep into the mystery of Being, before one can fully comprehend this truth."

In Vol. II, p. 92, she states that:

"The Progenitors of Man, called in India Fathers, Pitaras, or Pitris, are the 'Creators' of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be 'the bone of their bone, and flesh of their flesh,' if they had bones and flesh. As stated, they were 'Lunar Beings.'

"The endowers of man with his conscious immortal Ego are the 'Solar Angels'—whether so regarded metaphorically or literally. The mysteries of the Conscious Ego or Human Soul are great. The Esoteric name of these Solar Angels is literally, the 'Lords (Nâth) of the persevering ceaseless devotion' (Pranidhâna). Therefore they of the *Fifth Principle* (Manas) seem to be connected with or to have originated the system of the Yogis who make of Pranidhâna their *fifth* observance. The Trans-Himalayan Occultists regard them as evidently identical with those who in India are termed Kumâras, Agnishvâtas, and the Barhishads.

"How precise and true is Plato's expression, how profound and philosophical his remark on the (Human) Soul or Ego, when he defined it as 'a compound of the same and the other.' . . . It is 'the *same* and the *other*.' . . . for the Ego—the 'Higher Self' when merged with and in the Divine Monad—is Man, and yet the *same* as the 'other'; the Angel in him incarnated is the same with the Universal Mahat. The great classical writers and philosophers felt this truth when saying that:

"*There must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony.*

"All these are the Mânasas and Râjâsas: the Kumâras, Asuras, and other Rulers and Pitris, who incarnated in the Third Race, and in this and various other ways endowed mankind with mind."

To conclude, we shall quote what is said on pages 626-8 of Vol. I:

"The star under which a human entity is born, says the Occult Teaching, will remain forever its star, throughout the whole cycle of its incarnations in one Manvantara. *But this is not his astrological star.* The latter

is concerned and connected with the *Personality*; the former with the *Individuality*. The angel of that star, or the Dhyāni-Buddha connected with it will be either the guiding, or simply the presiding, angel, so to speak, in every new rebirth of the Monad, *which is part of his own essence*, though his vehicle, man, may remain forever ignorant of this fact. The Adepts have each their Dhyāni-Buddha, their elder 'Twin Soul,' and they know it, calling it 'Father-Soul' and 'Father-Fire.' It is only at the last and supreme Initiation, when placed face to face with the bright 'Image' that they learn to recognize it. How much did Bulwer-Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Angoëides?"

SOME LODGE QUESTIONS.

The precept to take no thought for the morrow which seems to be broadly reflected in the philosophy of the "Bhagavad Gita" is surely incompatible with the obvious necessities of daily life?

Do you think that there is any better rule of life than duty? Do you believe that there is any principle more likely to lead to success than the performance of duty? The philosophy of the "Bhagavad Gita" means no more than this, that we shall do our whole duty in every relation of life, not because it will bring us some reward, but simply because it is duty and therefore to be done. Upon the vast occult results of action without thought of results there is no space here to enter, but it may be well to ask ourselves if we are not frustrating many and many an intended beneficence by the persistence with which we try to create a future by our imaginations, only to find that we have created something vastly greater than we intended, and vastly different from what we supposed.

Why do not Theosophists show an interest in the problems of human liberty that are now agitating the world?

They do. They are not interested in anything else, but they try to go so far into the heart of things as to understand what liberty really means rather than what it merely seems to mean. Therefore they know that there is only one kind of liberty that is worth having, and that is a liberty from fear and from the compulsion of the lower nature. This is the liberty unto which all other liberties are added and without which all other liberties are impossible. The man who is a slave to his own lower nature will inevitably be a slave also to other men, and the man who

has conquered his lower nature will be forever beyond the reach of all other slaveries. It is the twin forces of fear and selfishness that have reduced the human race to serfdom, and they will remain there hopelessly and helplessly until they learn the philosophy that banishes fear and selfishness. They may exchange one kind of serfdom for another, they may suppress some particular form of serfdom, but it is actually from themselves that they have to escape before they can escape from any evil that is outside of themselves. It is Theosophy in the broadest sense of the word that is trying to do a work that has baffled all laws and all governments for uncounted ages, and it will be done in no other way.

Why does the devachanic or post-mortem period vary with different individuals?

For very much the same reasons that the ordinary sleep periods vary with different individuals. They depend upon the activities of the day. During Devachan the Soul absorbs the spiritual experiences that the mind has garnered during life. Now if the spiritual experiences have been many the process of absorption must be correspondingly long. If there have been but few spiritual experiences, as in the case of the selfish individual, the assimilation will be correspondingly rapid and reincarnation will be hastened. If there are no spiritual experiences at all there will probably be no Devachan. It is the force of the spiritual experiences that carries the Soul into Devachan, and it must remain in Devachan until that force has been exhausted or neutralized by the contrary force of terrestrial Karma that carries the Soul back to rebirth. This will be found well explained in the *Key to Theosophy*.

What reasons had the Council of Constantinople for condemning the current belief in reincarnation?

The reasons are obvious enough. A belief in reincarnation made every man the arbiter of his own destiny and therefore independent of church, priest, or mediation. The church had become not only a great spiritual, but also a great temporal power. It claimed to possess the keys of heaven and of hell, and how could it make good its claims to possess the keys of either while reincarnation asserted that every man possessed the key for himself? For the same reasons we still find orthodoxy resisting the teaching of reincarnation because it strikes a blow at the principle of mediation, and mediation, be it remembered, is still something that must be pur-

chased, either by hard cash or by subservience.

WISDOM FROM THE "SECRET DOCTRINE."

The Secret Doctrine is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and to verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of humanity.—*Vol. I, p. 293.*

Where is that daring man who would presume to deny to vegetation and even to minerals a consciousness of their own? All he can say is, that this consciousness is beyond his comprehension.—*Vol. I, p. 298.*

So long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego from the thralldom of these senses—so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of "things in themselves," or Substance.—*Vol. I, p. 351.*

The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of humanity.—*Vol. I, p. 409.*

Each week has a distinct occult character in the lunar month; each day of the twenty-eight has its special characteristics; for each of the twelve constellations, whether separately or in combination with other signs, has an Occult influence either for good or for evil.—*Vol. I, p. 440.*

The wise men who . . . invented a method to make the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.—*Vol. I, p. 464.*

The day is fast approaching when it will be confessed that the Forces we know are but the phenomenal manifestations of Realities we know nothing about.—*Vol. I, p. 555.*

In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels especially contain the most occult and formidable potencies.—*Vol. I, p. 121.*

The Future, like the past, is ever alive in the present.—*Vol. I, p. 131.*

It is well known that sand, when placed

on a metal plate in vibration, assumes a series of regular figures of various descriptions. Can Science give a complete explanation of this fact?—*Vol. I, p. 137.*

The man's lower principles are disintegrated in time, and are used by Nature again for the formation of new human principles; the same process also taking place in the disintegration and formation of Worlds.—*Vol. I, p. 196.*

Since no single atom in the entire Kosmos is without life and consciousness, how much more then must its mighty globes be filled with both—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?—*Vol. II, p. 742.*

PHILOSOPHY.

One of the most remarkable students before the eyes of the scholastic world today is a lad at Harvard University who is about to be graduated with a store of learning so far in advance of the amount allotted to the average person of his years as to often occasion comment from the public press. One of the newspaper articles, after noting the number of languages and subjects in the higher divisions of mathematics that had been well mastered by this youth before the age of ten, and after telling what he had done since, ended by stating that when he had completed the work for his Master's Degree at Harvard he intended to spend several years abroad in order to study philosophy.

This makes one think of philosophy as something like a varnish that is to be added as a last and culminating effect when the intellect has sufficiently surveyed the various departmental subjects; or is it perhaps the gnawing hunger of the human heart, which, having tested to the utmost the wonderfully systematic records of nature in all her divisions, still finds this cataloguing of her laws inadequate to fill the void within?

Like everything else, philosophy has her two sides, that without, and that within—and there are those so-called philosophers standing well to the front in intellectual ranks who have never suspected this inner veil, much less raised it! To them philosophy has been the brainy perusal of the lives of her devotees and dead-letter interpretations of their conclusions. A heart-throbbing love of truth that knows no peace till satisfied, that sends its invocations to Great Nature with every breath; that beats upon her doors and will be heard, is not of them. Philosophy—the love of truth—the truth that is, was, and ever shall be; an understanding then of the

inherent value of the life of which we are apart. Is its study, like many branches of learning, merely a matter of intellect? Can we get microscopes and vivisection knives and with them look upon the essence of things and cut open for bare inspection the core of Nature's heart? For those who think so there is no other course. The child of seven thinks it knows it all, and who is so wise as a lad in his teens? Yet are we not infants in the understanding of all that surrounds us? Is not all that the five senses can reveal but as a drop of water in an ocean to the great knowledge that lies waiting in Nature's inner self?

What, then, is the method by which we may get en rapport with the great life that we see and feel stretching out on all sides? We know ourselves to be a part thereof. We use its firmness to stand upon, its air to breathe, its endless bounty to furnish fuel for our instruments of usage. Being so near, it surely will not leave us in isolation, if, like true lovers, we seek methods in accord with the character of the beloved.

The study of philosophy, then, is the search for that magic key that will open up those channels of connection and communication that we feel exist; we, as we know ourselves in separateness, and the whole, the container of all its parts. With what powers of our nature can we go out to this life or bring it into ours? Assuredly it can not be the intellect. It works in haughty seclusion, swinging its mighty weapons to its own disdainful satisfaction. Is it not more likely the heart of us that can go in tender compassion to the bug among the leaves or the seething ocean of human woe? Is it not here that we find a presence of the universal link so that a child or fisherman could feel the way and learn? The proud dame philosophy is then but simple love—over in Europe, yes, but at home and everywhere, as well.

RAJA YOGA.

The following are extracts from the *Crest Jewel of Wisdom*, by Shri Sankaracharya:

Through the sole desire of liberation having rooted out attachment to objects and renounced personal interest in action; with reverential purity, he who is devoted to study and the rest, shakes off mental passion.

By inference and according to the Vedas the atma is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge.

This atma is self-illuminated and different from the five sheaths; it is the witness of the three states (waking, dreaming, and

dreamless sleep); it is stainless, and unchanging, it is eternal bliss.

That by which everything is known, that which is not known by anything—through the subtle intellect, realize that knower to be the atma.

Thus it is that the individual, abandoning the body, the intellect and the reflection of Ego becomes sinless, passionless, and deathless by knowing the all-illuminating atma, which is the seer, which is itself the eternal knowledge, different from reality as well as unreality, eternal, all-pervading, supremely subtle, devoid of within and without, the only one, in the centre of wisdom.

The wise man is free from grief and filled with bliss. He fears nothing from anywhere. Without knowledge of the true self there is no other path open to those desirous of liberation for removing the bondage of conditioned life.

When all the differences created by illusion have been rejected there remains a self-illuminated something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible.

The wise know that as the supreme truth which is absolute consciousness, in which are united the knower and the knowledge, infinite and unchangeable.

Realize that thou art "that" which is far beyond caste, worldly wisdom, family and clan, devoid of name, form, qualities and defects, beyond time, space and objects of consciousness.

Realize that thou art "that" which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance.

Realize that thou art "that" which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction.

Realize that thou art "that" which is the cessation of all differentiation, which never changes its nature, and is as unmoved as a waveless ocean, eternally unconditioned and undivided.

Realize that thou art "that" which is without modification, very great, indestructible, the supreme, different from all destructible elements and the indestructible logos, eternal indestructible bliss, and free from stain.

Realize that thou art "that"—that reality which manifests as many through the illusions of name, form, qualities, change, but is yet ever unchanged like gold (in the various forms of golden ornaments).

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 711, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

1914

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 20. SAN FRANCISCO, Saturday, May 16, 1914.

Price 5 Cents

TWO ENEMIES.

Theosophy has two enemies of its own household, and they are intellectualism and psychism. The history of the Society is a long record of war against these evils, both of them evoked by the very nature of its work and both alike fatal to its success. But psychism is the more direct of the two, and it would seem also to be the more incurable.

It is perhaps inevitable that the dawn-interest of the theosophical student should usually take the intellectual form. It may even be right that it should do so, since intellect is the outpost of the Soul and its vehicle and agent. In this sense intellectualism becomes an evil only when the means and the end are confused, only when the gratification of an intellectual curiosity is allowed to become the final goal. This was the condition that evoked from H. P. Blavatsky the memorable assertion that in spite of its numbers and its influence the work of the Theosophical Society had been a comparative failure. It is to avoid a repetition of so radical a mistake that the United Lodge emphasizes so constantly that portion of its Declaration asserting that its aim and end is "the dissemination of the fundamental principles of Theosophy and the exemplification in practice of those principles through a truer realization of the Self, a profounder conviction of Universal Brotherhood." And just as the Society itself was a comparative failure because it had forgotten

Brotherhood, so it may be said that every lodge meeting is a comparative failure unless some one is thereby propelled toward the fraternal life. Merely to arouse an intellectual interest, however keen, is to build upon the sand, unless that interest tend to gravitate toward the practical life of the altruist.

But the evil of psychism is of a far more formidable and discouraging kind. Intellectualism, while by itself useless for the higher theosophical purposes, is at least honest, whereas psychism seems to have a fatal propensity to produce that kind of dishonesty that takes the form of self-deception. Psychic development ought to be pursued, so we are told, because of the added opportunities to help others that come in its train. There are no such added opportunities. We have only to observe within ourselves the immediate results of a diversion of interest in the direction of psychism to know that it paralyzes altruism, that it is the enemy of devotion to the welfare of others, that it strengthens the bonds of self-love, that it destroys the spiritual life. Psychism inevitably means a concentration of interest on the personality, an increased attention to the changes and fluctuations of the lower nature and its vehicles. Equally inevitably it produces self-love, a sense of superiority, and the inner attitude of a teacher without any of the knowledge of a teacher. Whereas a genuine occultism insists that its devotees shall think of themselves and of their development not at all, an imperious psy-

chism demands that all thought, all attention, all activity, shall be focused upon itself. It is the antithesis of occultism. We may even say that occultism and psychism are a pair of opposites.

It may be that the day will come when those who search for such Dead Sea fruit as this will awake once more to their responsibilities and to the tremendous obligations that they have assumed and that they neglect. Their mission was not to arouse the treacherous powers of the lower mind, but to carry to the world the knowledge of a philosophy that shall make life worth living and death worth dying, that shall lighten burdens and awaken hope where now there is despair. The cardinal points of that philosophy have been indicated again and again, and there is no true theosophical teaching that is other than an elaboration of those essentials. Psychism is no aid in such a work. Indeed it is incompatible with it, seeing that the simple duty of explaining those essentials to those who need such explanation and are eager for it would leave no time for the weird vagaries and inutilities of a pursuit that is held by the Higher Nature in contempt and that can add nothing to its powers or to its experiences.

Now it may be that we can deceive ourselves with the pretense of altruistic aims and that this most subtle form of self-ministration and self-gratification can be shrouded and hooded in a veil of lofty platitudes and resonant formulas. But there is that within ourselves that we can not deceive. There is a power within and about us that records inexorably the debt and that will demand inexorably the payment to the uttermost farthing. The debt is a debt to humanity and to those Beings who have humanity in Their care. Let us see to it that we do not find our greatest condemnation in that moment when by a stern compulsion we look defenseless upon the unveiled truth. In the meantime and lest we forget it is well that we dwell with some repetition and insistence upon the work and the end that we have in view, which is "the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the Self, a profounder conviction of Universal Brotherhood."

HISTORY.

The April issue of *Theosophy* devotes an editorial to the position assumed by those whose single ambition is to present the philosophy, not as various persons may suppose that philosophy to be, but as it was actually promulgated by H. P. Blavatsky and William Q. Judge. In the course of that editorial some reference was made to those who are unacquainted "with the full history of the Theosophical Movement during the last forty years," and we have a further significant indication of the intention of *Theosophy* to present to its readers "a true history of the Movement."

Let us hope that this indication is as significant as it seems. The history of the Movement has not yet been written, but it exists. There need be no doubt about that. Much of it exists in printed and written records and in contemporary correspondence. Still more of it exists in human memories. And the force of events will bring it all to light, every feature of it and every detail. Its presentation, when it comes, will involve no recrimination, but it will involve the Truth, and it will be unimpeachable. It can not be hidden and, as *Theosophy* truly says, it can not be assailed.

That the history of the Theosophical Society should eventually be written, without fear or favor, is inevitable. It will be written either by Theosophists or by the unsparing hand of some disinterested historian who will presently awake to the importance of the theosophical influence upon the thought of the day. Then will come a comparison between the philosophy taught by the Founders of the Movement with its incessant emphasis on human brotherhood, and the parodies of that philosophy now current in the world, as well as an inquiry into the causes of the change. And it may be that in the course of that inquiry some ancient wrongs will be righted and some ancient injustices removed. All wrongs are righted at some time and all injustices removed. We need have no doubts about that. The mills of the God grind slowly, but they grind "exceedingly small." Even now they are quite visibly at work. In the meantime there is a paragraph in the editorial referred to that may be commended to all those who are sincerely anxious to place themselves within the full scope of the theo-

enough has been said to indicate the moral effect that must necessarily be produced, not by a mere belief in reincarnation, but by a belief that saturates and controls the mind.

THE ONE LIFE.

Theosophy is not an intellectual study nor a mental diversion, but rather a spiritual knowledge. Yet it has also an intellectual phase which may be called the Philosophy of Theosophy, and since the mass of men can be approached only from the intellectual basis it is thus that they come into contact with the truth. It is necessary, therefore, continually to bear in mind that the spiritual or devotional phase is the real heart and life of Theosophy, but at the same time to spread far and wide the teaching of its philosophy.

The Philosophy of Theosophy is not a set of theories or speculations, but a definite body of knowledge concerning the evolution and destiny of man; and it contains all that can be given out to the world until the latter part of this century, that is to say until the return of the cycle. This Divine Wisdom has always been in the possession of the Spiritual Teachers of the race, of perfected men who work according to cyclic law and with a common aim and purpose.

The Philosophy of Theosophy may be epitomized as the philosophy of Unity and the doctrine of self-sacrifice. It may be summed up in the words of the precept—"Act for and as the Self," the Self that includes all the creatures. Thus this intellectual phase of Theosophy hinges upon certain fundamental propositions which are in reality but phases or aspects of one, or the One Universal Life. It is by a recognition of these that the student is able to grasp and correlate the various minor aspects as well as the many facts of evolution that go to make up the Philosophy of Theosophy. H. P. Blavatsky said that in vain had she endeavored to impart this great fundamental axiomatic truth to Theosophists, that the only eternal and living reality is what the Hindus call Paramatma or Parabrahma, that real life is a conscious existence in Spirit, not in Matter, and that real death is the limited perception of life.

This One Life surges in and through every particle of the universe, from the highest God down to the smallest atom. There is not and never can be any such thing as a separate existence. It is an illusion, and only an illusion. Every particle of both Spirit and Matter is life itself. That One Universal Life is said to be the Rootless Root, that which is neither Spirit nor Matter, but the root and container of both. Let us imagine the One

Life at the dawn of manifestation separating itself into its two poles as Unconditioned Consciousness that knows itself as pure Spirit, and the Conditioned that becomes more and more limited as it falls into the different planes or states, becoming denser and denser as it descends. Thus as it becomes limited it forgets for the time being more and more of the knowledge of its true nature until it reaches the last stage of matter, the densest and the darkest of all. At each stage there is something lost of the true perspective, an increase of limitation and a distortion of reality, until at last it is wholly swallowed up in the delusion in which humanity now finds itself. Its horizon is so narrowed that it identifies itself with the illusions that surround it and, thinking itself separate from all other lives, it begins to act from that basis. Yet it is the same identical One Life in each, although it fails to realize this. As the Upanishads say, "That thou art, O little man, but thou knowest it not." Like the fishes in the poem who cried as they swam hither and thither on the brimming tide, "O! where! O! where is the ocean wide," so we, surrounded on all sides by the ocean of the One Life, ourselves a part of it, yet continually ask and seek for it.

It is the Wisdom Religion that says to each who will listen to it that there is no such thing as separateness, that there is but one life, that life is a unity, indivisible, indestructible, the same identical spark in each and every one, that the perceiver who looks out from every atom in the universe is identically the same, that the only difference is in the ideas that it holds as to its own nature and destiny. It is these ideas that determine its stage in consciousness, that determine its outlook upon the world, and consequently its form, whether physical, mental, or moral. This, it seems, is the crucial point in Theosophy and Occultism. Each divine spark of consciousness determines its own form and nature by the aggregate of ideas that it erroneously supposes to be itself. The moment any spark is persuaded that its viewpoint is inadequate, that there is a higher kind of life, a better basis of action, just so soon do its limitations begin to give way, its horizon to grow clearer, and a new world of being to open up. And therefore the key to realization, the key to progress, is to act as though we were the One Universal Life.

Men must reap the things they sow
Force from force must ever flow.

—Shelley.

Weakness of the will is the great failing of our age.—Dr. Levy.

THEOSOPHY IN LOS ANGELES.

SIR: The United Lodge of Theosophists take pleasure in letting you know that they have moved to more commodious and comfortable quarters in the Metropolitan Building at Fifth Street and Broadway, Los Angeles (also the new home of the public library), where they are able to welcome their friends in greater numbers.

Knowing that you are interested in every movement that has as its object the benefit of humanity, and believing that you will find many of your own ideas in agreement with the philosophy as discussed here, they extend to you the invitation to attend their meetings, held every Friday evening and every Sunday evening at eight o'clock. (There are no charges of any sort in connection.)

Theosophy is nothing if not sane and practical, and you will find the everyday problems of life considered at these meetings by able speakers—with an open session for question and answer following the lectures.

Surely, the world is in crying need of a Philosophy of Life that really explains. If many have found that Theosophy furnishes the complete explanation, as well as a true basis for clear thinking and purposeful living, might YOU not find investigation worth while?

Cordially yours,

UNITED LODGE OF THEOSOPHISTS,

LOS ANGELES, May 5, 1914.

WISDOM FROM THE "SECRET DOCTRINE."

This Bodhisattva . . . will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the Seventh Race. This belief and expectation are universal throughout the East. Only it is not in the Kali Yuga, our present terrifically materialistic age of Darkness, the "Kali Age," that a new Savior of Humanity can ever appear.—*Vol. I, p. 510.*

The Sun is Matter and the Sun is Spirit. Our ancestors, "the Heathen," like their modern successors, the Parsis, were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical symbol, the bright God of Spiritual and Terrestrial Light.—*Vol. I, p. 520.*

During the Manvantaric solar period, or life, there is a regular circulation of the vital fluid throughout our System, of which the Sun is the heart—like the circulation of the blood in the human body; the Sun contracting as rhythmically as the human heart does at every return of it. Only, instead of performing the

round in a second or so, it takes the solar blood ten of its years to circulate, and a whole year to pass through its auricle and ventricle before it washes the lungs, and passes thence back to the great arteries and veins of the System.—*Vol. I, p. 591.*

The most distinct and the one prevailing idea, found in all ancient teaching, with reference to Cosmic Evolution and the first "creation" of our Globe with all its products . . . is that the whole Kosmos has sprung from the Divine Thought.—*Vol. I, p. 363.*

Every Cosmical Element, such as Fire, Air, Water, Earth, partaking of the qualities and defects of its Primaries, is in its nature Good and Evil, Force or Spirit, and Matter, etc., and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction.—*Vol. I, p. 371.*

Sound being the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and Immortals.—*Vol. I, p. 502.*

Every speck of the manifested material of Kosmos belongs to, and is the Substance of, God, however low it may have fallen in its cyclic gyration through the Eternities of the Ever-Becoming . . . every such speck individually, and Kosmos collectively, is an aspect and a reminder of that Universal One Soul.—*Vol. I, p. 582.*

The principle of Life may kill when too exuberant, as much as when there is too little of it.—*Vol. I, p. 588.*

Professor Jevons attributes all the great commercial crises to the influence of the sun spots every eleventh cyclic year (see his Investigations into Currency and Finance).—*Vol. I, p. 592.*

The two Poles are called the "right" and "left ends" of our Globe—the Right being the North Pole—or the head and feet of the Earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole.—*Vol. II, p. 418.*

The animal world, having simple instinct to guide it, has its seasons of procreation, and the sexes become neutralized during the rest of the year. Therefore the free animal knows sickness but once in its life—before it dies.—*Vol. II, p. 130.*

There is a strong analogy for believing in an infinity of past existences which must have been connected.—*Sir Humphry Davy.*

"UNDER ORDERS."

EDITOR U. L. T.—*Sir*: Professor Larkin is asked the question, "Are we under orders from birth?" (from the unseen presumably).

The professor does not commit himself, but answers that a great many people think that they are under orders and also that a number of ancient books teach that there is a power which can and will guide us if we are willing. Professor Larkin adds: "If this idea of the Chaldeans, Merocotics, Egyptians, Greeks, and Romans could be explained in its many important phases, a most brilliant light would be thrown upon what is now perplexing mentalists. Even origins of philosophies and religions would be discovered and obscure things cleared. . . . Many very great persons in ancient times believed that they were governed directly and personally by an attentive intelligence, notably Socrates. The fact is, he and many others believed that they were under orders. It is said that Napoleon believed this with perfect confidence. The idea is alive in the world today."

Man, says Theosophy, is immortal and divine, and while working in this physical state uses a body and a personality as his instruments. Becoming enmeshed in the illusion of the senses, that part of him which is using the personality has fallen into the idea that he is that personality. As a man thinketh so is he, and if we think we are ignorant then we must be so, no matter how much knowledge lies at hand. This explains how it is that we are dual beings—human and divine—and so we have what psychologists call the conscious and subconscious mind, which is really the superconscious. So the proposition is this: The divine nature is ever striving to fulfill the mission on which it is bent and ever striving to train and subdue the wayward human nature in order to proceed on its evolution. Now with those who think they are "under orders" the voice which they hear is very strong (we call it the voice of conscience and many of us have cut ourselves off from it altogether because we have trained ourselves not to listen to it), and being unable to locate it, as it were, attribute it to something external, presumably to God or an angel. But man is self-contained and has all power and knowledge within himself.

Anything a man may learn or experience in this world is through his own body. The moment he is deprived of that he ceases to have any contact with this world, or any plane unless he is using a body suitable for that plane. So the ancients taught "Man, know thyself,"

for all is contained in man himself. He must live his own life and is a law unto himself. No one can do his thinking for him; no one can save him from himself; all he can know of God is by, through and in himself.

F. T. S.

REINCARNATION.

A correspondent writes, "If I can convince myself that Reincarnation was a part of the early Christian teachings I believe the remaining doubts as to the truth of the doctrine will disappear." Conviction upon this point would necessarily follow a study of the early Christian writings themselves, but unfortunately these are usually inaccessible except in large metropolitan libraries and in the Latin and German languages. But perhaps our correspondent might find some of the works of Origen, who was the first Christian bishop, and who not only taught reincarnation, but wrote several books to sustain his view that Christianity itself was incomprehensible without this solution. Rufinus, the church historian, says that the belief was "common" throughout the churches.

But the best evidence comes from the Bible itself, and although it is too lengthy for a full statement here a few suggestive passages may be quoted. For example, Christ himself says of John the Baptist, "And if ye will receive it, this is Elias, which was for to come." This in itself is almost conclusive, seeing that Christ was speaking to Jews, who confidently expected the reincarnation of all their prophets. The same assumption of reincarnation is to be found in the question put by Christ to His disciples, "Whom say men that I am," and in their reply that some believed him to be Elias and some one of the prophets. Then again we have the significant question put by the disciples to Christ when they asked of the man who had been cured of his blindness, "Which one did sin, this man or his parents, that he was born blind?" It is evident that any sin that was punished by blindness *from birth* must have been committed in some previous life, and although in this instance Christ replied that neither the man nor his parents had sinned the fact that such a question was put is proof that the disciples believed in reincarnation, and the disciples, we may remember, had been specially instructed in the "mysteries of the Kingdom of Heaven." A further reference to reincarnation is to be found in Revelations and in the text, "Him that overcometh will I make a pillar in the temple of my God and he shall no more go out," while in "The Wisdom of Solomon" we find the statement, "Having been of

a right understanding; I came into a body undefiled." A belief in reincarnation was general among the Jews at that time as it is today, and the fact that Christ did not condemn it would in itself be sufficiently remarkable. We may indeed suppose that he took it for granted. The most recent book that has been published on Jewish mysticism says that reincarnation or metempsychosis is an essential part of the Jewish faith, and that Jewish mysticism is incomprehensible without it. But the best defense of a theory must always be its inherent probabilities, and therefore the claim is made for reincarnation that it is the only tolerable explanation ever given to the world of the inequalities of fate and fortune and the diversities of character.

RAJA YOGA.

The following extracts are from the *Crest Jewel of Wisdom*, by Shri Sankaracharya:

The wise man is free from grief and filled Without knowledge of the true self there is with bliss. He fears nothing from anywhere, no other path open to those desirous of liberation for removing the bondage of conditioned life.

The realization of the oneness of Brahm is the cause of liberation from conditioned existence: through which the only Brahm, which is bliss, is obtained by the wise.

By reason of ignorance this universe appears multiform, but in reality all this is Brahm, which remains when all defective mental states have been rejected.

The water pot which is the effect of clay is yet not different from the clay, its essential nature always remaining clay. The form of the water pot has no independent existence, but is only a name generated by illusion.

By no one can the water pot be seen as itself and distinct from the clay. Therefore the water pot is imagined from delusion: the clay alone is essentially real.

All products of Brahm, which is reality, are themselves also real; and there is nothing different from it. Whoever says that there is anything different is not free from illusion, but is like a man talking in his sleep.

When all the differences created by illusion have been rejected, there remains a self-illuminated something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible.

The wise know that as the supreme truth which is absolute consciousness, in which are united the knower, the known, and the knowledge, infinite and unchangeable.

Renounce the false conception you have formed and understand through the purified intellect that thou art that subtle, self-existent Brahm which is perfect knowledge and indefinable as ether.

Realize that thou art that Brahm which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance.

Realize that thou art that Brahm which is untouched by the six human infirmities (hunger, thirst, greed, delusion, decay, and death); it is realized in the heart of Yogis, it can not be perceived by the senses, it is imperceptible by intellect or kind.

Realize that thou art that Brahm which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction.

WHEN I SHALL COME AGAIN.

What shall I be when I shall come again?
Of all that now is I what shall remain?
Lightly I clothe me, lightly cast the robe
That serves me on this wandering, twilight
globe.

And back I go to splendor, for a while—
No solar star but light from Krishna's smile;
But when I would remember in what wise
I then lived blest the frightened memory flies.

For Krishna will not have it that I know;
Lest I with eyes of torture earthward go—
Lest I the shuttle and the loom forsake,
And mar the pattern I was set to make.

So I, once shut out of pleasure and of pain,
I meet them ever when I come again.
They are my tyrants, I their slave, poor thrall!
They toss me ever; I between them fall.

I know there is a better than our best,
Than even love, that dearest bosom guest;
I held its image when at peace I lay
In light of Krishna's smile, in timeless day.

It was of purer, subtler, than pure flame:
But chidden memory can not yield its name,
I only know when I shall come again
There will await me here love, pleasure, pain.
— *Edith M. Thomas, in New York Sun.*

The first of the two problems before us is that of our powers, the second that of our means of unlocking them, or getting at them.
— *Professor William James.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Room 711, Broadway Central Building, 424 South Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

27-2-2 1914

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 21. . SAN FRANCISCO, Saturday, May 23, 1914.

Price 5 Cents

SOME REFLECTIONS.

The great theosophical truths may be learned from the study of visible facts and events even more readily than from the printed page. The student who would truly know the law needs no access to libraries, since these at the best can do no more than direct his vision. They will never give him the kind of mind that classifies and interprets. This he must gain for himself. Plotinus asks somewhere: "Where does the light come from that shines on things?" And he replies: "From the soul of the sufferer, of the enjoyer." The soul gazes upon its own states and knows them not for what they are. So once more we are brought face to face with the "self-induced and self-devised efforts" that are the beginnings of wisdom.

When we have once gained from our philosophy the power to think, and to question, and to try, we shall find in the daily newspaper all the material that we need for our research. For the newspaper is the record of effects, since events are no more than a concretion of precedent thought. Whatever evils exist in our midst were born first in human minds. The world as we see it is but the materialization of consciousness, and even in its smallest detail it is eloquent of the eternal forces that brought it to pass. The daisy has a pink tip to its petals, not so much from the action of wind and weather, of soil and type, as because titanic powers strove together in the dawn of time. Nothing is too small

to declare the state of consciousness that underlies it. To know why the planets revolve in order around the sun, to know the meaning of force and of motion, is to understand God the Father, God the Son, and God the Holy Ghost, to understand life and death and resurrection. And he whose mind can rise to the height of the "That Thou Art" of the old Aryan philosophers sees all things within himself and understands them because they are himself.

The student of cyclic law may well allow his attention to be arrested by the significant fact that the world stage has now been swept clean of great men. The footlights have shone upon emptiness now for a decade or more. We may amuse ourselves by taking plebiscites of our heroes and heroines, but when all is said and done the results are pitiful enough in their rags and poverty. How many of the men and women now living will be more than shadowy names on the pages of history? And, curiously enough, when we look back upon the pages of history we see how grudgingly nature gives her laurels except to self-sacrifice and love of men. Haeckel, and Darwin, and Huxley, will soon be forgotten, but Hypatia will not be forgotten, nor Joan of Arc, nor Socrates. The intellect gives no final and imperishable achievement because its knowledge is always relative. It will be conquered by time. It will be surpassed and outworn. But from human service comes a radiance that time does not dim. Here alone is immortality, for the story of

human love never grows old nor cold. But from history we get something more than this. We see that the great men and women come in groups as though marshaled by some law of time and place, as indeed they are. We see Athens shining with a sudden glory to be followed by darkness and memories. We see the Shakespearean era with its galaxy of stars, and the Renaissance throughout Europe, the great revolutionary seasons, and the times when human chains fall with disquieting clash to the ground. These epochs come not chaotically, but orderly and in sequence. Almost we seem to hear the words of command ringing through the Valhalla of the mighty and calling upon the great ones to play their parts together and in unison, the teacher, the philosopher, the warrior, the poet, the artist, and the orator. They know each other, these great ones, although in action they may seem to forget. And so there must be a significance in the clearing of the stage such as we now see. Even the clamor of self-advertisement does not disturb the silence that reigns for a space in heaven. Hesiod tells us that there are periods of fertility and of sterility of souls, that sometimes men descend for the benevolent purpose of leading apostate souls back to the truth, and that there is no other Hades than the extinction of the soul in the body. And long before Hesiod it was Krishna who said "I incarnate from age to age."

The need of the day is not to tell men what to think, but actually to persuade them that they can think and that the mysteries of life are soluble. Here, for example, is a report from London that a child of six is to conduct the great symphony concerts of the metropolitan season. He has been chosen for the task, not because of the sensation involved, but because he can do the work better than any one else. To an interviewer he expresses in childish language his fear lest he shall be unable to train the musicians to render the harmonies as he hears them in his mind. And the world at large receives the story with a shrug and a stare of bovine wonder, taking its opinions as it would take laughing gas out of a bladder. It makes its stupid choice between the theory of the materialist who tells us that the mu-

sical genius, and mother love, and Christ on Calvary, and Socrates drinking the hemlock, are due to a "fortuitous concourse of atoms," and the new psychologist who prattles of the subconscious self and the forgotten memories of the subliminal mind. But whoever is daring enough to suggest that this baby musician is but continuing the passion for harmony that was begun in other lives is ridiculed for his credulity. And doubtless he will continue to be ridiculed until religion and science awake to the forgotten truth of reincarnation, and then they will deny with indignation that they ever lost it.

There is another story, also from London and of a somewhat similar nature. It relates the case of a young Hindu student of mathematics who has never had any education at all, but who seems to be intuitively familiar with all the great mathematical discoveries of the ages. The tutor to whom this boy has been sent confesses that he is wholly perplexed to account for the phenomenon. He says: "The first I knew of him was about fifteen months ago. He wrote to me explaining who he was, and sent a large number of mathematical theorems which he had proved. There were a great many very remarkable results. His theorems were all in pure mathematics, particularly in the theory of numbers and the theory of elliptic functions. While many of them were quite new, others had been anticipated by writers of whom he had never heard, and of whose work he was quite innocent. That is the wonderful thing; he discovered for himself a great number of things which the leading mathematicians of the last hundred years, such as Cauchy and Jacobi, have added to the knowledge of school men." And yet actually there is nothing in such phenomena to surprise us. It is not more astonishing that a boy should be born with a knowledge of music or of mathematics than that he should be born with some particular kind of character. No doubt the hereditists will get to work with their usual assumptions of things that are not so, and with their theories that are innocent of facts, but there is no lack of evidence that the wise are beginning to think of such things and to incline toward ancient beliefs that are more adequate not only from the intellectual but also from the moral points of view.

SYMPATHY.

It is the commonplaces of life that offer the richest rewards to our analysis, that best repay our research. Hardly one of the great secret laws of nature but finds its illustration in daily happenings, in the events that are most familiar to experience. It is upon these that the wise man turns his gaze, and not upon the obscure and the recondite.

Consider, for example, the case of sympathy. Perhaps there is no other emotion so universal as this and yet so little understood. It is one of those things so eternally visible as to be unseen, one of those mysteries that are insoluble except to a spiritual philosophy. Why should the sufferings of another produce unhappiness in the observer? What is the subtle link between man and man that thus compels a sort of community of misery? Why do we hasten to relieve the distress of another almost as though it were our own? For sympathy, after all, still holds the field. It has not been quite killed by materialism. In spite of all the follies and the self-seekings of "reform" it remains the mainspring of all searchings for something better. Men still ask themselves if they are their brothers' keeper, and however reluctantly the answer may come it is always in the affirmative.

We find the explanation of sympathy in the first basic proposition of the theosophical philosophy. There must be a community of suffering because there is actually an identity of life. We participate in the distress of another because we actually are that other, because the life of the universe is a unity, however much selfishness may make it seem to be a diversity. That there can be no happiness for the individual so long as any other individual is unhappy is not a mere pious platitude. It is a fact in nature, like the equator or electricity. And it indicates the central and supreme law of human evolution. The man who has sympathy is on his way to a realized godhood. The man without sympathy is still in the animal state, or is actually on his way back to it.

The "Light of Asia" represents Buddha after his final enlightenment as exclaiming, "Foregoing Self the Universe grows 'I.'" These are the words that will bear much thinking of. The "I" of the average man is related to his personal self. He uses the word to distinguish himself from all other sentient beings. But for Buddha the limited "I" had disappeared. He had himself become the universe, sensitive to every pain, responsive to every sorrow. He was no longer identified with limitation, but with the

universal. He had destroyed the "sense of separateness" which is the only illusion veiling the light. Exactly so far as we feel the compulsion of sympathy we are attenuating that veil and placing ourselves within the direct line of evolution.

If we were able to look direct upon the veils of the Soul and to study them as we now study the processes of the body we should know that all these mental states produce a definite change in the tenuity and translucence of those veils, in other words that they change their rates of atomic vibration. Just as electricity passes readily through metal but refuses to pass through glass, just as light passes readily through glass but refuses to pass through metal, so the spiritual consciousness can not be transmitted to a brain except through the media to which it is attuned, and which are in harmonious vibration with it. The average brain has been trained to receive a limited range of consciousness, usually that range of consciousness that is related to sense impressions, that is to say to the personality. The vastly wider range of spiritual consciousness tries ceaselessly to impress itself upon the brain, but the brain refuses to transmit it, once more just as glass refuses to transmit electricity, just as the metal refuses to transmit light. The vibrations of the brain are not in unison with the spiritual consciousness. It remains unaffected by its impact, opaque to its rays. Perhaps this is what Christ meant when he said "Behold, I stand at the door and knock."

Now thought has a direct influence upon the brain and upon those finer sheaths of the mind that lie beyond the brain. Thought changes the vibration rates of those sheaths or vehicles. Either it attunes them to the spiritual consciousness or it attunes them away from it. It must do one or the other. It must make those sheaths either more opaque or more transparent. The spiritual consciousness is there all the time. It is man himself, but it may be excluded, and usually it is excluded, from the mind because the envelopes of the mind will not allow it to pass, just as the glass plate will not allow electricity to pass. So long as the mind is allowed only to look upon the outside world it is naturally attuned only to the vibrations of the outside world, and the opacity of its sheaths to everything except the sense impressions will continue. But the moment the mind is turned inward upon itself, the moment it is compelled to think spiritually, at that moment it begins to change the vibrations of its sheaths and to attune them to transmit the spiritual

consciousness. And to think spiritually means to think sympathetically of others, and to recognize them as parts of one's self. For this reason sympathy with others becomes a part of a scientific process, just as definite and precise as the operations of the chemist in his laboratory. And this science is called Occultism.

THE AGE OF THE WORLD.

Professor John Merriam, speaking before the Commonwealth Club of San Francisco on "Prehistoric Life of the Past," concedes to life on this world an age of 20,000,000 years. When the learned professor was a boy it would have taken some courage to suggest that the biblical chronology was at fault, or that its estimate of some 5000 years as the total life of the world itself was in any way inadequate. And now it takes nearly as much courage to challenge Science as was then needed to challenge the Church. How fond we are of exchanging one tyranny for another and then vaunting ourselves to high heaven upon our freedom.

But it may be that Professor Merriam is guilty of an under-estimate as serious as was that of the Church. Geology admits 100,000,000 years as the age of the world, but it admits also that there was vegetable and even animal life in the Primordial Epoch and during the Laurentian, Cambrian, and Silurian periods. Certainly the Silurian shows traces of fishes, and there were reptiles during the Devonian. What then becomes of an estimate of only 20,000,000 years? Surely it should be very much longer than that. And perhaps it would be relevant to point out that at least one great man of science, De Quatrefages, sees no good scientific reason why man himself should not have been "contemporaneous with the earliest mammalia and go back as far as the Secondary Period."

If Science during a single generation has enlarged its boundaries from 5000 years to 20,000,000 years and with no present sign of a decreasing pace what may we not expect during the coming half-century? If the present rate of advance is preserved we may expect to see geology approximating the 320,000,000 years of the esoteric chronology since the first sedimentary deposits.

Lord of a thousand worlds am I,
And I reign since time began;
And night and day, in cyclic sway,
Shall pass while their deeds I scan.
Yet time shall cease, ere I find release,
For I am the Soul of Man.

—Edward Carpenter.

LEMURIA?

The following letter from a Sydney correspondent is printed in the *New York Evening Post*:

"For away in the South Seas, 1500 miles east of New Guinea and about equidistant from the western coast of South America lies a group of coral islets called the Caroline Archipelago. Purchased by Germany from Spain after the close of the war with the United States, the islands now form members of a still larger group called Micronesia, or the small islands region, to distinguish it from Polynesia and Melanesia, the many islands region and the black islands region; and by the testimony of recent travelers they are being well governed. Their most interesting feature, however, is a megalithic wonder to be seen on one of the isles.

"One of the most southeasterly of the islands of the Caroline group is named Ponape (Ponnopy), and on its southeasterly shores are the ruins of what was once a great city. Today they stand bare to the sky, the roofs gone, if the houses ever had roofs. There are massive temples with presumed sacrificial pillars intact. The canal-like streets are still navigable, and there are breastworks or breakwaters still facing the ocean. This city may have stood there for 3000 years, and it may still stand there for another 3000 years.

"Its ruins are strangely impressive. Travelers who have wandered over the megalithic city of Hiahuanaco on the Andes at a height of 14,000 feet above sea level; who have seen the walls of Cuzco; who have wormed their way through the forest-buried cities of Central America, on which Dr. Le Plongeon has reared such a pile of mythology; who have walked around at Stonehenge, or the still larger moated circle of neighboring Avebury, or the giant avenue of Carnac, have been perhaps more deeply impressed by this city, whose very name is probably unknown to most readers of this article.

"The ruins of Metalanim lie spread over an area of several square miles. They have lately been visited by a New Zealand savant, Professor Macmillan Brown, who has clambered over the walls and paddled through the canals of this South Sea Venice."

Those interested in occult archæology would do well to ascertain what the *Secret Doctrine* has to say of the great continent of Lemuria. The figures given by the writer in the *Post* are of course absurdly inadequate, although it is possible that these remarkable ruins may have reappeared from the bed of the ocean within historic times. Indeed the author of

the *Secret Doctrine* suggests that in some instances this has been the case.

NEWS FROM LOS ANGELES.

Friday, May 8th, witnessed the opening of the new quarters of the United Lodge of Theosophists in Los Angeles. Special interest attaches to this event because it came quite fortuitously on White Lotus Day, the twenty-third anniversary of the passing of H. P. Blavatsky.

A week before—even a few days before—it seemed impossible to have the new rooms ready, so the pleasure of the students at the unexpected successful issue of the plans can well be imagined. Theosophists will see some significance in the event.

The meeting was opened by Mr. Robert Crosbie, who spoke on the significance of the day and of H. P. Blavatsky's desire that her students should assemble on the anniversary of her passing, read from her books, and speak of her. Mrs. Jean Garrigues read extracts from some of H. P. Blavatsky's old letters to William Q. Judge—letters which show in themselves the peculiarly close relations which existed between these two Teachers. Mr. H. W. Clough read selections from the "Voice of Silence," and Mrs. Grace E. Clough read from Sir Edwin Arnold's "Light of Asia." Mr. John Garrigues followed with a tribute to the two Teachers of Theosophy and traced the course of the United Lodge of Theosophists, founded to follow the lines laid down by the Teachers themselves. Mr. Crosbie, himself a student of many years' standing and taught by H. P. Blavatsky and William Q. Judge, then addressed the meeting, dedicating the new quarters to the service of Theosophy as given by those who brought it to the West. A reception followed the meeting, which brought out the largest attendance ever seen at a U. L. T. meeting in Los Angeles.

The new rooms were greatly admired—and well they may be—as neither time, money, nor thought have been spared in arranging and furnishing them. The Assembly Hall is commodious, seating some two hundred and fifty people comfortably. There is a large reception room, spacious offices for the magazine *Theosophy*, and a well-lighted reading-room full of the real theosophical books and writings of H. P. Blavatsky and William Q. Judge. For the women there is a comfortable rest room, and a smoking room is provided for the men. The address is fifth floor Metropolitan Building, northwest corner Broadway and Fifth Streets, Los Angeles, and a cordial

invitation is extended to Theosophists everywhere by the United Lodge to visit its new home.

THE HARMONY.

The rising of the sun appears a single phenomenon to the ephemeral insect, and the neap-tide seems so to one who will not linger to note its return, but there are broader views than these. Grown to man's estate, with power to prospect and retrospect, the whole of nature may be spread before our view and studied.

The sun rises, yes, but night will come anon, and tomorrow the sun will rise again. The tide will change to neap, but then to spring, and then to neap, and on and on. The seed becomes the tree, the tree bears fruit and seed; then tree and fruit and seed will live once more. Seasons will succeed each other; also events, and nations start, and grow, and pass away. This is the great law. Nature, the universal key-board with her ever-recurring series played upon by the One Life, the Supreme Spirit, the Universal Mind.

And to what end?

Solomon tells us we can hear the answer shouted from the housetops. "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates; at the entry of the city; at the coming in at the doors. Unto you, O men, she calleth."

Truth, Eternal Law, the great symphony enduring forever that all the parts may come to hear and understand the harmony of the whole—that the things which come, and go, and pass away, may cease to identify themselves with changing forms, and know instead the cause behind them. All along the way, like the bright glory of the daylight after dark night, like springtime after drear winter, the voice of Wisdom rises to proclaim her message to the searching heart of man. These utterances echo from soul to soul through the races and down the ages of humanity. We can perceive that the same has been held on high to all people in every epoch. It is a declaration that there is knowledge; that it is acquired by a realization of the fundamental identity of all life, which means altruism; that it brings immeasurable bliss. We hear truth's voice in one of the three phases of declaring the one existing reality of herself, the means to reach that reality, and the wealth of her treasures.

We can turn to the ancient people whom Solmon taught and hear him saying: "Wis-

dom is the principal thing; therefore get wisdom: and with all thy getting get understanding and forget it not. Wisdom is better than rubies; and all the things that may be desired are not to be compared to her. Exalt wisdom, and she shall promote thee: she shall bring thee to honor when thou dost embrace her." Again: "I was set up from everlasting, from the beginning, or ever the earth was."

Thus, no matter where we turn, we hear the same. The recent excavations in the pyramids of Egypt, according to Edouard Naville, disclose such words as these in the tombs of the defunct: "I am, I am; I live, I live; I grow, I grow." "He who stands before his father—it is I, thy son. I have recovered what the water carried away, I have reunited what had been severed from thee."

Looked at in the light of a philosophy which holds all souls identical with the oversoul, and on a pilgrimage through the cycle of necessity in order to obtain self-conscious Godhead, these phrases have profound meaning. In India we turn to the Upanishads and find the thought again. "The Real Self is all intellect, all mind, all life, all eyes, all ears, all earth, all water, all wind, all ether, all light, all darkness, all desire, all peacefulness, all anger, all quiet. It is the All, It is this, It is that." And: "Knowledge of the Divine dissolves all bonds, and gives freedom from every kind of misery, including birth and death." As the sight of the sweetest honey to the traveler in the desert, so is the perception of the ever effulgent." Then there is the Bhagavad-Gita, that crest jewel of wisdom from the great epic poem of the race containing all that the heart can hold.

The philosophy that has been brought forth in this our age would make us understand that this realization of the Supreme Spirit within is not some vague affair of the state after death, but to be accomplished here and now, or when we are able to put aside our children's toys of materialism and attend to the pursuit of our real manhood. Remember Paul's words: "In my flesh I shall see my God."

Agas ago Lao-Tze, called by the Chinese "The Old Philosopher," and to whom even Confucius bowed his head, taught his people the same eternal lessons. "The holy man embraces unity and becomes all the world." "Virtue is the root; wealth the result."

From this ancient people we can turn to Carlyle, who says: "The essence of our being, the mystery in us that calls itself 'I'—ah, what words have we for such things?—is a

breath of Heaven; the Highest Being reveals himself in man."

Verily is the note of truth struck in ever-recurring order as the harmony of the universe unfolds itself. Verily is it sounded along the ways and from the high places.

WISDOM FROM "THE SECRET DOCTRINE."

One has to remember that . . . every differentiated unit is such only through the cycles of Maya, being one in its essence with the Supreme or One Spirit.—*Vol. II, p. 155.*

The whole issue of the quarrel between the Profane and the Esoteric Sciences depends upon the belief in, and demonstration of, the existence of an Astral Body within the Physical.—*Vol. II, p. 157.*

It is not correct to refer to Christ—as some Theosophists do—as Buddhi, the sixth principle in man. The latter, *per se*, is a passive and latent principle, the Spiritual Vehicle of Atma, inseparable from the manifested Universal Soul. It is only in union and in conjunction with Self-consciousness that Buddhi becomes the Higher Self and the Divine, discriminating Soul.—*Vol. II, p. 241.*

Atma-Buddhi is dual and Manas is triple, inasmuch as the former has two aspects, and the latter three, *i. e.* as a "principle" *per se*, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, Kama, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of Atma-Buddhi, of which they are the passive Spiritual progeny, while the Third Root Race shows three distinct divisions or aspects physiologically and psychically—the earliest sinless, the middle portions awakening to intelligence, and the third and last decidedly *animal, i. e.* Manas succumbs to the temptations of Kama.—*Vol. II, p. 265.*

Karma is a word of many meanings, and has a special term for almost every one of its aspects. As a synonym of sin, it means the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which can not fail to be hurtful to somebody else. Karma is action, the cause; and Karma again is the "Law of Ethical Causation"; the *effect* of an act produced egotistically, in face of the Great Law of Harmony which depends on altruism.—*Vol. II, p. 316.*

There can be no objective form on Earth,

nor in the Universe either, without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in dimensional lines, and then only can he reproduce it in three dimensional or objective figure.—*Vol. II, p. 697.*

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learned the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?—*Vol. II, p. 499.*

RAJA YOGA.

The following extracts are from the *Crest Jewel of Wisdom*, by Shri Sankaracharya:

Owing to a person's desire for the things of the world, the scriptures and the body, true knowledge can not be produced.

This cruel trinity of desire is called by those who know the iron chain that binds the feet of one aspiring for liberation from the prison-house of conditioned existence; he who is free from this attains liberation.

In order to strengthen the conviction of self-identity with Brahm, remove the erroneous conception that non-spirit is spirit through the knowledge of the identity of self and Brahm which arises from such sentences as "this art that."

So long as the notion "I am this body" is not completely abandoned, control yourself with great concentration, and with great effort remove the erroneous conception that non-spirit is spirit.

Without allowing any interval of forgetfulness through sleep, news of worldly affairs, or the objects of sense, meditate on the self in the self.

By the complete cessation of egoism and the consequent extinction of all its deceitful manifestations, this essential truth—"This I am"—is realized through discrimination of the real self.

If the thinking ego loses its aim and becomes even slightly diverted, then it falls away from the right direction like a playing ball carelessly dropped on a flight of steps.

Therefore abandon thoughts about sense objects, the cause of all evil. He who while living realizes unity with the supreme does so also when devoid of the body. For him who

is conscious of even the slightest differentiation there is fear.

The pursuit of external objects being checked, tranquillity of the mind is produced; from the tranquillity of the mind arises the vision of the Logos; from the clear perception of the Logos results the destruction of the bondage of conditioned existence. Restraint of the external is the way to liberation.

How can the non-pursuit of objects of sense which can only with effort be accomplished by the wise, who know the truth, ceaselessly devoted to the Logos, aspiring for eternal bliss, and who have renounced all objects of customary observance and religious rites and ceremonies, be possible to one who regards the body as the self, whose mind is engaged in the pursuit of external objects, and who performs all actions connected with them?

The first gate of Yoga is the control of speech, then non-acceptance, absence of expectation, absence of desire, and uninterrupted devotion to the one reality.

Renunciation, external and internal, is fit only for him who is dispassionate. Therefore the dispassionate man on account of the aspiration for liberation forsakes all attachment, whether internal or external.

External attachment is to objects of sense, internal is to egotism and the rest. It is only the dispassionate man, devoted to Brahm, who is able to renounce them.

His words were shed softer than leaves from the pine,

And they fell on Sir Launfal as snows on the brine,

That mingle their softness and quiet in one
With the shaggy unrest they float down upon;
And the voice that was softer than silence
said,

"Lo, it is I, be not afraid!

In many climes, without avail,

Thou hast spent thy life for the Holy Grail;

Behold, it is here,—this cup which thou

Didst fill at the streamlet for me but now;

This crust is my body broken for thee,

This water his blood that died on the tree;

The Holy Supper is kept, indeed,

In whatso we share with another's need;

Not what we give, but what we share,

For the gift without the giver is bare;

Who gives himself with his alms and feeds
three,

Himself, his hungering neighbor, and me."

—James Russell Lowell.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 22. SAN FRANCISCO, Saturday, May 30, 1914.

Price 5 Cents

ABOUT LODGES.

If every member of a theosophical lodge or group were to attend its meetings with the sole intention to give something instead of to gain something there would be some remarkable happenings and some surprising successes to record. It is because most of us are still materialists at heart, although without knowing it, that the possibility of giving anything except money, and speeches, and visible services, hardly occurs to us. But it is conceivable that a single thought of good-will and helpfulness would be of more value than all of these put together. And if we were truly saturated with our own philosophy we should know that to be so.

It is true enough that in mathematics two and two make four, but it may be permissible to suggest that there are departments of nature in which two and two seem to make more than four. The sympathetic efforts of four persons who are united in will and feeling amount to very much more than four times the efforts of any one of them singly. And those four persons may easily be the life and heart of a group, even though they never make a speech or contribute a cent. And this also we should know to be so if we had seriously set ourselves to work to make Theosophy a living power in our lives.

How easy it is to persuade people that this, that, or the other is a law of life, and how difficult to persuade them to keep the law. In season and out of

season the Founders of the Society strove to make us understand that Theosophy is not an assembly of facts, but an inner attitude of harmony, and they promised that unutterable things would follow upon the attitude of harmony. Now it is obvious either that they were mistaken or that we have misunderstood them, since the success of Theosophy is quite incommensurable with what it might have been and what it should have been. And it is always we ourselves who have been the barriers to progress. We would not believe that critical and censorious thoughts were fatal to the work. Indeed we have believed them essential to the work. We have even deliberately adopted the rôle of critic, persuading ourselves that it was a useful and admirable function and that we were thereby fulfilling duties painful to ourselves but salutary to our victims and to the movement. So far will we carry self-deception in our efforts to place halos upon our faults.

If our eyes were always open to see the occult truth of which we profess ourselves to be in search we should know that some profound significance was hidden in these exhortations to harmony, that is to say fraternity. Indeed it would seem that some law of spiritual mathematics may be involved. If hydrogen and oxygen in the correct proportions are united by means of an electric spark the result is water, a third substance unlike either of its constituents and one of immeasurable value. Is it

And when it shall be so recognized it will still remain incurable except by the Wisdom Religion which proclaims and demonstrates that altruism is the law of life as selfishness is the law of death.

A QUESTION ABOUT CHANCE.

It seems to me that we are surrounded with small events that are obviously due to Chance. But Chance seems to be incompatible with Karma. Can you explain?

We need have no doubt that Chance and Karma are incompatible terms, and it is well that you can see this so clearly. Now can not you see also that Chance and Karma, or Chance and Design, are not only incompatible terms, but that they can not exist side by side in the same universe? Either you must have a universe that is governed entirely by Chance or one that is governed entirely by design. If there is such a thing as Chance anywhere, then Chance must rule everywhere. On the other hand if you can find Law or Design anywhere, then you must banish Chance absolutely from the vocabulary of Cosmos.

Now you say that we are surrounded with small events that are obviously due to Chance. In the first place, how do you know that any event is small, unless you have the power to foresee the endless chain of cause and effect to which that event belongs? Take, for example, any great event in your own life. Maybe it was some event that changed the whole current of your existence. Now if you were able to go back link by link sufficiently far you would certainly find that the event originated in some happening that seemed at the time to be wholly trivial, such as a misstep in the street or a casual meeting with a friend. Now if this apparent first cause was due to Chance then the result also must be due to Chance. And every great occurrence in your life sprang directly from some seeming triviality, and if your memories were sufficiently good you could trace it back to that triviality. So you see you must take your choice between Chance and Design. You can choose either, but not both.

Take also the great events of history. We are told that Rome was once saved from destruction by the cackling of the Capitol geese. But suppose the geese had not cackled. In that case Rome would have been overwhelmed, and the whole history of subsequent civilization would have been different. The results of the fall of Rome would have been simply incalculable. Now if the cackling of the Capitol geese was an accident, then the

whole history of civilization from that day to this is an accident. Once more you can take your choice between Chance and Design, but they will not live together in the same solar system.

Now perhaps we can find here some hint as to the nature of some of the powers wielded by the great Occultists of the race. If we can suppose a capacity of vision that brings into view the whole chain of cause and effect stretching away into the future from the "small" events of life we shall see how possible it would be to produce great results by regulating the causes while they are still small enough to be controlled with a minimum of effort. Occult wisdom has been said to consist in doing the right thing at the right time, and perhaps the right thing that is done at the right time is often one of those "insignificances" that we relegate so carelessly to the domain of chance. It may be that the hands of Karma are never so busy as among these very insignificances.

And it may be suggested also and with some emphasis that our attitude toward the "small things of life," toward the "chances" of life, is often the determining factor in storing our future with happiness or sorrow.

A WORD FOR THE PAGAN.

Moderns have been so accustomed to considering the defects of the pagan character that they lightly pass over many traits which we consider virtues when practiced by ourselves. Sometimes we characterize as superstitions practices which we designate by a wholly different name when we resort to them.

That the pagan could have been pious seems utterly impossible to those who disregard the primary meaning of the word, which seems to be broad enough to embrace any sentiment proceeding from or actuated by religious feeling. Measuring the ancient Romans by this definition, they appear as an eminently pious people, for despite the assumption that they were extremely irreligious and skeptical, their everyday life and practices indicated a degree of faith of which we can hardly form a conception in modern times.

The augurs may have winked at each other when performing some of their rites, but the people generally were profound believers and carried their beliefs into the daily minutiae of their lives. All the writings of the pagan satirists, epigramists, poets, historians, and even those of the actuarii who got up the daily records, attest this fact. The necessity of strictly adhering to forms was ingrained,

and the belief in the efficacy of prayer and sacrifice was universal.

If there is any truth in the saying that "actions speak louder than words," at some future day the pagan of two thousand years ago and the Christian of today may be sized up as being very much alike.—*John P. Young in San Francisco Chronicle.*

THE ETERNAL RIDDLE.

What is it all about? There is so much of it that it must be for something—a something necessary and completely worth while, and a something the ascertaining of which enormously concerns man, seeing that neither dogs nor grass blades appear to be troubled over the whence and wherefore of existence, whereas man's heart, ever pressing the question, drives him through life in a quest for its answer—that which will fill the void called hunger for happiness. The multitude of individuals comprising humanity are one and all, consciously or unconsciously, engaged in this search. The whole of each day in the life of each one is spent either in the pursuit of that which appears to hold the prize or in the removal of some obstacle to such pursuit, or in omission of the obligations and duties which thwart some concept of enjoyment.

As far back as the mind can reach it has been the same. The great masses with their sense pleasures and vanities, or exertions towards these as an end; the more distinguished in their game for wealth, power, or notoriety; the learned seeking in archives and laboratories, while the horizon steadily advances in front of them all as they travel the way. Deep within is heard a constant note of hope giving courage and bravery to the heart of humanity on the weary march. The few for whom it is over try to help, but their language is simple and that which they point out too near at hand.

They point out that man in his true nature is the consciousness within that thinks and knows. It was, is, and ever will be. The Unity of Spirit is projected into its opposite pole of separateness in matter to become self-conscious Godhood. After all experience from homogeneity through infinite heterogeneity man becomes the microcosm of the macrocosm and in the illusion of complete separation from the life of which he is a part. The wheel of time revolves. Life after life he reaps his harvest of enjoyment and suffering. At last the satiety of both pleasure and pain show him the world of form and matter as a passing show. The expansive longing of his heart breaks through

the shell of self, and linking all his consciousness to the God within which is alike the Great Spirit of Life, he gradually merges his self-consciousness into the universal consciousness, becoming the mirror of all knowledge, a heart of eternal love. Then there is no more hunger and thirst. Then all things are added unto him:

MR. STEAD'S GHOST.

Since the death on the *Titanic* of the late W. T. Stead there have been many and detailed reports of appearances of the distinguished journalist to his friends who are still on "this side." For the most part these reports have been of the usual banal kind and from the usual banal sources, but now comes a story from Sir Alfred Turner, K. C. B., that is likely to attract widespread attention. Sir Alfred Turner says that Mr. Stead appeared to a group of persons gathered at Cambridge House to receive him, and that he "came to them in short, sharp flashes, dressed exactly as when on earth."

Now if this incident is regarded simply as material for the psychic researchers we may say that it is good material, and we may even invite them to "go to it." It is just the kind of diet that they like, and it has been their nearly exclusive regimen for years. But if it is to be regarded as proof of immortality then we would enter a respectful caveat and implore the credulous to use to the best advantage whatever intelligence it has pleased Karma to give them. Doubtless the facts are exactly as stated. There is no reason to doubt them, since they have come within the common experience of humanity for ages. But what evidence have we that an apparition that comes in "short, sharp flashes" and that is "dressed exactly as when on earth" is actually the "spirit" of Mr. Stead? The most open-minded of its observers can do no more than say that it may have been so. If such a phenomenon is proof of the immortality of consciousness, then it must be proof also of the immortality of clothing.

The immortality of consciousness will never be proved by apparitions. It will never be proved at all by the senses. A savage would probably regard the sound of a phonograph in the next room as proof positive of a human presence, but a civilized being knows that there are ways in which simulacra of the human voice and even of the human figure can be mechanically produced. And the analogy of the phonograph is perhaps particularly appropriate to the case in point. By all means let us admit that the phenomena described by

Sir Alfred Turner are interesting, although unimportant, but to describe them as proving immortality is merely to show an unacquaintance with logic and evidence.

The meaning of such apparitions was fully explained many thousand years ago in ancient India. The explanation was contemptuously repeated by some of the Greek philosophers. It was again stated by Paracelsus and by many of the occult students of the middle ages. And finally it was enlarged and elaborated by H. P. Blavatsky. This explanation not only covers the whole ground and includes each and every phenomenon of the kind, but it has never even been attacked. That it should still be blandly ignored by those who mistake a sewer for the kingdom of Heaven is but further evidence that the real enemy of Occultism is not ignorance, but a naked and unashamed stupidity.

MYSTICISM.

Mr. Harold Begbie, writing in the *London Daily Chronicle*, has something to say about the new edition of "A Modern Mystic's Way," by Mr. Scott Palmer. Times are indeed changing when reflections of this kind can find a prominent place in the modern political newspaper.

"The brother who is not mine," says Mr. Palmer, "stands between me and God, shutting out His light. The brother who is no brother is set in God as I am, and in the ultimate and most intimate life he and I are embraced. Unless I hold him close he overshadows me and I overshadow him; we two stand, a blot and injury upon life. . . . I smite God in my brother, and I smite with strength which I have from him, given that I may use it to embrace every little one of his. Nothing has brought to me so keen a sense of the meaning for my practical life of the brotherhood we name so easily, as the sight of it grounded, in all its woeful parts, within the unity of God. . . . I see the disturbance of every heart, the pain, the ignorance and folly, the sin, of every man, passing as a universal thrill and stirring God Himself."

Religion, as Professor Eucken has just told us, is "the solution of an intolerable contradiction." Without religion, society can not settle its differences, and man can not enter into the fullness of life. But it must be the religion spoken of by Mr. Scott Palmer; not the sectarian rivalry of dogmatic institutions. We must either hold the faith of the brotherhood of man, and see that brotherhood grounded in the transfiguring unity of God, or we must hand over our perilous affairs to

those men who, not seeing the context of the world, seek solutions in the violence of controversy and the snatched triumph of a political dodge. We must either work together as affectionate brothers, acknowledging a social conscience, or we must see civilization torn in pieces by contending factions. Only the religion of brotherhood can save the world.

Mr. Scott Palmer insists all through his very beautiful book on the necessity for "attending" to the invisible. He recognizes that attention is the mainspring of conscious life, and he sees the danger of a divided attention or an attention centred upon the outward shape of transitory things. "Again and yet again," he says, "I come in my reflexion over these problems to that central mechanism of myself, my power of attention; I can attend or not attend to the angels who call me. . . ." To the politician, who has perhaps never reflected upon the mystery of his power of attention, it must no doubt seem a very absurd suggestion that he should attend to the angels who call him; it is more important, more practical, that he should go back in Hansard to prove a change in the mind of an opponent or that he should hurry to the hustings with a speech of venomous hatred and premeditated malice; but from the beginning of time men of the most commanding genius have passionately believed in the spiritual life: "the mystic, like the prophet, is a beacon-fire lighting all the road of man's pilgrimage"; and those who live the most perfectly, the most beautifully, and the most usefully are those who behold the brotherhood of man grounded in the unity of God. It is time for the politician to see the world in a fuller context. It is time for him to think outside the sphere of politics. It is time for him to seek truth beyond the political ring. Religion is not only a reality, but the one reality.

RENUNCIATION.

What man doth once with all his heart renounce,

By that no more he suffers pain;
Anger and care, desire and discontent,
His quiet soul assault in vain.

He who hath slain the pride that saith, "'Tis mine,"

Nor whispers, "I am thus and so,"
Doth taste the deep repose Nirvana brings,
And one to him are joy and woe.

—Frederic Rowland Marvin.

Nothing that is truly beautiful externally is internally deformed.—Plotinus.

OCCULTISM AND SCIENCE.

Mr. Max Heindel in his "Rosicrucian Cosmo-Conception" has the following to say about the scientific reception of occult teachings:

"Twenty years ago Madame Blavatsky, a faithful pupil of eastern Masters, said that the Earth had a third movement in addition to the two producing day and night and the seasons. She pointed out that the inclination of the Earth's axis is caused by a movement which, in due time, brings the North Pole to where the equator is now and still later to the place now occupied by the South Pole. This, she said, was known to the ancient Egyptians, the famous planisphere at Dendara showing that they had records of three such revolutions. The statements, in common with the whole of her unexcelled work, the *Secret Doctrine*, were hooted at.

"A few years ago Mr. G. E. Sutcliffe of Bombay discovered and mathematically demonstrated that Laplace had made a mistake in his calculations. The discovery and rectification of this error confirmed by mathematical demonstration the existence of the third motion of the Earth, as claimed by Madame Blavatsky. It also afforded an explanation of the hitherto puzzling fact that tropical plants and fossils are found in the polar regions, as such a movement would necessarily produce, in due time, tropical and glacial periods on all parts of the earth, corresponding to its changed position in relation to the Sun. Mr. Sutcliffe sent his letter and demonstrations to *Nature*, but that journal refused to publish them, and when the author made public the discovery by means of a pamphlet, he drew upon himself an appalling storm of vituperation. However, he is an avowed and deep student of the *Secret Doctrine*, and that explains the hostile reception accorded his discovery and its inevitable corollaries.

"Later, however, a Frenchman, not an astronomer, but a mechanic, constructed an apparatus demonstrating the ample possibility of the existence of such a Movement. The apparatus was exhibited at the Louisiana Purchase Exhibition at Saint Louis, and was warmly endorsed by M. Camille Flammarion as worthy of investigation. Here was something concrete, something 'mechanical,' and the editor of the *Monist*, though he described the inventor as a man laboring somewhat under 'mystic illusions' (because of his belief that the ancient Egyptians knew of this third motion) nevertheless magnanimously overlooked that feature of the case and said that

he had not lost faith in M. Beziau's theory on that account. He published an explanation and an essay by M. Beziau, wherein the motion and its effects upon the surface of the Earth were described in terms similar to those used by Madame Blavatsky and Mr. Sutcliffe. M. Beziau is not definitely 'billed' as an occultist, and therefore his discovery may be countenanced."

"ILLUSTRIOUS PROVIDENCES."

One of the tales in Increase Mather's "Essay for the Recording of Illustrious Providences," parts of which are included in Professor George Lincoln Burr's "Narratives of the Witchcraft Cases, 1648-1706" (Scribner), concerns itself with one Dr. Frith, who is described as one of the prebends belonging to Windsor. As he was "lying on his Bed, the Chamber Doors were thrown open, and a Corps with attending Torches brought to his Bed-side upon a Bier; The Corps representing one of his own Family; After some pause, there was such another shew, till he, the said Dr., his Wife, and all his Family were brought in on the Bier in such order as they all soon after died. The Dr. was not then sick, but quickly grew Melancholly, and would rising at Midnight repair to the Graves and monuments at Eaton Colledge; saying, that he and his must shortly take up their habitation among the Dead. The Relator of this Story (a Person of great integrity) had it from Dr. Frith's Son, who also added, My Father's Vision is already executed upon all the Family but my self, my time is next, and near at hand."

An even more extraordinary occurrence is told in the form of a letter in the anonymous manuscript which Mather used. It ran as follows:

"Lismore, Octob. 2, 1658. In another part of this Countrey, a poor man being suspected to have stollen a Sheep was questioned for it; he forswore the thing, and wished that if he had stollen it, God would cause the Horns of the Sheep to grow upon him. This man was seen within these few dayes by a Minister of great repute for Piety, who saith, that the Man has an Horn growing out of one corner of his Mouth, just like that of a sheep; from which he hath cut seventeen Inches, and is forced to keep it tyed by a string to his Ear, to prevent its growing up to his eye: This Minister not only saw but felt the Horn, and reported it in this Family this week, as also a Gentleman formerly did, who was himself an eye-witness thereof."

WISDOM FROM THE "SECRET DOCTRINE."

An Occult "tradition" teaches that such submersions (of continents) occur whenever there is an eclipse of the "Spiritual Sun."—*Vol. II, p. 260.*

The serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge.—*Vol. II, p. 381.*

Our inner God (personal for the time being) has no power to arrest the mighty hand of this greater Deity—the Cause awakened by our actions generating smaller causes—which is called the Law of Retribution.—*Vol. II, p. 385.*

The Pentagon is the symbol of Man—not only of the five-limbed, but rather of the thinking, conscious Man.—*Vol. II, p. 609.*

It is the Moon which is the guide of the Occult side of terrestrial Nature, while the Sun is the regulator and factor of manifested life.—*Vol. II, p. 629.*

Out of love for the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery were it not for this extraneous help, they (the Maruts) are reborn over and over again "in that character," and thus "fill up their own places." Who they are, "on Earth"—every student of Occult Science knows.—*Vol. II, p. 651.*

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means for the salvation of many.—*Vol. II, p. 173.*

Nature never leaves an atom unused.—*Vol. II, p. 179.*

All in Nature tends to become Man.—*Vol. II, p. 179.*

Man is the alpha and the omega of objective creation.—*Vol. II, p. 180.*

The law of Retardation—operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals.—*Vol. II, p. 182.*

Creation is but the result of the Will acting on phenomenal Matter.—*Vol. II, p. 183.*

The command over and the guidance of one's own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking.—*Vol. II, p. 332.*

RAJA YOGA.

The following extracts are from the *Crest Jewel of Wisdom*, by Shri Sankaracharya:

O thou discriminating man. Known renunciation and spiritual knowledge to be the two wings of the embodied ego. By nothing other than these two can ascent to the top of the creeper of nectar called liberation be accomplished.

For one whose self is controlled I see no better generator of happiness than dispassion. If that again is accompanied by clear spiritual perception he becomes the enjoyer of the empire of self-dominion. Therefore thou who art different from this, being void of attachment to everything, ever gain knowledge of thyself for the sake of liberation.

Cut off desire of objects of sense which are like poison. These are the cause of death. Having forsaken selfish attachment to caste, family, and religious order, renounce all acts proceeding from attachment. Abandon the notion of self in regard to unreality—body and the rest—and gain knowledge of self. In reality thou art the seer, stainless, and the manifestation of the supreme non-dual Brahm.

Having firmly applied the mind to the goal, Brahm, having confined the external organs to their own place, with the body motionless, regardless of its state or condition, and having realized the unity of the atma and Brahm by absorption, and abiding in the indestructible, always and abundantly drink in the essence of Brahmic bliss in thyself. What is the use of all else which is void of happiness?

Abandoning all thought of non-spirit, which stains the mind and is the cause of suffering, think of atma, which is bliss, and which is the cause of liberation.

Having applied the purified mind to the real self, which is the witness, the absolute knowledge, leading it by slow degrees to steadiness, realize the supreme spirit.

As wave, foam, whirlpool, and bubble, are all essentially but water, so all, beginning with the body and ending with egotism, are but consciousness, which is pure and absolute happiness.

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 23. SAN FRANCISCO, Saturday, June 6, 1914.

Price 5 Cents

AFTER FORTY YEARS.

The Theosophical Society has now been in existence for about forty years, a number that may have some significance for those who have learned to recognize the cyclic regularity of events. Whoever shall undertake to write the intellectual history of the race in days to come will assign to this forty years an importance that perhaps we ourselves are far from seeing.

Forty years ago a scientific materialism held the field unchallenged. It had fought a hard fight with ecclesiasticism and it had won. But it snatched from its vanquished adversary the intolerances and the arrogances of a thousand years, and with an inflated sense of its own power it proceeded to banish the human soul from all participation in human affairs. No axiom of materialism was too patently silly nor too patently false to be received with acclaim by those who rejoiced in their freedom from the chains of theology while placidly fitting to their necks the iron collar of a scientific tyranny that was quite as mischievous and quite as destructive. Henceforth there was to be only one sin, the sin of being "unscientific." Science seemed to have forgotten the meaning of its own name, and a hundred mutually destructive theories of nature, a hundred wild speculations, guesses, and surmises were put forward as evidences of a new and positive knowledge that at last was within sight of completion and finality. We

all remember the salvos of applause that followed the idiotic dictum that "the brain secretes thought as the liver secretes bile." It was received as a new thunder from a new and improved Sinai, but today there is hardly a single scientist of the front rank so poor as to do it homage.

It seems hard to believe that this was only forty years ago. Perhaps in the history of the race we could find no such complete rout, no such sudden overthrow of a school of thought that once so completely held the field. It is true that there are still materialists. Probably there will always be. There are still people who believe the earth to be flat and to be the centre of the solar system. Materialism, like all other diseases, tends to work from within outward, from above downward. Discarded and denied by the high priests of science, materialism has filtered downward to the masses. We find it now on the popular stage, in the heredity play, and in the feeble babblings of those peculiar people, the eugenists, who are so anxious to believe that no one is responsible for anything. On its way downward and outward it has twisted and tortured our social system just as human limbs are twisted and tortured by rheumatism. It has left behind it a train of sorrows and cruelties, a pathway strewn grimly with injustice, irresponsibility, insanity, and crime. It has wrecked innumerable lives, poisoned the springs of hope and charity, and filled the world with wars and rumors of

wars. Taking on the mantle of theology it has imitated all its evils, its insolences, and its tyrannies, and has discarded only its virtues. And now materialism itself has been overthrown in its high places, since there is now hardly a single scientist of front rank who will willingly associate himself with its teachings or adopt its discredited name. It is now repudiated by nearly all the leaders of scientific thought. Sir Oliver Lodge was chosen as president of the British Association, although he was known to hold views that are the antithesis of materialism, and that would have been considered to justify his incarceration in a lunatic asylum half a century ago, and indeed far less than that. When he elaborates those views from so august a platform they are received by the world at large, not only without protest, but with hardly a ripple of surprise. Those same opinions are known to be held by Sir William Crookes, the most eminent of living chemists, while on this side of the Atlantic we have such men as the late William James of Harvard, Elmer Gates, and a dozen others, who must now be rubbing their eyes with surprise to find that their heresies have become orthodoxies.

Therefore there is no need to ask if Theosophy has succeeded. Its success might indeed have been far greater than it is but for our own eccentricities, our apparent inability to absorb its teachings and to make of them a living power in our lives. But Theosophy has succeeded. We need have no doubts about that. It has stamped itself indelibly upon the mind of the day. It has rolled away the stone from the mouth of the tomb so that a liberated thought might come forth. In the current number of *Harper's Magazine* we find an article by one of the recognized medical authorities of the country. It is entitled "After Death—What?" and its author, Dr. James Thompson Bixby, not only declares that materialism is overthrown and a thing of the past, but he even ventures upon a theory of the Astral Body, and suggests that the soul of man reincarnates in body after body of its own making. He says that our increased knowledge of matter prevents us from believing that the soul is no more than one of its functions. The distinguished author makes no reference to Theosophy as such, but what

does that matter? Certainly a direct reference to Theosophy would have excluded his article from *Harper's Magazine*, which is evidently hospitable to the idea so long as the incriminating label is removed. Dr. Bixby writes so accurately that the source of his inspiration can not for a moment be in doubt. Similar evidences come to hand from every side, from popular magazines, from the most worldly of newspapers, from the platform, and even, *mirabile dictu*, from the pulpit. Who can question that the flowing tide is with us and that it rests with us to guide and direct it aright?

To estimate the strength of the theosophical movement by counting the number of its avowed adherents is obviously futile. There will always be many who will accept the theories of Theosophy but who will hold themselves aloof from its organization. There will be others who will deflect its light in order to illuminate their own unimportances. There will be others who will filch its teachings in order to parade them in some adulterated form as their own. There will be still others who will move away from their conventional moorings, but who will be too timid to enter the deep waters. The strength of Theosophy is not to be judged by the membership of its society, but by its persuasive influence on the thought of the day, and by the general propulsion that it gives toward the spiritual life and toward the understanding of the great hidden laws of nature. Already its influence in this direction is immeasurable in spite of the follies, the wanderings, and the disloyalties that have characterized and that still characterize its adherents.

Now in none of the volumes of the physiology of animals, that I have consulted, can I find any attempt whatever to grapple with the fundamental question of the directive power, that in every case first secretes, or as it were creates, out of the protoplasm of the blood, special molecules adapted for the production of each material bone, muscle, nerve, skin, hair, feather, etc., carries these molecules to the exact part of the body where and when they are required, and brings into play the complex force that alone can build up with great rapidity so strangely complex a structure as a feather adapted for flight.—*Alfred Russel Wallace*.

CASTOR AND POLLUX.

Mr. Judge advises the student of the *Secret Doctrine* to be attentive to the classical myths so often cited by H. P. Blavatsky in elucidation of her teachings. We are told to explore these stories for ourselves and if possible to disinter the profound meanings invariably buried in them. Taking, by way of experiment, the myth of Castor and Pollux, the "great twin brethren" who were supposed to guard the destinies of Rome, we find ourselves at once upon a most promising trail. The connection of Castor and Pollux with the sign of Gemini hardly needs indication, but we are told furthermore that they were born from Leda's Egg, a statement full of significance for some students and sustaining the universality of the Egg-symbol in all ancient cosmogonies. Castor and Pollux, born from the Egg, become the symbols of the dual man, the Mortal and the Immortal. Jupiter, we are told, endows them with a marvelous gift and privilege. They are semi-immortal; they live and die, each in turn and every alternate day. But the author of the *Secret Doctrine* becomes still more explicit when she says (Vol. II, p. 129):

Pindar shows Leda uniting herself in the same night to her husband and also to the Father of the Gods Zeus. Thus Castor is the son of the mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said that in a riot of vengeance against the Apharides, Pollux kills Lynceus—"of all mortals he whose sight is the most penetrating"—but Castor is wounded by Idas, "he who sees and knows." Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying. In his despair he calls upon Zeus to slay him also. "Thou canst not die altogether," answers the master of the Gods; "thou art of a divine race." But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux. And thus the twin brothers live alternately, one during the day, and the other during the night.

Here, says the author, we have an allusion to the Third Race, of which the first half is only mortal and the latter half of which becomes immortal in its Individuality, by reason of its Fifth Principle. Manas, being called to life by the Informing Gods and thus connecting the Monad with this earth. This is Pollux: while Castor represents the personal, mortal man. Twins, truly; yet divorced by death forever, unless Pollux, moved by the

voice of twinship, bestows upon his less favored mortal brother a share of his own divine nature, thus associating him with his own immortality.

Elsewhere the author of the *Secret Doctrine* (Vol. II, p. 379) identifies Castor and Pollux with Jupiter and Bacchus exoterically and says that they personified the terrestrial poles, geodesically; the terrestrial pole and the pole of the heavens, astronomically; and also the physical and the spiritual man. The light thus thrown by a collation of passages is a strong one, and it would certainly become still stronger if the various side references were industriously pursued. But this the reader can do for himself.

INSPIRATION.

Do you concur with the statement of some writers that their best productions seem not of themselves, and that when they become absorbed in their work a foreign power seems to guide them? If so, does Theosophy account for it?

A general view of the theosophical theory certainly does account for it, although it would be impossible for the student to speak with authority or precision on any particular instance, since the causes of such phenomena might vary.

Let us imagine consciousness to be represented by a circle of indeterminate or infinite dimensions. Let us further suppose that one segment of this circle dips into a human brain and produces what we call the human mind. The segment may be large or small, and upon its magnitude will depend the order or variety of the mind that is produced. Thus we have innumerable orders or varieties of minds. But let us remember that an illustration is only an illustration and that it must not be materialized nor carried too far.

Now let us suppose that through meditation, or abstraction, or other form of effort, a larger area of consciousness, that is to say a larger segment of the circle of consciousness, is suddenly brought within the brain. The result will be an abnormal mental illumination, just as when a spark is fanned into a flame. The consciousness that is outside the brain, that is actually ourselves but of which we ordinarily know nothing, is of a purer kind than the mind, since it has not been soiled by the illusions of the physical self. Therefore its sudden invasion of the brain may seem to be of the nature of a divine inspiration, as something outside of and foreign to ourselves, such as the voice or guidance of a god. This may account for the ecstasy of some mystics who

were naturally prone to explain the phenomenon as an interposition of Deity.

The purport of all Occultism, whether to be found underlying the great religious systems or otherwise, is to show men that they are actually far greater than they suppose themselves, that they are divine, and that there are vast realms of consciousness that they may claim as their own whenever they will to do so. The great question, "Know ye not that ye are Gods?" was no mere figure of speech. It was intended to show that men actually are gods, and with all godlike powers, if they will only learn to bring within the brain the inconceivable consciousness that is truly theirs, but to which the brain is now inhospitable. The spiritual consciousness can shine only through a medium appropriate to itself, just as there are some substances that will transmit electricity and light and others that will not. The object of practical occult study seems to be so to modify or change the media or sheaths of consciousness that they shall be transparent to its rays instead of opaque, and when this occasionally happens in the case of the genius or the un instructed mystic it is likely to be mistaken for the voice or influence of an external god. But the Occultist knows it to be his own spiritual consciousness shining in unaccustomed places and in unaccustomed ways. And it need hardly be said that the first legitimate step of the process is through a purified and concentrated thought that changes the polarity of the sheaths or media so that they may transmit the light instead of obscuring it. It may be added that such changes in the polarity or density of the sheaths or media of consciousness are not lost at death, but are transmitted to future incarnations and thus insure a continuity of evolutionary advance.

SOURCES OF WISDOM.

Would it be correct to say that Wisdom is the result of a memory of other lives, even though that memory is not actually recorded in the brain?

It is hard to answer such a question with precision, since there are different kinds of wisdom and they are all rare. But why not argue from analogy? We usually associate a certain sort of wisdom with age. We assume that the aged have a store of experiences from which to draw, and that their judgment is therefore more reliable. But we often meet with a wisdom for which we can not account by the ordinary theories of human experience. Abraham Lincoln showed a profound statecraft which none of his known experiences

can explain. The same may be said of Napoleon's genius for war and of Beethoven's genius for music. Now if the comparative wisdom of the aged man is due to his store of experience we may assume that all wisdom of the sort is due to the same cause, even though the details of that experience and of its acquisition have been forgotten. The spiritual memory of past lives may then take the form of intuitive perception of right action, and this we call Wisdom, or, in exceptional cases, genius.

There is an old Chinese legend that may help in this connection. We are told that every reincarnating being must pass over a bridge on its way back to earth. On the bridge is an old woman whose duty it is to pass a sponge over the forehead, and so to wipe away all memories of past births. But it sometimes happens that an agile soul eludes the vigilance of the guardian of the bridge and so preserves its memory, and then men say that a genius has appeared in the world.

THE VOICE OF CONSCIENCE.

The cyclic periodicity of events throughout nature makes it incompatible with reason to suppose that a far distant past holds in unrelenting seclusion all the prophets, saints, inspired spiritual messages, interpositions from a higher realm, and a host of other manifestations of a like nature with which mythology, tradition, history, and sacred writings teem; while the humanity of today is left to grope its way as best it can.

Such can not be the case. The things that were, are still, and will ever continue to return at their appointed times.

Solomon tells us to go to the ant. When we do we see it busy with those affairs over which it has jurisdiction. Ascending the scale, we find each member of each family and tribe throughout nature's realm engaged in like manner. Man, who towers from the summit of all the five senses, has for his domain his home, his state, his country. Yet we can not erect a boundary here, for the wonders we have seen below him and the heights of the starry firmament above him bid us know better. Whenever we try to set up in imagination a limit to progression that same imagination as easily pictures, as a possibility, a beyond of infinitely more progression. Therefore it is consistent with what we know to assume, as Tyndall suggests, that there are beings in the universe whose intelligence is as far superior to man's as man's is to the black beetle, and that these entities, individually and collectively, are as concerned

in the molding and direction of the highest parts in nature as the ant is concerned with its affairs. These hierarchies of beings are spoken of in all the ancient scriptures, and are in fact no other than that which man is destined to become as he reaches nearer and nearer to the eternally evolving heavenly image of himself.

All the characters who dominate as the great and good in the world's history have felt the presence of a power nearer and more consistent with human reason than that of an arbitrary anthropomorphic creator who rules from a distant throne somewhere without the cosmos.

Socrates made no move without first consulting the will of the Gods, and Joan of Arc relied from first to last upon her directing voices. We hear Lincoln, when taking leave of his home and neighbors to assume the duties of President, using these words: "I go, with a task before me greater than that which rested upon Washington. Without Divine assistance I can not succeed. With that assistance I can not fail. Trusting in the power which can go with me and remain with you, working everywhere for good, let us confidently hope and all will yet be well." Napoleon is said to have changed his mind in the extraordinary way that he often did, and remarkably before crossing the English Channel, in obedience to some such influence. There are examples innumerable.

Nature has no favorites. These channels must exist for the ordinary man, in the ordinary actions of every day. Patanjali, one of the wisest of ancient sages, tells us that the consciousness of man is capable of being shifted to any one of the great nerve centres in the human body. At this period man's consciousness functions chiefly through the brain, as this is the age or cycle of intellectualism. But the intellect is cold, haughty, and isolated, and the result of such thinking tends more and more to materialistic selfishness, which is of necessity diametrically opposed to nature's uniform intention, as made apparent in such cosmic generalizations as the identity and indestructibility of matter, the conservation of energy, and the correlation of forces.

There is, however, an organ, other than the brain, with which it is not uncommon for us to think and feel. We know its powers most when a common sorrow makes us realize that there is a cord that binds. Sympathy usurps the throne. The consciousness of a calculated isolation gives way and the

bond of universal brotherhood makes itself apparent. Here we feel in the voice of the heart the secret of the hidden mystery. The unity within, subtle but compelling, becomes the counterpart of the unity without, the unity so evident in the visible and material.

Each man, then, has his divine guidance as had our greatest ones. The source of power remains constant, and it is the human heart that is the guardian of its store. Those who have heard the most, must at first have heard only the whispers.

W. Q. Judge said once that we should form the habit of seeking direction from the Higher Self before we choose so much as the side of street upon which to walk, for even in so simple a matter as this the die of a lifetime may be cast.

AFTER DEATH—WHAT?

Dr. James Bixby, writing on "After Death—What?" in *Harper's Monthly Magazine*, tells us that materialism bids fair to be overthrown by an enlarged knowledge of the laws of matter itself. When Haeckel pronounced consciousness to be wholly dependent upon brain and nerve structure his "argument seemed almost overwhelming." But now that we are approaching some real knowledge of the true constitution of matter we are also in a fair way to a real knowledge of life.

One of the chief arguments against materialism, says Dr. Bixby, is the now well-known discontinuity of matter. Life, according to materialism, is but an aspect, so to speak, of the atom, and if the Soul exist at all it can be no more than as the aggregate of these inner aspects of atoms. But it is now known that the atoms are not in contact with each other. For example, in a human brain there is more space between the atoms than there is space occupied by atoms. How, then, can these widely separated atoms, destitute of all sense mechanism, unite to produce thought, to compare sensations, to link premise with conclusion, and to remember? To believe that the atoms can do this is to display more credulity than was ever yet shown by the religionist.

Moreover, if consciousness is dependent upon the atoms we should expect that the continuous discharge of atoms from the brain and the reception of new atoms by the brain would destroy that continuity of consciousness which is a matter of universal experience. On the materialistic theory, says Dr. Bixby, we should be an absolutely new self every morning on awakening, since so many atoms have passed out of the brain and so

many new ones have come in that they must form a different consciousness.

Suppose, says the author, that we take a number of snails, put them close together, and in the mouth of one we place a bit of apple. We make the next snail touch the apple, the third smell it, and the fourth see it; and then we conclude that this group of snails have the full perception and idea of the apple. That would be no more absurd than to suppose that the elements of feeling and intelligence, in the dimly sentient mind-sides of certain atoms, each isolated by surrounding voids, and each belonging to different and distant sense centres, somehow combine into a complete thought, perception, or judgment.

But what is it that separates the atoms from one another. Dr. Bixby adopts the theory of Professor McDougall of Oxford, who speaks of a mentiferous ether, and he says that just as ether is to be found filling the profundities of space, interspersed at considerable distances by suns and planets, so also the human body is composed mainly of ether interspersed with atoms, and that this ether becomes individualized, so to speak, in the human body, and provides the vehicle for the mind or soul. In this psychic ether-organism, he says, within the material organism there is present already during life a soul-body, a non-atomic substance, an active, coherent, continuous, and constructive energy not liable to be destroyed or rendered powerless by the decomposition of the material body. But the learned author has something still more startling to suggest, for he continues, "When the earthly end comes to the body, this psychic etheric organism may betake itself to some more favorable environment and may again clothe itself with a new physical body." In other words, it may be reincarnated, and we are told that if this theory seems a bold one it is one that has been accepted by such men as Professors Edward D. Cope, Elliott Coues, George Henslow, and Stanley Jevons. It was the latter who said, "For all science knows there may be a psychical body disengaged when the physical body dissolves and decays."

A concluding paragraph of this remarkable article is so saturated with occultism as to be worthy of extended quotation. Dr. Bixby says: "Is it not far more probable that, as the life principle in the beginning constructed the corporeal organism, so, at the time when the body, after a long series of dissolutions and replacements, is for some reason no longer able sufficiently to repair it, then this architectonic psychic body, present within, is

superior to the action of the discontinuous atoms and is merely released by their dissolution. In the growth of the human embryo there are four membraneous envelopes that successively are put about it and discarded: namely the amnion, the allantois, the sero-lemma, and the placenta. Each of these, one after another, develops about the prenatal form; then it is absorbed or disrupted to promote a higher and better organism within. Why should the enclosing organism of the babe be supposed the final one any more than the earlier envelopes. If each was provisional to a higher organism within, why may not the present body be so?"

We need not complain that Dr. Bixby should veil his suggestion of reincarnation in such a way as to avoid offense to convention and orthodoxy. That it should be made at all is a sign of the times of extraordinary significance. With the exception of a few minor differences, Dr. Bixby has presented an almost exact picture of the theosophical teaching, and it would be hard to believe that it was not obtained from authoritative sources.

RAJA YOGA.

The following extracts are from the *Crest Jewel of Wisdom*, by Shri Sankaracharya:

So long as a man is attached to the physical body he is impure through the six passions, and there is suffering associated with birth, death, and disease. When he perceives the pure atma, which is bliss and is immovable, then only he becomes free from these—so the Vedas declare.

In the one supreme reality how can there be any indication of difference?

Having brought the mind to rest in the true self, you should perceive it whose glory is indestructible; with assiduous efforts sever the bondage tainted by the smell of conditioned existence and render fruitful your manhood.

The Mahatma having once abandoned the physical body as if it was a corpse—the body which, through experiencing the effects of Karma, is regarded as a reflected shadow of the man—does not again fix his thoughts upon it.

The fruit of wisdom is declared to be freedom from anxiety at the sight of trouble. How can a man of right discrimination do afterwards the blameworthy acts done when deluded?

Wisdom is said to be that state of ideation which recognizes no such distinction as that

of ego and non ego, and which is absorbed in the manifested unity of Brahm and atma.

Want of inquiry into the past, absence of speculation about the future, and indifference as to the present are the characteristics of a jivanmukta.

To regard all as equal anywhere in this world of opposites, full of good and bad qualities, is the characteristic of a jivanmukta.

On meeting with objects, agreeable and disagreeable, to regard them all as equal in respect to one's self and to feel no perturbation in either case, is characteristic of a jivanmukta.

He who is the same, whether worshiped by the good or harassed by the wicked, is possessed of the characteristic of a jivanmukta.

He who is free from egotism and "my-ness" in what is done by body, senses, etc., and who remains indifferent, is possessed of the characteristic of a jivanmukta.

WISDOM FROM THE "SECRET DOCTRINE."

Creation or Origin, in the Christian sense of the term, is absolutely unthinkable.—*Vol. II, p. 278.*

The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and secret of Being.—*Vol. II, p. 384.*

The Pythagoreans asserted that the doctrine of Numbers, the chief of all in Esotericism, had been revealed to man by the Celestial Deities: that the World had been called forth out of Chaos by Sound, or Harmony, and constructed according to the principles of musical proportion.—*Vol. II, p. 467.*

It (the "Nervous Ether") descends in a larger supply to vegetation in the Sushumna Sun-Ray which lights and feeds the Moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity.—*Vol. II, p. 586.*

The principle of Life may kill when too exuberant, as when there is too little of it.—*Vol. II, p. 588.*

We say and maintain that Sound, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality

when directed with Occult Knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigor.—*Vol. II, p. 606.*

As each planet can stand to each of the others in twelve different aspects, their combinations must be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.—*Vol. II, p. 627.*

In *reality* Matter is not independent of, or existent outside, our perceptions.—*Vol. II, p. 661.*

What does Science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing. And what is there so impossible in that a laya-centre—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated and fired up, should rush from its bed in space, and whirl throughout the abysmal depths, in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?—*Vol. II, p. 225.*

And more, my son, for more than once when I Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the
limbs
Were strange, not mine—and yet no shade of
doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with
ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.
—*Tennyson.*

When you accept anything as final, you bring your mind to a standstill in that sphere of action; and the fact that nearly the whole world has accepted certain spiritual ideas as final is the reason why spirituality—real, living spirituality—is almost unknown today.—*Larson.*

It is a mathematical fact that the casting of this pebble from my hand alters the centre of gravity of the universe.—*Carlyle.*

JUN 20 1914

U. L. T.

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Vol. I. No. 24. SAN FRANCISCO, Saturday, June 13, 1914.

Price 5 Cents

FEAR.

A popular war correspondent has just committed himself to the statement that the Mexicans are too close to savagery to have much fear of death.

What a comment upon a civilization of which the dominant note is fear. Are we to regard civilization and fear as cause and effect, or merely as accidental concomitants?

Francis Grierson, the celebrated essayist and musician, says somewhere that if there should ever be the clash of armed conflict between East and West it will go hard with the people who are afraid to die. Victory will be to those who are not afraid to die. And the Oriental regards death as among the least of human ills. What a strange karma that would be if "civilization" should be overthrown by its own materialism, and on the field of battle.

It is certainly fear that is the dominant note of modern society. We are afraid to die. We are afraid of disease. We are afraid of poverty. We are afraid of disesteem. By our own imagination we first create the phantoms of misfortune and then we are afraid of them. But by a curious anomaly of human nature we shiver with apprehension at the thought of a malefic germ, but we can break the supreme laws of the moral world without a tremor. And because we are afraid we are also cruel, since fear and cruelty go ever hand in hand.

It is not civilization, but ignorance and materialism that make us afraid. Like children on a dark staircase, we feel our-

selves to be surrounded with unknown terrors and threatened by impalpable shadows. Every fleeting moment drags us inflexibly nearer to the horrors of death, and of what may follow death either we know nothing or we fear the worst. And a degenerate religion for its own purpose of gain has played upon our terrors in the effort to compel our compliance with rites and formulas that must be worshiped and paid for.

Small wonder that every spiritual philosophy that the world has ever known should wage an unrelenting war upon fear. The Gita speaks of the true devotee as one who is not afraid and who causes no fear in others. How small, then, must be the number of devotees, since who among us is devoid of fear, and who among us but is the cause of fear in others? And fear is the paralysis of effort, the lion on the path that melts away into nothingness before one glance of defiance.

The lessening of this paralysis of fear is perhaps the first certain sign that the philosophy of Theosophy is being understood. How can fear exist in the presence of a realization of the eternity of life, of a life that can never even for a moment become unconscious, of a life that is itself the sum total of all the realities? How can any misfortune become even of noticeable size in comparison with such a background as this? For the gnat playing in the sunshine every passing cloud becomes a tragedy and a summer rain-shower a cataclysm. How much wiser are we whose time

standards are measured by decades of years instead of by hours? And if to the conception of illimitable life we add that other conception of exact and unvarying law of justice from which we may draw at will either pleasure or pain, what then can interpose between us and our tranquillity? Then indeed we become the masters of our fate, and there can be no room in the fulness of confidence for the ghosts that are fashioned from the substance of our ignorance.

Actually, then, it is fear from which civilization is suffering more than from all other evils put together. Fear is the father of ambitions and greeds and cruelties. It is fear with its whisperings of self-interest that stifles conscience and corrodes the heart.

A GREAT DISCOVERY.

The communication addressed by Dr. J. Godfrey Raupert to the London *Daily Chronicle*, and which is largely reproduced in this present issue, is well worthy of the attention that it will doubtless receive. But its importance is due not so much to the "discovery" by a great German scientist of a phenomenon well known for the past forty years to students of the night side of nature as to Dr. Raupert's summary of scientific methods. With that accommodation of memory, he says, which so often characterizes modern scientific thought scientific men will no doubt quietly ignore the fact that these phenomena have been known and discussed by "unscientific" enquirers for many years past, and they will parade these phenomena as their own discoveries—as the result of their own patient investigations. That, of course, is precisely what they will do. They rejected the facts of mesmerism with scorn and derision until they were eventually forced to accept those facts and to cover their own confusion by the invention of the name of hypnotism. There is today not a single subject of psychic research that is not exhaustively dealt with in *Isis Unveiled*, published forty years ago, and psychic researchers are now advancing as their own theories the explanation first offered by H. P. Blavatsky at that time. And they are doing this without a word of acknowledgment. Indeed they are deafening us with the drum-beating of their self-approbation.

Now a recent number of *Theosophy* contains a reprint of sundry writings by H. P. Blavatsky in which this very phenomenon of materialization was exhaustively dealt with. Other references will be found in *Isis Unveiled* and the *Secret Doctrine*. Still other references are scattered broadcast through the writings of W. Q. Judge. The explanations will be found to cover every phenomenon of the kind that has ever been reported. They have never been assailed because they are unassailable. It is well that these facts should be remembered and recorded, however obscurely, and we may believe that there are many things that are now obscure that will not always be so. Profosor von Schrenck-Notzing and his Italian and English confrères have done no more than verify certain facts that have been common knowledge among Theosophists for forty years, and indeed one might say for forty centuries. Let us see now what they will make of those facts. At last they have their hands upon a problem that can not be solved by airy references to the subliminal self. It is notoriously unwise to predict, but perhaps in this instance we may find some justification for the prevision of a veritable orgy of theories, each based upon a few selected facts to the exclusion and denial of other facts, and that will finally culminate in the adoption of the exact solution offered by Theosophy. But there will be no acknowledgment of the real source of that solution. No; it will be one more "famous victory" for science.

There is another feature of Dr. Raupert's admirable article to which all possible emphasis should be given. He begs for some recognition of the well attested fact that experiments of this sort are always and necessarily attended by moral and physical injury to the victims of those experiments. The plea does credit to Dr. Raupert himself, but we can hardly suppose that it will be effective. A science that clamors for the vivisection of the flesh of animals and of men is not likely to restrain itself when only mentality and morality are involved. But it is well that the plea should be uttered, although here also we find the same plea and the same warnings from the writings of the founders of the Theosophical Society. It is well also that Dr. Raupert should ask once more if we can

"reasonably believe that the spirits of the dead, our departed relations and friends, will avail themselves of means so repulsive and so disastrous to the living in order to furnish evidence of the fact that they still exist." Such remonstrances may indeed seem to fall upon deaf ears. It may be that we must witness a scientific recrudescence of the "devil worship" understood and condemned by the philosophers of all ages. But even this may yet give place to the true occultism, the true Raja Yoga, which can alone save humanity from the dangers that we now so recklessly and so ignorantly invoke.

MODERN NECROMANCY.

The following communication to the London *Daily Chronicle* from Dr. J. Godfrey Raupert is of so much interest and value as to justify its somewhat extended reproduction. Read in conjunction with H. P. Blavatsky's explanation of the phenomena dealt with and her warnings of their attendant perils it becomes a remarkable confirmation, not only of those warnings, but of her predictions that the twentieth century would justify many of the "superstitions" of the nineteenth.

It is no exaggeration to say that the German world of science, writes Dr. Raupert, has recently been convulsed by the publication of Professor von Schrenck-Notzing's work on "The Phenomena of Materialization."

Professor von Schrenck-Notzing is no amateur or dilettante in the sphere of psychical research. He is a doctor of medicine, foreign corresponding secretary of the University of Munich, member of many learned societies, and author of many standard treatises on criminal psychology and allied subjects—in short, a German scientist of high standing and authority. And it goes without saying that, like all men of his stamp, he approached the study of the much-disputed phenomena with the conventional scientific attitude of mind—fully prepared to discover the secret of the thing in some form of self-deception or in the activity of some hitherto unknown natural human faculty.

But an experimental investigation of the phenomena, extending over a period of four years, carried on with the aid of a dozen photographic cameras and under all the test conditions which the rigidly skeptical scientific mind can devise, has constrained him to abandon this mental attitude and to make his public and unhesitating confession of faith. This confession is to the effect that the phe-

nomena of materialization are an objective fact of science and that, so far, science has found itself utterly unable to discover the cause which is at work in their production.

It would be difficult to over-estimate the significance of this publication and of the professor's statement, especially when it is borne in mind that in Italy, too, a similar work, also from the pen of a medical man and illustrated by numerous striking photographs, and confirming all Professor von Schrenck-Notzing's observations, has just issued from the press. It will have to be admitted, therefore, that for the mind which is not hopelessly entangled in the net of conventional or constitutional skepticism, and which will take the trouble to study the evidence, the entire question as to the reality and objectivity of these mysterious phenomena may now be regarded as settled. It would be difficult to add to the evidence available or to produce experimenters and authorities of higher standing to testify in their favor.

It is certain, beyond all possibility of doubt, that abnormal phenomena, utterly baffling to science and escaping all scientific analysis, take place and that these phenomena are governed by some kind of intelligence which would seem to be independent of the medium through whom they are induced. That science is the last to study and acknowledge phenomena which have been known to large groups of humbler and "unscientific" inquirers for many years past, is, of course, a small matter. With that accommodation of memory which so often characterizes modern scientific thought, scientific men will no doubt quietly ignore this fact, and parade phenomena of this kind as their own discoveries—as the result of their own patient investigations. Science, as we all know, is at present engaged in performing that feat of intellectual gymnastics which takes it out of the depths of materialism on to the heights of a spiritualistic philosophy, without, however, acknowledging for a moment that it has been hopelessly at sea in its interpretation of the world of phenomena, and that it has by them led thousands of other unwary souls astray.

The probability, therefore, unfortunately is that science is in danger of committing similar blunders with respect to the phenomena under consideration, and that, unless the public are made acquainted with all the facts of the case, still greater evils and misconceptions will result from scientific pronouncements.

It may, therefore, not be altogether out of place to draw attention to a fact in connec-

tion with psychical research which is seldom brought to the knowledge of the public and which has consequently never received any serious attention. This fact is the circumstance that science is not telling the whole truth about the matter. It is keeping silence about one element attending these phenomena which is, perhaps, the most significant one of them all and which will in any case be admitted to play an important part in their correct interpretation.

We hear a great deal about the wonderful phenomena of "cross-correspondences," by which, it is maintained, evidence is being furnished of the operation of one mind, independent of and external to, the experimenters and the medium. We hear of wonderful occurrences, mostly of a spontaneous character and therefore really phenomena of an entirely different order. We hear of remarkable spiritistic disclosures claiming to show the continuity of mind and memory. We hear nothing at all about the effects, moral and physical, which attend the evocation of these phenomena, of the permanent undermining of health and character and well-being which result from them, and of the terrible disorder which the disclosures emanating from this source are apt to produce in the social and family life.

I will not here adduce the statements of the older and better-known psychical experimenters, although it may be well to mention incidentally that so ardent a spiritist as Sir William Barrett was constrained to declare, some years ago, that "he had observed the steady downward course of mediums who sit regularly," and that so open-minded an investigator of the phenomena as Sir William Crookes wrote, after his experiments with Home: "I could scarcely doubt that the evolution of psychic force is accompanied by a drain on vital force." . . .

I am content to let these statements speak for themselves. They can scarcely fail to appeal to the minds of rational men and women who are not possessed with the idea of proving the survival of the human personality by means of spirit manifestations. The question which I would ask them is this: Can we reasonably believe that the spirits of the dead, our departed relations and friends, will avail themselves of means so repulsive and so disastrous to the living in order to furnish evidence of the fact that they still exist? Can the evocation of these phenomena be regarded as morally lawful and as part of a world-order which we believe to be governed by wisdom and beneficence?

It is interesting to note how careful Professor von Schrenck-Notzing is to abstain from seriously attempting an interpretation of the phenomena and with what scientific loyalty he gives to the public all the facts of the case. Would that our English scientific experimenters were guided by similar wisdom and discretion!

WISDOM FROM THE "SECRET DOCTRINE."

An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe.—*I'ol. I. p. 45.*

Man, unable to form a single concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute.—*I'ol. I. p. 82.*

Occult science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather of atoms, correlating, and thus changing their combining equivalents on every planet.—*I'ol. I. p. 166.*

Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to beings endowed with the requisite senses.—*I'ol. I. p. 167.*

The Soul, whose body-vehicle is the astral, etherco-substantial envelope, could die and man still be living on earth. That is to say, the Soul could free itself from and quit the tabernacle for various reasons, such as insanity, spiritual and physical depravity, etc. The possibility of the "Soul"—that is, the eternal Spiritual Ego—dwelling in the unseen worlds, while its body goes on living on Earth, is a preëminently Occult doctrine.—*I'ol. I. p. 255.*

There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law.—*I'ol. I. p. 295.*

By paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his Higher Self from the One Absolute Self, man can, even during his terrestrial life, become as "one of us."—*I'ol. I. p. 297.*

There is but one indivisible and absolute Omniscience and Intelligence in the Universe,

and this thrills throughout every atom and infinitesimal point of the whole Kosmos, which has no bounds, and which people call Space, considered independently of anything contained in it.—*Vol. I, p. 298.*

Nothing can manifest itself in this Universe—from a globe down to a vague, rapid thought—that was not in the Universe already: everything on the subjective plane is an eternal is; as everything on the objective plane is an ever-becoming—because all is transitory.—*Vol. I, p. 622.*

THE QUEST.

“Give up thy life if thou wouldst live.” This has been sounded down the ages. Does it mean anything or does it not? Is it but the fancied idealism of poetic dreamers, or is it the hidden mystery of the whole, demanding by its very greatness to be served with a blind, unshaken faith, and the courage that can not fail?

In view of the facts that have been amassed by the intellectual giants of our day, what application has such a dictum? Do their conclusions relative to the world of life about us, the laws governing matter, and the progress of evolution rather not point to a struggle wherein the stronger force invariably overcomes the weaker, wherein the greatest effort wins the right of might? Do we not see the same power of the strong against the weak in the competitive humanity about us?

Without doubt there is but one answer. We do, as do those who devote closer observation to the less apparent departments of nature. Such men as Darwin and Wallace devote book upon book to tracing with painstaking accuracy the causes and effects that produce variation, improvement, and final survival of species in the vegetable and animal species, summarizing the labor of their lives in such conclusions as that the fittest survive. Where, then, shall we turn or what position assume that we may know the truth?

Every question may be approached from either of its opposite viewpoints. We can examine life and the world from a positive position or from a negative position, from the North Pole or from the South Pole, in the light of day or the darkness of night. Yet there is still more than this. It is possible to assume a position so lofty and extensive in its circumspect as to enable a survey of the whole, with both its north and south pole, its positive and negative power, and the alternate light and darkness of day and night. We see then one mighty plan.

Nothing could better put us *en rapport* with the idea of this mighty plan than to quote from a far-seeing physician of our century, who expresses it in his own way. He says: “A great deal of cant is talked about the mystery of life, as if the mystery of life was somehow more mysterious than the rest of nature. The striking of a match is every bit as wonderful as the working of a brain; the union of two atoms of hydrogen and one of oxygen in a molecule of water is every bit as wonderful as the growth of a child. Nature is perfect at every moment, omnipresent, and, like His Majesty the King, within her domains, supreme. She makes all her wares of one stuff, constructing with it a grain of sand, a drop of water, a micro-organism, or a nerve cell—all with equal ease. In brief, all nature is of the same nature, all her processes are one process, all her facts are one fact, all her acts are one act, and everything material is ultimately identical with everything else. These platitudes are no more than the doctrine of Thales of Miletus, who lived 600 B. C. Arm in arm with Thales I wonder at the mystery of the fabric of my own brain, as I wonder at the mystery of the fabric of a pound of butter; and I take it for granted that the forces which animate my tissues are just as natural—just the same as the forces which animate the fabric of an ape, a frog, an oyster, or a dandelion and thrill in every grain of sand and compel two atoms of hydrogen and one of oxygen to clutch each other so closely that they are neither hydrogen nor oxygen, nor hydrogen plus oxygen, but water.”

It is the deductions of the scientists themselves that have shown these things to us. Their reports, coming one by one, have taught us to know nature as a sweep of law equally great in all departments. No matter how diversified the form, the scheme is a unity.

In our recognition of the survival of nature's fittest forms we lose sight of the opposite fact of the endless destruction of form and the yet broader sense of a nature that is still back of the forms that she continually creates and destroys. It is only in this light that we shall find a solution to our problem. It is only here that the mysterious life within us designated “I” will find that which is its own nature.

Now as a matter of fact when we consider nature's forms there are none but stand in the relation of food to the forms above them. They are victims, however unwilling, to the plan of nature. Is it not possible that the crowning glory of man's estate brings, with

its powers of recognition, a responsibility of equal weight? Is it not highly probable that the milestone of evolution bringing judgment of self and the sense of a presence within that seems linked in some indescribable way with the "was," "is," and "ever shall be" demands a contribution to the whole of adequate measure? Can man alone contribute nothing, seeing that he takes freely from all the kingdoms below him? Or is it not more likely that, having reached a consciousness of himself as a spiritual being with immortal life, and deducing from this position that he is one with all life, a ray from the source of life, the indivisible oversoul, his debt of responsibility is without limit and becomes an ever-deepening sense of obligation in proportion to his growth as a self-conscious spiritual entity?

As a corollary: This expanding thought of the true self which becomes the very elixir of life is invariably dependent upon the power to release those lesser things which are of worldly measure. Then, indeed, will he who gives up his life, live.

THEOSOPHY OF INGERSOLL.

The source of a man's unhappiness is his ignorance of nature.

There is one good—happiness. There is one sin—selfishness.

Happiness is the bud, the blossom, and the fruit of good and noble actions, it is not the gift of any god: it must be earned by man—must be deserved.

Right and wrong exist in the nature of things. Things are not right because they are commanded, nor wrong because they are prohibited.

We know that acts are good or bad only as they affect the actors. We know that from every good act good consequences flow, and that from every bad act there are only evil results. There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect. For this reason, the atonement becomes an impossibility. Others may suffer by your crime, but their suffering can not discharge you; it simply increases your guilt and adds to your burden. For this reason happiness is not a reward—it is a consequence. Suffering is not a punishment—it is a result.

We must teach the world that the consequences of a bad action can not be avoided, that they are the invisible police, the unseen avengers, that accept no gifts, that hear no prayers, that no cunning can deceive.

A perfectly civilized man can never be per-

fectly happy while there is one unhappy being in this universe.

We know of no end to the development of man. We can not unravel the infinite complications of matter and force. The history of one monad is as unknown as that of the universe; one drop of water is as wonderful as all the seas; one leaf, as all the forests; and one grain of sand as all the stars.

What would have become of the people five hundred years ago if they had followed strictly the advice of the doctors? They would all have been dead. What would the people have been, if at any age of the world they had followed implicitly the direction of the church? They would all have been idiots. It is a splendid thing that there is always some grand man who will not mind, and who will think for himself.

In the universe there is no chance, no caprice. Every event has parents. That which has not happened could not. The present is the necessary product of all the past, the necessary cause of all the future. In the infinite chain there is, and there can be, no broken, no missing link. The form and motion of every star, the climate of every world, all forms of vegetable and animal life, all instinct, intelligence and conscience, all assertions and denials, all vices and virtues, all thoughts and dreams, all hopes and fears are necessities. Not one of all the countless things and relations in the universe could have been different.

Nature is but an endless series of efficient causes. She can not create, but she eternally transforms. There is no beginning and there can be no end.

Design is as apparent in decay as in growth; in failure as in success; in grief as in joy. Nature with one hand building, with one hand tearing down, armed with sword and shield—slaying and protecting, and protecting but to slay. All life journeying toward death, and all death hastening back to life.

MENTAL HEALING.

What has Theosophy to say about the various systems of mental healing now before the world?

The systems of mental healing are so numerous that their adequate examination would require more space than can here be given to it. Why not apply for yourself the basic theosophical ideas, comparing them with the particular healing method under study? But none of these methods is new. All of them are as ancient as human thought itself.

Most of these methods rest upon the very

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

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JUN 25 1914

U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT
SCIENCE, AND ARYAN LITERATURE.

Vol. I. No. 25. SAN FRANCISCO, Saturday, June 20, 1914.

Price 5 Cents

MODERN SCIENCE.

Professor Larkin, who dispenses wisdom through the columns of the San Francisco *Examiner*, complains that he is called upon daily to state that nothing exists but electrons, that electrons are electricity, that he does not know what electricity is, that electrons were created by mind, and that mind has created nothing but electrons. The learned professor obviously means that the universe is made up of mind and electrons, and although such a statement needs some qualification it is accurate enough for the ordinary newspaper reader, who seems indeed to be in a state of gasping surprise at such a simplification of a universe that he has believed to be so complex. When the professor is asked how he accounts for this, that, or the other, he replies that he does not account for anything—he merely states the facts.

Events in the scientific world have moved rapidly during the last few years, so rapidly that we can neither estimate the motion nor realize the destination. Yet it is now triumphantly true that science is within a hair's breadth of Occultism and that it is impossible to grasp the results of modern research and to resist the evolutionary system as outlined by Theosophy. Science shows us a universe built up of atoms, and of a force that moves those atoms into the incalculable combinations that we call the world of matter. It shows us that the differences between one form of matter and another are differences only in the arrangement of the atoms, and that this

arrangement, always orderly and precise, is governed by a force that it is unwilling otherwise to name for fear that it shall be driven into some theory of consciousness. Professor Larkin bravely gives to that force the name of mind, since order and precision imply intelligence and design. Even the Materialist is now a little shy of talking of a "fortuitous concourse" of atoms, or anything else. He might as well say that Beethoven's Sonata is a "fortuitous concourse" of musical notes, and the violin upon which it is played a "fortuitous concourse" of wood and string.

A moment's reflection will show us the tremendous inferences that we must draw from the fact of a homogeneous matter that has been molded into the orderly heterogeneity of the material universe by a force that must be intelligent. We have only to think of that intelligent force, or Universal Consciousness, as causing the assembly of atoms into the various familiar forms of the world around us by a process that may be described as *thinking of itself* as being at some particular point or stage in its own progress toward self-consciousness. Thinking of itself at one such stage it causes that particular aggregation of atoms that we call the mineral kingdom. Thinking of itself at other stages it calls into manifestation the vegetable kingdom and the animal kingdom. Therefore all the forms that we see around us are the direct result of the underlying Consciousness which has summoned and arranged the atoms in that particular way

because that particular way, and no other, is the exact correspondence and representation of itself. And so we are led irresistibly toward an application of the same law and process to ourselves. *We are that Universal Consciousness.* But it is no longer thinking of itself as at the mineral, vegetable, or animal stage of its progress. It is thinking of itself as at the human stage, and therefore it has arranged the atoms into the human body and brain as representing and corresponding with itself at this point of its advance. But the Universal Consciousness has now become individualized. It has will. It has imagination. It can make ideals, and it can think of itself as those ideals. And precisely as it thinks of itself so it will rearrange the atoms of the brain and body to correspond with that self-conception, with that self-idealization. Do we think of ourselves as miserable sinners? Then we are miserable sinners, and with appropriate brains and bodies. Do we think of ourselves as gods? Then we are gods, and the atoms begin at once to rearrange themselves to transmit the divine light and wisdom. There is only one law throughout the universe and by that one law we see matter everywhere, in all kingdoms, reflecting and transmitting and expressing the state of the Consciousness that underlies it. Now we see that the tremendous "That Thou Art" of the old philosophers represented a precise and definite scientific process, that it was intended so to rearrange the atoms of the brain and of the other sheaths of the mind that they should transmit the inner light in all its intensity, and that that light should no longer be obscured by the limitations of an imperfect self-realization. And the whole of that ancient philosophy of the Yoga now becomes a legitimate inference from the modern science that tells us that nothing exists except atoms, that all variations of form are caused by arrangements of those atoms, and that the arrangements of those atoms are governed by Mind or Consciousness.

A single step from the position thus laid down by Professor Larkin brings us at once to the fact of reincarnation. Indeed it can hardly be said that a step is necessary. We are already there. Science shows us a material universe in con-

stant transformation, with creation, preservation, and destruction in eternal sequence. The abiding force behind this panorama of change is Consciousness, which may thus be said to be reincarnating itself through the ages, itself the one constant factor in a universe of inconstant forms, and itself the cause of all those forms. No doubt science in general will deprecate the use of the word Consciousness and will prefer the word Force, but what difference does it make, since we must also postulate design and intention in connection with that Force? If a defeated Materialism can find some blessed balm in the use of one word in preference to another, if it seek consolation by speaking of Intelligent Force instead of Consciousness there is no reason why it should be denied such solace. The one inescapable fact is the appearance in a great popular newspaper—indeed one might say the weekly appearance—of a scheme of evolution which may be said to be nearly identical with the theosophical philosophy. And not only is that scheme advanced by a distinguished scientist, but it is received without a word of protest or denial. And it seems only yesterday since H. P. Blavatsky prefaced her first great presentation of Occult philosophy with the words of the gladiators in the Roman amphitheatre: "We, who are about to die, salute thee."

CHANCE?

The San Francisco *Examiner* has the following to say about the recent maritime disaster: "So long as ships go to sea, we may be sure that from time to time there will be disasters such as that which befell the *Empress of Ireland*. As a matter of fact, what we call chance and accident are very likely the phenomena of a fixed law—of laws too subtle for our intelligence as yet to grasp and define." It is indeed hard to believe that fixed and unchangeable laws govern the movements of a grain of sand and the sweep of stellar galaxies, but that a disaster such as this with its immeasurable burden of human sorrow should be the sport of unseeing chance. It is true that we can not see all the flashing shuttles of fate and fortune, but we know that there is not a misplaced thread in the resulting pattern.

WISDOM FROM THE "SECRET DOCTRINE."

The scientific hypothesis, that even the simplest elements of matter are identical in their nature, and differ from each other only in consequence of the various distributions of atoms in the molecule or speck of substance, or of the modes of its atomic vibration, gains more ground every day.—*Vol. I, p. 491.*

The Magic of the ancient priests consisted, in those days, in addressing *their Gods in their own language.*—*Vol. I, p. 502.*

He who knows how to blend the three (sounds, numbers, and figures) will call forth the response of the superintending Power.—*Vol. I, p. 502.*

The day is fast approaching when it will be confessed that the Forces we know are but the phenomenal manifestations of Realities we know nothing about—but which were known to the Ancients, and by them worshiped.—*Vol. I, p. 555.*

Referring to the "Aura," one of the Masters says in the *Occult World*: "How could you make yourself understood by, command in fact, those semi-intelligent Forces, whose means of communication with us are not through spoken words, but through sounds and colors in correlation between the vibrations of the two?" It is this "correlation" that is unknown to Modern Science, although it has been many times explained by the Alchemists.—*Vol. I, p. 560.*

Why is the Sushumna Ray believed to be that Ray which furnishes the Moon with its borrowed light? Why is it "the Ray cherished by the initiated Yogi? Why is the Moon considered as the Deity of the Mind by those Yogis?—*Vol. I, p. 562.*

It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the Atom, that the whole Science of Occultism is built.—*Vol. I, p. 566.*

There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.—*Vol. I, p. 124.*

What says the Esoteric teaching with regard to Fire? "*Fire is the most perfect and unadulterated reflection, in Heaven as on Earth.*

of the One Flame. It is Life and Death, the origin and the end of every material thing. It is divine substance."—*Vol. I, p. 146.*

We produce Causes, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply "thinkers" who brood mischief.—*Vol. I, p. 149.*

There are but two ways of explaining the mystery of heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism, and then to the reproduction of identical germinal cells; or, *these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.*—*Vol. I, p. 244.*

Wherever there is an atom of matter, a particle, or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious.—*Vol. I, p. 278.*

SONGS BEFORE SUNRISE.

Unto each man his handiwork, unto each his crown,

The just fate gives;

Whoso takes the world's life on him and his own lay down,

He dying so, lives.

Whoso bears the whole heaviness of the wronged world's weight

And puts it by,

It is well with him suffering, though he face man's fate;

How should he die.

Seeing death hath no part in him any more, no power

Upon his head;

He hath bought his eternity with a little hour,

And is not dead.

For an hour, if ye look for him, he is no more found,

For one hour's space;

Then ye lift up your eyes to him and behold him crowned,

A deathless face. —*Swinburne.*

The Egyptians are the first of mankind who have defied the immortality of the Soul.—*Herodotus.*

CHARACTER AGAIN.

There has been a good deal said about character, but it is a big and important enough subject to admit of a good deal more being said about it. In a recent issue of *U. L. T.* it was said that "Without character there would be neither trust nor confidence, nor indeed the possibility of any kind of mutual relationship. Without the reasonable expectation that our fellow-men will act in a certain way under certain conditions there must be a dissolution of the whole social system. It could not continue without a reliance upon character."

As man is by nature a gregarious creature, some social scheme must always exist, and it is upon the nature of such a scheme that the progress of human society in general and man in particular depends. Unless conditions of intercourse and relationship between the various units from individuals to nations are such that the results of such intercourse can be fairly approximated, no advance would be possible. A little reflection will show that the progress of human society or its retardation can be directly connected with the degree to which reliance could be placed upon the individual characters of those comprising it. It is on the basis that each man is a compound of qualities which when called into play will manifest themselves in actions reasonably consistent with those qualities, that a permanent scheme of relationship can be formed, a framework for civilization and a support for man's advancement in every direction, material and spiritual.

In dealing with character in a general sense all qualities must necessarily enter, but the permanent, lasting effect of character emanates from the spiritual, unselfish, and upward-striving side of it, and it is due to the acknowledged superiority and permanency of that side of it that has led to the usual signification when we say "man of character." We have all experienced the satisfaction of meeting and dealing in any relation whatsoever with such an one, one whom we feel to possess a stability of principles unshakable by any unworthy or selfish motives. How safe do we feel in the knowledge that such a trust is possible, how relieved in our intercourse when we know that under whatever circumstances, trusted to whatever degree, that man's course will be prompted by conscientious and righteous conviction. The reliance and trust such a character inspires is a force for infinite good. One can not come in contact with such a person without consciously acknowledging it, and our marked admiration and

appreciation are an admission that such persons are all too rare. Character should be so universally developed that its existence could be taken for granted. Centuries of selfishness and pursuit of personal gain and aggrandizement have tended to create a mistrust, a suspicion in one man of another. Opposed to that is character, in the higher sense in which we are now using it, and it is the force of character and reliance upon it that have saved mankind and human society from the corrosion and stultification that would be the inevitable outcome from mistrust and suspicion.

The encountering of a consistently and reliably altruistic character is an incentive to the weaker ones of whom the world is full, who unconsciously more than consciously are extending a hand for help. We know that in essence all is good, and the good in one will always call forth the good in another, provided there be a clear and open way of communication. Let the thousands of weaker, wavering beings open their hearts to the force of those who have developed character, and the contagion of that force will rapidly sweep throughout the world and alter the balance of good and evil.

As we have experienced the uplift, the encouragement and hope that character has inspired, so many of us have experienced the tragedy of having overrated character. The deathblow given our confidence is often more stinging, more cruel, than the death in the body of that man. But here let us exert what strength we have, *not* to lose that trust, that confidence in the possibility of character. Let us still believe it exists in mankind and we will find ourselves still stronger, and mayhap a help to the very agent of our disappointment who neglected and rejected the responsibility of the character we believed him to have.

The responsibility of character is too little recognized, not only the responsibility of building up character, but also of maintaining what we apparently have. Character is formed through many incarnations of pain and toil and suffering. How, then, can one even for a moment allow the least diminution of it, the least weakening of what has been so laboriously and painfully acquired? Is not every part of it to be maintained and strengthened? Should we not study and reflect upon our inner selves more, and realize to just what extent we are endowed with character, and grasp the responsibility of maintaining what we have and thereby adding to it? The more character, the more rigid its

maintenance. Whatever strength, whatever knowledge of right and wrong, whatever charity and goodness we have managed to awaken or possess let us secure and clinch beyond loss by ever acting in harmony and consistency with it.

In this connection there might be used that phrase familiar to us in another sense—"noblesse oblige." Can not it be applied to an inner moral obligation as well as to an outer social one?

The stress laid upon the conditions embodied in that phrase as ordinarily accepted and the rigid observance of this man-made fiat must many times demand a self-control and abnegation which, while good in themselves, by the ineptitude of their motive result disproportionately.

If we would but recognize the obligations of what moral rank each one has individually achieved, and let that sentiment of *noblesse oblige* be a corporate principle of daily life as applied to character, how surely, even though slowly, would we progress and by force be an example and encouragement to others.

Every effort put forth to nurture and maintain what we have will meet with result. Let every thought, every act, be in accord with whatever of good there be in us. Constant response to the higher impulses, constant cultivation of them, will serve to emphasize and strengthen them into an invincible power for good. No matter how much or how little of character we possess, let us recognize its possession, measure its extent, and assume the obligations its possession entails upon us. How dependable it will be and how much more so it will become will astonish and encourage us. It is a structure for ages that is being built, therefore should we realize the importance of every step, the necessity for strength in every stage. While the recognition of one's own strength should tend to insistence on that strength and severity with one's self on the basis of that strength, it should manifest itself in charity to others, and an appreciation that each one does his own measuring, and makes for himself a tabulation of his own obligations and responsibilities. Our strength should restrain us from the creation of a moral aristocracy. True *noblesse oblige* in any sense should not create a feeling of superiority over another, but rather a stricter, more stringent system of self observation, control, and determination to pursue and maintain whatever of the spiritual, the good, and the true we have found to be in us. If each of us would follow such a

course, how unbroken and sure would be the progress of humanity, how peaceful its intercourse, how soon the aggregate of such efforts would be manifest in the spirit of brotherliness and kindness that would pervade the world.

Let each one of us search for the good that we know must be there and act in harmony with it. Let this man-made convention of *noblesse oblige* be recognized as a divine and spiritual mandate applicable to each and every one of us according to our respective characters.

OCCULTISM AND SCIENCE.

It is often said that modern science has confirmed many of the statements contained in the "Secret Doctrine." Can you give an example of this?

It would be easy to give as many examples as would fill a dozen issues of this magazine, but let one suffice. In Volume I, page 553, of the *Secret Doctrine* we find the following:

Occultism says that in all cases Matter is the most active, when it appears inert. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spatial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snowflakes or drops of rain. *But to Physical Science this will be an absurdity.*

The italics are the writer's and they are used to emphasize the scientific conception of matter that prevailed at the time the *Secret Doctrine* was written. The view then advanced by the *Secret Doctrine* of the spatial distances separating the atoms of "solid" matter was of the most radical kind and, as the author herself said, would appear to be an absurdity to Physical Science.

The writer has in front of him a little volume that happens to come readily to hand and that is entitled "Matter and Some of Its Dimensions," published in 1910, or twenty-two years after the appearance of the *Secret Doctrine*. On page 19 the author says:

To get some idea of the dimensions of an electron, picture the interior of St. Peter's Church at Rome filled with 1000 grains of sand darting about in its vast interior. All is relative; there is no great, there is no small, and so we may say that *the spaces between the electrons are relatively as great as the distances between the planets in our own solar system.*

Again, in a recent issue of *Harper's Monthly Magazine* we have an article on

"After Death—What?" by Dr. James Thompson Bixby. The author argues for the existence of the Soul from the newly discovered facts of matter, and especially from recent knowledge of the nature of atoms and electrons. He says:

It has been discovered that the supposed solid and indivisible atoms are neither wholly nor primarily material. They are discontinuous clusters, chiefly composed of swarms of revolving components, called electrons. These electrons are supposed to be centres of electric charge, vortical motion, or etheric foci of condensation. The electric experts say that the diameter of a negative electron is only about one-hundred-thousandth part as large as that of a hydrogen atom, and that *the electrons in this atom are no nearer together than (to use Sir Oliver Lodge's graphic illustration) "a thousand grains of sand would be if scattered about in a church."*

The example is a remarkable one, since it illustrates the foreshadowing of a scientific discovery of the most startling and sensational kind and that had not even been dreamed of when the *Secret Doctrine* was published. And a dozen others could easily be found and of an equally striking nature. In fact we may say that all the modern discoveries as to the nature of matter, the characteristics of atoms and their movements, are not merely hinted at in the *Secret Doctrine*, but are explicitly taught. One day this will be pointed out with sufficient emphasis to command attention and credit, but it is safe to predict that they will be most grudgingly given.

AS ABOVE, SO BELOW.

What is the meaning of the ancient adage, "As above, so below"?

It means that man is the microcosm of the macrocosm, that he is a miniature picture of the universe. If you can attain to a realization of these words you will find in them a key to all the mysteries of nature. Every force and capacity in yourself is derived from some force or capacity in nature. Wherever any force or capacity exists, actually or potentially, in nature, that same force or capacity must exist, actually or potentially, in yourself. Just as the focusing screen of the camera holds a minute but perfect picture of the landscape, so is man the microcosm a minute but perfect picture of the universe or the macrocosm. Therefore the man who knows himself knows everything.

Those love her best who to themselves are true

And what they dare to dream of, dare to do.

—Lowell.

MAHATMAS AND CHELAS.

(Reprinted from "Five Years of Theosophy.")

A Mahatma is an individual who, by special training and education, has evolved those higher faculties, and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the Mahatma extends over a number of incarnations, although comparatively speaking they are very few. Now, what is it that reincarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has Kama Loka for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher Manas, *the pure man*, which is associated with the sixth and seventh principles, that goes into Devachan to enjoy there the effects of its good Karma, and then to be reincarnated as a higher personality. Now an entity that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower Manas until there arrives the time when its *whole Manas*, being of an entirely elevated character, is centred in the individuality, when such a person may be said to have become a Mahatma. At the time of his physical death all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real Mahatma is then not his physical body, but that Higher Manas which is inseparably linked to the Atma and its vehicle (the sixth principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by Occult Philosophy. When, therefore, people express a desire to "see a Mahatma," they really do not seem to understand what it is they ask for. How can they, with their physical eyes, hope to see that which transcends that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a Mahatma, how can they know that behind that mask is

concealed an exalted entity? By what standard are they to judge whether the Maya before them reflects the image of a true Mahatma or not? And who will say that the physical is not a Maya? Higher things can be perceived only by a sense pertaining to those higher things; whoever therefore wants to see the real Mahatma must use his *intellectual* sight. He must so elevate his Manas that its perception will be clear and all mists created by Maya be dispelled. His vision will then be bright and he will see the Mahatma wherever he may be, for, being merged into the sixth and the seventh principles, which know no distance, the Mahatma may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognizant of any particular tree or spot, because from that elevated position all below is nearly identical and as our attention may be drawn to something which may be dissimilar to its surroundings—in the same manner, although the whole of humanity is within the mental mission of the Mahatma, he can not be expected to take mental note of every human being, unless that being by his special acts draws particular attention to himself. The highest interest of humanity, as a whole, is the Mahatma's special concern, for he has identified himself with that Universal Soul which runs through Humanity; and to draw his attention one must do so through that Soul. This perception of the Manas may be called "faith," which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the Manas is that enlightened belief which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge*, i. e., experience, for "true knowledge brings with it faith." Faith is the perception of the Manas (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the intellect, i. e., it is spiritual perception. In short, the individuality of man, composed of his higher Manas, the sixth and the seventh principle, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus a chela should be actuated solely by a desire to understand the operations of the Law of Cosmic Evolution, so as to be able to work in conscious and harmonious accord with Nature.

MENTAL HEALING.

Those who suppose that the various processes of mental healing are peculiarly the discovery of the present age would do well to read a letter of Dorothy Osborne, written in June, 1664, when the smallpox was prevalent. The letter speaks of one Lady Talmash, who "says she can do whatsoever she will." The writer then continues:

'Tis not unpleasant, methinks, to hear her talk, how at such time she was sick, and the physicians told her she would have the smallpox, and showed her where they were coming out upon her; but she bethought herself that it was not at all convenient for her to have them at that time; some business she had that required her going abroad; and so she resolved she would not be sick, nor was not.

Lady Talmash was evidently a woman of some parts. Without resort to any of the pious spells and incantations now so much in vogue she merely "resolved that she would not be sick, nor was not."

THEOSOPHY IN THE POETS.

O righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend.

But they who bid stern Duty lead
Content to follow, they
Of duty only taking heed,
Find pleasure by the way.—*Trench.*

The mind sees, the mind hears;
All other things are deaf and blind.
—*Epicharmus.*

I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.
—*Tennyson.*

We were not made for sorrow, thou and I,
For joy nor sorrow, were we made,
To take delight and grief to live and die,
Assuaged by pleasures and by pains affrayed,
That melt men's hearts or alter; we retain
A memory mastering pleasure and all pain.
A spirit within the sense of ear and eye,
A soul behind the soul, that seeks and sings,
And makes our life move only with its wings.
—*Swinburne.*

If . . . life was the cause, not the consequence, of organization, so we may believe that mind is the cause and not the consequence of brain development.—*Alfred Russel Wallace.*

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressd to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.

ady that afflicts humanity, a malady that must be cured radically if it is not to prove fatal, and that speedily.

And the first step toward the cure is the diagnosis of the disease itself. What, in very truth, is that disease? It is a question that may well be asked in some seriousness amid the clamor of claims that fill the world with their sound. What is it actually that we need in order to bring a reign of happiness upon earth? Is it socialism, or prohibition, or the suffrage, or arbitration? Is it free trade, or social purity, or the single tax? Each of these expedients is lauded to the skies as the one thing needed to produce the millennium. Many of them are undeniably good, but are they good as palliatives or as cures? Do they attack symptoms or causes?

Suppose we go a step further back and ask ourselves how we came to get into our present plight. There can be only one result to an inquiry that has the courage to probe deeply and to face the facts even at the cost of preconceptions and of prejudices. We shall see then that humanity is not suffering from bad laws nor from the lack of good ones, but from selfishness and from nothing else. The world is suffering because it is made up of individuals who have been taught to believe that they are separated units able to obtain happiness at the expense of others. A satanic philosophy of selfishness has been inculcated in the nursery, the school, the church, and the university. It has been fostered by all the resources of civilization. It has ousted alike a spiritual philosophy and a spiritual religion. All unhappiness proceeds from it. It is the fount and origin of human woes. The selfish man leaves a trail of misery behind him wherever he goes. There is not a single evil in our midst but is directly traceable to the selfishness of individuals or of groups of individuals.

Is there any conceivable law that can make selfish men unselfish? Is there any thinkable change in our social system that will cause men to love each other who now hate each other? The idea, once faced, is too absurd for contemplation. Our laws may prevent men from being selfish in some particular way. They may close up some of the avenues of ill-will. But they can not close them

all, and the sum total of selfishness and ill-will must be the same as it was before and with the same fruits. Let it then be suggested as an axiom from which there can be no escape that *the sum-total of human misery must be always identical in volume with the sum-total of selfishness in the human heart.* They stand related as cause and effect, inseparable, and as mutually implicatory as the two sides of a dollar.

The evils under which we live and that take material form in our social systems were created by human consciousness, since human consciousness creates all human conditions. They are the direct expression of base ideals. They are the pictures thrown upon the screen of matter by the minds that imagined them, conceived them, and brought them to birth. And those minds were ours. The pictures must now remain unchanged in all their broad outline until the human mind shall learn to make for itself new pictures and new ideals in which duty to others shall take the place of love of self.

There we have the work that Theosophy has set itself to do. Seeking to cut down the upas tree of human ills it attacks it at the root, which is selfishness, rather than cherishing the vain illusion that the poisonous growth can be destroyed by lopping off its leaves with a nail scissors. It tries to raise the standards of human life by showing that human life is eternal and that death is no more than the sleep between two days. To realize the immensity of human life, its conscious duration through the ages, is to supply a new measure of values that must necessarily dwarf and wither all mean, unworthy things. It shows the law of cause and effect that binds together the life that we are now living with all lives past and to come, filling each with the measure of suffering and of joy that has been earned. It shows the universality of the law that shapes each grain of sand on the shore and that fetches forth the mind of the philosopher and the love of the savior each in its appointed time. And it demonstrates the existence of the human soul that must ultimately scorch and destroy the baseness of greed and of passion and self love. It seeks to do these things in the full assurance that all social systems and institutions and governments must inevitably reflect the coming into the hu-

man mind of a new and lofty ideal just as they now reflect the moral degradations of a day that is hurrying so fast towards its account.

AFTER DEATH.

Does Theosophy teach that we shall recognize our friends after death?

This depends a good deal on what you mean by recognition. During earth life we recognize our friends by their bodily appearance, and there can be no such recognition as this where there is no body to be recognized. Even the most orthodox of Christians who believe in the resurrection of the body can hardly realize without consternation what such a belief must imply. A body implies organs, and therefore the use of those organs. It implies change, and all the processes of change. It implies, for example, the use of pocket handkerchiefs. Moreover, if we are to recognize our friends in any bodily way we must ask if they will seem to us to be old or young, sick or well, strong or feeble. There could be no such recognition of friends unless they were in the familiar forms, and the familiar forms are all too often those of disability and pain. Even if the recognition were only mental it would still include imperfections, frailties, and passions, and these things are incompatible with any spiritual state.

Try and understand that the real man is essentially spiritual, although the lower parts of his consciousness are soiled and deluded by contact with matter. If there is to be any period of spiritual repose it is evident that the passions and greeds must first be discarded, since with such a freight there could be no ascent to the spiritual or heaven world. This process is carried out in Kama Loka immediately after the death of the body, and its duration must obviously depend upon the strength of these lower forces and their consequent vitality. The pure and holy man will have done a large part of the work before death, and but little will remain to be done in Kama Loka. The sensualist will have done none of it, and the Kama Loka process of separation will therefore be a long one. As soon as this process of separation is concluded, whether it take ten minutes or a thousand years, the spiritual nature, or the true man, obeys his natural gravitation upwards, and so enters Devachan or the Heaven World, leaving behind in Kama Loka the dregs or residuum of his lower nature.

Now it is in Devachan that we may be said

to recognize our friends, and not only those that are dead, but those that are still alive. Devachan means the imagined realization of every spiritual ideal, hope, or love. It is the place of supreme and ecstatic accomplishment, the condition in which all spiritual emotion comes to fruition. But there can be nothing in Devachan that is not spiritual, nothing that is imperfect, or soiled with selfishness. Nothing can be recognized that is not of the nature of Devachan. And since everything is governed by its orderly causes, the soul must remain there until the spiritual forces that carried it there are overcome by the Karmic forces that compel it to return to earth. And on its way back to earth it is rejoined by the remains of its former lower nature, called by the Buddhists the Skandhas, so that the struggle between higher and lower may be resumed where it was left off and on the threshold of the new incarnation. But the best description of the whole post-mortem state is probably to be found in the *Key to Theosophy*, by H. P. Blavatsky.

SOUL AND MIND.

What is the difference between the Mind and the Soul?

There is no essential difference. They are both states or conditions of the one consciousness. This has been said before, but it can not be said too often nor understood too thoroughly by those anxious to understand the first principles of the Divine Science. There is one universal consciousness underlying all the forms of matter and therefore limited or conditioned by those forms of matter. If you immerse a sponge in the ocean the water that is contained in the sponge is identical with the water that is outside. It is still a part of the ocean that shakes the cliffs. But it is now conditioned or modified by the interstices and compartments of the sponge and it may even become so entangled in the sponge as to stagnate. The One Life of the Universe shows itself to our senses only through the forms that embody it, and inasmuch as the forms themselves are different one from another we suppose the life underlying them to be separate. Thus the mind is the One Consciousness showing itself through the particular atomic arrangement that we call the human brain. The Soul is also the One Life showing itself under other and better conditions just as a light shows brilliantly through a transparent medium and dimly through one that is not so transparent. The object of occult development is so to purify the medium through

which the light shines that it shall transmit the light instead of obstructing it, and this must be done by the cultivation of impersonal thought and by compelling the mind to think along the lines of its real nature. Try not to think of the Mind and the Soul as being separate entities. Try to think of life itself as a unity rather than of the states and conditions under which that Unity may show itself and realize that what you call the Mind is actually the universal life acting for the moment under the disabilities of the brain and of selfishness.

WISDOM FROM "ISIS UNVEILED."

The Astral Light . . . keeps an unmutated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablet.—*Vol. I, p. 178.*

Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of Science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts with many of the inferior animals—to look with inner sight into the Astral Light and there behold the images of past sensations and incidents.—*Vol. I, p. 179.*

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life as the landscape is revealed by the intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.—*Vol. I, p. 179.*

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible.—*Vol. I, p. 180.*

Hiranyagarba, or the *Unit Soul*.—*Vol. I, p. 265.*

That man who has conquered matter sufficiently to receive the direct light from his shining Augoiedés feels truth intuitively; he could not err in his judgment notwithstanding all the sophisms suggested by cold reason, for he is *illuminated*.—*Vol. I, p. 306.*

The mind receives indelible impressions even from chance acquaintances or persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter so is it with the mind.—*Vol. I, p. 311.*

Every human being is born with the rudiments of the inner sense called intuition, which may be developed into what the Scotch know as "second sight."—*Vol. I, p. 435.*

The sun was not considered by the ancients as the direct cause of the light and heat, but only as the agent of the former through which the light passes on its way to our sphere.—*Vol. I, p. 131.*

The will creates; for the will in motion is *force*, and force reproduces *matter*.—*Vol. I, p. 140.*

Healing, to deserve the name, requires either faith in the patient or robust health united with strong will in the operator. *With expectancy supplemented by faith one can cure himself of almost any morbid condition.* . . . It is a question of temperament, imagination, and self-cure.—*Vol. I, p. 216.*

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these traced to the spiritual principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself. In other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic.—*Vol. I, p. 244.*

It is a strange coincidence that when first discovered America was found to bear among some native tribes the name of Atlanta.—*Vol. I, p. 59.*

BLIND.

The Spring blew trumpets of color;
Her Green sang in my brain.
I heard a blind man groping
"Tap-tap" with his cane.

I pitied him his blindness:
But can I boast "I see"?
Perhaps there walks a spirit
Close by, who pities me,—

A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories
That I am worse than blind.

—*Harry Kemp.*

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.—*Henry Ward Beecher.*

THE STANDARD OF MEASURE.

Let us stand in imagination upon a high place and view the cities of the earth. They stretch away through all lands, far and near, and seem countless. Each city has its streets, its public buildings, and its homes. The houses have their entrances, their doors and windows, their interiors; and these, in turn, their style, their utilities and decorations. The vast handiwork of man! Like the threads of the spider's shining web we tire to count them; and again, like the web, they have each and all come forth from that which evolved them. There is not so much as the shape of a chimney or a keyhole, nay, nor the curve of the handle of a milk pitcher, that was not first within the mind of its fashioner—that was not brought forth from that fathomless treasure-mine, the consciousness in man. The carpenter's tools, the artist's chisel or brush, the potter's clay, but followed the mental picture held within. No matter where we look, on all human work, such is the case.

The music, thrilling through all ages, first was there. So were the thoughts that now lie printed in our myriad books. There is a source from which comes all that man makes, or thinks, or does. Of what nature is this wonder of wonders in which, from which, by which, we live and move and have our being, that we use it and still know it not; that it gives us all that we are and yet we scarcely consider it? Indeed, what could we count as left to us were this mysterious potency removed? Or how, deprived of it, could those things that seem without be ours? To whom is it that shape, and sound, and color are reported as such? What is it that registers all the visible, audible universe that we know? Surely the finality is the throned monarch of consciousness within. It is here we find our link between earth and heaven.

These considerations have led an anonymous writer to speak of consciousness in every-day terms. He says: "Here is a tablecloth, what is it? How does it contrive to enter into my life and stay there? What has happened that here is a tablecloth? I can not hope to find an answer to these questions unless I approach them in the right way. Here between my finger and thumb is all that anything material has been, or is, or ever will be. If I understand this fold of stuff I understand the stars. We need not look at large objects, a long way off, when we want to philosophize; the universe should be studied, not in bulk, but in sample. It follows that I must reverence in this cloth, or

in a single thread of its fabric, all those immensities and eternities which I reverence in the universe. If the heavens declare the glory of God, so does the tablecloth; if it does not, neither do they."

The fact is that the tablecloth has come into our lives and will stay there. The fact is that we can bring into our consciousness what we will to bring. We are in very truth lords of all we survey. Whether we look at consciousness from the point of view of those things that have evolved from it, or from the point of view of those things which it can bring within itself, the supreme reality is the reality of consciousness.

Could anything be more worth our while than the study of the most important factor in all existence? Could anything be more fraught with hope for suffering humanity than the thought that by such study we might, most probably would, awaken some understanding of the meaning and nature of the life we needs must live; seeing that in this study of consciousness we go to the very essence and finality of our natures? May it not be that here lay hidden the secrets that will not reveal themselves to those armed with lenses and knives in the material realm of nature? May it not be that these realms have delivered all that they can for man's help in the stupendous facts of the conservation of matter and energy and the evolutionary progress of all nature? Is it not possible that having diverged further and further upon the rays of specialization and separateness in materialism, that the hour has struck for us to face about to the source of the rays and apply ourselves to generalities and spiritual unity? Is it not possible that those who know so much more than we as to walk upon the waves and to quell the tempests meant something of this kind in such solemn injunctions as "Seek ye first the kingdom of heaven and all things else shall be added unto you"?

VIVISECTION.

The State of Pennsylvania is to be warmly congratulated on its legal prohibition of vivisection. This prohibition is contained in the jury charge of Judge Breyer in the trial of Dr. Joshua E. Sweet, who was accused of cruelty to dogs after operations. In his charge to the jury Judge Breyer said: "I charge you that the law of Pennsylvania does not allow pain and suffering, torment or torture to be inflicted upon dogs for any purpose except the relief of the suffering of the dog itself. They have no right to torture a

dog or violate the law as I have read it to you for the purpose of obtaining scientific information. The law says that if a person is guilty of wanton and cruel torture of an animal he shall be guilty of a crime."

Well done, Pennsylvania! And well done the women who were mainly instrumental in securing this verdict and the punishment of the criminals! Are there any other states that will follow so fine an example?

Something must quickly be done unless we are willing to see the torture of animals extended to the torture of men. There is grim reason to believe that already orphan children are systematically tortured in some medical institutes of notoriety, and that their helplessness and friendlessness have commended them to the experimentations of the vivisector. Within the last few weeks a newspaper of wide circulation has printed an extended plea for the vivisection of criminals. We are now told that animals, not being human, are of no value for scientific purposes, a curious commentary on the world-wide and vociferous assertions of the last twenty years that animals *are* of such value. Criminals, we are told, could be used in many painless ways for the benefits of science and their lot in the laboratory of the vivisector would be far preferable to the experiences that await them in prison or at the hands of the executioner.

Now it may be that science has profited by the efforts of the vivisector. It may be that the treatment of some diseases has been made easier and more certain. That is not the question. The heresy that underlies all these pleas is the claim that the relief of human suffering justifies all possible steps and means to that end. It is a claim that is perpetually advanced and that is usually received with the stupid acquiescence of ignorance. Why, then, should we not vivisect our aged mothers? Doubtless some values to humanity could be twisted from their tortures. Evidently there is a price that is too high to be paid even for the relief of disease, and we may as well ask ourselves where the line is to be drawn. If it is lawful to vivisect criminals then a single further step will carry us to the vivisection of orphan children, a step that it is to be feared has already been taken. And if it is lawful to vivisect orphan children it is equally lawful to vivisect any one who happens to be too poor or too friendless to protect himself. And that is where we shall soon find ourselves.

Man is a microcosm of God.—*Pythagoras*.

THE PLUMB LINE.

This is the twentieth century, the high-water mark of progress and enlightenment. Let us take stock. We will not consider our millionaires, for they can at least keep the wolf from the door; nor our numerous educational foundations, for they are good and have much to interest them; nor the happy and healthy of humanity who are so fortunate. There is much to view in other directions.

The latest complete census report informs us that there are 187,798 insane persons in this country. Furthermore it states that there are 150,000 epileptics and feeble-minded; furthermore that there are 89,287 who are deaf mutes; while the total number of blind is 64,763. These numbers can be glibly read—we are at home and wist not of the world's distress. The census tells us further that the United States alone loses 70,000 to 80,000 yearly of tuberculosis, that infant mortality ranges from 150 to 200 out of every 1000 births, while within a period of five years there were 55,502 divorces granted in our courts. There is a yearly average of some 2000 murders and 140,000 prisoners. Notwithstanding our pride of wealth and civilization there were 125,000 persons who committed suicide in the year 1912. Now the list of the diseases of this age increases on an average with our war inventions and varieties of breakfast food. This is regardless of the fact that we have learned to inoculate against quite a number, and have been trained to be cautious of germs and microbes. A suggestive idea is to be obtained from the last *World Almanac*, which tells us that the average age at death from all causes is 38.8 years, while from general diseases it is 36.8.

We have Allopathy, Homeopathy, Surgery, Osteopathy, Christian Science, Faith Cure, New Thought, Hygiene Diet, Physical Culture, and Massage. We have Naturopathy, Vital Magnetism, Psychology, Tissue Remedies, Eclectic, Chiropractic, Mechanotherapeutic, Suggestive Therapeutic, Electropathy, Hydrotherapy, and Physiomadic. We have lists of hospitals, homes, and asylums covering pages in our directories, while our colleges turn out some 20,000 lawyers yearly, to be added to the large force already at work to protect our lives, liberties, and happiness. There is also a great number of politicians and sociologists, and surely many noble-hearted workers for humanity to be found among the Roman Catholic, Unitarian, Episcopalian, Seventh Day Adventist, Swedenborgian, Presbyterian, Lu-

theran, Methodist Episcopal, Methodist Free, Methodist Primitive, Methodist Protestant, African Methodist, Jewish, Universalist, Baptist, Congregational, German Evangelical, Friends, Reformed Presbyterian, Moravian, Greek Catholic, Christian Science, or Spiritualist sects. There are also the National Temperance Societies, the Non-Smokers' Protective League, Pure Food Laws, Scientific Associations, and Mystical Orders.

A vast army of doctors for both body and soul, while humanity remains miserable enough to maintain these and many more. Surely with such aids our conditions should be better, but perhaps they are the signs of the times, which move steadily before our gaze as the handwriting moved upon the wall. Shall we continue to burst our very nerves in satisfying the greedy lusts of our lower sensuous nature and go the way other nations have gone before us, nations as haughty and powerful as ever we have thought ourselves; or shall we, one by one, enlist in the noblest fight of ages, that of spirit against the overpowering attraction of matter, wherein lies humanity's only hope? "He who breaketh one jot or one tittle of the law is guilty of the whole." The fact is that we think nothing of breaking the moral law. Why wonder, then, that its force rushes upon us as the flood upon the bullrushes and we are overwhelmed and powerless?

LIGHT ON THE PATH.

The rules which must be obeyed if the evolution of the soul is to take its normal course are clearly laid down in that wonderful book, *Light on the Path*.

Kill out ambition.

Kill out desire of life.

Kill out desire of comfort.

Kill out all sense of separateness.

Kill out the desire for sensation.

Kill out the hunger for growth.

These aphorisms are frequently misunderstood and therefore ridiculed. They do not imply asceticism, they do not imply denying one's self all the pleasure of life, but they do mean that everything must be looked at from the standpoint of efficiency as a warrior in the great war to which we have referred; they are the rules of battle, rules without which it is impossible to win the victory and without which one can become at best but a black magician.

White and black magic, white and black magicians, these are terms which are found in almost any book on occultism, and with the fairy stories in our minds we are apt

to look on them as pure superstition, or we may take them so seriously that we attempt to evoke spirits to do our bidding, after the old rituals or rituals invented by ourselves.

What is a magician? One does not have to wear a robe, to have a wand, to burn incense and use evocations and incantations to be a magician. A magician is any one who uses or attempts to use forces not generally understood. As possessors of the superior knowledge of nature given us by science, we would rightly pass as magicians before a savage, and any power not possessed by the average man, or possessed by him in an inferior degree entitles its owner to rank as a magician.

It is a fundamental rule that occult powers must not be used for personal purposes, and this is one of the reasons for the secrecy which has often been insisted on. Every power may be used to the disadvantage of others, and when so used the act constitutes nothing short of burglary. But the powers need not be what we understand as occult. We do not have to go back to Atlantis to see that the great curse of society at all times has been the abuse of superior intelligence by its possessors for personal aggrandizement at the expense of others. It is the great problem today, the problem which governments and social reformers are struggling with, and which has been multiplied many times by the power which intellect derives from science.

The distinction between white and black magic is then very simple. He who makes use of his powers, his knowledge, his influence, for purposes which relate to himself and regardless of their effects on others, is a black magician. He who uses them for the good of the world is a white magician. The black magician of today wears the business suit; his methods are very generally those approved or winked at by the law; he does not choose some dismal and lonely chamber, but has an office in a skyscraper and carries on his work through the stock exchange, the banks and the mechanism of trade. We meet him by the dozens or the hundreds daily, and if we look we are likely to find traces of him in ourselves. Even if he thinks he loves his fellows, while he is really spending his time in trying to advance himself physically or spiritually without regard to whether others who need his help are getting it, in short, if his aims are selfish, no matter on what level, he belongs among the black magicians.—*The O. E. Library Critic*, 1207 Q Street, NW., Washington, D. C.



The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 324 Baston Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.