

# U. L. T.

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

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## SIR OLIVER LODGE.

Sir Oliver Lodge, whose devotion to spiritualism and to the pseudo and dubious occult sciences has been so often expressed and defended, has allowed himself to be interviewed. He was asked how he would explain the fact that the "spirits" who are always prepared to show such a touching and prophetic solicitude about trivialities that can not possibly matter to any one were yet unaware of the approach of the war, the largest event that has been recorded in the history of the world. Sir Oliver seems to have had no excuse to offer for an oversight so reprehensible. He did not attempt even to soften the impeachment. "I know of no definite message," he said, "no authentic prophecy. There have been allusions through mediums, and many of us have felt something terrible was pending, but there has been nothing definite."

We must beg to differ. There has been something definite, very definite indeed, but not through the aid of dancing tables nor of mediums who "felt that something terrible was pending." In the *Secret Doctrine* (Vol. I, p. 708) H. P. Blavatsky wrote: "It is neither prevision nor prophecy; any more than is the signaling of a comet or star several years before its appearance. It is simply knowledge, and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or

another catastrophe; that France is nearing such a point of her cycle; and 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." Elsewhere H. P. Blavatsky predicted that in the absence of some general movement toward fraternity our civilization would be submerged under a sea of horror the like of which was not to be found on the pages of history.

Let us hope that Sir Oliver Lodge will now break off diplomatic relations with a "spirit world" that has proved itself to be so lamentably reticent about great affairs while indulging in so much chattering imbecility about small ones. And yet we must be just. There may be a censorship in hell.

## SUN-SPOTS.

With every desire to be strictly scientific we may confess that it would much aid our ambitions in this direction if scientists would but come to some sort of agreement among themselves as to what the mere layman may be permitted to believe. For example, we are hearing a good deal just at present about sun-spots, and so we turn hopefully to the scientific world for some guidance as to the possible effect of these phenomena upon terrestrial affairs. But we turn in vain. The scientists are in disagreement as usual. Professor Larkin tells us that there is no connection between sun-spots and the events of the world. Their influence even upon the weather, he says,

has never been proved. But Professor Jevons, a great man in his day, goes so far as to say that the periodic commercial crises may be attributed to sun-spots, since they cause electrical disturbances, storms on land and sea, shipwrecks and other disasters, and consequently the mental depression and anxiety that militate against energy and enterprise and culminate in panics. Now if we believe Professor Larkin we shall be accused by the shades of Professor Jevons of being unscientific, and if we believe Professor Jevons we shall be placed under a similar stigma by Professor Larkin. What, then, is the layman to do?

To make confusion worse confounded the Able Moreaux, of the observatory at Burges in France, assures us that the influence of sun-spots is so pronounced that even children become more irritable and quarrelsome. Evidently it would be well to walk warily if we would avoid the reproach of indifference to the inspired voice of science. And yet an unscientific common sense would seem to suggest that since the earth depends upon the sun for its heat, light, and force, it can hardly be wholly indifferent to a colossal solar disturbance measuring 120,000 miles in length and 40,000 miles in width.

#### A WORD FOR THE TURK.

Those who recall the remarkable letter from a Turkish Effendi first published by Mr. Judge in the *Path* and recently reprinted in *Theosophy* will do well to read the article on "Moslems and the War" by the Rev. George F. Herrick which appears in the July issue of the *Review of Reviews*. Dr. Herrick seeks to account for the general Mohammedan indifference to the Holy War or Jihad proclaimed by the Sultan of Turkey, and among other reasons he tells us that Moslems recoil in horror from the spectacle of militarism offered by the contending nations of Europe. Mohammedans, says Dr. Herrick, have been guilty of killing innocent people, but it has been under provocation and when inflamed by passion. They do not deliberately *plan* the indiscriminate slaughter of people by thousands.

Of the humane instincts of the Turk he gives us one striking example. In his war proclamation to the Fourth Corps of the Turkish army the commander of that corps uses the following

words: "I order the Mohammedan races, who form the majority, to make proof of their patriotic sentiments by cordial relations with the Israelite and Christian elements of the population. The goods, the life, the honor, and especially the individual rights of the peoples of the states at war with us are also under the guaranty of our national honor. I therefore shall not allow the least aggression against these either."

Reports from the Dardanelles show that the Turkish forces are adhering fully to the spirit of this proclamation. They treat their prisoners with humanity, and the wounded are cared for with sympathy and benevolence. Moreover, they are careful to supply lists of their prisoners for the comfort and consolation of friends and relatives.

So far as it is possible now to judge it would seem that Turkish humanity stands out like a lighthouse amid a tossing ocean of cruelties and barbarities.

In the same connection it may usefully be noted that war by Mohammedans on Mohammedans is practically unknown to history. For the best expression of the brotherhood of man now to be found on earth we must go to the followers of the Prophet. The religion that has most consistently denied and flouted the brotherhood of man need hardly be indicated.

I can see the present and the future in a clear mirror. The sage need not wait for the vapors of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The *theoi* or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed.—*Apollonius of Tyana*.

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 ever knew?

There is but one temple in the Universe, and that is the body of man. Nothing is holier than that high form.—*Carlyle*.

Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.—*Socrates*.

**EFFORT.**

Man's freewill may have whatever power he chooses to give it. All things are possible to him. The fulfillment of the destiny to which life moves is also the fulfillment of his nature. Not until an ideal arises in the realm of his desire does the circumference of the mystic circle of everbecoming widen in new and further horizons for attainment.

This is the joy of "going on." In the boundless mass of atoms on which this mystic power of self-ideation moves it is the power itself in the centre of each unit that brings it into being and renews it in evolutionary growth.

What a hope is this for man. A series of earth lives in which lies the realization of immortality, and the use of thought and will to widen the sphere of power and perception to the realm of divinity.

But there are basic laws inherent in the whole. The endless links in the chain of evolution move upon them as on mighty cog-wheels. There is a mutual dependence throughout. The collective units, the collective lives, tier upon tier, hierarchy upon hierarchy, are the one great life, and its law is one. The ant knows how to build its subterranean halls by the same power that the king knows how to rule the land, by the same power that still more advanced intelligences know how to guide the movements of the worlds and suns. There is the one infinite and supreme intelligence at the spiritual pole, and it manifests throughout in infinite degrees. There is boundless space or substance at the pole of matter and it is manifested upon throughout in correspondingly infinite degrees. All things live and move and have their being in answer to the action and reaction of these pairs of opposites. Spirit or consciousness moves within mass or substance as the quickening power moves in the seed and clod, raising dull earth into a colored flower. Spirit knows itself not, but as it manifests on mass. Up to a certain stage mass knows not spirit, but is blindly subservient to the influence of the molding power. Every unit feels its own life and desires it more abundantly. It would know ever more of the light which is the life. Thus does substance, which is negative and passive, rise up under the impulse of spirit, which is positive and active, little by little, through measured degrees in the evolutionary way to that midpoint of meeting where matter recognizes the spirit within itself and becomes self-conscious life.

This is man. Within himself are mirrored the two poles of the great life. Being self-

conscious the force that henceforth works upon him is generated by himself in thought. During the primal stages of ignorance he knows this not. Through life after life does the one force whirl him, ever the reaper of that which he sowed. In the lower state he is more like the matter of which he is made. His thought is weak, partaking of the indifference that characterizes animal intelligence. As he lives and evolves by the experience of living he rises more and more in the scale of perceptive power. He begins really to think. For a time, and perhaps through many lives, he sees himself as an individual to whom selfish enjoyment bring the greatest satisfaction. For so long will he seek these things, and for so long will he find them. But these are contrary to the laws of his own nature. He is immortal and spiritual, and they are transitory. Their partings and their deaths will bring pains equal to their joys. Then will his thought rise to know the reason. The chrysalis state of the animal nature is broken. A message of spiritual light gleams within the depths of his being and he knows that there must be knowledge. Henceforth will he search for the bread of life, and nothing short of it will give him satisfaction. The thinker has pierced the clouds of darkness, and the ever-searching, ever-reaching life within himself will find its way to understanding. Many are the halts along the way, perhaps in mirrored sunshine and reflected light, for the facets of the great diamond are many and the combination of its broken rays are countless. Through the forest glades of intellectual speculation, with a groping spirituality which halts at different shrines, does the solitary pilgrim wander. The light within himself as it grows stronger fashions new and better gods. At last he sees the meaning of his nature. Then life itself he comes the sacred altar, and the god within, now real and near, demands himself. Childhood days and ignorance have passed away. The battle of manhood is his to be won. No matter if the sting of defeat await him a thousand times, he has to win. The battlefield is not for mortal eyes, no, nor its victories, nor defeats, but within the heart its mandate roars louder than thunder. It has spoken all along the way, this voice of spiritual consciousness, but to him who has once bent the knee of reverential hearing it speaks the loudest. No more of selfishness or personality; no more of individual clinging to desire. The thought and will of man in obedience to this order from above must take the helm of power and pass on the distant way, past the sirens and every tempter's

wiles, if need be through a thousand agonies of death, till the love of self is rooted up. Then life will shine in all its godlike beauty, and then will sympathy and compassion bring understanding. It will spring up as a fountain, welling from the eternal depths of the inner nature of man, and ever welling up in exact proportion to the effort of his love, and search, and service. His thought, his spiritual nature, is a point from which he can contact all thought and the whole of spiritual nature. Here lies buried the one law of life. As he sends forth thought and effort from himself into the great whole so does it return to him again as the centre of its equilibrium fraught with the life of beings. Thus does he grow and ever grow. Thus does his horizon widen and ever widen as it follows the infinite circumference of everbecoming. The way is from within. The steps toward the light come with the moments and the duties of the day. The mandates of the one law echo within the centre itself, the human heart. He who can use effort, will, and thought will mount. He who neglects will fall and suffer, till he find his strength.

### THE GREAT PARADOX.

We seek always outside for that which can never be anywhere but within. We seek truth, forgetting that it can never be found without. We do not hear the voice of our own Soul and the answer it can give to the problems and myteries of life, because the ears of our understanding are closed. The cause of this is our fixed ideas as to what constitutes truth and where it is to be found. We mistake wrong theories for truth. We fail to perceive that the inherent evidence of truth is that it brings order out of chaos and that it explains the great mysteries of existence.

All great teachers of the race have pointed to the fact that man must look within for knowledge. "Man, know thyself" has a spiritual meaning. The path to attainment is only for those who rely on their own inner, divine nature for guidance in their search for knowledge. The realization of this necessity for inner guidance is the *sine qua non* of all spiritual progress. No true help is ever gained in any other way. Man, in his inner nature, is one with the highest. His aim should be to make the lower self a fitting temple for the divine nature which dwells within and uses the lower as an instrument for expression. Man can only do this for himself. He is his own saviour, and all progress is but the result of merit won.

This is reasonable and just, for this is a

universe of law. We reap exactly the consequence of each and every thought and act. We can not escape the consequences of our acts and all efforts to do so are futile.

When man abandons these false ideas and is willing to rely upon the strength and divinity of his true Self, then only is he on the path to knowledge. Then there comes to him the realization that the Pearl of Great Price for which he sought so long outside of himself was in reality always his and always within himself. This realization is what is called the Great Paradox.

### WAS IT REINCARNATION?

The value of a coincidence lies in its exactitude. Any one with inventive genius may weave together a combination of circumstances which would be very remarkable, if true—and such inventions mark "fiction" across the tale. Perhaps the best internal evidence of the truth of this little story is its simplicity. Another matter worth noting is that the diary in which the record was made many years ago and the documentary history in which the note was found are still in existence, and the characters are still living to bear witness—if their word be believed.

And this is the way one of the most absolutely truthful women I ever knew or can hope to know told the story:

"Anne, my little half-sister, younger by fifteen years, was a queer little mite from the beginning. She did not even look like any member of the family we ever heard of, for she was dark almost to swarthinness, while the rest of us all were fair, showing our Scotch-Irish ancestry unmistakably.

"As soon as she could talk in connected sentences, she would tell herself fairy stories, and just for the fun of the thing I would take down her murmurings with my pencil in my old diary. She was my especial charge—my mother being a very busy woman—and I was very proud of her. These weavings of fancy were never of the usual type that children's fairy tales take; for, in addition to the childish imagination, there were bits of knowledge in them that a baby could not possibly have absorbed in any sort of way.

"Another remarkable thing about her was that everything she did she seemed to do through habit, and, in fact, such was her insistence, although she was never able to explain what she meant by it. If you could have seen the roystering air with which she would lift her mug of milk when she was only three and gulp it down at one quaffing.

you would have shaken with laughter. This particularly embarrassed my mother and she reproved Anne repeatedly. The baby was a good little soul, and would seem to try to obey, and then in an absent-minded moment would bring on another occasion for mortification. 'I can't help it, mother,' she would say over and over again, tears in her baby voice, 'I've always done it that way!'

"So many were the small incidents of her 'habits' of speech and thought and her tricks of manner and memory that finally we ceased to think anything about them, and she herself was quite unconscious that she was in any way different from other children.

"One day when she was four years old she became very indignant with father about some matter and, as she sat curled up on the floor in front of us, announced her intention of going away forever.

"'Back to heaven where you came from?'" inquired father with mock seriousness. She shook her head.

"'I didn't come from heaven to you,' she asserted with that calm conviction to which we were quite accustomed now. 'I went to the moon first, but—you know about the moon, don't you? It used to have people on it, but it got so hard that we had to go.'

"This promised to be a fairy tale, so I got my pencil and diary.

"'So,' my father led her on, 'you came from the moon to us, did you?'

"'Oh, no,' she told him in casual fashion. 'I have been here lots of times—sometimes I was a man and sometimes I was a woman!'

"She was so serene in her announcement that my father laughed heartily, which enraged the child, for she particularly disliked being ridiculed in any way.

"'I was! I was!' she maintained indignantly. 'Once I went to Canada when I was a man! I 'member my name, even.'

"'Oh, pooh-pooh,' he scoffed, 'little United States girls can't be men in Canada! What was your name that you 'member so well?'

"She considered a minute. 'It was Lishus Faber,' she ventured, then repeated it with greater assurance, 'that was it—Lishus Faber.' She ran the sounds together so that this was all I could make out of it—and the name so stands in my diary today, 'Lishus Faber.'

"'And what did you do for a living, Lishus Faber, in those early days?' My father then treated her with the mock solemnity befitting her assurance and quieting her nervous little body.

"'I was a soldier'—she granted the information triumphantly—'and I took the gates!'

"That was all that is recorded there. Over and over again, I remember, we tried to get her to explain what she meant by the odd phrase, but she only repeated her words and grew indignant with us for not understanding. Her imagination stopped at explanations. We were living in a cultured community, but although I repeated the story to inquire about the phrase—as one does tell stories of beloved children, you know—no one could do more than conjecture its meaning.

"Some one encourage my really going further with the matter, and for a year I studied all the histories of Canada I could lay my hands on for a battle in which somebody 'took the gates.' All to no purpose. Finally I was directed by a librarian to a 'documentary' history, I suppose it is—a funny old volume with the s's all like f's, you know. This was over a year afterward, when I had quite lost hope of running my phrase to earth. It was a quaint old book, interestingly picturesque in many of its tales, but I found one bit that put all the others out of my mind for a time. It was a brief account of the taking of a little walled city by a small company of soldiers, a distinguished feat of some sort, yet of no general importance. A young lieutenant with his small band—the phrase leaped to my eyes—'took the gates' . . . and the name of the young lieutenant was 'Moysius Le Febvre.'—*R. A. in American Magazine for July.*

#### DAYS.

Daughters of Time, the hypocritic Days,  
Muffled and dumb like barefoot dervishes,  
And marching single in an endless file,  
Bring diadems and faggots in their hands,  
To each they offer gifts after his will,  
Bread, kingdoms, stars, and sky that holds  
them all.

I, in my pleaded garden, watched the pomp,  
Forgot my morning wishes, hastily  
Took a few herbs and apples, and the Day  
Turned and departed silent. I, too late,  
Under her solemn fillet saw the scorn.

—Emerson.

The gods exist, but they are not what the multitude suppose them to be. He is not an infidel or atheist who denies the existence of gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude. *Epicurus.*

Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.—*Plato.*

### 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.*

We will . . . assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma.—*I'ol. I. p. 137.*

There is Occult philosophy in the Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease and wars, and so on, to the invisible "Messengers" from North and West.—*I'ol. I. p. 148.*

While Science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to Intelligent Law, and Sentient Life.—*I'ol. I. p. 163.*

To endow matter—something of which nothing is so far known—with an inherent quality called force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptance of the intervention of our "Nature Spirits" in every natural phenomenon.—*I'ol. I. p. 171.*

Although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.—*I'ol. I. p. 191.*

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.—*I'ol. I. p. 250.*

Spirit and Matter, though one and the same thing in their origin, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into Matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. 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.—*I'ol. I. p. 268.*

Every atom of even mineral dust is a Life,

though beyond our comprehension and perception.—*I'ol. I. p. 269.*

### ELEPHANTA.

In the island of Elephanta,  
So hoary travelers tell,  
Where the dark-skinned native people,  
In heathen blindness dwell,—

Is a strange and wonderful cavern,  
Where Genius's hand has wrought,  
By the light of unseen torches,  
On the solid rock her thought,

Gods of immortal beauty,  
Dragons and demons dread,  
And all the strange Pantheon,  
That has awed the ages dead,

No whimsical freak of Nature,—  
No giant the wonder planned,—  
But the brain of a human creature,  
And human chisel and hand.

It was done in the distant ages,  
But Time has stayed his hand,  
And still the wonder lingers,  
In that dim mysterious land,

And still may the seeker find it,  
And still his eyes behold,  
The spell of the rock-hewn marvel,  
Just as it was of old.

Tho' the hand that wrought and the chisel,  
Alike have crumbled away,  
Still in that cavern hidden  
Tarries the strange array.

And those who seek them shall see them,  
Visions of awe and dread,  
Siva the many-handed,  
And the god with the elephant's head.

And often the world about me,  
With its discord and its din,  
So forces itself upon me,  
And hedges and shuts me in.

Like the Cavern of Elephanta,  
My teeming brain is filled,  
With strange fantastical creatures,  
I neither wished nor willed.

—Arthur Goodenough, in *Springfield Republican*.

The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them.—*Professor Wilder.*

Creation is the garment of that which has no name, the garment woven from the Deity's own substance.—*Zohar.*

### SUN-SPOTS.

The prevalence of sun-spots is now attracting the attention of astronomers all over the world. Theosophists may be interested in the following excerpt from the *Secret Doctrine*, in which H. P. Blavatsky explains this solar phenomenon. It is to be found in Vol. I, p. 590:

It has been stated elsewhere that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the real Sun being hidden behind, and the visible Sun being only its reflection, its shell. The Nasmyth willow leaves, mistaken by Sir John Herschell for "solar inhabitants," are the reservoirs of solar vital energy; "the vital electricity that feeds the whole system; the sun in *abscondito* being thus the storehouse of our little Cosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the visible Sun only a window cut into the real solar palace and presence, which, however, shows without distortion the interior work.

Thus, 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.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, the increase being due to the contraction of the Solar Heart. The Universe, our World in this case, beathes, just as man and every living creature, plant, and even mineral does upon the Earth; and as our Globe itself breathes every twenty-four hours. The dark region is not due to the "absorption exerted by the vapors issuing from the bosom of the sun, and interposed between the observer and the photosphere," as Father Secchi would have it, nor are the spots formed "by the matter (heated gaseous matter) itself which the irruption projects upon the solar disk." The phenomenon is similar to the regular and healthy pulsation of the heart, as the

life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen, such as is used by lecturers on Astronomy to show the moon, for instance, then every one would see the sun-spot phenomena repeated every second, and that they were due to contraction and the rushing of the blood."

The sins of Islam are as worthless as the dust of Christianity; on the day of resurrection both Mohammedans and Christians will see the vanity of their religious doctrines. Men fight about religion on earth; in heaven they shall find out that there is only one religion—the worship of God's spirit.—*Max Muller*.

One hour of silent contemplation far outweighs  
External worship, lengthy prayers, and empty  
praise.  
—*Mahomet*.

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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.

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## MR. SINNETT'S DEVIL.

Mr. A. P. Sinnett has written a little book which he calls "The Spiritual Powers and the War." Students of occultism, he says, have long been aware that the unseen world contains malefic intelligences hostile to the human race and bent upon its destruction. It is the concentrated power of these intelligences, hastening to accomplish their fell work within their cyclic limitations, that has produced a sort of national obsession in Europe and that has driven a whole continent into war.

Now for Mr. Sinnett's earlier services to Theosophy we have a profound gratitude. Our admiration for his intelligence and industry is equally emphatic. But it is none the less a duty to deprecate such utterances as this and to deplore the fact that they should be given to the world under the name of Theosophy. Surely Theosophy needs no further burden of mystery and eccentricity, no further identification with the illusive and the unpractical. That there may actually be such forces of evil does not affect the matter in the least. Indeed there are so many incarnated devils in our midst that it is by no means difficult to believe in the existence of disincarnated devils. There are doubtless many of them. If there are great spiritual intelligences there must be correspondingly great evil intelligences. But to impute war or any other calamity, even by inference, to forces that are beyond the control of humanity is an ill-service to

Theosophy. Indeed it may be said to be the negation of Theosophy, of which the cornerstone is human responsibility. If we may believe in the activity of these malicious intelligences of which Mr. Sinnett writes so well, why may we not go a step further and accept a personal devil? And then the Athanasian Creed will follow as a matter of course. And there you are.

If one-half the energy now directed by some Theosophists toward the weird, the fantastic, and the psychic, had been directed betimes toward the promulgation of the broad theosophical philosophy of fraternity there would have been no war. If Mr. Sinnett were even now to concentrate his splendid energies upon the kind of Theosophy that tends to eradicate the devils in human nature, these malicious intelligences of the "unseen world" would die from lack of nutriment.

There is only one cause of war and of all other human misfortunes, and that one cause is false ideas. For what is true of individuals is true also of nations. No man becomes a thief except from the seed of dishonest thought. No man becomes a murderer except as the result of murderous ideas. Human acts are born in human minds, and nowhere else. There is no power outside of ourselves that can compel even the moving of a little finger. No external necessity can bind or compel us. As a man thinketh in his heart so is he. This is so obvious, so evident, so incontestably true, that we

can only stand in bewilderment as we see the noisy advocacy of a thousand remedies for human ills, and not even one among them directed toward the only cause of these ills, which is false ideas. That we should believe it to be possible to abolish war by the signing of treaties, by congresses, conventions, and laws, even by the wearing of decorative buttons or the getting of our pictures into the newspapers, while applauding as a virtue the greeds and ambitions of the individual, is one of those perplexing phenomena that cause us almost to doubt the sanity of the race. And now Mr. Sinnett wants us to put the blame upon the Devil—or rather upon the devils.

We would respectfully suggest to Mr. Sinnett that he try the ameliorative effect of the true theosophical philosophy, a remedy too long overlooked in the passion for the sensational. Does he think that war could make its appearance among a humanity saturated with the conviction of the continuity of the individual life, and the government of that life through its repeated incarnations by an unswerving law of cause and effect? If pain makes its appearance in the physical nature we know well that we must have broken some of the laws of health. We need no more medical assurances upon that point. The aim of the wise physician is to discover the nature of the violation, to indicate the broken law, and to recommend its future observance. But when we suffer mentally and morally we are willing to ascribe our sufferings to chance. But there is no essential difference between the pain of the body and the pain of the mind. If a headache is the result of a violated law, a heartache must have its similar cause somewhere within ourselves. If the greedy ambitions of the individual, unchecked and ungoverned, will presently cause that individual to commit a crime or a cruelty, in precisely the same way the greedy ambitions of a nation will provoke war. And the crime and the war proceed alike from false ideas.

In point of fact we believe confidently that we can profit ourselves, that we can attain to happiness, by the violation of the moral law. It can not be done. Science and an obsequious religion have combined to persuade us that it would be well for us to "eat, drink, and be merry

for tomorrow we die," that we have fluttered into life from out of some surrounding chaos, and that we shall presently flutter out into the darkness, there to be extinguished, or at best to preserve ourselves by the incantations of theology. Small wonder that we fight like wild beasts for a place in the fleeting sunshine, that we clamor to gratify the senses so soon to be snatched from us. The only remedy is a philosophy that identifies the individual and conscious life with the eternities of the universe, that recognizes an undeviating law of cause and effect, and that perceives that man creates his own destiny, and that no fate nor fortune can befall him save by his own summons.

Mr. Sinnett seems to be walking backward. We thought that we had exorcised the devils of theology, and that they and their hoofs and horns had been relegated to the limbo of all superstitions. It is true that science had hurried to fill the vacancy with its own particular devils of chance and human irresponsibility, but we had hopes that they, too, would be exorcised in due course. There was a time when we cowered shiveringly before a theological Satan, and even ventured to hope that the theological God would eventually get the better of him. And then we cowered in an even greater terror before germs and microbes, and inherited tendencies, and the fatal grip of the dead ancestral hand. There was always something outside of ourselves that must be propitiated and evaded. We were always hunted, pursued, and fleeing. And now Mr. Sinnett beckons us backward to the domain of a dead theology, and invites us to witness a new war in a new and unhuman heaven where gods and devils are struggling as of old for the helpless souls of men. Really we think Mr. Sinnett might be better employed.

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Nature 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 these two, *spirit*, source of all forces, alone eternal and indestructible; the lower two constantly change; the higher third does not.—H. P. Blavatsky.

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The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.—*Hermes*.

### THE SUBCONSCIOUS.

*What is the theosophical explanation of the "Subconsciousness" of the psychologist? What place does it find in the theosophical philosophy?*

The question could be more easily answered if you had told us in the first place what the psychologist actually means by subconsciousness. At the present time there are just as many theories of the subconscious as there are psychologists to advance them. They are never in agreement and often they are mutually destructive.

Janet, for example, says that the subconscious manifests itself only in disease. We must look for it in delirium, hysteria, somnambulism, and psychasthenia.

This is flatly denied by Sidis, who says that the subconscious includes all abnormal mental states, from the highest to the lowest. The subconscious, according to Sidis, is another personality.

Bleuler maintains that the subconscious is the true and dominant consciousness and that what we know as consciousness is merely accessory and subsidiary. Ideas, he says, come into contact with the Ego and flare up, so to speak, into mental consciousness, like scraps of tissue paper in a flame.

Freud says that the subconscious is merely "unawareness," experiences that have been forgotten and that have sunk below the floor of the mind. But they can be recalled on suitable provocation.

Chase says that the subconscious is a dynamic reality more important than consciousness. It contains activities of which we are not aware, but that may be none the less vital.

Abramowski says that the subconscious is a creative stratum which sometimes enters and sometimes recedes from consciousness.

Other theories are advanced by Hyslop, Patini, Dessoir, and Munsterberg, and they are all different. It may be said that most of them contain such logical and psychological monstrosities as an unconscious consciousness, subconscious consciousness, unconscious ideas, unconscious thought. Such a terminology is baffling in its absurdities. Coming as it does from trained thinkers it seems to show an intellectual poverty that is hardly less than staggering. To attempt to relate such theories to the definite precisions of Theosophy would be impossible.

It will be noticed that the psychologist usually attributes all abnormal mental states to the subconscious, no matter whether the abnormality take the form of drunken delirium or the inspirations of spiritual genius.

All are supposed to be the recrudescence of forgotten experiences that have dropped through the floor of the mind, but that are liable to reappear under favoring conditions. That the inspiration of genius, for example, do not ordinarily relate to any possible experiences of the present life is a difficulty that the psychologist usually ignores.

It is of course true that no experience is ever forgotten and that there is a sort of mental fringe or twilight land where all experiences are stored and whence they may be recalled by suitable means. But this leaves genius still to be accounted for, as well as many other mental phenomena that obviously do not depend upon any mental experiences encountered during this life.

We must find the explanation in the human soul, the reincarnating principle, and of which the human mind is but a ray. All experiences of all lives have been garnered by the soul and they are available by those who can attain to union with the soul. When that union has been gained in any measure whatsoever, when the soul touches and illumines the human brain, it follows that some parts of its stored experiences become available, and this flooding of the mind with the knowledge and wisdom acquired through the ages may take the form of what we call genius.

But the subject is a vast one. It can not be epitomized. Its essence may perhaps be expressed by the theory that the true man, the Spiritual Ego which eternally reincarnates itself, does not find expression in the normal thinking brain of man except through the temporary ray which it emanates from itself for the purpose of such incarnation and which becomes the human mind. If you would understand the superhuman knowledge of genius you must look for it in this Spiritual Ego, which can indeed be brought into relation with the human mind by the practice of Occultism, but that ever withholds its knowledge so long as that human mind persists in severing itself from its source by separateness and love of self.

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The efflux from the divine soul is imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body.—*Porphyry*.

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A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a God.—*Kabbala*.

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If there is instruction you must seek for the master.—*Clemens Alexandrinus*.

are mistaken, you have an unconscious desire to get rid of it, because it is painful. But you feel no pain? Of course you don't, the pain is unconscious. And you have no painful association with the word? My dear sir, the very fact that you deny it proves conclusively that it is painful, or why should you deny it? This is the stuff that is taken up and exploited by the men who have had a university education, and some of whom have, I believe, passed an examination in logic. Judge, then, of the value of logic 'as she is taught' in enabling men to estimate evidence!"

### OUR ETERNAL COUNTERPARTS.

Many precepts now degenerated into mere pedantries have their origin in the most sublime truths of man's eternal nature, so that if they were but followed in faith the fulfillment of the law on which they are inherent would of itself bring the devotee to see their meaning.

We have heard these mandates of the law of the soul in the oft-repeated "Judge not," "Take no thought for the morrow," "For every idle word ye shall render an account." We have heard that "There is one Self in which all creatures live, and move, and have their being," and that "These creatures are ourselves and we are they," and "We must love others as we love ourselves."

These seem hard sayings, as in truth they are, especially in this stage of evolution, when man's individuality has reached its furthest point in the cycle of material existence and separateness. Here the darkness of spiritual ignorance walls him in and limits him to the perception of the five senses only. But there is a light within these laws which will reveal itself to him who is willing to draw near in obedience and thus to ask for it.

The law takes its rise in the eternal depths of the human mind, where the whole universe exists as a tree exists within the seed. That each individual point shall know the blazing glory of omniscience is the end to which evolution moves. It is for this expanse of perception, this final entry into the one life, that the solitary sky lark wings its way, that the bees labor in the hive, that man lives through many days and many lives of toil, rejoicing and sorrowing. Life after life do the laws of this eternal mind fashion and refashion for him a body and environment in accordance with the pictures and models that his own thought has generated in the universal matrix.

Small wonder, then, that those who know say "Judge not." The clear eye of spiritual vision shows them right well these ugly

images held, as by fetters, to the mind that gave them birth. They see the law move on its way by clock work, and how, at the appointed hour, the combinations, long since set up, return just as the cyclic repetition of the night brings forth its stars and constellations and how he who once judged is victim of his judgments. Not the least act of secret motive escapes its imprint on this matrix of the mind—that universal mind of life where atoms are the photographic plates and hold within themselves the cosmic picture gallery. A writer gives us a graphic explanation: "The pictorial whole is only the cosmic counterpart of the individual. . . . In fact the macrocosmic and microcosmic phenomena are both links of the same chain and both will conduce to the thorough understanding of the whole. Suppose a man stands on a mountain, with the finest prospect of nature stretched out before his eyes. As he stands there contemplating this wealth of beauty his picture in this position is at once made in the ecliptic. Not only is his external appearance pictured, but the line of his life receives the fullest representation. If there is the light of satisfaction in his face, if the look in his eye is calm, collected, and pleasant; if he is as much absorbed in the gaze as to forget everything else, the forces that are himself, separate and in composition, will do their duty; and all the satisfaction, calmness, pleasure, attention, or inattention will, to the finest possible shade, be represented in the sphere of the ecliptic." And again: "A man stands with a weapon in his hand, with the look of cruelty in his eyes, with the glow of inhumanity in his veins, his victim, man or animal, helpless or struggling before him. The whole phenomenon is instantaneously recorded. There stands the murderer and his victim in their truest possible colors, there is the solitary room or jungle, the dirty shed or the filthy slaughter-house; all are there as surely and certainly as they are in the eye of the murderer or the victim himself.

"Let us again change the scene. We have a liar before us. He tells a lie and thereby injures some brother man. No sooner is the word uttered than the Akasha (ether) sets to work with all possible activity. There we have the same faithful representation. The liar is there from the reflection which the thought of the injured person throws out; there is the injured man also. The words are there with all the energy of the contemplated wrong. And if that contemplated wrong is completed there is also the change for worse which his mendacity has produced in the victim. There is nothing in fact of the sur-

roundings, the antecedents, and the consequent postures—the causes and effects—which is not there represented.

"The scene changes and we come to a thief. Let the night be as dark as it may, let the thief be as circumspect and wary as he can, our picture is there with all its colors well defined, though not perhaps as prominent. The time, the house, the wall with a hole, the sleeping and injured inmates, the stolen property, the subsequent day, the sorrowful householders, with all the antecedent and consequent situations, are pictured. And this is not only for the murderer, the thief, the liar, but for the adulterer, the forger, the villain who thinks his crime hidden from every human eye. Their deeds, like all the deeds that have ever been done, are clearly, vividly, exactly recorded in Nature's picture gallery. Instances might be multiplied, for the phenomena of our social life are various and complicated. But it is unnecessary. What has been said is sufficient to explain the principle, and the application is useful and not very difficult. But we must now bring our pictures back from our gallery.

"We have seen that time and space and all the possible factors of a phenomenon receive there an accurate representation, and, as I said before, these rays of the life forces are united to the time that saw them leaving their record on the plane of our pictorial region. When, in the course of ages, the same time throws its shadows again upon the earth, the pictorial rays, stored up long since, energize man-producing matter and shape it according to their own potential energy, which now begins to become active. . . . These rays produce for themselves a human gross body in the womb of the mother, and then leaving the now somewhat different and differing maternal body, start on their terrestrial journey. As time advances the pictorial representation changes its positions, and with it the gross body does the same.

"In the case of the rebirth of the man we saw gazing on the mountains, the calm, watchful, contented attitude of the mind which he cultivated then has its influence upon the organism now, once more the man enjoys the beauty of nature and so is pleased and happy.

"But now take the case of the cruel murderer. He is by nature cruel, he still yearns to murder and destroy, and he could not be restrained from his horrible practices but that the picture of the ebbing life of the victim is now part and parcel of his constitution; the pain, the terror, and the feeling of despair and helplessness are there in all their strength. Occasionally he feels as if the blood of life

were leaving his very veins. There is no apparent cause, and yet he suffers pain; he is subject to unaccountable fits of terror, despair, and helplessness. His life is miserable; slowly but surely it wanes away.

"Let the curtain fall on this scene. The incarnated thief now comes on the stage. His friends leave one by one or he is driven away from them. The picture of the lonely house must assert its power over him. He is doomed to a lonely house. The picture of somebody coming into the house through some unfrequented part, stealing some of his property, perhaps strangling him, makes its appearance with the fullest strength. The man is doomed to eternal cowardice. He draws toward himself irresistibly the same grief and heartrending he long ago caused to others. This posture of heartrending grief has its influence upon him in the ordinary way, and it creates its surroundings under the same influence."

Thus does the mind, seeing such self-made images, continue to revolve in rebirth and suffering. How can such a mind do more than nourish a blind and servile life?

It is to break these self-made fetters that the great ones bid us "Judge not," "Fear not," "Bear no false witness." It is to furnish a true and adequate concept of the majesty of human nature that they say "Kill out all sense of separateness and love as you would be loved." The whole purpose of life is the purpose of the human soul—this universe exists but for its purpose.

The whole works as a unity. It combines all the laws we know and many more. The least of uttered sounds, of hidden thoughts or acts, at once sets up the forces of its nature. These work out into the life of being and live forever more in the changes that are consequent. Effects give rise to cause, and cause becomes effect. For this reason the discipline of speech is in itself one of the highest of Yoga practices, the Yogi being one who is endeavoring by effort and discipline to contact the spiritual consciousness that is the mind of life and human soul. It is for reasons deeper than we know that we are bidden guard the tongue from idle, harsh, or untrue words. These will not die, although they pass with the momentary breeze. The sound that is themselves is force as real and vital as electricity, and more, for back of them is human thought.

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I only hand on; I can not create things. I believe in the ancients and therefore I love them.—*Confucius*.

# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

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## CHANGING THE MIND.

That there is something gravely wrong with the world there can be no doubt whatever. In Europe there are some twenty millions of men trying to kill each other and turning a whole continent into one vast field of bloody desolation. And even in those parts of the world where there is no war we find an ever-increasing volume of suffering that is caused directly by poverty, disease, cruelty, crime, and vice. We need not, indeed we can not, question the reality of the malady that is afflicting civilization. But we may differ very much as to its cause.

It is strange that we should be so sure of the causes that produce bodily pain and yet be so perplexed as to the causes that produce mental and moral pain. However small may be the physical ailment we know that it represents some broken law of nature, and if we are wise we hasten to discover what it is in order that we may henceforth conform with it and so be cured.

The greatest of all human needs to-day is the realization that all pain, and not only bodily pain, is the result of broken law, and that the only way to remove the pain is by conformity with the law.

An experienced physician once said that the majority of his patients came to him, not in order to be shown the laws that they had broken but in the hope of being furnished with some method by the use of which they could

continue to break the law and yet escape the consequences.

It can not be done, either physically, morally, or mentally. The violation of any law whatsoever involves pain, and there is no way whatever to avoid the pain. Perhaps it may be postponed, or temporarily mitigated, or drugged out of sight, but there is no way in which we can finally escape it.

Dogmatic religion is one of the methods by which we try to escape the penalties of our acts. For hundreds of years the orthodox churches have persuaded us that there are certain formulas, creeds, incantations, and spells by means of which we can live in any way we please and yet escape the consequences. It was a comfortable teaching, a sort of moral narcotic, an ethical anaesthetic. It was generally acceptable, and as a result humanity did indeed live as it pleased, but always more selfishly, more ruthlessly, more cruelly, more greedily. And now we are awaking to the disquieting fact that there is veritably no formula, creed, incantation, nor spell that can pronounce a divorce between causes and effects. And the more evident of the effects are wars, crimes, diseases, and vices. Even if we can believe that the aforesaid creeds can save us from hell hereafter it is very evident that they can not save us from hell here and now.

Another method by which we have sought to escape the penalties of our acts is by law-making. We have believed that if we can only pass enough laws we

shall then be able to break the moral law as much as we please within the compass of our own human laws and that there will be no consequences. Once more, we are now in a fair way to be undeceived by the whirlwind of war, by vice, by crime, and by disease.

Perhaps our chief mistake has been to forget that there is only one moral law that it is possible for us to break and that one law is the law of unselfish thinking. No man ever committed a wrong act that was not preceded by a wrong thought. No man whose thought was wholly good ever yet committed a wrongful act. No man whose thoughts were wrong ever yet failed to commit wrongful deeds. And there can be no greater insanity than the conviction that we can break the one moral law of unselfish thought and escape the consequences. Cause and effect are not merely inseparable. They are identical. We may not at once see the result of a thought, but actually the thought and its results were born at the same time. They are parts of the same thing, like the two sides of a dollar.

The reform of the world must therefore begin with the thought of the world. It is worse than useless to restrain actions by laws or otherwise so long as the source of all actions, or thought, remains unchanged. The selfish man will leave behind him a train of suffering, and no conceivable combination of laws will prevent him from doing so. We may prevent him from acting selfishly in some particular way, but he will find a hundred other ways that no laws can reach. The sum total of suffering in the world will correspond precisely with the sum total of selfishness. We have now been relying upon religious creeds and upon human laws for some hundreds of years, and the results are before us, and perhaps the worst is yet to come. Is it not time to revise our methods?

There is only one way to change the thought of the world and it is by supplying a new basis for thinking. So long as we believe that we can make ourselves happy by selfish thoughts and deeds, so long the selfish thoughts and deeds will continue. So long as we fail to perceive that there is a continuity of life that death can neither stop nor hinder, and that life is governed by an unending sequence of cause and effect,

showing itself always as happiness and sorrow, so long shall we continue to act as though the pleasures of the "three-score years and ten" were the only things worth consideration. Indeed it is strange that the world is not worse than it is under the alternating influences of dogmatic religion and of materialism, the first assuring us that there is no law of cause and effect in the moral world, and the second insisting that the moral world does not exist, and that the human soul, or the principle of life, is a myth, and consequently that virtue also is a myth.

A humanity that is once persuaded of the continuity of life and the inevitable sequence of cause and effect everywhere must necessarily see also that the effects of causes generated on earth must be experienced upon earth. The harvest must be sought in the fields where the seeds were sown, and not elsewhere. The injuries that we inflict upon our fellow-men must be rectified under the same conditions that produced them. Character is always the result of acquired experience, and nature, in the form of conscience, never fails to make us aware of the quality of every such acquired experience, whether it was in accord with her intention or opposed to it. The character with which a man is born is evidently a sort of unfinished structure, and the character with which he dies is also an unfinished structure. It must have been begun at some time, and at some time or other it must be finished. A single lifetime does no more than add a tier of bricks to the rising walls. Some lifetime in the past witnessed the laying of the foundations. Some other lifetime in the future will see the placing of the coping-stone.

It is only by such a philosophy as this that the nature of the collective thought of humanity can be changed. And not until it is changed can we banish war, or disease, or vice, or crime.

God is the universal spirit that diffuses itself over all nature. All beings receive their life from him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but being himself all in all, he sees all the things that fill his immensity, the only principle, the light of heaven, the father of all. He produces everything. He orders and disposes of all things. He is the reason, the life, and motion of all things.—*Pythagoras*.

### WHAT IS GOD?

Through the courtesy of a friend who has just become interested in Theosophy our attention has been drawn to an article by Mr. Orlando J. Smith, which appeared in the *Open Court* for December, 1907. The article is entitled "What Is God?" and although it is now nearly eight years since its first appearance it is not of the kind that becomes old through the passage of time. Mr. Smith's article is a plea for reincarnation and for all that goes with reincarnation, and he writes it—to use his own sub-heading—"as if God spoke." Think you, he says, that I, who have created no atom, who have destroyed no atom, would create or destroy a human mind?

Observe the fatal inconsistencies in the assumption that the soul of the individual is created at his birth. Some souls are born strong, brave, wise, honest; some have genius, some beauty, some fair-mindedness, some innocence, some honor. These, under the theory that I am the creator of souls, would have no merit; they would be the beneficiaries of my favor. Other souls are born ignorant, cruel, corrupt, selfish, cowardly, base; some are malicious, some ugly, some foolish, some depraved. These under the theory that I am the creator of souls, would have no demerit; they would be the victims of my disfavor. The theory that I am the creator of souls would convict me of putting a blessing or a curse upon each soul in the very act of creating it.

If I am the creator of souls, then I have placed in one soul the seed of hypocrisy, in another ingratitude, in another treachery, in another murder. Would these souls be responsible for those qualities with which, if I am their maker, I have endowed them? They would not be responsible; they would be wholly innocent. I, if I have created them, am responsible. I, if I have created them, am the hypocrite, the ingrate, the traitor, the murderer, that I have created.

The theory that I am the creator of souls would convict me of being the maker and inventor of all liars, debauchees, thieves, imposters, slanderers, tyrants, and torturers; it would convict me of being, through my creations, the author of all the ignorance, meanness, vice, and cruelty in the world; it would convict me of being the greatest criminal in the world, of being, in fact, the only criminal, since all

criminals would be of my creation, under this theory, and really my victims, created vile, without will or choice of their own.

Reasoning from a false postulate will falsify the whole structure. The creator of souls must necessarily be a god of favor and of wrath. To create without justice is also to save without justice, whereas there is only one way of salvation—eternal and changeless; the same in the distant stars as here—"Whatsoever a man soweth that shall he also reap."

Each soul, like the atom, like the universe, is eternal; its antecedents had no beginning, its consequences will have no end. The individual builds his own character; he is sick because he has neglected the laws of health; ignorant because he has failed to improve his opportunities; fretful, despondent, lazy, or cowardly because he has cultivated mean-spiritedness; a drunkard, boaster, ingrate, thief, liar, hypocrite, or murderer because he has dishonored himself. Each man reaps as he has sown; he is what he has made himself in his previous existence; he is forever working out his own damnation or his own salvation. From the complete responsibility for himself man can not escape. Suicide can not kill him; death can not destroy him.

But we suffer often without sin, says the critic. We trust and are deceived. The child is burned by the flame that he does not understand. The carelessly prepared prescription may contain poison. Noble actions may be followed by misfortunes, or one may go down to help the wretched and acquire a fatal disease.

My law has no exceptions. Would you have it that fire should burn those only who know fire? that poison should kill those only who take it knowingly? Should I put a premium on ignorance by saying, "For that which you do ignorantly you shall not suffer?" Would you interrupt the vast movement of cause and effect—by which alone justice is accomplished—that men may be protected from the consequences of their own ignorance? And all this for what? That ignorance may be transformed into a thing so sacred that I may lay no penalty upon it? What sort of men, women, and children would you produce if ignorance were an insurance against evil, the sole guaranty of happiness? Who would be wise, if each bit of knowledge brought a penalty from which

ignorance is exempt? If I should thus reward ignorance and penalize knowledge, you men would be infants forever.

My ways are stern ways. Fire burns, poison kills; there is no preventive or antidote for either in ignorance, in innocence, or in good motive. The one protection from the ravages of either is knowledge. Many evils, such as pestilence and famine, which you formerly accepted as manifestations of the wrath of God, are now known by you to be the results of man's ignorance. The "black death" is now unknown; tuberculosis is curable; knowledge is overcoming, one after another, your worst diseases. A simple screen will protect infants from injury by fire. Prudence, foresight, and coöperation will relieve the horrors of famine. The panacea for all evils is knowledge, not ignorance.

Is evil, then, in a sense, good? Danger is good as a trial of courage; suffering is good as a penalty of indolence; medicine, not good to taste or smell, is good as a corrective. Evil is good as a trial, penalty, or corrective. Good comes out of evil, as life comes from decomposition; as the perfume of the rose comes from the stench of the fertilizer; as strength and health come from the knife of the surgeon; as wisdom comes through the penalties of ignorance.

Chance and luck, good fortune and evil fortune, are superficial only. In the deeper sense there is no such thing as hazard in the world. The insurance corporations know well that fires, accidents, disasters, and even death itself will always bear a definite ratio to time, numbers, and other factors.

Through the working of this law of averages, the individual in his eternal life passes through all forms of experience possible to human beings. He has been born rich and poor, king and peasant, in barbarism and enlightenment; he has been shipwrecked, seared by fire, mangled in battle, tortured by all kinds of disease, unjustly condemned; he has died in infancy, in youth, in middle life, in old age; he has suffered from treachery and malice; he has lived under all forms of government, from the most liberal to the most despotic; he has been blinded, injured by accidents, by lightning and the convulsions of nature; he has been born deaf and dumb and otherwise defective; he has lived in tropical jungles and in lands of ice and snow; he has been a naked

savage; and has been the heir of ease and luxury, fawned upon by eager menials; he has known all temptations, enjoyed all pleasures, suffered all pains; he has been master and slave, victor and vanquished, slayer and slain; he has been born into all superstitions; and has had access to all knowledge, wisdom, and light; he has benefited and suffered impartially with his fellow-men from all possible experiences, favorable and unfavorable.

What we call misfortune is merely an incident of our eternal life. What we call good fortune is not always good, nor is bad fortune always evil. Adverse fortune may strengthen virtue, while good fortune may weaken the nobler qualities. The heir to the throne may be really more unfortunate than he who is born to poverty and toil.

I try you by all difficulties, troubles, and dangers, by good and by evil fortune. I try you by discomfort and pain, by drought and flood, by heat and cold, by fullness and hunger, by good and bad harvests, by sickness and health, by blindness and deafness, by poverty and riches, by hardship and luxury, by rank and privilege, by flattery and servility, by truth and falsehood, by unjust accusations, by malice and slander, by the lash of your master, by wrongs to your manhood, by heartbreak and torture. By indignity and insult, by honors unearned, I try you. These experiences are tests of your manhood, trials of your worthiness without which your souls would shrivel for lack of exercise. I would make men of you. The post of hardship and danger is the post of honor.

For as gold is tried by fire,  
So a heart must be tried by pain.

I try you by torture and by the lash of your master, that you may learn compassion for the wronged and the outraged, that you may learn to hate cruelty and slavery. You have heard that I am the God of love, and this is true; I am also the God of hate. I say unto you hate injustice, hate cruelty and slavery, hate the lash of the master. Until you learn to hate these with all your heart and soul you shall be an unfinished man, something less than a man.

The individual man is older than Rome, older than the Pyramids and the Bible, and he shall survive them all. He builds his own destiny, and makes his own fate. He is the eternal master of himself, a king of a royal line, older than any throne or dynasty. He

can lose it only through his abdication, for he has no enemy but himself.

None can harm you but yourself. Your friend may rob you; he robs only himself. Your master may beat you; he degrades himself. A tyrant may torture you; he injures his own soul, not you. You have nothing to fear but your own ignorance; nothing can help you but your own wisdom. I do not mean the wisdom of your schools; I mean the wisdom of life—the wisdom that conquers fear, knowing that the soul has nothing to fear but itself; the wisdom that conquers malice, treachery, dishonesty, knowing these as roads that lead down to hell. Know that no God or Savior shall fight your battles for you. Know that no church can save you; that Christ, Jehovah, Allah, Buddha, or Brahma can not save you; know that one only can save you, and that one is yourself. Your fortress is within you; you have no outlying possessions to be protected, no detachments to be guarded. No external treason, stratagem or valor can injure you. Your battle is forever within yourself, your higher self against your lower self.

An explanation of heredity, of the theory that the character of each soul is determined in the character of its parentage, is given in the following words:

To vicious parents a vicious child is born. If this birth were the beginning of the child's life, if it were created in the act of being born, then it would be true that the character of the child would be predetermined by its parentage, as the character of its parents would have been predetermined by their parentage, and so on back through all of their antecedents. And it would also follow that no soul would be justly responsible for what it is at birth, that this responsibility would rest wholly with the power or forces which created it.

But the child is not created. It is a soul which has preëxisted through eternity. Coming to this earth, it is attracted by its own kind. Vicious itself, it necessarily becomes the offspring of vice. And so also the ignorant soul is born to dull lineage, the wise soul to wise ancestry, the good soul to good antecedents.

We may allow ourselves a concluding quotation on the subject of character. There is no knowledge, we are told, disconnected from

this one truth—that consequences are true to their antecedents.

Know that the consequences of your every act and thought are registered instantly in your character. This day, this hour, this moment, is your time of judgment. He who deceives, betrays, kills—he who entertains malice, treachery, or other villainess secretly in his heart—takes the penalty instantly in the debasement of his character. And so, also, for every good thought or act, be it open or secret, he shall receive an instant reward in the improvement of his character.

Every night as you lie down to sleep you are a little better or a little worse, a little richer or a little poorer, than you were in the morning. You have nothing substantial, nothing that is truly your own, but your character. You shall lose your money and your property; your home shall be your home no longer; the scenes which know you now shall know you no more; your flesh shall be food for worms; the earth upon which you tread shall be cinders and cosmic dust. Your character alone shall stay with you, surviving all wreckage, decay, and death; your character is you; it shall be you forever. Your character is the perfect register of your progress or of your degradation, of your victory or of your defeat; it shall be your glory or your shame, your blessing or your curse, your heaven or your hell.

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Our many deeds, the thoughts that we have thought,

They go out from us, thronging every hour;  
And in them all is folded up a power  
That on the earth doth move them to and fro,  
And mighty are the marvels they have wrought.  
In hearts we know not, and may never know.

—F. W. Faber.

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It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. Death is better in the performance of one's own duty. Another's duty is productive of danger.—*Bhagavad Gita*.

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To sum up all in a few words, Magic is spiritual Wisdom; nature, the material ally, pupil, and servant of the magician. One cometh this is controllable by the perfected human will.—*H. P. Blavatsky*.

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The stars are perhaps an abode of glorious Spirits; as here Vice reigns, there is Virtue master.—*Don Haller*.

### WISDOM FROM "THE SECRET DOCTRINE."

Nature never repeats itself.—*I'ol. I. p. 207.*

The Darwinian theory . . . of the transmission of acquired faculties is neither taught nor accepted in Occultism.—*I'ol. I. p. 238.*

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.—*I'ol. I. p. 278.*

Each particle—whether you call it organic or inorganic—is a Life. Every atom and molecule in the Universe is both life-giving and death-giving to such forms, inasmuch as it builds by aggregation universes, and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms, and expels the souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries, the living body of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.—*I'ol. I. p. 282.*

Everything in the Universe, throughout all its kingdoms, is *conscious*—i. e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because we do not perceive any signs of consciousness which we can recognize, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no places among the conceptions of Occult Philosophy.—*I'ol. I. p. 292.*

The Universe is worked and *guided*, from *within outwards*. As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. 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, given through one of the three functions named, so with the external or manifested Universe.—*I'ol. I. p. 295.*

Where is that daring man who would pre-

sume 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.—*I'ol. I. p. 298.*

### COLOR TONES.

The following letter to *Musical America* was called forth by the late Mr. Scriabine's "theosophical" rendering of *Prometheus* in color tones:

In a recent issue you published a letter from Cyril Scott, in which he gives a table of the color equivalents of the various notes of the musical scale. Mr. Scott's table, which he claims is absolute, runs as follows:

C—Red.  
D—Orange.  
E—Yellow.  
F—Green.  
G—Blue.  
A—Indigo.  
B—Violet.

I am forced to believe, after a careful examination of the foregoing table, that Mr. Scott has been the victim of an amazing fit of absentmindedness on the part of your linotype; for it is hardly necessary for me to point out that the table should properly read:

C—Violet.  
D—Indigo.  
E—Blue.  
F—Green.  
G—Yellow.  
H—  
I beg your pardon—  
A—Orange.  
B—Red.

If it should transpire that Mr. Scott has been correctly quoted, and the first table really represents his true opinion upon this important subject, then I can only say, regretfully but firmly, that Mr. Scott is wrong. A random example is all that is necessary to prove it.

Let us take, say, the introduction to the opening scene of "Das Rheingold." Here is music that is supposed to describe or characterize the depths of the River Rhine. What key is it in? E flat major—136 bars on the tonic triad. Now look at Mr. Scott's table. According to that, the music would be dark yellow. According to my table, on the other hand, it would be dark blue. Now, I'll leave it to anybody to decide which of us is right. Who ever saw a river that was yellow on the inside? Of course a few rivers, especially near cities, are yellow on top; but that's mud or sewage, and doesn't count.

No! Any normal, reasonable, and sane-

tary river is blue, both on top and inside. If you don't believe it, get into any river, stay there five or six hours and see what color you are when you come out!

I could continue for many pages, proving the inferiority of Mr. Scott's table and the excellence of my own—in fact, I would if I were getting space rates for this letter—but I do not believe it necessary. Of course if Mr. Scott—or any one else—is still unconvinced I shall be only too happy to have him prove to me that my table isn't just as good as his, besides being easier to remember.

Very respectfully, DEEMS TAYLOR.

### EXTRACTS FROM PLOTINOS.

Frequently having been aroused out of the body unto myself, and having reached the sphere exterior to other affairs but within myself, I used to behold a marvelous beauty. It is at such times that most do I believe that I belong to a better destiny, that I am living the best possible life, and that I experience at-one-ment with the Divinity; by which achievement I progress along unto a strenuous translation of myself above all intellectual spheres.

When at such times, after this sojourn in the divine spheres, I descend from the intellectual to the material realm, then am I wont to question with myself how my descent occurred, and how my soul ever insinuated itself into the body, in view of the fact that the soul, even while she dwells in the body, remains the divine being as which she appeared while yet separate from the body.

Further, if against the opinions of others I may dare clearly to set forth my views, I should say that not the whole of our soul sinks into the body, but some part of her ever remains in the intelligible sphere; though this may be hidden from us by the fact that that part of the soul which remains in the sense-sphere, if overwhelmed or confused, will not permit us to reach the perception of what the higher portion of the soul is beholding. Only when these perceptions of the higher soul are permitted downward access into the sense-sphere do they really enter into us. For we do not recognize an occurrence in any particular portion of the soul merely because of its occurrence; it becomes noticeable only when it has pervaded the soul's entirety. For instance, as long as desire flourishes within our appetitive function, it remains unnoticed, and is not recognized until it expresses itself through

either force of sensation, or intelligence, or both.

Souls incarnate or withdraw by virtue of the activity of their reverse faces—the lower functioning toward the body, the upper one toward Intelligence.—From *"The Philosophy of Plotinos,"* by Kenneth Sylvan Guthrie.

The ground of all certitude is within man, not in any authority external to his nature. In order to know the way that leads to God and to take it with certainty, we have no need of foreign aid, but of ourselves alone.—*Athanasius.*

No two men in creation think alike.  
No two men in creation look alike,  
No two men in creation are alike,  
No worlds or suns or heavens, but are distinct and wear a separate beauty.

We will understand that destruction of old forms is not destruction of everlasting substances.—*Carlyle.*

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## SURVIVAL.

The letter on the subject of survival after death contributed by Mr. Rene Bache to the columns of the *New York Sun* has already called forth several columns of response. It may be said also to have called forth several columns of indignation, an indignation amply justified by the somewhat supercilious tone which Mr. Bache saw fit to adopt. It is not a little remarkable that the modern materialist of small mental calibre usually assumes the pose of stooping from lofty intellectual heights in order to brush away the superstitions that plague lesser minds. Doubtless it has its result upon minds that are actually inferior, if there are such, but upon normal minds its effect is one of resentment.

Certainly the replies cover a wide area of reasoning. They range all the way from an attempted scientific demonstration to a blind faith. Mr. Bache is asked to reason from analogy, to observe, for example, the caterpillar which spins its cocoon as a shroud and emerges from that shroud with wings. He is invited to recognize that the onus of proof rests upon those who deny a survival after death rather than upon those who affirm it, a point decidedly well taken. And finally he is urged to consider the probable condition of a world that had been wholly stripped of the sanctions of morality. It is not a little remarkable that Mr. Bache's materialism should find practically no supporters among the

readers of a newspaper that has certainly not won for itself a religious or even an ethical reputation.

Mr. Bache's adversaries have the best of intentions, but they seem none the less to give a wholly unnecessary complexity to the idea of survival after death. Perhaps it would hardly be just to say that they exaggerate the importance of death—it would be hard to do that—but they seem to assume that death implies some essential change in consciousness, and for such a view there is certainly no warrant in logic or reason. Most of them show that they are still entangled in that curious theological web woven from the belief that the human soul is something that is possessed by the man rather than being the man himself. If we ask the average individual if he has a soul he will probably reply in the affirmative. If we ask him if he has a body he will return a similar answer, and without any recognition of the absurdity of such a position. For what is the nature of this third factor which is thus supposed to possess a soul and a body? Are we to suppose that a man is a sort of trinity and that one-third of that trinity is the possessor of the other two thirds? If so, then what is the nature of the one that possesses the soul, and what is the nature of the soul that is possessed? Most of the nebulous vagaries of theological thought on the subject of survival originate in the intellectual perversity that postulates the human soul as something that is possessed

by the man instead of being the man himself. Not being conscious of possessing a soul, we are naturally skeptical of its existence and indifferent to its "salvation." But we are vividly conscious that we ourselves do actually exist and we are by no means indifferent to our own survival.

The trouble with Mr. Bache and with the low-grade material in general is a lack of imagination. It may be said respectfully that their materialism is due, not to the exceptional intelligence of which they so frequently remind us lest we should overlook it, but rather to a certain stupidity of which we do not need to be reminded. Fully satisfied that the brain is a "fortuitous concourse of atoms" and that consciousness is an attribute of matter, and therefore equally fortuitous, they fail either to observe or to appreciate the stupendous results that are thus produced. Reproaching us for our superstition, and magnanimously resolved to hasten its removal, they invite us to range ourselves upon the side of "science," as represented by themselves, and to believe that it was a "fortuitous concourse of atoms" that produced Socrates drinking the hemlock, Lincoln martyred for his patriotism, Shakespeare writing "Hamlet," and David writing the Psalms. They implore us to cultivate common sense—like themselves—and to believe that the violin not only made itself by a chance arrangement of its parts, but that it then proceeded by chance to play upon itself a Handel concerto, which also was the result of chance. And when we shake our heads dubiously over this astounding proposal we are reproached for our credulity in clinging to the "outworn superstition" that the violin was intelligently constructed and intelligently tuned, and that the music that it produced was conceived in a human mind, and according to certain fixed and unchangeable laws of harmony. And so we would recommend to Mr. Bache, in addition to the modesty which may be beyond his reach, a careful consideration of the words of Paulsen, whose mental capacities may be worthy even of Mr. Bache's recognition, and who said: "The proposition that thoughts are in reality nothing but movements in the brain, that feelings are nothing but bodily processes in the vasomotor system, is absolutely irrefutable; not because it is true, however, but be-

cause it is meaningless. The absurd has this advantage in common with truth, that it can not be refuted." Perhaps we may also remind ourselves of the comfortable words of the King of Hearts in "Alice in Wonderland" when called upon to examine the evidential document submitted at the famous trial: "If there is no meaning in it that saves a world of trouble, as we needn't try to find it." So we may put Mr. Bache's materialism upon one side, since as there is no meaning in it we need not bother ourselves to seek for it.

Mr. Bache and his fellow-materialists talk a great deal about the beauty of a virtue that seeks no reward of immortality. Such a virtue is indeed beautiful, but Mr. Bache, as usual, is irrelevant. He fails to see that virtue is obedience to the law of an evolving soul. If there is no evolving soul then there can be no virtue. If Mr. Bache is aware of any other valid definition of virtue it would be interesting to know it if he will but be so good as momentarily to divert his lofty mind from the task of dispelling a popular superstition from which he and his noisy little group alone are exempt.

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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 upon his instruments can never be used to prove that he is his instruments or is created by them. Every man who is acquainted with the exact discoveries of physiological psychology understands that they leave the question of immortality where they found it, unanswered still. Science is sure that thought and the brain's activity now go hand in hand; but whether the brain is the creator of the mind or is simply the temporary instrument of mind, must be determined by considerations with which the physiological laboratory can not deal.—H. E. Fosdick.

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When fate wills that something should come to pass, she sends forth a million of little circumstances to clear and prepare the way.—Thackeray.

stage is reached, the mind is sufficiently polished to receive the full and clear image of the sixth principle. This image presents itself to the mind as bliss. Yes, a reflection of the soul—but what is the soul?

In the macrocosm there is Brahma for the centre, and Vijnana for the atmosphere of this principle. As the earth moves in Prana, as the sun breathes in Manu, as the Manu breathes in Vijnana, so the soul breathes in the highest atmosphere of Ananda. Brahma is the centre of spiritual life, as the sun is the centre of Prana, and Virat the centre of mental life. These centres are similar in luminosity to the sun, but ordinary senses can not perceive them, because the number of vibrations per second is beyond their power. The soul of the universe, with Brahma for its centre, is our psychic ideal. This centre, with the universe, forms the self-conscious universe. In the bosom of this atmosphere exist all the lower centres. Thus Brahma is by nature omniscient. The types or everything that was or is to be in process of time are but so many varying compositions of his forces. Every phase of the universe, with its antecedents and consequences, is in him. It is himself, his own self-consciousness.

The human soul is an exact picture of this macrocosmic principle. It is omniscient like its prototype, and has the same constitution. But the omniscience of the human soul is still latent on account of its forgetfulness. The sixth principle has only developed a little. Humanity in general has only a very dim notion of infinity, of Godhead, and of all such subjects.

By the constant exercise of meditation the mind learns to incline towards those cosmic influences that are in their very nature antagonistic to those evil powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this path is that state of mind when its manifestations become entirely potential. The soul, if she pleases, may propel them by her inherent power into the domain of the actual, but they lose all power to draw the soul after them. It is that state in which the mind, coming to know the real nature of things, will no longer be deluded into false pleasure by the lower nature. The time comes when this upward inclination is confirmed, when this habit of soaring toward the divine is second nature, when that which appeared only in the moment of triumph is part and parcel of the mind. It is the identification of consciousness with self. The mind begins to feel truth in any and every

place, and, drawn by the taste of bliss, proceeds with greater and greater zeal to work out the process of its evolution. Confirmed in this zeal and working on, the manifestation of memory comes in naturally. This is a state of high evolution. Every truth comes to be present before the mind's eye at the slightest thought until the mind becomes, as it were, a mirror of nature. The microcosm becomes a perfect picture of the macrocosm.

It is now clear that what we call man lives chiefly in the mind. The mind has two entities to affect it. The one is the life principle, the other the psychic principle—the one producing certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the soul is more desirable than that of the life-principle. When the mind loses itself entirely in the soul, man becomes God.

### PROPHECIES OF DA VINCI.

The Leonardo da Vinci of whom the world thinks only as a great painter is now set forth in the Italian papers as a great prophet of what might come to pass in warfare, says an Associated Press letter from Rome. In the latter part of the fifteenth century his versatile genius included skill as a scientist, engineer, mechanic, and architect, as well as a painter and musician, and his imagination led to the design of many remarkable implements of war, among which was a steam gun, which was run by boiling water. In this invention, incidentally, it is said he anticipated the steam engine.

In certain of his works he told of several forms of bombarding engines, one of which threw minute particles, like a storm of hail, producing quantities of dense smoke to frighten the enemy. Among his papers are found what may be called the ancestors of the terrible cannon for throwing burning liquid at a great distance, which the Krupp and Essen factories are said to have turned out.

"There will issue from the earth," he wrote, "that which, with frightful sounds, will deafen the surrounding and with its breath will kill men and ruin cities and fortresses." He suggested the use of a powder which would stun and suffocate the enemy, and at the same time suggested a remedy, "To send poison in powder," he said, "be careful to have a wind which will not send the powder upon yourself, or have the nose and mouth covered by a thin wet cloth, so that the powder can not pass."

He left sketches of mortars and other

heavy engines of war which suggest the modern heavy and quick-firing guns, and seemed even to have imagined a submarine and aeroplane. Of the former he wrote, according to the quotations given in the Italian papers, "I do not publish or divulge my way of staying under water because of the bad nature of men, who would use it for assassination under the sea by ripping open the bottoms of ships."

### SUN-SPOTS.

(St. Louis Censor.)

This is another year of those phenomena called sun-spots. Morceau, the Paris astronomer, charges the great war that is raging partly to these sun-spots, his theory being that the spots cause nervous disturbances that lead to belligerency. The idea is not as fantastic as it at first seems. It is pretty generally agreed that coincidental with the appearance of these spots, profound electrical disturbances occur on this planet. The compass is subject to aberration. The Northern Lights flame, and effect every electrical system in the world, thus showing that the aurora is electrical. It was George Warder, a Missourian, who wasn't a scientist, but a poet, who formulated about as good a theory as there is about these sun-spots. He advanced the theory that the sun was the electrical storage battery of the solar system, that it was not a vast ball of fire, but an electric centre, surrounded by a glowing photosphere several million miles from the centre and the spots were nothing more than breaks in this photosphere, the same as breaks in the clouds that surround the earth on a cloudy day. These breaks, or spots, cause in some way a disturbance in the great currents of electricity that flow to and from the sun and the planets.

We know scarcely anything about that mysterious energy, electricity, although our scientists are breaking into new and wonderful secrets every year. They have discovered that electricity takes more than a single form, that, indeed, it may exist in many forms of which we as yet know nothing. Wherein and how it effects life on the planets we do not know, but we do know there is an effect. In the last analysis, it may prove to be the motive energy of the whole great universe. May it not be possible, yea, even probable, that a very slight disturbance in the flow of this mighty energy may produce marked aberrations in the lives of men and all breathing creatures, as well as forms of life that do not breathe?

One thing is sure: The astronomers have

told us few things about the sun that seem tenable. There are phenomena that can not be accounted for, if we accept the common astronomical theory that the sun is a ball of fire. This is difficult to accept, if for no other reason than that it shuts out of the field of utility all the planets out beyond the orbit of Mars. Neptune and Saturn must remain forever balls of useless and eternal ice.

### THOUGHT WAVES.

The mental energy that is being generated in Europe these days is prodigious, says an editorial in the *St. Louis Mirror*. A thought is an entity of force. And it certainly calls for a few quadrillions of kilowatts to solve the financial, social, industrial, and military problems that confront the ministries of Europe. Now all this thought energy must be throbbing around the globe in an infinite tidal wave of psychic impulses. Isn't it within reason—seeing that we know an analogy in Marconi-waves—to assume that any individual who does some initiative thinking and ideating on his own hook may draw powerful aid out of the aerial ocean of thought, being fed by the giant intellects of our time? A boulder gains momentum as it rolls down hill, and drags along in its wake a cloud of flotsam. Why may not a real thought about your business be managed in such a way as to borrow the momentum of the cosmic thought currents? Moping in a lethargy of dread is the same as trying to breathe in a vacuum. Start your thought dynamo, erect a few antennæ into the vast aerial current of the world's intense thought-energy. Who knows? You may draw down force to make greater successes than you ever dared dream of.

A man of sense, disbelieving in immortality, will probably be satisfied to let reforms alone, and to consider how he may best go through the journey of life with comfort and, if possible, with enjoyment to himself.—*Goldwin Smith*.

If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricus from which one may withdraw at will. But it *feels* like a real fight.—*William James*.

The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy.—*Professor Fiske*.

### WISDOM FROM "THE SECRET DOCTRINE."

There is no Devil, no Evil outside mankind to produce a Devil.—*I'ol. II, p. 406.*

If, then, the teaching is understood correctly, the first Continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable mirage to the few arctic travelers who perceived it.—*I'ol. II, p. 419.*

Mankind is obviously divided into God-informed men and lower human creatures. The intellectual difference between the Aryans and other civilized nations and such savages as the South Sea Islanders is inexplicable on any other grounds. No amount of culture, no generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so-called. The "Sacred Spark" is missing in them, and it is they who are the only *inferior* races on the Globe, now happily—owing to the wise adjustment of Nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," but not of the same essence. We are the hothouse, artificially quickened plants in Nature, having in us a spark, which in them is latent.—*I'ol. II, p. 439.*

Water is the progeny of the Moon, an androgyne deity with every nation.—*I'ol. II, p. 69.*

Between man and the animal . . . 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, on some rare cases of incarnation, the very essence—of a higher Being; one from a higher and divine plane? Can man—a God in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped Monad—seeing that the intellectual potentialities of the two differ as the sun does from the glowworm? And what is it that creates such difference, unless man is an animal *plus a living God* within his physical shell?—*I'ol. II, p. 85.*

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us,

through the inextricable paths of her domain, toward her primal and final mysteries.—*I'ol. II, p. 162.*

### THE PALACE.

When I was a King and a Mason—a Master proven and skilled—  
I cleared me ground for a Palace such as a King should build.  
I decreed and dug down to my levels.  
Presently, under the silt,  
I came on the wreck of a Palace such as a King had built.

There was no worth in the fashion—there was no wit in the plan—  
Hither and thither, aimless, the ruined footings ran—  
Masonry, brute, mishandled, but carven on every stone:  
"After me cometh a Builder. Tell him, I, too, have known."

Swift to my use in my trenches, where my well-planned ground-works grew,  
I tumbled his quoins and his ashlar, and cut and reset them anew.  
Lime I milled of his marbles; burned it, slacked it, and spread:  
Taking and leaving at pleasure the gifts of the humble dead.

Yet I despised not nor gloried; yet, as we wrenched them apart,  
I read in the razed foundations the heart of that builder's heart.  
As he had risen and pleaded, so did I understand  
The form of the dream he had followed in the face of the thing he had planned.

When I was a King and a Mason—in the open noon of my pride,  
They sent me a Word from the Darkness—They whispered and called me aside.  
They said—"The end is forbidden." They said—"Thy use is fulfilled."  
Thy palace shall stand as that other's—the spoil of the King who shall build."

I called my men from my trenches, my quarries, my wharves, and my sheers.  
All I had wrought I abandoned to the faith of the faithless years.  
Only I cut on the timber—only I carved on the stone:  
After me cometh a Builder. Tell him, I, too, have known. —*Rudyard Kipling.*

Only what we have wrought into our character during life can we take away with us. —*Humboldt.*

## CYCLES.

That economic cycles are caused by the cyclical movement of the rainfall is the thesis of Professor H. C. Moore's book on "Economic Cycles" (Macmillan). The steps in his argument, says the New York *Evening Post*, are briefly as follows: The rainfall in the great cereal-producing states runs in two cycles—one of thirty-three years and one of eight years. The yield per acre of the more important crops is closely correlated with the rainfall. The increase in the yield causes an increasing demand for producers' goods, *e. g.*, pig iron, with a consequent increase in the prices of such goods. Conversely a decreasing yield causes a decreasing demand for such goods and a decrease in their prices. Professor Moore's thesis is by no means new. Jevons, in 1875, at the meeting of the British Association, presented a paper in which he showed that the price of wheat in England from 1259 to 1400 followed a cycle of eleven years. He suggested that this cycle was connected with the sun-spot cycle, and that economic cycles were in turn connected with variations in the price of wheat. This paper was not published in the transactions of the association, because after further investigation Jevons was unable to find a periodicity in the price of wheat in modern times. In a second paper, published in 1878, he fell back on his well-known theory that the English economic cycle is caused by cyclical variations in the Indian crops. Several writers since Jevons have investigated the periodicity of yield of various crops, and others have studied the relation of the crop yield to general business activity. The novelty in Professor Moore's treatment of the subject is the use which he makes of statistical methods which have been developed within very recent years. These methods are peculiarly appropriate to the problem, and it seems clear that it is only by their use that any advance can be made in its solution. The available data are, however, by no means as extensive as is desirable for a final conclusion, but it can be safely said that Professor Moore has established a strong presumption that the rainfall cycle is at least an important cause of economic cycles.

## O WHAT AN ASS!

There are few things which excite a sensible man's bile more than this incessant twaddle about Oriental mysticism, occult power, hidden knowledge, and all that tommy-rot.

The highest intellectual achievements of

Oriental—Chinese, Japanese, or Hindoos—are to the intellectual achievements of the white race as is the babble of babes and sucklings to the conversation of scholars and wise men.

The philosophies of the Orient are as puerile as the religions of the Orient—and neither of them is worth the time of any man, except as studies in the curious and childish.

Oriental occultism, mysticism, higher knowledge, and so on, and so on, are mere vague terms to designate silly trash, cheap imposture, or metaphysical speculation which is beneath the contempt of men of the race which has produced Aristotle, Plato, Zeno, Bacon, Kant, Spinoza, and hundreds of the wise and the illustrious.

No other race has ever equaled our white race in intellectual power and achievements.

It is not likely that any race ever will.—*San Francisco Examiner.*

Row on whatever happens.—*Rabelais.*

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## SOME MODERN THEORIES.

The critical faculty among students of modern psychology must be strangely atrophied or else wholly undeveloped that they should be able to tolerate the verbal vagaries, not to speak of the chaotic cerebrations, of the exponents of the "new science" of psychology, so called presumably because it is the oldest of all sciences, and because in its present condition it is not a science at all. For surely such evils as these were never more flagrantly displayed than in the disquisitions and text-books now offered in such prodigious numbers for our edification. If these investigators were but content to array the facts, to advance cautiously toward their synthesis, and to refrain from immature and crude theory, they might indeed be rendering some service to knowledge. But they do none of these things. Hasty dogmas are set forth with an arrogance of which true knowledge is always innocent. Guesses and speculations demand a reverence that would be denied to revelation, and the imperative need of self-advertisement provokes a chorus of noisy and mutually destructive assertions that are both silly and offensive. We are overwhelmed by the clatter of "authorities," who compete with one another, not only in ignorance, but in self-conceit.

At the present moment there are some twenty psychologists who are busily explaining to us the nature and the functions of the "unconscious mind," or the

"subconscious self." The most cursory examination of these theories shows us that no two of them are in agreement, and that it would be hard to find even one that can be said to convey any definite meaning whatsoever or to have any tangible idea behind it. At the same time not one of these rival theorists has a word of protest against the supreme silliness of regarding unconsciousness as a conceivable attribute of mind. All of them accept these truly distressing terms with an apparent unawareness that they mean nothing, and can not mean anything. One might as well speak of a circular triangle or a square circle as of an unconscious or a subconscious mind. But then logic is not included in the equipment of the psychologist.

As examples of the chaotic dogmas that are now presented to us as established facts the following may serve some useful purpose. The list could be greatly extended, but it is painful enough even in its briefest form. Thus we find Fechner saying that the subconscious mind is made up of ideas that are unstimulated and that are therefore unconscious. Marshall says that the subconscious is made up of ideas to which we are not attentive. Lipps says that a volume of unconscious ideas accompanies a similar volume of conscious ideas, and that these ideas go about in pairs, so to speak. Prince says that the subconscious is a manifestation of dissociated ideas of which we are unconscious. Janet says that it is confined to disease,

and shows itself as hysteria and delirium. Sidis says that it is a second personality which may be of the highest or the lowest order. Bleuler contends that sensations, ideas, thought processes, and impulses may be unconscious, and that their aggregate constitutes the unconscious self. Freud talks of complexes of past experiences which are unconscious. Chase says that the subconscious is a matter of "neural mechanisms." Hart says that it is merely the "non-phenomenal." Abramowski tells us that it is a "creative stratum" that enters or recedes from consciousness. Patini says that it is made up of ideas that are "unconscious and latent." Now we may reasonably wonder if these pundits are actually self-deceived or if they are merely talking. Or are they trying to give us examples of a consciousness that is wholly divorced from mind, while trying to explain to us that mind can be wholly divorced from consciousness? If there is anywhere a path through this jungle of nonsense it would be interesting to find it, but of course there is none. The psychologists remind us of the denizens of the country store who sometimes sit round and think, and who sometimes just sit round. Their absurdities are merely tagged and labeled ignorances, flagrant contradictions in terms, feeble attempts to pretend to a knowledge that is not there. The psychologist capable of talking of an unconscious mind, of unconscious ideas, or of an unconscious self, ought to be excluded from the society of intelligent persons.

There are various causes in addition to vanity that have produced this vertigo of definition and exposition. The field of research has been divided among the various "specialists" and each is content with a theory that explains, or that seems to explain, the particular phenomena with which he is concerned. To all other phenomena he is indifferent or hostile. Thus we find that Dr. Janet, a physician, deals with the varieties of abnormal consciousness incidental to disease, and closes his mind to all others. Professor Freud elaborates a theory of dreams, his own particular specialty, and excludes all other phenomena in all other departments. He also excludes all the phenomena of dreams that do not happen to be consonant with his theory. Professor Bergson then comes into the

same field with another theory of dreams, which carefully excludes all Professor Freud's facts, and is therefore diametrically opposed to the Freud theory, but he shows the same adroit skill in banishing all inimical facts. And so it goes. Never was there a better example of the fatal scientific tendency first to find a theory and then to filter out all the facts not in conformity with it. And this crazy-quilt of inconsequences is gravely offered to the world as a "science."

Of course it will not be long before an interested public demands something more intelligent than this. The public may even discover for itself that whenever the researcher advances some theory that is consistent with reason he has filched it from an ancient philosophy without the formality of acknowledgment. For the psychic researcher has not added one solitary fact to the sum of human knowledge. Nowhere has he set his foot in unexplored territory, or lifted the veil from the face of a mystery. He is neither a pioneer nor a discoverer. Every inch of the ground whose border line he is trying to cross has been mapped and charted ages ago, and the maps and the charts are at the service of any one who has the entrance to a public library. Iamblichus, for example, knew more about dreams than all the philosophers of today who build up their airy fabrics of guesses and speculations for the delight of the unemployed. The ancient Aryan philosophers included every phase of psychology in their system of thought that left no fact unconsidered and to which no fact was unknown. And it may be said that there is not a phenomenon in the whole range of normal and of abnormal consciousness that is not explained beyond the possibility of successful challenge in the Theosophy of today.

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Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances.—*H. P. Blavatsky.*

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Mankind has but a very narrow mind; and the number of men capable of seizing acutely the true analogy of things, is quite imperceptible.—*Renan.*

**SUBLIMINALITY.**

*To what human principle, theosophically speaking, does the subliminal self correspond?*

If you will say precisely what you mean by the subliminal self it might be possible to answer your question, but not otherwise. If you were to consult ten different works by modern psychologists you would find ten different definitions, and they would be as wide apart as the poles. Do not fall into the error of supposing that when the so-called science of psychology invents a term or a phrase it necessarily means anything. Usually it means nothing. Still more usually it is a mere name for the unknown.

Now modern science has discovered, or thinks it has discovered, that when the normal mind is relatively inactive some other variety or state of consciousness is likely to take its place. This may happen under the influence of mesmerism, or drugs, or alcohol, of disease, or senility. Aged persons have been known, for example, to speak in languages that they had heard only in infancy, or to recall the events of infancy with an astonishing accuracy. And there seem to be some persons who are able to invoke this "subliminal" self by an effort of will.

The psychologist explains these phenomena by the theory that nothing is ever forgotten or lost, that all experiences slip through the floor of the mind, so to speak, and are lost to view and to the normal memory, but that they may surge up into the mind when the right conditions are supplied. Now this theory is a true one so far as it goes, but it was not discovered by modern science. It was intimately known to the ancients. But to speak of this abnormal consciousness as a self is absurd, and it is still more absurd to regard it as necessarily inferior or *under* the mind. And it is still more absurd to speak as though the mind possessed a sort of warehouse packed with all the unconsidered trifles of consciousness that are waiting to be resurrected by artificial means. And psychologists are now beginning to see this for themselves, since some of them are telling us that genius belongs to the "subliminal" self, and genius, as we all know, is not the recurrence of a forgotten memory, at least not of a memory that belongs to the present life. Joan of Arc, for example, had never been a soldier, and therefore her military genius was not a revived memory of any experiences of that life. It may have been a memory of experiences in some other incarnation, but the psychologists are too superstitious to admit the

idea of reincarnation, and hence their perplexities when they are confronted with genius. They are anxious enough to claim genius for the "subliminal" self, but unfortunately it will not fit in with their theories, which, of course, is a very unfortunate thing for genius.

Suppose we drop the scientific terminology altogether, because as a matter of fact it means nothing, and the ancient occult teachings are amply sufficient to cover all the phenomena that are now known or that will ever be known. Suppose we look upon the brain consciousness as only a small part of the real man, a ray, so to speak, from the true consciousness that has been let down into the brain for the purposes of an incarnation. Another useful illustration is that of a reflection of a lamp upon the wall. The reflection is but a pale simulacrum of the lamp, and it is the lamp that is the source of light, and not the reflection upon the wall. Or suppose we imagine the picture of the moon upon the surface of a lake. Now the greater consciousness that is beyond the brain, and that is actually the true man, uses the brain consciousness as its messenger, so to speak. It is the connecting link between the true consciousness and the world of matter, and it is through this connecting link that all experiences eventually reach the true consciousness and are there absorbed. Therefore you will see that this larger consciousness is the true experiencer, and that the memory of all experiences must be stored there, not only the experiences of the present incarnation, but of all past incarnations. But we can not enter into relationship with this larger consciousness by any mechanical means. The utmost that we can do by such methods as this is to gain access to some of the most recent experiences that have not yet been absorbed by the true consciousness, and that ordinarily lie just beyond the sphere of the normal memory. But the orderly processes of nature, properly invoked, can bring that true consciousness within our reach, and we may account for genius, for example the genius of Lincoln, or of Joan of Arc, in just this way. It is the true spiritual memory of aeons of experience that are thus placed within our reach, and although this true consciousness, or the Soul, has no concern with the details of those experiences, it presents us with their essence in the shape of wisdom, or superhuman knowledge, or genius. The orderly methods by which this higher consciousness is obtained constitute the science of occultism, which has nothing

whatever to do with the mischievous follies of mesmerism and the like. Occultism means the scientific control of the mind, and the careful preparation of the brain to receive supernormal impressions, and the essential part of this brain preparation is the ridding ourselves of the illusion of personality and of limitation or separation. Any other method than this results either in failure or in the inanities and puerilities with which the psychic researcher fills his reports. You will get nothing whatever from these reports or from these methods—nothing, that is to say, except bewilderment, or definite psychic injuries from which recovery is difficult. The smallest handbook on real occultism, for example the *Yoga Aphorisms* of Patanjali, contains more definite knowledge than all the books of the researchers put together.

### FACTS.

The doctrines of Karma and Reincarnation, age-long tenets of the Wisdom-Religion, are comparatively new to the Western mind. It has been occupied with a national and commercial growth which left it indifferent to philosophical truths and unconcerned with the fact that the force at the helm was alternately materialistic science, which guided the mind to a denial of spirituality, and ritualistic religion, which compelled it to the acceptance of stifling and unreasonable dogmas.

But the spiritual light within the human heart rises with the same cyclic regularity as does the sun. The truth, the same that gave birth to every spiritual awakening that the world has known, once more declares the facts regarding man's existence. This knowledge gives a majesty to life that even the casual thinker must appreciate. Whereas heretofore there was a hopelessness, we are now within reach of knowledge that can make us masters of our fate and destiny.

Karma tells us that there is a law in the invisible universe of thought as all-inclusive, as exact, as certain as that which governs the sensuous world. It works unceasingly, and is in fact the interplay of the one mind of life as it expresses itself through its infinite media. But these media in the case of man are self-conscious, with free will and the powers of thought. Having won this individuality through aeons of evolutionary toil it can never again be lost. It is established on eternal foundations, for it is self-conscious spirituality, and spirit is that which can not be designated, for it is beyond being, and contains within itself the first cause of it. This individuality, then, is eternal, inde-

structible, and indivisible. Man's nature is god-like, for he is a self-conscious centre in omniscience. This means that he has the free will to generate what thought he pleases, and that this thought, once generated, has whatever power he gives to it. Thus by thought do men alter the universe, thus by thought do they become the agents of that law which works in the invisible as in the visible world. Thus by thought do men become in very truth their own saviors and their own destroyers.

For the doctrine of Karma has for its counterpart the doctrine of reincarnation. One life is as a day in the ages required for the completion of the great purpose. Each of these lives is the direct outcome of the lives that went before. It receives its color and setting in accordance with the law of cause and effect, for effect ever attaches itself to the cause that gave rise to it. No individual could be the experiencer, regardless of the agents through which that experience culminates, unless the individual were attached by causes of his own generating to such experience. The links were forged by him in ages past, or yesterday, consciously or unconsciously, but they were forged by him. There is no power oppressing him from without. There is no power greater than the mind of man. How could there be, seeing that it is self-conscious spirituality? The universal interplay is set in motion and is kept in motion through the ages generated in these countless centres. Each has its power to vibrate with the whole, and will therefore be receptive only to these eternal harmonies. Each, likewise, has the power to set up individual vibrations that counteract, and, as the instrument is tuned, so will it receive vibrations of discord causing pain and suffering.

By thought, then, which is the all-important factor, since it is the father of all action, does the individual create for himself the heaven or the hell in which he lives. There is no other hell or heaven than that. There is no other self-imposing god than the omniscient mind of life functioning in the collective mind of man, and acting and reacting on the individual centres as those individual centres open up the channels for such action and reaction by the self-generated thought of a will that is free. No matter what the causes set up, thought can still be master of them. This is the message of hope that made Buddha rise and cry out his joy. This is the truth that the Scriptures say "Ye shall know and it shall make you free." For the knowledge that there is a law of cause and effect

set in vibration by thought, that it works through countless lives to the unending purpose of ever greater heights of consciousness, gives to life a meaning fraught with faith and hope. Henceforth all effort must have its aim and its certainty.

### THE MYSTERIES.

Initiated into that which may be rightly called the most blessed of all Mysteries . . . being ourselves pure.—*Plato*.

Exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the awful sanctity with which these rites were accompanied.—*Iamblichus*.

The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means.—*Dr. Warburton*.

The first (of the five mystic rites) is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications; but after purification the reception of the sacred rites succeeds. The third part is denominated *epopteia* or reception. And the fourth, which is the end and design of the revelation, is (the investiture) the binding of the head and fixing of the crowns . . . whether after this he (the initiated person) becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, is friendship and interior communion with God. And this was the last and most awful of all the Mysteries.—*Theon of Smyrna*.

Being initiated in those Mysteries, which it is lawful to call the most blessed of all mysteries . . . we were freed from the molestations of evils, which otherwise await us in a future period of time. Likewise in consequence of this divine initiation, we became spectators of entire, simple, immovable, and blessed visions, resident in a pure light.—*Plato*.

In all the Initiations and Mysteries, the Gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes indeed a formless light of themselves

is held forth to the view; sometimes this light is according to a human form and sometimes it proceeds into a different shape.—*Proclus*.

The most sublime part of the *epopteia*, or final revealing, consisted in beholding the Gods themselves, invested with a resplendent light.—*Taylor*.

We were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.—*Plato*.

The doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.—*Isis Unveiled, Vol. II, p. 114*.

Few of the fakirs (chelas), however pure and honest and self-devoted, have yet ever seen the astral form of a purely human pitar (an ancestor or father) otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the vatou-fakir (the just initiated chela) is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE (of his Pitar or Father, the glorious invisible Master, or disembodied Mahatma). He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.—*Isis Unveiled, Vol. II, p. 114*.

When men like Pythagoras, Plato, and Iamblichus, renowned for their severe morality, took part in the Mysteries and spoke of them with veneration, it ill behooves our modern critics to judge them (and their Initiates) upon their merely external aspect.—*H. P. Blavatsky*.

Since Pythagoras also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magians in Babylon, and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in Magic or Theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar.—*Iamblichus*.

Our ancestors have traveled the iron age, the golden is before us.—*St. Pierre*.

### WISDOM FROM "THE SECRET DOCTRINE."

Verily the wonderful powers of the magic Caduceus were sung by all the ancient poets, with a very good reason for those who understood the secret meaning.—*I'ol. I, p. 600.*

Every symbol, in every national religion, may be read esoterically; and the proof of its being correctly read when transliterated into its corresponding numerals and geometrical forms, may be obtained from the extraordinary agreement of all glyphs and symbols, however much they may externally vary among themselves.—*I'ol. I, p. 477.*

It is the Higher Self, the real Ego, which alone is divine and God.—*I'ol. I, p. 479.*

Placed on parallel lines with the atoms in a diagram, the natures of these Beings (the Septenary Groups or Hosts) would be seen to correspond, in their downward scale of progression, to composite elements in a mathematically identical manner as to analogy.—*I'ol. I, p. 239.*

Professor Weissmann . . . shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, in its physical, mental, and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents, or of some distant ancestor; it is this cell, again, which transmits to him the intellectual and mental idiosyncracies of his sires and so on. This Plasm is the immortal portion of our bodies, developing by means of a process of successive assimilation. 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.* It is the latter hypothesis that Weissmann has adopted and worked upon, and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell?—*I'ol. I, p. 477.*

The expression employed by science, "in-

organic substance," means simply that the latent life, slumbering in the molecules of so-called "inert matter," is incognizable.—*I'ol. I, p. 269.*

### MASTER OF DESTINY.

(B. C. Forbes in New York American.)

Your success depends upon you.

Your happiness depends upon you.

You have to steer your own course.

You have to shape your own fortune.

You have to educate yourself.

You have to do your own thinking.

You have to live with your own conscience.

Your mind is yours and can be used only by you.

You can share your real life with no other human being.

You come into the world alone.

You go to the grave alone.

You are alone with your inner thoughts during the journey between.

You must make your own decisions.

You must abide by the consequences of your acts.

"I can not make you well unless you make yourself well," an eminent doctor recently told a patient in my hearing.

You alone can regulate your habits and make or unmake your health.

You alone can assimilate things mental and things material.

Said a Brooklyn preacher, offering his parishioners communion last Sunday: "I can not give you the blessings and the benefits of this holy feast. You must appropriate them for yourself. The banquet is spread, help yourself freely."

You have to do your own assimilation all through life.

You may be taught by a teacher, but you have to imbibe the knowledge. He can not transfuse it into your brain.

You alone can control your mind cells and your brain cells.

You may have spread before you the wisdom of the ages, but unless you assimilate it you derive no benefit from it; no one can force it into your cranium.

You alone can move your own legs.

You alone can use your own arms.

You alone can utilize your own hands.

You alone can control your own muscles.

You must stand on your own feet, physically and metaphorically.

You must take your own steps.

Your parents can not enter into your skin, take control of your mental and physical machinery, and make something of you.

You can not fight your son's battles. That he must do for himself.

You have to be captain of your own destiny.

You have to see through your own eyes.

You have to use your own ears.

You have to master your own faculties.

You have to solve your own problems.

You have to create your own ideas.

You must choose your own speech.

You must govern your own tongue.

Your real life is your thoughts.

Your thoughts are of your own making.

Your character is your own handiwork.

You alone can select the materials that go into it.

You alone can reject what is not fit to go into it.

You are the creator of your own personality.

You can be disgraced by no man's hand but your own.

You can be elevated and sustained by no man save yourself.

You have to write your own record.

You have to build your own monument—or dig your own pit for yourself.

You have to be you.

You are you.

### EGYPTIAN REBIRTH.

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian hierophants in the "cycle of necessity," explains at the same time the allegory of the "Fall of Man." According to the Arabian descriptions, each of the seven chambers of the pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy from the moment that it was embalmed lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "Soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres (of our Chain) and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3000 years the soul, representative of its race, had to

return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.—*Isis Unveiled, Vol. I, p. 297.*

The difference is as great between,

The optics seeing, as the objects seen.

All manners take a tincture from our own,

Or some discolored through our passions shown,

Or fancy's beam enlarges, multiplies,

Contracts, inverts, and gives ten thousand dyes.

—*Pope.*

The mind of the critic should yield to facts, hands and feet bound, to be dragged by them wherever they may lead him.—*Renan.*

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**T** Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley 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.

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## REFORMERS.

Among the innumerable current suggestions for the improvement of the human race and for the healing of its wounds we fail to find a single one based upon the immemorial truism that as a man thinketh in his heart so is he. Apparently not a single statesman nor a single reformer has vision enough to see that human thought is the only cause of human calamity and human misery, and that so long as the cause remains unchanged the appropriate results must follow as surely as the night follows the day.

The greatest calamity now in sight is the war that is devastating Europe, and that seems likely enough to devastate the world, and perhaps to be followed by things that are worse than war. Now war is due to precisely the same causes that produce a street fight, a highway robbery, or the many crimes of passion. There is no difference save in magnitude. And those causes are greed, ambition, hate, self-love, cupidity, and vanity, all reducible to the common denominator of selfishness. There is no question whatsoever about that. It is as evident as the sun at noon day. It is beyond the range of argument or dispute. But do we hear any suggestions for the abatement of selfishness? Do we see any search for some philosophy of life that shall sterilize this womb of misery, this fount and origin of all iniquity? Or are we, on the contrary, invited to witness the almost incredible

spectacle of the advocacy of a remedy that shall consist of a few men affixing their names to pieces of paper called treaties, that will be held in not the slightest esteem before a national insult, real or imaginary? We laugh at antiquity for its beliefs in pills against the earthquake, but we have not yet learned to laugh at ourselves for a solemn conviction that we can divorce cause and effect by the stroke of a pen, that we can go on being selfish, and greedy, and ambitious, and yet refrain from acting in selfish, greedy, and ambitious ways. And the spectacle becomes still more amazing when we read confident assurances that the causes of war, otherwise known as competition and individualism, must be preserved at all costs as the very cornerstone of civilization and progress, and that those who preach altruism are public enemies.

Veritably this is the day of the charlatan and the huckster and when we have no ear for anything but the scream of hysteria and the blatancy of self-advertisement. And therefore it is fitting that the International Congress of Genealogy should find applauding audiences for its promise to redeem the American nation if it is only allowed to exercise a eugenic control over human beings that has been followed by such happy results in the stockyards. The establishment of the Kingdom of God upon earth depends, it seems, neither upon charity, nor self-control, neither upon honor, nor rectitude. Nothing more is needed than

publication or for other uses and then laid aside as inappropriate or untimely, or delayed for ultimate revision. Authors far less voluminous than H. P. Blavatsky have left behind them fugitive writings of this description and which have subsequently been published. Their bureau drawers have been found to be full of them. What is called the third volume of the *Secret Doctrine* is obviously made up of fugitive writings of this nature, and the extent to which they have been edited is a matter of conjecture. It is only necessary to compare the so-called third volume with the first and second volumes and its real nature is at once manifest. It contains no connecting thread and it is wholly lacking in the purposiveness and intent that distinguish the first two volumes.

The reader must, of course, form his own conclusions, and mainly from internal evidence. The above is no more than a personal opinion, but it is a decidedly emphatic opinion that the volume in question is not the third volume of the *Secret Doctrine* and was never intended for publication under such a title.—Ed. U. L. T.

### MATTER AND SPACE.

TO THE EDITOR OF THE NEW YORK SUN—  
Sir: Time is the measure of the motion and duration of material things. If there were no matter there would be no time. With God there is no time. He was before He made anything material to measure time. With Him there is no past, no future. He lives in the eternal now. All creation is a vast panorama before the eternal mind. God is infinite in every way, that is, without limits, and surely He can not be bounded by time, which belongs to matter and has nothing to do with spirit. God is spirit.

Without matter you can not have space, length, breadth, and thickness. All the matter we have any knowledge of composes nearly 500,000,000 of suns, most of which are in the Milky Way. Beyond this mighty circle of shining suns we see through the largest telescopes the dark outside, where there are no suns. As space is a quality of matter, you can not have space without some material in which it is. Infinite matter or space can not be, for the infinite belongs to God, and infinite matter would be God. Mr. Ross says: "An infinite being can not exist except in infinite space." If this be true, then matter and space are God. All the movements of matter take place according to mathematics; an infinite mathematician pre-

sided at creation and still rules the cosmic movements.

The immortality of the human soul can not be proved by the evidence furnished by the senses. But if the soul does not survive the body there is no justice, the assassin and the savior of life, the thief and the child, all have the same reward. Without the belief in the life beyond the grave society could not exist. Government would be impossible, man would become worse than a beast. The proofs of immortality flow from the very foundations of reason. They are axioms in the mind, self-evident truths.

JAMES L. MEAGHER.

(Space is not a "quality of matter." It is an abstract being, the one eternal thing, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective universe. But Mr. Meagher's letter, among many others, is interesting as indicating the trend of thought and its expression in metropolitan newspapers.—Ed. U. L. T.)

### THE ETERNAL.

Do you know that the universe exists within your mind as a tree exists within the seed? Can you not see how the plant of omniscience has already sprouted and put forth its shoots? Consider the mind of man and thus perceive its growth. It was once, far back in the winter of its incubation, hidden in a homogeneous mass of mud and slime. It was once hidden in the vegetable world, in the world of animals, and then in primitive man. All the states that now exist must have proceeded from the one. They existed in it from the first, and there are as many more yet to be. They are as branches, twigs, and leaves, upon that giant growth that lay concealed within the mind of God—the one mind. The leaves, the branches, and the twigs unfolded one by one in cyclic order. Thus is the tree of knowledge. The leaves and branches are forever in process of becoming. Consider what wonders have been wrought since the days of savagery. Soar now to what is beyond, that you may reach it. The embryo that first was there with everything within itself has now become the mind of a mathematician, the genius of a poet, the love of a mother. It gives aim to the arm of the hunter, the ring to the actor's voice, and it draws the plan for edifice and implement. What may not yet come forth? Has it not existed eternally, and will it not exist eternally? Take hope, O little man, and be yourself, for you are all things. Growth is consistent. No step can be skipped.

Must we then suffer endless days of toil and sorrow?

Within yourself renunciation lies. You must needs suffer until you learn this truth. That is the law. You thought, for instance, that love was for your own, and separate, something to have and to hold. It is the heart of life, and the great throbs of being will toss you in an endless ebb and flow and break your little heart a thousand times, until you leave all others and find it there. But they, too, will be there. It will include them all. You thought the mind spoke from your little self, making plans and fabrications for your own fostering. It is the mind of God, the mind of life. It never was not, and can never cease. How can you claim for selfish use its blossoms and fruitions? The law of life will bring you tears and pain, countless tears and unrelenting pain, while you will thus beguile it.

Is there no hope?

There is. It is within yourself. But be yourself in your true nature, divided from nothing that exists, the one eternal. Let the heart go to those that seem without; they only seem. Then you will understand how to raise the whole, with here a little and there a little, for the last one must enter in. Are you near to the selfish and the cruel? Help them, for they need a heart of love, a guiding light to show the way. Help them with patience, for there is all time. Help them with sympathy, for they are yourself. Are not both within that whole that must grow to perfection? How can the whole be beauty and perfection while there are unclean foul parts? Or how can your soul soar, as it does and will, thrilling with joy at beauty, genius, love, claiming kinship with infinite heights, and then refuse to fathom to the depths of human misery? No, all is yourself. It is that universal mind of life, which in the manhood of divinity, you will come to know. It is the "One Eternal" dwelling in the temple of yourself. It awaits your claiming. Nothing else will bring you peace.

Life after life will blossom forth as seed follows seed. They will become and pass again. Such is the cyclic law. But note that in order to become the tree the seed must die. So with the little and the greater life; so with the personality. It is the seed by which we knew we were. It gave self-consciousness. Now it must die ere man becomes the Christ, the universal mind. So seek it for the whole. Thus will you accumulate wealth for the great spirit of life. It is yourself.

## ANTI-VIVISECTION.

(Hermann Maximilian Jacoby in New York Globe.)

I read with much interest Mr. Brabrook's letter on the subject of vivisection in to-night's *Globe*, and, as I am entirely opposed to his point of view, I would like to answer a few of his arguments.

1. The always overcrowded Battersea Hospital in London, owned and operated by anti-vivisectionists, is one of the most remarkable demonstrations how a theory may be transferred into practice.

2. The approval of vivisection by the London Congress of 1913 does not mean anything. King Edward VII's physician, Dr. Treves, was opposed to vivisection, and so were Lawson Tait Bell and many other prominent English authorities. The father of anatomy, the eminent Professor Dr. Hyrtl, was so violently opposed to vivisection that were I to use his phraseology I would be in jail by tomorrow.

3. Regarding Behring's Serum I would like to draw Mr. Brabrook's attention to statistics compiled by the vivisectionist, Professor Bouchet of Lausanne, who treated 250 cases of diphtheria with serum, and 250 without. Of the former patients about sixty died; of the latter only four.

4. Mr. Bernard Shaw is by no means the only anti-vivisectionist among the intellectuals; Richard Wagner wrote a wonderful book against vivisection. Victor Hugo called vivisection a crime, and Schopenhauer expressed his views in a similar way.

5. If Mr. Brabrook believes so strongly in vivisection, may I suggest that he present himself tomorrow at the offices of Mr. Rockefeller's hell and sacrifice his body to a cause in which he would cease to believe after five minutes of torture.

Then, perhaps, and only then, Mr. Brabrook would realize that the human being after consciously sinning against every law of nature from morning to night has no right whatsoever to torture his so much more moral animal friend.

The rest is silence.

---

Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world, where everything is true and pure.—*Plato*.

---

The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.—*Hermes*.

### WISDOM FROM "THE SECRET DOCTRINE."

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for its dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of Globes which, in the economy of Nature, must needs belong to the states of consciousness other and quite different from any which man experiences here.—*Vol. II, p. 741.*

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 a three-dimensional or objective figure. And if the human mind is a living demonstration of such successive stages in the process of Evolution, how can it be otherwise when Nature's Mind and creative powers are concerned?—*Vol. II, p. 697.*

. . . what does many a so-called man of Science do in these days? He rushes into the domain of pure Metaphysics, while deriding them. He delights in rash conclusions and calls them "a deductive law from the inductive law" of a theory based upon and drawn out of the depths of his own consciousness—that consciousness being perverted by, and honeycombed with, one-sided Materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstitions. He suggests theories of the Universe, a cosmogony developed by blind, mechanical forces of Nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux ex nihilo*—and tries to astonish the world by his wild theory; and this theory, being known to emanate from a scientific brain, is taken, on *blind faith*, as very scientific and as the outcome of science.—*Vol. II, p. 702.*

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 per-

ceived 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 perceptive powers and is ever present before its mind's eye.—*Vol. II, p. 442.*

### AN ANCIENT RACE.

The theory that humanity has progressed steadily from a state of barbarism to its present point of civilization continues to receive blow after blow from the discoveries of archaeology, but so far without producing anything like a recantation of orthodox beliefs. The latest discovery of this kind was announced by Dr. Hector Alliot of the Los Angeles Society of the Archaeological Institute of America. In his lecture before the institute convention, held in conjunction with the meeting of the American Association for the Advancement of Science, Dr. Alliot said that an artistic and talented people once occupied the islands of the Santa Barbara Channel off the southern coast of California. Evidence of the superiority of this people was to be found in their instruments, weapons, and statuary. Nearly every article found had been coated with asphaltum and decorated with abalone shells. Great care had evidently been used in the disposal of the dead, the bodies being buried with the knees clamped under the chin and encased in decorated casks. The skeletons from five to six feet in length were characterized by abnormally large skulls and with a contour showing high mental development.

The theory of progressive development now challenged almost daily by the facts of archaeology was first held open to doubt by Lyell, who said:

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.

Professor Max Muller was by no means satisfied with the Darwinian theory of progressive development. He asks what do we know of savage tribes beyond the last chapter of their history? They may, he says, have passed through ever so many vicissitudes, and what we consider as primitive may be, for all we know, a relapse into savagery, or a corruption of something that

was more rational and intelligible in former stages.

In *Isis Unveiled* (1:4) H. P. Blavatsky says:

Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the Earth has disappeared, and some Archæologist belonging to the "coming race" of the distant future shall excavate the domestic implements of one of the Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was "just emerging from the Stone Age."

In the *Secret Doctrine* (2:763) H. P. Blavatsky, speaking of the implements of the Palæolithic and Neolithic periods, says:

There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern, together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason for maintaining that in our age all men and all elephants were pigmies? Or if the weapons of the Vedddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages?

The discovery of prehistoric relics is therefore frail evidence upon which to build theories either as to the age of humanity or of its earliest civilizations.

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### ALCHEMY.

(Springfield Republican.)

One is often led to wonder whether the old alchemists, those half-mythical persons to whom is due our modern science of chemistry, were so far off after all in their search for the philosopher's stone and the transmutation of the baser metals into gold. The recent discoveries of the changes of radium, announced by Sir William Ramsay in England, bring the alchemistic dream of forming gold from the other chemical "elements" almost within the range of possibility. It has remained for another Englishman, H. Stanley Redgrove, B. Sc., F. C. S., to show the similarity in the dreams of the mystic and the modern chemist by his book, "Alchemy, Ancient and Modern" (McKay; \$1.50).

As a self-defined "humble student of both chemistry and what may be generalized under the terms mysticism and transcendental-

ism" Mr. Redgrove is in a peculiarly advantageous position for the consideration of the problem to which he set himself in unifying the ancient and modern search for the transmutation of metals. His book is unusually valuable for this reason. His treatment of this subject, however, does not occupy the major portion of the book. This is taken up largely with a history of ancient alchemy, a subject on which the number of books in the English language, as he himself truly says, "is not sufficiently great to render an apology necessary for adding thereto."

One fact stands out in the work, and again we may quote the book: "Whatever their faults, the alchemists were the forerunners of modern experimental science." This is shown in his brief histories of the ancient alchemists and their work. These histories are interesting in throwing light on the little that is known of the private lives of these first chemists, in dragging them from the mysticism in which time and the superstition of the age in which they lived have enveloped them.

As a proof of the possibility of transmutation of elements Mr. Redgrove first takes up the electronic and the etheric theory of matter, the first advanced by Sir J. J. Thompson and the second advocated by Sir Oliver Lodge. The former divides the atom, heretofore considered indivisible by modern science, into a number of electrons, and the second holds that all solid bodies consist of a number of widely separated particles, the interstices between which are filled with ether.

The main force of his argument, however, rests on recent discoveries with regard to radium and its emanations, through which Sir William Ramsay and other scientists of today claim to have secured experimentally other elements, such as helium and neon. The question with which one is left at the conclusion of the book is whether or not the radium emanation is the true "philosopher's stone," by which the transmutation of metals was to have been secured, and whether modern experimental science has not proved the alchemist within the range of possibilities after all in his search for gold from the "baser" elements.

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The efflux from the divine soul is imparted to the human spirit in unreserved abundance, accomplishing for the soul union with the divine, and enabling it while in the body to be partaker of the life which is not in the body.—*Porphyry*.

## UNIVERSITY AT TSINGTAU.

(Correspondence of the Associated Press.)

Great interest is manifested in Japan in a project to establish a Japanese university at the German possession of Tsingtau which would be devoted to the study of the old Chinese classics and Confucianism in general. The promoters, who point out that Confucius was born in Shantung province, say they want to make this university the "Jerusalem of Confucianism."

The idea is to maintain and spread the doctrine of Confucianism and to promote the principles of Oriental moral philosophy. The movement is strongly supported by leading scholars and business men of Japan and China, who themselves will bear the cost of the establishment of the institution. Premier Count Okuma is one of the interested supporters, and prominent scholars like Dr. Unokichi Hattori, who will give lectures at Harvard University this fall, will take part in the new work.

This is one of the many indications of the revival of Buddhism and Confucianism in Japan. Buddhist missionaries are showing increased efforts in Korea and have announced their intention of obtaining a stronger foothold in China. At the invitation of Japanese the great Hindu poet and philosopher, Tagore, is expected to visit Japan in October to explain his Oriental philosophic thought. A great Tagore movement is surging through Japan at the present day.

Side by side with this announcement comes a movement launched by the Concordia Association, composed of leading Japanese, to foster the religious spirit among the youth of the country. The members of the association believe that there is a growing lack of religious ideals among the young people of Japan and they regard this situation as a serious drawback to the future of the country.

The organization adopted a resolution which declared: "Faith is the main pillar of personality whose firm establishment can be realized only through the belief in something transcending individual matters.

"School-teachers should not disregard, or slight, or hinder the religious senses which may be aroused in the mind and heart of the pupil. The separation of education and religion does not mean that religion itself is unnecessary in the eyes of the government."

The resolution, which has been distributed to ministers of state and to the members of Parliament, as well as leading educationalists throughout the empire, concludes as follows:

"It is unmistakably true that undesirable currents of thought have been running through the Japanese youth, who now seek their own private interest, paying no regard to the national welfare. One of the chief causes of this tendency is that educationalists attach too much importance to material knowledge and do not recognize the super-human subjects of the metaphysical world. It is impossible to maintain sound nationality in this manner. For the future of the state it is necessary to place the thought of the people on the foundation of some faith and some religion."

Die Sterne sind vielleicht ein Sitz verklarter Geister;

Wie hier das Laster herrscht, ist dort die Tugend Meister. —Von Haller.

Seek for it (the lost Word) in China; per-adventure you may find it in Great Tartary. —Swedenborg.

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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.

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## NEW IDEAS.

One is inclined to wish that there were some miraculous way to impart a little historical knowledge to those who speak so often and so confidently of the modern era and the march of progress. It is, of course, a form of self-conceit. Conscious of our own perfections, we applaud the age that has permitted and fostered them. Inflated with vanities, we look upon all past epochs as stages in an evolution intended to culminate and flower forth as ourselves. For this there seems no remedy except knowledge, and we are so busy with our hysterias that we have no time to acquire it.

Professor Ferrero in his recent writings has done something to remove these millennial delusions. Comparing our own age with that of ancient Rome, he sees no particular reasons for complacency or self-laudation. He finds that we are neither happier nor wiser than the men of two thousand years ago. Such differences as exist are mainly differences in our ways of doing the same things. We are governed by the same ideals, the same motives, the same ambitions as were dominant ages ago. If gladiators in the arena no longer make sport for a Roman holiday, there are still prizefights and bullfights, and we may even read descriptions of the burning of negroes while whole communities—men, women, and little children—assemble as for a festival. Chattel slavery disappears, but economic slavery takes

its place. The worship of Priapus can hardly be said to have declined, and if some of the specific evils of antiquity are no longer cultivated there are a dozen others, hardly less objectionable, sometimes much more objectionable, that have grown to frightful dimensions in our midst. And if the learned professor were writing today and amid the desolations of a war that he so clearly foresaw, he might add that humanity has lost none of the cruelties, the ferocities, and the barbarisms that distinguished the periods that we like to consider as less enlightened than our own.

Such progress as humanity has made has certainly not been in the direction of new ideals, but rather of an extension of the old ones. The savage willingly gives up the bow and arrow, and adopts the gun, but he has no intention to give up his wish to kill. The modern soldier is quick to surrender the flintlock for the repeating rifle, and robbery becomes more profitable under the sanctions of law than it ever was by border raids or under the black flag of piracy. But there has been no change of ideals. Human character finds expression in new ways, but human character itself has not appreciably altered. The same motives, the same ideas, are as potent as ever they were. If they are applied with increased and sharpened intellects they are all the more effective and all the more productive of pain.

It is for this reason that Theosophists are not usually enthusiastic for many of

the so-called reforms that are now advocated in such prodigious numbers and with such unceasing noise. These reforms, even at their best, do no more than render it difficult for selfishness to show itself in certain specific ways. They are very much like a Hague agreement that forbids us to poison our enemies but permits us to blow their heads off. They leave the idea untouched, but attempt to regulate the way in which it shall be applied. In many cases the reformer is actuated by the best of motives, and doubtless they will be counted unto him by Karma for righteousness. But his methods are not effective. They lead nowhere. They are merely a suppression of the symptoms while leaving the malady untouched. They are comparable with an effort to destroy a tree by cutting off its leaves one by one. But the leaves are results, not causes. The causes must be sought in the root and in the sap.

If humanity is to be helped it must be done by the establishment of new basic ideas. Instead of exchanging the flintlock for the rifle and vaunting ourselves on our progress, it is a belief in the efficacy of robbery that must be exchanged for a belief in the efficacy of honesty. Destroy the belief that robbery or any other form of wrongdoing can conceivably result in happiness, or in anything but unhappiness, and we shall not only abolish armies, but also all those forms of pacific theft that are actually much more hurtful than armies. It is ideas that are the enemies that lie in the path of human progress, and not the form in which those ideas happen to show themselves from age to age.

The extent to which the human mind is impenetrable to new ideas is shown by its resistance to the concept of immortality. Intellectually to accept a religious dogma is one thing, and a quite easy thing. Indeed it may be far easier intellectually to accept it than to reject it. But to realize a philosophic tenet is quite another thing, and there can be no realization that does not show itself in conduct. We can not realize the fact of immortality while continuing to act as though all possible opportunities for happiness were bounded by the threescore years and ten. If immortality were realized it would be simply not worth while to rob, or cheat, or slay. It is a

false time standard that gives false values to all experiences. If the normal span of human life should suddenly be doubled by the decree of some omnipotent being, it would at once change our whole estimate of life values. If we could learn to think in ages instead of in decades we should lose all that frenzied acquisitiveness that is now the font of human miseries. The religions of the world have been teaching the continuity of consciousness for ages, but it seems to have brought no practical conviction to the human mind. It is true that they have taught it blindly, stupidly, selfishly, and as though they themselves believed it not. But its utter failure to penetrate is still remarkable. We are still as resolved as ever we were to "eat, drink, and be merry, for tomorrow we die." And our conviction that we shall veritably die, at least our failure to be convinced that we shall veritably live, renders us contemptuous of the moralities of the ways in which we seek for the pleasures that will so soon be beyond our reach.

The only way in which the theological philosophy can be put to the test is by its application to daily life and thought. A belief is of no value so long as that belief is nullified by thoughts that have been so polarized in a contrary direction that they have become automatic. We may talk learnedly of the continuity and unity of life, but it will avail us not at all until we learn to apply to every thought and act the test of that new concept, rejecting every one that has not a corresponding dignity, and so learning to measure the value of all experiences by the gauge of immortal life. It is, of course, hard. Indeed, nothing could be harder. It means the reversal of every mental habit, the establishment of new mental polarities, an unceasing watchfulness lest the old tendencies reassert themselves. But that it must result in the relative extinction of pain is obvious. What are now the causes of pain must dwindle into insignificance when measured by a time standard of eternities. Ambitions must melt into nothingness, and greeds become contemptible. The only things that will then seem to be worth while will be the things that are commensurate in their endurance and value, the things that belong actually to life itself rather than to one short phase of life. It was once well said that the

object of the theosophical philosophy is that those who accept it shall become something that they were not before, in other words that new ideas shall thenceforth be the basis for new thought and new action. Without new thought and new action the ideas are mere intellectual toys and without value or efficacy.

### MIND AND MATTER.

*Is there any proof that consciousness has an influence upon matter?*

If you should wish to raise yourself from a sitting to a standing position and should then proceed to do so it might be considered as an illustration of the influence of consciousness, or mind, over matter. If you should blush under a feeling of embarrassment or modesty you would have another illustration. Feelings of hate or greed imprint themselves instantly upon the face, and if they should be repeated often enough they will finally imprint themselves there permanently. Therefore we may reasonably believe that all states of mind, and not only a few, produce their effect upon the body, and upon every part of it, and that the body therefore tends to be the exact correspondence of the consciousness that dwells in it. If a blush or a pallor is an indication of a state of consciousness—and every one knows that it is—there seems no logical reason why we should not so regard every physical characteristic. We may not always know how to interpret them, but then that is quite another matter. Languages must be learned before they can be understood.

It is the fault of modern science that it is alike too timid and too superstitious. It is too timid to follow the thread within its hands, and too superstitious to break away from the fallacies that have become sacred with time. If consciousness can change the shape of the human body it is reasonable to suppose that all changes in all bodies are caused by consciousness. If consciousness can redden the cheek there is no reason why it should not redden the rose. There is no reason why it should not be the cause of all changes everywhere in nature, of the whole orderly procession of material nature from the simple to the complex.

Certainly logic can have no approval for the favorite scientific method of dividing material nature into water-tight compartments, each with its own particular sort of life, or no life at all, and each with its own laws that are independent of all other laws. The supreme mistake made by the modern thinker

is to confuse life with the manifestations of life. We might just as well say that two incandescent lights are wholly different in their nature merely because one is within a blue globe and the other within a red. The mineral, the vegetable, and the animal, are alike sharers in the same consciousness. It is the material media that differ, not the consciousness. And the material media are eternally changing under the influence of consciousness.

### SUBCONSCIOUSNESS.

*Why do "subconscious" revelations relate always to the experiences of this incarnation?*

Mr. Maeterlinck tells us that these revelations relate sometimes to past incarnations, but we will let Mr. Maeterlinck alone until he becomes somewhat more coherent and develops a better sense of evidential values.

The so-called subconsciousness relates usually to this incarnation because it is based upon the records of the brain, and the brain records are naturally confined to the particular incarnation in which it finds itself. If you open the doors of a warehouse the first things visible are the latest arrivals.

The records of past incarnations are stored, not in the brain, but in the soul, and they can not be reached by any artificial or mechanical means. If we want to bring them down into the brain we must prepare the brain for their reception, and the only way to do this is to habituate the brain to the soul consciousness. Mahomet must go to the mountain. The mountain will not come to Mahomet.

There is no chance and no anarchy in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament; there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant, and incessantly, fall snowstorms of illusions. He fancies himself in a vast crowd which sways this way and that and whose movement and doings he must obey; he fancies himself poor, orphaned, insignificant. The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself? Every moment new changes and new showers of deceptions to baffle and distract him. And when, by and by, for an instant, the air clears and the cloud lifts a little, there are the gods still sitting around him on their thrones—they alone with him alone.—Emerson.

## LIFE AND DEATH.

Because the human heart took its rise in truth and law there abides with it a sense of the eternal foundation on which it rests. For this reason the great majority, although seeing in death an impenetrable mystery, accept it with a certain faith. Even if there have been intervals, perhaps long intervals and oft recurring, perhaps short ones, when fear has had its reign, there comes with old age and the lull of activity, a confident resignation to the ways of nature. The day is at its end. The body dies.

This is not really death, and the confidence is as it should be. The universe is life, nothing but life. It is embodied consciousness. The consciousness that gave that body life, that called it forth and let it go again, is that same consciousness that from the unity of Spirit has now expressed itself in separateness. It is a deathless individuality that makes use of bodies, and then leaves the old for the new and more perfect. Its end is the expression of harmony in separateness in order that here on earth there may be the bliss of unity. Its lessons have been toil and suffering. We see it where it is along the road to that perfection, a road uninterrupted. The night of sleep is not death. It is the means to more abundant life.

Real death is far more terrible than this and has nothing to do with the body. It is the shutting out of the light, and it brings with it a hopeless fate. Nothing can oppose it save life, the life that is the light of men, the light that lighteth every man that cometh into the world. It speaks in conscience, duty, sympathy, and says a thousand times, "Beware my voice in every smallest way, for I am real. I am that within yourself which is the way, the only way. I have my rise in the eternal foundation of your being. In proportion as you make me more real will you come to know the temple of yourself. Thus will I lead you to the heaven in your nature. But only as you will let me, for your nature, being that of life eternal, has eternally free will. Nothing can say you nay. You have the power ceaselessly to experience. No matter about the depth of this experience, you can still rise and painfully retrace your steps. They were your own creation. You can not die to them or anything, for you are life. It is its unity that I would have you know. I am its voice. I am, as yet, but weak, and yet must needs cry out the way and the great goal of your fulfillment. This is a realization of your spiritual self in its omniscient indestructibility."

Such is the end of evolution. Against it

is man's free will and human misery, with death of hope and peace, the only death. With it is man's free will and human happiness unspeakable, with faith and light and purpose.

## WISDOM FROM "THE SECRET DOCTRINE."

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.*

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.*

It is a fundamental law in Occultism that there is no rest or cessation of motion in Nature. . . . It is the knowledge of this law that permits and helps the Arhat to perform his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.—*Vol. I, p. 124.*

This essence of cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which Modern Science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region; vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, it is heterogeneous only in our manifested world.—*I'ol. I, p. 127.*

Each entity must have won for itself the right of becoming divine, through self-experience.—*I'ol. I, p. 132.*

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.*

It seems ridiculous to argue that because a thing is imponderable to Science, therefore it can not be called matter. Electricity is "immaterial," in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that

Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. . . . We will go further than this, and assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma.—*Vol. I, p. 137.*

### IMMORTALITY.

(By Horace J. Bridges.)

We find ourselves in a world of sights and sounds, of touch, taste, and smell. Yet all these sensations, and the regularities of co-existence and sequence to which they testify, are in fact presented to us only as modifications of our consciousness. Constrained as we are to believe in some sort in the reality of this world of sense impressions, we are *ipso facto* constrained to ascribe a prior and deeper reality to our own percipient selfhood. This is the indubitable fact which has led philosophers like Berkely to declare that the existence of the physical universe consists wholly in the fact that it is perceived or perceivable.

The materialist who is able and willing to follow this argument will, of course, be ready with his reply. Your contention, he will say, is all very well, but you can not deny that the body, the brain, and the nervous system are absolutely necessary to consciousness. I answer that, so far as experience goes, we have no right to say more than that this physical substratum is necessary to the *manifestation of consciousness to other conscious agents similarly conditioned*. We meet with no disclosure of the existence of consciousness, no evidence of the presence or activity of mind, except in conjunction with a material body. We are, therefore, entitled to say that, so far as experience goes, mind and body are two aspects of a unity. But this does not justify us in saying that consciousness can not exist independently of the special physical machinery with which alone we find it associated; and *a fortiori* we can not deny that it might manifest itself in activities conditioned by other machinery than that with which we are at present acquainted.

The argument used by Professor James, in his Ingersoll Lecture on "Human Immortality," is thus far unanswered and seems unanswerable from the materialistic standpoint. The brain, says the materialist, is the organ

of mind. For every act of consciousness there is presumably, and in some cases assignably a corresponding physiological modification. Agreed, says Professor James; we accept the position that the brain is the organ of mind. But such a statement is susceptible of at least two interpretations. The organ may either produce that of which it is the instrument, or its function may be limited to that of transmission. In our experience, for example, electricity is associated with things like batteries, dynamos, and wires. The wire is the organ of the electric current. Without the wire (the argument, of course, was formulated before the days of wireless, but ethereal vibrations will answer its purpose just as well) there could be no manifestation of electricity. But nobody supposes that the wire produces that of which it is the organ, or that the electricity ceases to exist when the wire is disconnected or destroyed. It ceases, indeed, to manifest itself to us; but we know that this absence of manifestation is not identical with non-existence. And so, for all we know, it may be with mind. Its manifestation to us is dependent upon the efficient functioning of those particular items in consciousness which we call the brain and nervous system. But nothing in our experience, scientific or otherwise, entitles us to say that it could not exist apart from its organ, or that it might not, under other conditions and to other conscious agents, be manifested through an organ of different nature. Nor is it yet by any means demonstrated that the connection between brain and mind is of the nature of a complete parallelism. The ingenious hypothesis of M. Bergson, that the brain acts only as a screen, to exclude from consciousness the vast mass of psychic elements that are always pressing against it and admit only those that are serviceable at the moment seems at least no less consistent with the ascertained facts than the psycho-physical parallelism of Fechner and Paulsen.

One must therefore dismiss the materialistic denial of immortality as a piece of dogmatism, which is as unprovable as any of the theological dogmas which the materialistic school rejects. It is an expression of philosophical incompetence, and, in general, of a personal predilection in favor of the negative conclusion. Sir Oliver Lodge makes admirably the point that we have to guard against personal predilection in the negative direction as well as in the affirmative. We all know how theological polemics have been vitiated by the fact that the controversialist's conclusion visibly comes before his premises.

His process of reasoning is introduced only to justify a foregone conclusion; his predilection is the parent of his argument. This psychological tendency has to be borne in mind when we are dealing with the arguments of those who deny theological positions, as well as of those who affirm them.—*Criticisms of Life*. (Houghton Mifflin Company.)

### A LETTER.

(Thomas E. McDermott in New York Sun.)

What an epochal letter today from the pen of Rene Bache! The startling quality of the argument is its novelty. Boldly state your conclusion and compel your opponent to prove a negative. Conviction is enforced, consent compelled.

How it recalls the reading of our youth and the story of Grecian decadence. A very sophist redivivus is he. They sunned themselves on the Acropolis, they swarmed in the Roman Forum, and now the snowy marbles of our Capitol shelter Rene Bache. I have called him a revival; I retract, he is a survival of the fittest of all the sopists.

The simian completeness of his imitations is a convincing proof of the laws of evolution. No longer a mere hypothesis, they stand a fact as axiomatic as the stones of the pyramids. The proof of man's immortality is as simple as a problem in geometry. One must use the arguments of pure reason, of common sense. We breathe, therefore are we air; we eat, therefore are we earth; we drink, therefore are we water; we blast and consume the generations of the sky and land (with Bache), therefore are we fire.

Earth, air, fire, and water always were, are now, and always will be; therefore man was, is, and always will be. *Quod erat demonstrandum*.

The proof of the fact that man is not immortal is just as easy. He is not, now prove the contrary. Authorities, Mr. Rene Bache and Pithecanthropus erectus. (I use your spelling.) The force of this argument would be denied only by the orthodox hardened by dogma and deluded by faith.

The vagaries of human flippancy are many and various, but to ask us in the bloody swelter of the year 1915 to abandon the religious sanction for such a universal fact as man's instinct for immortality merits execration and contempt.

Where else would we find a present refuge from the desolation of despair?

Shake off the moral sanctions of the ages; and the bestial lusts of the human animal, the cunning trickeries of the knaves, the rav-

ings of the demagogue (scientific, economic, political, pseudo-religious), and the mad ambitions of the nations would quickly bring civilization to a complete collapse.

### MATERIALISM.

(By Henry Emerson Fosdick.)

It is sufficiently strange that man should build a violin and play upon it, but that a violin should fortuitously build itself, organize its atoms, shape its body and make taut its strings, 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? And this materialistic explanation of personality nowhere appears so incomprehensible as when from vague generalities like Haeckel's ether it is driven to the plain assertion that a visible, ponderable, gray tissue with its little cells is the transient creator of all the character and intelligence of the race. If one desires to avoid mystery, he does ill to deny that mind uses brain, in order that he may assert that brain creates mind.—*The Assurance of Immortality*. (The Macmillan Company.)

The problem of life is man. Magic, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being, which forces are divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge. . . . We begin with instinct; the end is omniscience.—*A. Wilder*.

"Oh, where is the sea?" the fishes cried  
As they swam the crystal clearness through,  
"We've heard from of old of the ocean's tide,  
And we long to look on the waters blue.  
The wise ones speak of an infinite sea,  
Oh, who can tell us if such there be?"

The laws of nature are the thoughts of God.—*Z'schokke*.

# The United Lodge of Theosophists

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## 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.

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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.

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*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

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# U. L. T.

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## KNOWLEDGE AND THEORY.

Elsewhere in this issue appear some comments once made by H. P. Blavatsky on the true functions of science. Certainly nothing has happened since they were written to make them stale or unprofitable. It is true that the scientific speculations of today bear but slight resemblance to those of forty years ago, but there is no diminution in the energy of the dogmatism or in the confusion between knowledge and theory.

Indeed the confusion—usually a willful one—has grown worse. We are in danger of forgetting that nothing that is not known to be true can possibly be science. A guess or a speculation does not become science merely because it has been put forth by a scientific man, however eminent he may be. A belief, for example, that the moon once formed a part of the earth is not science. It is merely a conjecture. It is not known to be true, and it is safe to predict that in a few years no one will even believe it to be true. A belief that diseases are primarily caused by germs is not science. A true scientist would content himself with the assertion that some diseases appear to be caused by germs, and that a good many diseases are certainly accompanied by germs. The true scientific mind is ever careful to discriminate between the *post hoc* and the *propter hoc*. The opinion that mental characteristics are transmitted by heredity is not known

to be true, and therefore it is not science. It is a guess, and rather a vicious guess, because it is intended to truckle to a popular whim and to foster the present predilection for individual irresponsibility. In the same way it would be possible to enumerate a dozen other speculations and guesses that are delivered to the public with a portentous gravity as parts of modern scientific knowledge, but that actually have nothing scientific about them. For example, within the last few weeks we have been solemnly recommended by a dozen so-called scientists to avail ourselves of "modern knowledge" and to breed human beings by the same processes that have been found so successful in the production of plants and animals. Now this is either undiluted ignorance, or undiluted quackery, or a mixture of the two. Apart from the fact that we need healthy morals far more than we need healthy bodies, it is surely known even to the tyro that plant and animal fanciers produce their results by means of incest, a practice that would quickly destroy the humanity that adopted it. But hundreds of apparently intelligent men and women are willing to listen to the filthy nonsense of eugenism merely because it emanates from those who are supposed to be scientists.

Another surprising example of the extent to which we are willing to be led by the nose is afforded by Mr. John Bur-

roughs in a recent article on evolution. Now Mr. Burroughs is a well-meaning man, although somewhat spoiled by the easy applause given to a clever pen and a fine felicity of expression. Mr. Burroughs is honestly anxious to solve some of the mysteries of life, but he is so mesmerized by materialism that he instantly resorts to chance for an explanation of all natural movements that he can not understand. He seems to suppose that the very minute is more likely to be controlled by accident than the very large, and that if two atoms gravitate toward each other it must presumably be due to chance. Now Mr. Burroughs would doubtless hesitate to ascribe the movements of the solar system to chance. He would not say that Bode's law of interplanetary distances was a coincidence and without mathematical significance, or that the periodic return of comets was a mere unguided and fortuitous happening. Chance, apparently, is the arbiter of very small movements, but not of very large movements, whereas it should be evident that all very large wholes are made up of very small parts, and that in comparison with infinite space there can be no such thing as magnitude at all, just as there can be no such thing as time in comparison with infinite duration. Moreover, it does not seem to have occurred to Mr. Burroughs that there is no room in the same universe for law and chance. If law exists anywhere, then law exists everywhere. If chance exists anywhere, then chance exists everywhere. Nature is governed either wholly by law, or wholly by chance. And this would seem so obvious as hardly to escape the attention even of a scientific philosopher. One can only suppose that thinkers like Mr. Burroughs have a sort of nervous apprehension of anything in the least suggestive of religion, or of a theory of a universe controlled by intelligence, and that they are willing to adopt any hypothesis, however wild, however extravagant, however impossible, in their efforts to warn their readers from forbidden territory. That the atoms of "inanimate" nature should be governed by consciousness is obviously impossible, since atoms that possessed consciousness would not be inanimate, and that a part of nature is "inanimate" belongs to the ark of the scien-

tific covenant. The atoms must therefore be governed by chance—*quod erat demonstrandum*. The syllogism is technically perfect, but it has the trifling defect that its major premise is a monstrous absurdity.

It need hardly be said that Theosophy has no quarrel with science. Indeed it has the most profound respect for science, and an instant adhesion to whatever can be demonstrated as truth. But it has no respect for a long succession of theories based upon a careful assortment of facts, and put forth, not in an honest search for knowledge, but merely in defense of preconceived opinions, and all too often in deference to popular whim and for the sake of securing popular applause. We may even believe that many of the philosophic and scientific systems now so clamorously advanced have not been constructed with any eye whatsoever to the discovery of truth. Such an aim has not even occurred to their sponsors, who have been concerned only with the erection of something that shall be delicate, and intricate, and wonderful to look at, and that, like a child's house of cards, will stand erect only so long as no one shakes the table. As an intellectual amusement there is no objection to such a procedure, although we may believe that these scientific toymakers might be better employed. But when these elaborate structures are accepted as guides to conduct by masses of people who have been mysteriously deprived of the power of thought the matter becomes somewhat more serious. Indeed we may detect here some of the subtle causes that have led to the social disintegration that is now so calamitously proceeding before our eyes. Scientific theories that abolish the human soul, and that inferentially abolish duty and honor and conscience along with it, that dethrone the god and enthrone the tiger, that abrogate the law of right and establish the law of the jungle, can hardly be considered as academic curiosities. They belong rather to the domain of poisons, and they ought to be so labeled.

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The creation is the garment of that which has no name, the garment woven from the Deity's own substance.—*Zohar*.

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The universe is a larger thing than we have any conception of.—*Sir Oliver Lodge*.

## DREAMS AND DEATH.

It is not the chief mission of Theosophy to make revelations, nor from some standpoint of a superior knowledge to confer wisdom as a gift. Knowledge can be possessed only by those who have acquired it. It can neither be bought nor given.

But Theosophy can indicate some of the ways in which knowledge is obtainable. It can point to some of the manifestations of universal law and show that they are indeed universal. It can teach us to argue from the things that are seen to the things that are unseen. For example, it can display to our sight the great principle of analogy which unlocks all doors and unveils all mysteries, if we have but the courage to follow the thread. For actually there are no secrets in nature. It is we who imagine that there are secrets because we can not read the language in which they are written. Nature is more willing to teach than we are to learn.

If we were to attain to a realization of the continuity of life there would no longer be the dread of death that now darkens our days. If the individual life will continue into the future it must have persisted through the immeasurable past. We can not have immortality in one direction only. We can not suppose the special creation of a soul for each new-born child, and then believe that soul to be immortal. Immortality stretches both ways or neither.

And if we have lived through the ages that have passed away into history, then we must have died many times in the past. Over and over again the soul must have drawn the atoms into the form of a human body, inhabited it, and then, relaxing its hold, allowed those atoms to fall back into dissolution. The whole of material nature is but a covering, a vesture, of life, and the eternal march of material forms is but the process of repeated embodiments. Birth, maturity, and death everywhere are but the prelude to other births, and maturities, and deaths, as life passes up the evolutionary ladder of self-consciousness. What is there here to fear? Nature inflicts no unavoidable calamities upon her creatures. Our terrors come not from her, but from our own willful ignorances.

If we had but the wider perspective of life that is given by Theosophy we should see the analogy between death and sleep, and should welcome them alike as the beneficences that they are. For this conception of analogy is no mere poetic myth. Nature repeats her processes from plane to plane, and the infinitely small is the faithful picture in minia-

ture of the infinitely great. If we know the seen we know also the unseen, and there is nothing hidden from him who knows that as it is above so also is it below.

We are never able to capture, so to speak, the instant of intervening sleep. We are aware of increasing drowsiness, but never of the moment when drowsiness merges into slumber. Nor do we know that we are sleeping, however vivid may be the dream. When we are awake we may remember our dreams, but while we are dreaming we do not remember the waking state. And so is it with death. We are aware neither of the moment of death nor that we are dead.

And what of the consciousness of death? If we would know of this we must resort once more to the law of analogy, and so we may ask ourselves what of the consciousness of the dream state? Now here we are confronted at once with a difficulty, since the dream states seem to be of a widely differing nature, and it is only some of those states that we are able to recall. And yet all ordinary remembered dreams seem to have one characteristic in common. They are all related to the consciousness and the experiences of the day. We seem to live over again the events through which we have passed, and yet most of us are aware that there are deeper dreams than these, dreams so fugitive that we seem to know them only by a sort of trailing light, dreams that seem to belong to some kind of consciousness too high and pure to impress itself upon the brain. Poets and artists and musicians have spoken of such dreams as though they knew them better than other men, as indeed they probably do. But the radiance of such dreams is not wholly beyond the vision of all.

And so we may suppose that the consciousness of death is similarly varied, as varied indeed as the consciousness of the life has been. We may believe that in its earlier stages it consists of dream memory, the memory of the life that has momentarily ceased, a living over again of its experiences. And such a consciousness as this may well be a tragic one. Shakespeare saw this clearly when he put into the mouth of Hamlet, meditating suicide, the words: "To die! To sleep! Perchance to dream! Ay! there's the rub! For in that sleep of death what dreams may come!" Let us imagine the man whose life has been spent in the gratification of sensual desires and in the pleasures of the body. Now when that man dies, he is just the same as he was before. Death changes us not at all, except to rob us of the body.

That man will be just as full as ever of sensual desires, and just as passionately anxious to gratify them. But they can not be gratified, since they belong to the body, and the body is no longer there. The myth of Tantalus must have been meant to picture this state. And so this condition of dreaming after death may veritably be an inferno of desires that are ungratified, and that can not be gratified.

But it must pass, as all things must pass. And it will be followed by that deeper dream state of which we find the analogy in ordinary sleep. The lower and passionial parts of the mind must be sloughed off, and above them is the spiritual consciousness, and this, too, has its desires, and they are pure and holy desires. But these desires, unlike the desires of the body which can not be gratified, can receive their uttermost fulfillment in the dreams of death, and in such divine illusion as this lies the heaven world, or Devachan, which must continue so long as the forces that evoked them are unexhausted. And then comes rebirth, just as awakening follows sleep.

Now herein there is no revelation, nor need of one. Just as day follows day, so life must follow life, and between these cycles of activity must come the cycles of rest, as un-failing and as gentle as the rising and the setting of the sun. It is only theology that has created the fear of death that it may profit from human terrors and sell its incantations for their assuagement. With a realization of the eternal continuity of life must come also a realization of periodic law, of the unceasing ebb and flow of the tides of being. And so what is there herein that we should fear it?

### MYERS ON EVOLUTION

Suppose that we had all been a community of hysterics, all of us together subject to these shifting losses of memory, these sudden defects and paralyses of movement and of will. Assuredly we should soon have argued that our actual powers were all with which the human organism was or could be endowed. . . . Nay, if we had been a populace of hysterics we should have acquiesced in our hysteria. We should have pushed aside as a fantastic enthusiast the fellow-sufferer who strove to tell us that this was not all we were meant to be. As we now stand,—each of us *totus, teres, atque rotundus* in his own esteem—we see at least how cowardly would have been that contentment, how vast the ignored possibilities, the forgotten hope. Yet

who assure us that even here and now we have developed into the full height and scope of our being? A moment comes when the most beclouded of these hysterics has a glimpse of the truth. A moment comes when, after a profound slumber, she wakes into an *instant clair*—a flash of full perception, which shows her as solid, vivid realities all that she has in her bewilderment been apprehending phantasmally as a dream. . . . Is there for us also any possibility of a like resurrection into reality and day? Is there for us any sleep so deep that waking from it after the likeness of perfect man we shall be satisfied; and shall see face to face; and shall know even as also we are known?

### SCIENCE.

At a time when scientific men are more than usually aggressive in their demands upon public credulity and more than usually unscrupulous in their attempted identification of theory and knowledge we may usefully remind ourselves of H. P. Blavatsky's definition of scientific boundaries as contained in the *Secret Doctrine* (Vol. II, p. 701). She says:

"For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guesswork, speculation which *can not* be verified; in short, all *suppressio veri* and all *suggestio falsi*. The business of the men of exact Science is to observe, each in his chosen department, the phenomena of Nature; to record, tabulate, compare, and classify the facts, down to the smallest minutiae which are presented to the observation of the senses *with the help of all the exquisite mechanism that modern invention supplies*, not by the aid of metaphysical flights of fancy. All that he has a legitimate right to do is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of Metaphysics and Psychology. His duty is to verify and to rectify all the facts that *fall under his direct observation*; to profit by the experiences and mistakes of the Past in endeavoring to trace the working of a certain concatenation of cause and effect, which—but only by its constant and unvarying repetition—may be called a Law. This it is which a man of Science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical Sciences. Any side path from this royal road becomes speculation.

"Instead of keeping to this, what does many

a so-called man of Science do in these days? He rushes into the domain of pure Metaphysics, while deriding them. He delights in rash conclusions and calls them 'a deductive law from the inductive law' of a theory based upon and drawn out of the depths of his own consciousness—that consciousness being perverted by, and honeycombed with, one-sided Materialism. He attempts to explain the 'origin of things,' which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a cosmogony developed by blind, mechanical forces of Nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux ex nihilo*—and tries to astonish the world by his wild theory; and this theory, being known to emanate from a scientific brain, is taken, on *blind faith*, as very scientific and as the outcome of Science."

### OMNIPRESENCE.

(By Cassius J. Keyser, Ph. D., LL. D.)

Our task is to vindicate the logical possibility of Omnipresence—not by such inadequate analogies as immortal Bruno, for example, ingeniously employed in comparing it to a voice audible at every point of a room—but by considerations bringing it strictly within the category of doctrines rigorously thinkable. Consider a sphere. Let it be so small that, even if it were a brilliantly colored globe, the most powerful microscope could not reveal its presence. It is to be carefully noted that the following statements regarding it are absolutely independent of its size, and remain true if it be supposed shrunk to any degree of parvitude, however small, so long as it has not vanished utterly. Denote by  $s$  the totality of points *within* the tiny sphere, and by  $S$  the ensemble of all the other points of the whole of Space. In the course of recent years and by means within the grasp of the average student a little disciplined in the ways of rigorous thought, it has been demonstrated that there are precisely as many points in  $s$ , as in  $S$ , and that the former are joined to the latter in one-to-one fashion by relational rays of correspondence. As such correlation subsists in countless modes, suppose one of them chosen. This done, to any point of  $S$ , say the centre of the sun, corresponds a definite point of  $s$ ; to any other point of  $S$ , say the centre of the moon or the mass-centre of the Milky Way, corresponds an-

other definite point of  $s$ ; and so on and on throughout the range of both totalities: no element of either manifold but it has a match or mate in the other and no two of either manifold have a common mate. Let no one fail to see clearly that in that tiny sphere, too small, mind you, for even microscopic vision, small indeed at will, there nevertheless exist point *configurations* matching perfectly in detail and every respect of inner constitution each and all of the infinitely infinite hosts of points configurations, minute and vast, simple and complex, here, there, and yonder, everywhere throughout the height and depth and length and breadth of Space. We have now only to reflect that the same scheme of representation obtains universally, being valid at once for *all* infinitesimal spheres, and the truth dawns that the Whole really *is* incarnate in every Part—the Emersonian aphorism that "the universe contrives to integrate itself in every smallest particle" being thus completely justified on scientific ground. But this is yet not all. The universe is dynamic, charged throughout with innumerable modes of motion. Each point, however, of any moving thing—an ion of gas, a vibrating fibre of brain—is represented by a corresponding point in  $s$ , and so within the tiny sphere—indeed in *every* room however small—the whole dynamics of the universe is depicted completely and coenacted by motion of points and transformation of point configurations. There in miniature proceed at once the countless play and interplay of every kind of motion, small and large, simple and complex, the quivering dance of the molecule, the wave and swing of universal aether.—*From "The New Infinite and the Old Theology."* (Yale University Press.)

### SUGGESTION.

This is an age of suggestion. On every hand we have examples of it. There are schools of suggestive salesmanship and of suggestive therapeutics. We have also the well-known phenomenon of suggestion in hypnosis in which the subject is under the complete control of the operator. In such cases the suggestion of one idea will cause it to be brought into operation to the exclusion of all other ideas. There is a great power in hypnosis, some power at work that we do not wholly understand. Little is known of the rationale of this power and of its use. The power does exist, and from knowledge of its existence we see the examples of its working in every direction. In fact our present civilization is the result of suggestion. It is based

on the influence of Christian theology and materialistic science.

To understand the power of suggestion, knowledge is needed; knowledge of the real nature of this power and of its use and abuse. This knowledge exists, accessible to all who are ready for it. It is a suggestion the efficacy of which depends upon the openness of the mind of the one to whom the suggestion is made. In all ages there have been divine teachers of this knowledge, teachers recognized as such, not because of any claims they made, but because of the nature of the teachings they gave. Their suggestions were to enable man to understand himself and work out his own salvation. The identity of their teaching shows that they all had access to a common body of knowledge. Suggestion, then, along that line means an universal suggestion based on universal laws.

Such a suggestion is a benefit to all those who are able to receive it; an ever-increasing benefit as one acquires the ability to work it out more and more fully. Our individual, social, and racial prejudices keep us from accepting fully any suggestion which is universal in character and scope. We should act on those suggestions that give us a larger view of life if we are ever to outgrow the present limitations. At present we have a bundle of ideas that lead us nowhere. We admit our ignorance, and yet make no attempt to get real knowledge.

In hypnosis there is a well-known law that one always acts in accordance with a suggestion given, and the longer any suggestions remain, the oftener they are repeated, the stronger they become. This law should teach us that if we wish to rid ourselves of wrong habits of thought and wrong ideas of life the only remedy is deliberately and continuously to think of those ideas which are the opposite. Before this can be done, however, we must see the necessity for changing our minds. Any fair-minded and impartial view of the ideas now mainly current in the western world will convince one of the desirability of that change.

To a man who consciously takes this step the doors of knowledge will be opened. A true philosophy of life has once more been given to men, and in a form accessible to all. It is a restatement of the ancient wisdom now known as Theosophy. It teaches man that he is a spiritual being and gives him suggestions of power and knowledge which will enable him, if he but follow them, to reach to the height and stature of his own divinity.

## ASTROLOGY?

The *Springfield Republican* says that believers in the sun-spot theory will be more than ever convinced of the soundness of their faith as they see one perturbation follow another, as though Nature strove to rival man. Etna and Vesuvius are roaring and the censorship of war has given a chance for wild rumors as to destruction already wrought by their eruption. In Alaska a whole chain of fire mountains is trumpeting, luckily with few habitations near, and the volcanic ranges of Japan are said to be showing recurrent activity as though preparing for a great outburst. Even in the sober United States Mt. Lassen has been sharing in the general unrest, and we may be thankful that it stands in the wilderness.

In such a wild and tumultuous year great storms may naturally be looked for, and the course of the violent hurricane now plowing its way through the Caribbean at the rate of 200 miles a day will be watched with solicitude. It comes at the height of the season when people of the West Indies keep anxious watch. As New England sailors in that trade used to jingle it:

July,  
Stand by;  
August,  
Look out you must;  
September,  
Remember;  
October,  
All over.

That is one of the four great hurricane tracks of the world, the other three being the China Sea, the Indian Ocean, and the seas between Australia and New Zealand. Most of these violent cyclical storms spend their fury mainly on the ocean and such islands as may lie across their path, the Bahamas suffering most because in their habitual track as they swing in a great curve to the north after the westward sweep from Cape Verde. But now and then one gets more momentum and drives clear into the gulf before it makes the turn; then we have a disaster like the Galveston storm.

That is why the present "tropical disturbance," as the meteorologists mildly call it, will be watched with acute interest by people in our Southern States till it has, so to speak, declared itself. Monday it was howling through Martinique; on Friday it had reached Jamaica, 1100 miles to the west, and following so southerly a track it may get well inland before it makes the turn to the north and goes roaring past Hatteras. It is the month of tornadoes and a year of storms,

by land and by sea. What with war, earthquake, volcanoes, and tempests, this is a sorely troubled planet.

### WISDOM FROM "THE SECRET DOCTRINE."

For this vital Force, that makes the Seeds germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the Ashvattha, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees—this is the only Force that has reality for him (the follower of the true Eastern Archaic Wisdom) as it is the never-dying Breath of Life.—*Vol. II, p. 622.*

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 qua non*, in the production of all occult astral phenomena.—*Vol. II, p. 663.*

Theosophists . . . have never claimed "original inspiration," not even as mediums claim it, but have always pointed out, and do now point, to the "primary signification" of the symbols, which they trace to other countries, older even than Egypt; significations, moreover, which emanate from a Hierarchy (or Hierarchies, if preferred) of living Wise Men—mortals notwithstanding that Wisdom who reject every approach to supernaturalism.—*Vol. II, p. 667.*

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for its dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of Globes which, in the economy of Nature, must needs belong to states of consciousness other and quite different from any which man experiences here?—*Vol. II, p. 711.*

Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day—in the Encyclopædias—along with Cagliostro and St. Germain, as a charlatan and imposter. And now that Messrs. Char-

cot and Richet have vindicated Mesmer's claims, and that Mesmerism under its new name of "Hypnotism"—a false nose on a very old face—is accepted by Science, it does not strengthen our respect for that majority, when we see the ease and unconcern with which its members treat of "Hypnotism," of "telepathic impacts," and its other phenomena. They speak of it, in short, as if they had believed therein since the days of Solomon, and had not, only a few years ago, called its votaries lunatics and imposters.—*Vol. II, p. 165.*

If this doctrine is false it will perish, and fall of itself; but if true, then it can not be destroyed.—*Gemaiel.*

Not what we give, but what we share,  
For the gift without the giver is bare.  
—Lowell.

If there is instruction you must seek for the master.—*Clemens Alexandrinus.*

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# 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.

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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

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complimented even as ingenious. For example, he says that no plant has visual organs, although it is not easy to see why visual organs should have any bearing upon the existence of consciousness. He tells us that what are known as eye spots in certain plants "probably serve as means whereby greater response to light is obtained." Precisely so. In other words, they are visual organs. Whatever provides a "greater response to light" in an organism is an eye, and it would be hard to define an eye in better terms. Again we are told that the movements of some plants are not due to consciousness, but that they are brought about "either under the influence of darkness or by shock." How convincing. Presumably we may now suppose that the man who steps on a thumb tack must not be considered to have consciousness, since his movements are due to "shock."

But surely it must occur even to the scientific special pleader that varying functional phenomena may be due to differences in organism, and not to differences in the life that is behind the organism. The sunlight that produces an almost imperceptible glow at the bottom of the ocean is of precisely the same nature as the clear radiance that beats sparkingly on the surface of the water overhead, although to the eye they seem to have little in common. And if external variations are to be considered as proof of internal differences then it may be said that ice and water and steam appear to have no similar characteristics, although actually they are identical. Dr. Carrel's logic seems to be submerged beneath his prejudices, a condition common enough to materialism. But surely Dr. Carrel's readers are not similarly blinded to the obvious. We can not all be professors.

Incidentally it may be said that the scientist Verworn, whose authority is quite as great as that of Dr. Carrel, persists in his contention that plant and animal life are identical. And now comes a new book by R. H. France on "Germs of Mind in Plants" and in which the distinguished author maintains that plant life is conscious and purposeful. And he appears to prove it.

The weight of evidence is strongly against Dr. Carrel, and it is growing stronger. Indeed we may wonder how long it will be before the life of Cosmos

is recognized as a universal and changeless Unity, and all forms of matter, from the mineral to the human brain, as the vehicles or expressions of that life on its way to a spiritual self-consciousness. And the way to self-consciousness is through a process of reincarnation or re-embodiment that includes the atom and the philosopher.

### A REVIVAL.

Certain conventional courtesies displayed by Count Okuma to Christian missionaries in Japan have so often been cited as evidence that Japan is on the verge of a general acceptance of Christianity that we may note with some interest a report that the venerable Japanese statesman is an enthusiastic supporter of the present movement for the spread of Confucianism. There seems indeed to be a general revival of both Confucianism and Buddhism in Japan, while we are now told that Mr. Rabin-dranath Tagore has been invited to visit the country in order to give an exposition of Hindu philosophy.

This as it should be. Theosophists are not particularly interested in the spread of either Confucianism, Buddhism, or Hinduism, but they are interested in any movement tending to a recognition of the fundamental identities of all the great world faiths. Christianity, perverted by theology, is now the only religion that claims a monopoly of truth, and it is therefore well that its aggressions should be checked or rationalized by such a revival as that reported from Japan. So far as Mr. Tagore is concerned it is to be hoped that he will have something more virile in the way of philosophy to offer to the Japanese than the musical emotionalism that finds over-expression in his poems. If Mr. Tagore would give us a robust presentation of reincarnation and other fundamental conceptions of his philosophy, instead of an overweight of saccharine sentiment, he would render to the Western world a marked service for which it now waits. But of course it might not be quite so popular in the dovecotes of orthodoxy.

The general impression produced by known facts is that directive influences are the permanent influences at work building living tissues.—*Professor Armstrong.*

## THEOSOPHY AND CHRISTIANITY.

*Is Theosophy opposing Christianity? How is a Christian to regard Theosophy?*

What is Christianity itself? The forms of Christianity are numerous, but there was a time when there was one single body invested by one single purpose. What was this body and what was this purpose? If it had back of it a force that could send it forth to grow into mighty Christendom, filtering throughout the social strata from the lofty seats of state to the village household, until even the baby in the peasant's cabin lisped its prayers and precepts, what could have so distorted it? What could have multiplied its forms so endlessly? What could have caused a purpose once so strong to float away in vagary, a thousand phantoms rising for its substitutes?

Christianity is the outcome of the spiritual message of a great teacher who came into the world two thousand years ago. It is called Christianity because its expounder bore the title of "The Christ." This title attains to a state of the evolution of man. It means the anointed one, or he who has been initiated into the realization of his own spiritual nature and divinity. There have been many such spiritual teachers. Each of the great world religions has had one such to herald it. In every case they have tried to impress men with the fact that they, too, though now but weak men, had a kingdom of heaven within themselves. It was to be brought into the realm of consciousness by a strong will power that would persist in altruism until the selfish personality was dead, until one's neighbor was one's self. This was Christianity in its pristine purity. There was one teacher, a man divine, one who had reached the goal of evolution for which all men toil. There was one body, those disciples who were attracted because of their own development and who could hear and understand. There was one purpose, to direct the attention of all men to the treasure within their own natures, and to persuade them to break down the limitations in which selfishness and prejudice held them that they might know the truth for themselves.

In each case humanity, like the child of experience that it must ever be, did exactly the reverse of what it was advised to do. Instead of seeking the kingdom of heaven, each man within himself, it placed it as far as thought would carry it to some region with out. Instead of the divinity of its own nature, it gave the title of divinity to the personality of the messenger. It called him the Son of God, with an abode in the far-off

heaven, and on bended knees of worship imagined an impassable gulf between. It dragged the sacred allegories, such as the War in Heaven, the Fallen Angels, the Garden of Eden, the Immaculate Mother, and Christ Crucified, which had from time immemorial been used to screen from vulgar gaze the most sublime of metaphysical secrets, it dragged these down to a dead letter interpretation that became unreasonable dogmas. Not only Christians did this. It has been so in every age and every race.

The reason is not far to seek. It must be remembered that not all of those who listen to a spiritual message, who accept it, and work enthusiastically for its cause, attain to spiritual realization. This is the fruition only of hearts untouched by impurity or selfishness. These, being without a knowledge of the truth within themselves, yet impelled by the force with which truth attracts, are under the stress of an alternative and point to it as without. Thus do creed, dogma, and ritual usurp the place of that which is wholly divine and spiritual. The results today are palatial temples where men hunger for the bread of life and the reason and purpose of their being.

Theosophy is the living spirit of Christianity speaking again. A true Christian is one who would have the message of the prophet alive in his own heart and in the hearts of his fellow-men. It may not matter so much about the order of procedure, but that men abide by the sense of human brotherhood ever sounding in the depths of conscience matters a great deal. Nothing else will check the unbridled greed, passion, and selfishness that now beset us, causing such unutterable suffering. Nothing else will bring the kingdom of heaven upon earth, nothing else will banish the angel of the Lord, whose drawn sword bars the human race from the Garden of Eden, its birthplace. Nothing else will bring the bliss that is warranted by the fact that the human heart has enduring faith and hope.

It matters not that some who have received this message have already distorted it, or that it jars the walls of prejudice that creeds and dogmas have fashioned around about our minds. Its one only message, like the one only message of the prophet of Nazareth, is an appeal to men to gain the kingdom of heaven within themselves by the one only method possible, altruism. It states again that to love one's neighbor as one's self contains in very truth the whole law and the prophets, and that in the process of so doing man becomes more than man. It says with Christ,

"Greater than these will ye also do if ye but hear my word and keep it." Indeed, there is far more in the attainment of this kingdom than the casual observer thinks. It is the fruition of all to which the heart aspires. There is no intellectual attainment to be compared with it.

Theosophy would again deliver spirituality to the consideration of those who labor and search. It would again uncover the sacred precepts and promises of every age. Once more it will declare the existence of a heaven within the reach of every man. Once more it will warn that it must be taken by a violence against the lower passional nature. Once more it will declare that eye hath not seen nor ear heard the joys that await victory.

### MEMORY.

(A. G. P. in New York Globe)

In your edition on Monday you published a letter from a party whose signature I unfortunately do not remember. The letter struck me as being very interesting as it dilated upon a subject to which I myself have given considerable thought. In fact, I have been in parts of Asia, where mysticism, one might say, is almost a cult. Your correspondent, dwelling upon what so great an authority as Sir Oliver Lodge has stated upon the subject, himself argued that memory, and in fact realization of our friends in this state, is not lost in a future state. . . . If this belief is more than a belief, however comforting it may be, one is obliged to challenge it on what seems to be logical reasoning.

It is true that "there is much in heaven and earth that is unknown to our understanding," but our finite conception of things, if we attempt to look beyond our ken, can, after all, be only judged by what we actually know. "Of God above, or man below, what can we reason but from what we know?" Now, as a matter of fact, it appears that memory grows with our physical being. It is also a fact that as our physical being deteriorates memory deteriorates with it. It would seem, therefore, that memory is simply an adjunct of physical being as we know it, lives with it, and dies with it. For instance, as we grow older we have great difficulty in remembering circumstances that occurred in our childhood, and beyond certain points of that period they are altogether obliterated. And it may be pertinently asked of your correspondent why, if we remember nothing of our past existence (and there is no reason that it should be conceived as our first existence if the present theories of life are explained by the theories of evolution) how comes it that we have no conception or memory of any previous existence and how is it that we, in no sense, remember any associates of such previous existence?

(The writer's contention that "memory is simply an adjunct of physical being" will hardly bear examination. It would be more accurate to say that physical being, or the

brain, is the implement or tool of memory, and that as the implement or tool wears out the manifestations of memory become impaired. It is now generally admitted by psychology that experiences are never forgotten, and that they may be returned to consciousness whenever the conditions permit. And very often these conditions are actually supplied by old age, delirium, and disease. One might as well say that musical ability is an adjunct of a piano, and that as the piano wears out the musical ability must wane also. The ability of the musician remains what it was before, but it can no longer manifest itself through an impaired instrument.

The writer may be said partially to answer his own question as to the reason why we do not remember our past lives. He admits that the events of early childhood are often "wholly obliterated," but he does not thereby question the fact of early childhood. Why, then, should he question the fact of past incarnations on the ground that these memories, too, are wholly obliterated? But it may be suggested that there is actually a memory of past incarnations in the form of character. It is obvious that the character of every human being is constantly changing under the stress of experiences, and that character is, in fact, composed of the memory of experiences. Why, then, may we not suppose that the characters with which we are born are also due to the memory of experiences which have not printed themselves on the present brain simply because the present brain was not there to receive them, but that none the less belong to the garnered harvest of the soul?—Ed. U. L. T.)

### MAN: MORTAL AND IMMORTAL.

Nowhere among the multiplicity of creeds and dogmas to which the men of the present age subscribe does the real student of Theosophy find any true basis for thinking. We accept creeds according to our individual tastes and liking, and make no search for a philosophy that will cover the whole of life. With the enormous advance in intelligence it is strange that there is so little thought, so little of a search for the real, the true, and the permanent.

The root of the difficulty is that we direct our intelligence only to the period between the cradle and the grave. We limit ourselves by the range of our perceptions. We act as though knowledge were unattainable and inaccessible. If there were actually no knowledge this attitude of mind would be excusable, but that real knowledge exists is a

matter of record, and therefore it ought to arouse our minds to action so that we may gain real knowledge.

In all ages there have been teachers who have been credited with divinity by the people to whom they came. Their teachings have invariably formed the basis for some form of religion. In time many forms of concretion have grown around those teachings. Every religion has degenerated into a form, a ritual, and a belief, at times wholly at variance with the original teaching as brought by the Founder himself. This fact is most evident in the history of Christianity. These teachers have left a record of their teaching and these teachings are all identical in their essence, as any impartial investigation of the world's scriptures will reveal. They represent a body of knowledge, and therefore also the knowers of it. This fact ought to weigh with us in our search for truth.

We proceed on a false basis. Man, in his ignorance, and under the influence of pernicious teachings wrongly called Christian, came to think that he was mortal, and so the range of his vision narrowed to between the cradle and the grave. Man, with all potential powers within him, has created these present conditions.

We know everything that comes under the term of mortal. The body and the mind are mortal because both constantly change. There is that in us, however, which is immortal, changeless, connected with body and mind, and that enables us to see change. The immortal principle dwells within, and it is this that sees and knows and experiences the effects arising from the conditions in which we find ourselves. Of man's true immortal self it has been written: "Never was time when I was not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be." This statement gives us a true and sound basis for thought; and that basis is accessible to all in its true form in theosophical philosophy.

Immortality is not anything to be gained by us. Our immortality is already the one great fact. Immortality can not have a beginning, and it can have no end. We are That which looks out upon life and experiences all its phenomena. Our Higher Self is never involved in any thought or action, but is the mover and experiencer of them all. That we are. This power of perception is illimitable and can never have any cessation. Knowing this, it is in our power so to work in harmony with our own nature that conscious uninterrupted immortality becomes a fact for us.

Thus do we gain the realization of that which eternally is.

## PREHISTORIC CALIFORNIA.

(San Francisco Chronicle)

It is many years since the fame of Bret Harte was helped around the world by that inimitable ballad of Truthful James, the burden of which was the discovery of "an ichthyosaurian that was extremely rare." Whether the "scientific gent" of Table Mountain actually discovered such remains, or, trespassing on Jones's family vault, merely unearthed the bones of a lost mule, never concerned the reading public, who would have enjoyed the humor as heartily if there had never been a mule or an ichthyosaurus within a thousand miles of California.

And yet it is significant that one of the best specimens of pioneer humor in this state should have dealt with a subject now of the most serious and absorbing interest. Indeed, no other chapters in the history of California are more fascinating than those written in fossil trees, shells, and skeletons, and in geological formations.

Within the past few years such prehistoric pages have been coming to light with a frequency and in quantities unrivaled by anything in the records of paleontological research. And, most amazing of all, is the fact that these discoveries do not represent, as in the case of archaeological research in Egypt or Crete, the results of extensive and systematic scientific investigation conducted by a small army of wealthy or subsidized specialists, but in the main they are the fruits or by-products of local industries.

Gold mining, oil workings, and tunneling figure much more prominently in the yield of fossils than the purely scientific search of the professors.

Here are but a few discoveries within less than two years: Bones of twenty-five Indians, with primitive arrow heads, fishing implements, and mortars for grinding grain, unearthed during excavation work at San Anselmo; skull of mastodon, found on the beach at Carpinteria, and one similar apparently wrenched from asphalt in the same region; three skeletons from prehistoric times, found by workmen at Berkeley; skeleton estimated at an age of 10,000, found in the tar beds at La Brea; an imperial elephant, with tusks fifteen feet long and with bones exceeding many times the dimensions of those of the largest living species, in the same tar beds; skeleton of man, approximately 10,000, in a pit near Los Angeles; numerous new dis-

coveries of ancient shellmounds; petrified knee joint, fifteen inches in length and twelve inches in diameter, of a mammoth dating back from 250,000 to 275,000 years ago, at Long Beach; ground sloth, aged 500,000 years, at La Brea; prehistoric man, probably 500,000 years old, at Los Angeles; fossil of Monterey cypress, unearthed by the Twin Peaks tunnel excavators at a depth of eighty-five feet, and estimated by the city engineer at from 5000 to 10,000 years old, though it is more than probable that the specialists will multiply the last figure by at least ten, and within the present week a skeleton, with an abnormal lower jaw, in which the teeth are set cross-wise, found in a bed of charcoal underlying a bed of pumice rock at Fairport.

Remembering that this is only a partial list covering a period of less than two years, it will be readily understood why there are reasons for believing that this, the newest of the lands of civilization, may be yet the oldest in the biological history of the world.

Geologists seeking an explanation of the peculiar formations of the surface of California and of the amazing depths at which fossil skeletons and shells are found, are forced to think of more hundreds of thousands of years as the probable date of certain developments than their imagination is tempted to indulge in regard to any other part of the earth's surface.

Californians will not walk about on their heels because of this great antiquity, but it is commendable of them to feel pleased with the knowledge that these discoveries will bring their country more directly under the notice of the world's great paleontologists.

### MYSTICISM.

(By H. Stanley Redgrove, B. Sc., F. C. S.)

After making all due allowances for the factors which produce delusion, there does remain a by no means unimportant residuum of cases which prove that to some souls have been vouchsafed visions of angelic beings . . . and of the spiritual world; and the materialistic contention that all such experiences have their origin in disease either of mind or body is as untenable as the credulous belief that none are of this nature.

The seership of Jacob Boehme, the inspired shoemaker of Goerlitz, calls for special mention. Boehme claimed, not to have beheld and conversed with spirits or angels, but to have seen into the inmosts of Nature. He tells us that he never desired that any such mighty mysteries should be revealed to him; but "as it is the condition of poor laymen in

their simplicity," he writes, "I sought only after the heart of Jesus Christ . . . and I besought the Lord earnestly for His holy spirit, and His grace, that He would be pleased to bless and guide me in Him; and take that away from me, which did turn me away from Him, and I resigned myself wholly to Him, that I might not live to my own will, but to His; and that He only might lead and direct me: to the end that I might be His child in His Son, Jesus Christ.

"In this my earnest Christian seeking and desire," he continues, "the gate was opened unto me, that in one-quarter of an hour I saw and knew more than if I had been many years together at an University; at which I did exceedingly admire, and I knew not how it happened to me; and thereupon I turned my heart to praise God for it.

"For I saw and knew the Being of all Beings, the Byss (the ground or original foundation), and Abyss (that which is without ground, or bottomless and fathomless) of the Holy Trinity; the descent, the original of this world, and of all creatures, through the divine wisdom; I knew and saw in myself all the three worlds; namely, the divine, angelical, and paradisaical (world), and then the dark world; being the original of nature to the fire: And then thirdly, the external and visible world, being a procreation, or external birth; or as a substance expressed, or spoken forth, from both the internal and spiritual worlds; and I saw, and knew the whole Being (or working essence) in the evil, and in the good; and the mutual original, and existence of each of them; and likewise how the pregnant mother (genetrix or fruitful bearing womb of eternity) brought forth, so that I did not only greatly wonder at it, but did also greatly rejoice.

"And presently it came powerfully into my mind to set the same down in writing, for a memorial to myself; albeit I could very hardly apprehend the same in my external man, and express it with the pen; yet however I must begin to labor in these great Mysteries as a child that goeth to school: I saw it (as in a great deep) in the internal, for I had a thorough view of the universe as in a CHAOS, wherein all things are couched and wrapped up, for it was impossible for me to explicate and unfold the same.

"Yet it opened itself in me from time to time, as in a young plant: albeit the same was with me for the space of twelve years, and I was as it were pregnant (or breeding of it) with all, and found a powerful driving and instigation within me, before I could bring it forth into an external form of

writing; which afterward fell upon me as a sudden shower, which hitteth whatsoever it lighteth upon; just so it happened to me, whatsoever I could apprehend, and bring into the external (principle of my mind) the same I wrote down.

"However, afterward the sun did shine on me a good while, but not in a continual constant manner; for when the same did hide itself I scarce knew, or well understood my own labor (or writing) so that, man must acknowledge that his knowledge is not his own, or from himself, but God's and from God; and that God knoweth (or manifests the ideas of His wisdom) in the soul of man after what manner and measure He pleaseth."—"The Magic of Experience," by H. Stanley Redgrove, B. Sc., F. C. S. (E. P. Dutton & Co.)

### WISDOM FROM "THE SECRET DOCTRINE."

Unless Skepticism and our present natural ignorance are equilibrated by Intuition and a natural Spirituality, every being afflicted with such feelings will see in himself nothing better than a bundle of flesh, bones, and muscles, with an empty garret inside, which serves the purpose of storing his sensations and feelings.—*Vol. I, p. 521.*

It is the sun fluids or emanations that impart all motion, and awaken all into life, in the Solar System.—*Vol. I, p. 578.*

The Sun is the storehouse of Vital Force, which is the Noumenon of Electricity; and . . . it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth.—*Vol. I, p. 579.*

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.—*Vol. I, p. 582.*

The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation on the material or objective plane, likewise sevenfold in itself—is quite arbitrary. For it is only by the Self emancipating itself from these seven causes of illusion, that we can acquire the knowledge (Secret Wisdom) of the qualities of objects of sense on their dual plane of manifestation, the visible and the invisible.—*Vol. I, p. 583.*

The division of the physical senses into five comes to us from a great antiquity. But

while adopting the number, no modern Philosopher has asked himself how these senses could exist, i. e., be perceived and used in a self-conscious way, unless there were the sixth sense, mental perception, to register and record them; and—this for the Metaphysicians and Occultists—the seventh to preserve the spiritual fruitage and remembrance thereof, as in a Book of Life which belongs to Karma. The Ancients divided the senses into five, simply because their teachers, the Initiates, stopped at hearing, as being that sense which developed on the physical plane, or rather, got dwarfed and limited to this plane, only at the beginning of the Fifth Race.—*Vol. I, p. 583.*

The planets are not merely spheres, twinkling in space, and made to shine for no purpose, but they are the domains of various Beings with whom the uninitiated are so far unacquainted, but who have, nevertheless, a mysterious, unbroken, and powerful connection with men and globes.—*Vol. I, p. 632.*

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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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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.

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SEP 21 1915

# U. L. T.

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

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## THOU ART THE MAN.

A well-meaning gentleman has written a book for the purpose of suggesting a way to end the war. He proposes that the people of all neutral countries shall offer up a simultaneous prayer of five minutes' duration, and that all business and traffic shall be stopped for that purpose and for that length of time. Such an outpouring, he believes, must certainly be effective, although we may reasonably suppose that it must be somewhat neutralized by the far larger volume of prayers for victory that are ascending from the belligerent nations and to the same God. If the Deity can be impressed by numbers, as the author seems to think, then the weight of numbers is certainly against the cause of peace.

But what a curious ideas of the Deity. It is an idea based on the conviction that the world is governed by a personal God who allows some twenty thousand men to be killed every day in a war that He could stop at once if only He were asked to do so in a sufficiently spectacular way. That the author of this extraordinary volume is sincere in his suggestion there need be no doubt at all. It is evident upon every page. His fault is merely stupidity. And thousands of merely stupid people will applaud him.

It was once well said that Theosophy would do no small work if it could persuade men that this universe is actually governed by law, and neither by whim nor chance. That a large part of the

world is now devastated by war is due to precisely the same law of cause and effect that exacts a burn as the result of putting one's finger into the candle flame. The burned finger can be mitigated neither by prayer, nor intercession, nor penitence, nor in any other way whatsoever. There is no element of doubt nor chance in the matter. The same cause inexorably and pitilessly produces the same effect, and that this is true on the physical plane is so obvious as to be indisputable. It is a law of physical nature that fire shall burn, and the only way to avoid the pain of burning is to know the law and heedfully to observe it.

There is certainly no stranger phenomenon of the human mind than our instant recognition of the laws of the body, and our sturdy refusal to believe that the mind and the soul are governed also by law, and that fate and fortune are but the judgments of that law. We cower in dread before a disease germ, but we are unable to see that an unfraternal thought is ten times more dangerous and fraught with results ten times more painful. There is hardly a newspaper without its daily column of information or misinformation about the laws of bodily health, but that there should be laws also of mental and moral health we scout as a superstition. We believe implicitly that even a headache is a certain indication of some violated law, but when we are faced with the real tragedies and agonies of the mind and

heart we impute them instantly to some cause that is beyond our control, and to inimical powers of nature from which there is no escape. We suppose that law and order rule everywhere throughout Cosmos, from an electron to a solar system, but that human fate and fortune are governed by chance, from which some Deity may deliver us if we can but arrest his attention or excite his sympathies. But the chance and the Deity are alike repugnant to intelligence and to decency.

That there is war in Europe is due to violated law and therefore it will not stop until the causes are exhausted. And if those causes are again generated there will be more war. It is not a matter of mercy, or of pity, but of law. And it may be said that if either mercy or pity should ever intervene between a cause and its effect, then indeed we are living under conditions unbearable and intolerable. It is only under the certainty of law that life can be understood. Inexorable law is itself both mercy and pity, because without inexorable law there can be neither guidance nor safety.

It would therefore become us to attack causes rather than results. Certainly it would be more dignified than our present procedure of deliberately sowing the wind and then beseeching some supposititious Deity to protest us from the whirlwind. And the procedure becomes something more than absurd when it is accompanied with a fixed resolution to continue the causes that have brought us to the present pass.

And we need not look far for the causes of war. They are the same causes that produce crime, and insanity, and poverty, and all the ugly brood of social evils that we so ceaselessly attack by the same fatuous methods with which we attack war. There is not an evil in the body politic, absolutely not one, that may not be traced to human selfishness, and to our obstinate refusal to recognize that there is a moral law of life, and that it can not be resisted without corresponding pains. There are, of course, causes for war, and for every human sorrow, that stretch far back into the previous incarnations of every human being that is involved. But we need not go so far back for present purposes. There are immediate causes more clearly in view. For half a cen-

tury and more we have prostrated ourselves in adulation before a materialistic science which, by denying the human soul, has denied also the reality of honor and duty and truth and virtue. We have veritably worshiped the men who have destroyed these things. We have proudly proclaimed the "leadership" of Haeckel and Darwin and of their school. We have loudly asserted a kinship of appetite and method with the tiger and the jackal. We have taught our children that self-preservation is the first law of life, and we have urged them to sharpen their teeth and claws for the jungle struggle. Now we see where such "scientific leadership" has brought us. Now we can behold our gods and their handiwork. We were idiotic enough to believe that we could foster the predatory instincts of human nature and at the same time hedge them around with laws and shepherd them in the ways of "peace." It would be well for us if we now knew that this can not be done. Unfortunately we do not seem to know it yet, or that like causes must inevitably produce like results. Feverishly manufacturing the causes of war by greeds, ambitions, and the hectic search for "success," we implore the Deity to extinguish the fires that we ourselves have kindled, and we do this with a pietistic unction almost past belief and even with the incendiary match in our hands. Could there be a more extraordinary spectacle?

War will cease with a recognition of the moral law, a recognition that begins with the individual life, and with the individual determination never to seek a benefit at the cost of another. And this in its turn will be the product of a moral philosophy that shows the law of cause and effect as pervading the whole universe, and not a part of it only, that shows also the individual life as unending, with all its parts and seasons linked like a chain, stretching backward to the dawn of time and forward to a spiritual self-consciousness won through ages of suffering, most of it needless. But until that time shall come we may well spare our prayers. They will be unheard and unheeded. They are addressed to the wrong quarter. They should be directed toward ourselves. We should be better employed in searching our own natures for the causes of war, even though the search should bring an uneasy aware-

whose standards of conduct are not so high, and that is why our jails and penitentiaries are filled. At this moment we bear the same relation to the law of Karma that the criminal does to the law of the state. The code is there for any criminal to read. He need not break it, but he does. He thinks that his own judgment is better than the judgment of the state. And we also have the code before us. It is brought to our attention oftener and more forcibly than the law was ever read to any criminal, but we think our judgment is better than the judgment of God. Our consciences are more exact, more precise, and more certain, than any judge. We may go on breaking the law as long as we please, but just so long shall we be criminals in the eyes of our own higher natures.

But if we would escape from the law of Karma we must not strive with that end in view. We may create Karma, so to speak, that will be beneficial to us in the future. We may perform generous deeds that will produce a plentiful harvest, but so long as we keep that in mind we shall be limited by our former actions. Karma is not escaped in that way. The performance of duty without regard to the result that will follow—that alone can actually free us from that result.

### DREAMS.

(Clarence T. Atkinson in New York Sun)

What nonsense great learning shows in making facts fit theories!

The latest is a dream book. A Boston doctor with a long train of titles connected with insane asylums has published a theory that all dreams are results of wishes. Wishes submerged in that other theoretical thing, the subconscious mind.

No one knows whether there is a subconscious mind. It is necessary to have one for a dream book. Science is more learned than the witches. Facts must be twisted and fitted to theory.

I have read Dr. Freud's theories and now his American disciple's dream book. They give one an object lesson in how to make every fact fit a theory.

Now to the point. Last night I dreamed that Mrs. A. had presented me with twins, as they say. There they were.

I have searched for every detail of my life. I can not find a wish of the most remote relation to twins. I know I never wanted 'em.

I have two theories to account for that dream. Please take your choice.

Perhaps a pair of chaps in Nirvana want to reincarnate and they tried to urge me into their scheme. You would not have space to spare for elucidation of this theory to account for my dream twins.

The common sense theory is that I am very fond of peach and blackberry pie. On the evening of August 6, 1913, the bill of fare at

the hotel contained peach and blackberry pie. I ate both. Now there is the cause of the twin dream. The only thing awry is that the twins were both white.

(It is to be feared that Professor Freud is not susceptible to humor. Otherwise he could never have elaborated his famous dream theories. But perhaps there is no harm in trying it.—ED. U. L. T.)

### MEMORY.

(Emil Herbeck in New York Globe)

It occurs to me that A. G. P. in his letter in Wednesday's *Globe* fails to distinguish the difference between conscious and unconscious memory. Apparently he considers the ability to remember the real memory. There is a vast difference. It is obvious that if one occurrence has so impressed itself on our mind that we may recall it after many years, every occurrence has been registered, and it is only due to some kind of defect that we can not look over our past life like an open book. The records are there, but we are not trained to look over them with our mind's eye at any time we are so disposed.

How difficult is it to even remember at the close of a busy day everything we have done during that day! We can do it, but only after considerable effort. With proper training that would be an easy task. Some years ago I was acquainted with a gentleman who could recite the Old and New Testaments, starting at any given point, going either backward or forward. He was also able to tell at a moment's notice on which day of the week a certain date would or had occurred, no matter if it was 10, 25, or 115 years in the future or past.

To believe that such a mind is subject to physical limitation is hardly in harmony with present-day intelligence. I do not believe that such a mind reaches that state of perfection during the length of one earth life; it has attained it through evolution. When I hear of an "abnormally bright" child I always believe that a former intelligence, spirit, or mind, or whatever else we may want to call it, has started on another turn of evolution.

I remember an article in *Prana*, a German monthly dealing with the psychic, in which the writer contended that by certain exercises it became possible to trace one's intelligence back through previous existences. The writer claimed to have remembered a previous existence of over 200 years ago, and to have succeeded in recalling to his conscious memory the name and domicile of his former being. Upon investigation he learned that a person of that name had lived during the time given at the place mentioned. If we are willing to believe this writer, we are compelled to admit to ourselves that in the fight for physical and material improvements we have neglected to gain equal knowledge of our psychic or spiritual ego.

(The testimony of those who profess to remember past incarnations should be received with extreme caution. The wise may indeed remember, but the wise evidence their wisdom by their silence. Experiences of this kind

are usually to be explained by other causes than memory. They may be due to a psychic vision of past events with which we naturally identify ourselves. Or they may be caused by the intrusion into the mental field of some atomic memory. Or they may be fancy. For example, there are now some four or five women in America who announce that they are reincarnations of Cleopatra, who seems to be quite a favorite among these visionaries. And there are at least two well-known women who are quite sure that they are reincarnations of Hypatia. But what a descent.—Ed. U. L. T.)

### DHARMA.

Pondering on the origin of birth and death, the Enlightened One recognized that ignorance is the root of all evil; and these are the links in the development of life, called the twelve nidanas:

"In the beginning there is existence, blind and without knowledge; and in this sea of ignorance there are appetences formative and organizing. From appetences, formative and organizing, rises awareness, or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six fields, that is, the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualized being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood continues in renewed births. The renewed births of selfhood are the cause of suffering, sickness, old age, and death. They produce lamentation, anxiety, and despair.

\* \* \*

"The cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong appetences which arise from ignorance; destroy these appetences and you will wipe out the wrong perception that rises from them. Destroy wrong perception, and there is an end of errors in individualized beings. Destroy errors in individualized beings, and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of all morbid cleaving. Remove the cleaving and you destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease, and death, and you escape all suffering."

"The Enlightened One" saw the four noble truths which point out the path that leads to Nirvana, or the extinction of self: "The first noble truth is the existence of sorrow. Birth is sorrowful, growth is sorrowful, illness is sorrowful, and death is sorrowful. Sad it is to be joined with that which we do not like. Sadder still is the separation from that which we love, and painful is the craving for that which can not be obtained. The second noble truth is the cause of suffering. The cause of suffering is lust. The surrounding world affects sensation and begets a craving thirst, which clamors for immediate satisfaction. The illusion of self originates and manifests itself in a cleaving to things. The desire to live for the enjoyment of self entangles us in the net of sorrow. Pleasures are the gait, and the results pain. The third noble truth is the cessation of sorrow. He who conquers self will be free from lust. He no longer craves, and the flame of desire finds no material to feed upon. Thus it will be extinguished. The fourth noble truth is the eightfold path that leads to the cessation of sorrow. There is salvation for him whose self disappears before truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty. He who is wise will enter this path and make an end of sorrow."

\* \* \*

"The eightfold path is (1) right comprehension; (2) right resolution; (3) right speech; (4) right acts; (5) right way of earning a livelihood; (6) right efforts; (7) right thoughts; (8) the right state of a peaceful mind." This is the dharma. This is the truth. This is religion. And the Enlightened One uttered this stanza:

Long have I wandered, long!  
Bound by the chain of desire  
Through many births,  
Seeking thus long in vain,  
Whence comes this restlessness in man?  
Whence his egotism, his anguish?  
And hard to bear is samsara  
When pain and death encompass us.  
Found! it is found!  
Author of selfhood,  
No longer shalt thou build a house for me!  
Broken are the beams of sin;  
The ridgepole of care is shattered,  
Into Nirvana my soul has passed,  
The end of cravings has been reached at last!

—From "*The Gospel of Buddha, According to Old Records*," by Paul Caruss. (Published by the Open Court Publishing Company, Chicago.)

We will understand that destruction of old forms is not destruction of everlasting substances; that skepticism is not an end, but a beginning.—Carlyle.

## THEOSOPHIC ESSAYS.

(From "Problems of the Hidden Life")

To provide ourselves with an analogy from the very theory of evolution which we have been discussing, is it not more logical to imagine that, in the same way in which we see stretched at our feet the infinite gradations of existence, through the lower animal, vegetable, and mineral kingdoms—between which indeed, thanks to the recent investigations of scientific men, there is no longer recognized to be any distinct line of demarcation—so the heights (necessarily hidden from our view) which still remain to be scaled by us in our upward progress to Divinity, should be similarly filled with the gradations of the unseen hierarchy of Being? and that as we have evolved during millions of centuries of earth life, through these lower forms up to the position we now occupy, so may we, if we choose, start on a new and better road of progress, apart from the ordinary evolution of humanity, but in which there must also be innumerable grades?

\* \* \*

That there will be progress of humanity as a whole, in the direction of greater spirituality, there is no doubt, but that progress will be partaken of by continually decreasing numbers. Whether the weeding-out takes place at the middle of the "great fifth round" or whether it be continually taking place during the evolutionary process, a ray of light is here thrown on the statement met with in all the Bibles of humanity as to the great difficulty of the attainment. "For strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; but wide is the gate and broad is the way that leadeth unto destruction, and many there be that go in thereat." This and parallel passages refer to the weeding-out of those who are unfit to continue the progress on which the more spiritualized humanity will then have entered. The most vivid picture of the comparative handful of select souls who are fit to achieve the great quest will be obtained by contemplating the fact already stated, that the objective universe, with its myriads of inhabitants, will never, in the vast abysses of the future, cease to be; and that the great majority of humanity—the millions of millions—will thus forever whirl on the wheel of birth and death.

\* \* \*

However distant, therefore, may appear to us the achievement of the great quest—when we consider how much more closely we are

allied to the animal than to the God it must necessarily seem an infinitely far-off goal—but though we may have to pass through many lifetimes before we reach it, our most earnest prayer should be that we may never lose sight of that celestial goal, for surely it is the one thing worthy of achievement. . . . To us who tread, often wearily, toward the path of the great quest, and whose eyes strain blindly through the mists that wrap us round, steady perseverance and omnipotent hope must be the watchwords—perseverance to struggle on, though the fiends of the lower self may make every step a battle, and hope that at any moment the entrance to the path may be found.

\* \* \*

Let us conclude with the following extract from the "Ramayana":

"Thus spoke Rama. Virtue is a service man owes himself, and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me, brother men! Pour out your rage on me. O malignant devils! Smile, or watch my agony in cold disdain, ye blissful gods! Earth, hell, heaven, combine your might to crush me—I will still hold fast by this inheritance! My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it is well-nigh broken now! Anguish may crush it utterly, and life may fail, but even so my soul that has not tripped shall triumph, and dying, give the lie to soulless destiny that dares to boast itself man's master."

## WISDOM FROM "THE SECRET DOCTRINE."

Letters as well as numbers were all mystic, whether in combination, or taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize Water in its origin, the Great Deep.—*Vol. I, p. 412.*

Well may a man of Science ask himself: What power is it that directs each Atom? and what is the meaning of its character being *selective*?—*Vol. I, p. 599.*

The world so far will get but that with which it can be safely entrusted.—*Vol. I, p. 612.*

Every elemental Atom, in search of which more than one Chemist had followed the path indicated by the Alchemists, is, in their firm belief, when not *knowledge*, a Soul; not necessarily a disembodied Soul, but a Jiva,

as the Hindus call it, a centre of potential Vitality, with latent intelligence in it, and, in the case of compound Souls, an intelligent, active Existence, from the highest to the lowest form, a form composed of more or less differentiations.—*Vol. I, p. 620.*

Atoms and Souls were synonymous in the language of the Initiates.—*Vol. I, p. 620.*

While the Christian is taught that the human Soul is a breath of God, being created by him for sempiternal existence, having a beginning but no end—and therefore never to be called eternal—the Occult Teaching says: Nothing is created, it is only transformed. 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 chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing existing in Nature as inorganic, or dead Matter. Is anything dead or inorganic which is capable of transformation or change?—Occultism asks. And is there anything under the sun which remains immutable or changeless?—*Vol. I, p. 553.*

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 worshipped.—*Vol. I, p. 555.*

It is true that pure Force is *nothing* in the world of Physics; it is All in the domain of Spirit.—*Vol. I, p. 556.*

#### A SIGN OF THE TIMES.

ROME, August 12.—Following the earthquake of yesterday morning dispatches say Vesuvius, Etna, and Stromboli have suddenly become active and are sending up great clouds of steam and smoke.

Mount Etna, it is said, is pouring forth lava, which is flowing down its slopes and threatening the Sicilian villages near its base. Two new craters have opened on the summit on the eastern side, and from them lava is flowing which threatens the destruction of the Casino del Inglese. The people of Catania are in terror and are crowding the churches. The people of Messina, so devastated by earthquakes, are again greatly alarmed.

The great peak of Stromboli, rising 3000 feet above the sea on the island of that name off the Sicilian coast, is capped with black clouds and torrents of lava are flowing into the sea.

The peak of Vesuvius has filled the entire country about Naples with heavy vapor and the villagers about its base are fleeing to the city, bringing their household goods in every conceivable vehicle and on their own backs. No fresh earthquake shocks have been felt.

The last serious eruption of Vesuvius occurred in April, 1906, when for a week the great crater poured destruction out upon villages and farms at its base. Messina was almost entirely destroyed in December, 1908, by an earthquake followed by an immense tidal wave. The loss of life was estimated at 164,850.

Give me inward beauty of soul, and let the inward and outward man be at one.—*Socrates.*

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

# U. L. T.

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## AUTHORITY.

The inquirer is usually surprised to find that there is no dogmatic authority underlying the Theosophical movement. With centuries of theological traditions behind him he naturally supposes that every system of philosophy must rest upon the teachings of some individual or organization, that it becomes true for those who accept that individual or organization, and untrue, or unproven, for those who do not. If the Christian derives his creed from the Bible, the Mohammedan from the Koran, the Hindu from the Vedas, it seems reasonable to suppose that the Theosophist also must have his canon, in other words that he believes this or that because some one has said it, and that the validity of his philosophy depends upon a revelation.

But there is no canon or dogma whatsoever in the Theosophical Movement. There is neither creed nor authority that can exercise a mental coercion over the Theosophist. He is not asked to believe anything because some one has declared it to be true. And if there is anywhere a Theosophist who will prostrate his own judgment and discrimination before any supposed revelation whatsoever, from any source whatsoever, it is evident that he has profited but little from the philosophy that he avows. Unconsciously he has become its enemy.

The objects of the Theosophical Society as laid down by its Founders were three in number. The first of these ob-

jects, and the only one that was obligatory, was the formation of the nucleus of an universal brotherhood of humanity without any distinctions of any sort. Sympathy with this one object was the only condition of membership. It is so still. The United Lodge of Theosophists "regards as Theosophists all who are engaged in the true service of Humanity without distinction of race, creed, sex, condition, or organization." No applicant for membership is ever asked for a statement of his beliefs, and it is to be hoped that no applicant ever will be so asked. He is asked for no personal allegiances or loyalties. Nor are his beliefs in any way to be inferred except the one belief in the possibility and propriety of human brotherhood. He is not expected to accept a creed, or a dogma, or an authority, or a revelation.

And yet, it may be said, there is a distinct Theosophical philosophy. The writings of the Founders of the Society contain a definite body of religious, philosophical, and scientific teachings, and Theosophists are in the habit of accepting such teachings as trustworthy. Does not their promulgation constitute a creed? Is it not of the nature of an authoritative revelation?

The replies must be in the negative. A creed is no more than a belief, but in the religious sense the word is used as implying something final and conclusive, something that rests wholly upon authority, something that is neither proved nor provable. In this sense the philoso-

phy put forward by H. P. Blavatsky and W. Q. Judge is not a creed, and it has no binding authority over the mind.

Perhaps the attitude of the Theosophist may best be expressed by an analogy. Thus we may suppose that a school-boy asks the professor of mathematics for some information based upon the most abstruse mathematical knowledge. It is given to him willingly enough, and it is accepted willingly enough. But the professor does not demand that it be received as a dogma. On the contrary he will hasten to point out that it is founded on accessible knowledge, and he will urge his pupil to obtain that knowledge for himself. If he places his own wisdom at the disposition of the pupil it is not that the pupil may thereby be satisfied, but rather that he may thereby be stimulated to acquire the same wisdom for himself. And the professor will indicate the precise steps by which that goal may be won, and by which he himself won it. Nor is the information in any way in the nature of a revelation or a creed. The pupil will accept it unquestioningly, but he will do so only because he knows that he can presently verify it for himself, and that it is indeed the hope and the expectation of his teacher that he will proceed to do so.

Now it seems to be precisely in this sense that the Theosophical philosophy has been embodied in the writings of the Founders—not that it may be received as a creed, but rather that it may prove an incentive to the student to acquire the same knowledge and wisdom for himself. It is set forth as the fruits of a process of evolution about which nothing that is essential is secret nor hidden. It has been obtained by steps that are clearly outlined, and we may suppose that the Founders were far less concerned with the blind acceptance of their definite teachings than with the incentive that those teachings might supply to the individual acquisition of that same wisdom and by the same methods.

Therefore there is nothing analogous between the Theosophical system, so far as its authority is concerned, and the great religious systems of the world. The latter, all of them, are based on revelations that are unverified and unverifiable, and they demand from their adherents a faith that is not translated into knowledge nor ever can be. In

deed we find them exalting an unverifiable faith as the chief of virtues, and in some cases it would almost seem that the more preposterous the belief the greater the merit. Faith was once cynically defined as the power to believe a thing that we know to be untrue, and it would appear as though this were actually the kind of faith that we are so often urged to acquire. Nine out of ten of the religionists of today, if asked why they accept their creeds, would reply unhesitatingly that they receive them as truths because some one has said that they are truths, because they are to be found in some book, or because they form a part of some supposed revelation. But no Theosophist will ever say that he believes anything for such reasons as these. He will say that he believes it because it seems to be essentially probable, because it explains all the available and known facts, because it answers all the purposes of a working hypothesis. And he will say also that it is within his power to know it for himself, and that the very object of his philosophy is not at all to supply him with facts that, for him, are merely theoretical, but rather to indicate the sources of positive knowledge that must always be within himself and never external to himself.

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#### REINCARNATION.

I saw three souls before a jasper throne  
That stood, star-canopied, beyond the world  
Where angels knelt before a Presence—furled  
White wings and waited. In vast undertone  
A Voice said: "Choose!" And instantly  
were shown

Three chalices: one like a lily curled  
About a stem of gold; one was empearled  
In silver; one was carved from common  
stone.

I saw three souls sink swiftly back to earth;  
I heard three children wailing in the night;  
I met three men of diverse rank and birth:  
A king; a priest; a slave whose wretched  
plight

Moved me to pity, till mine ancient dream  
Recalled the proverb: "Things are not what  
they seem!" —Robert W. Norwood.

---

Every branch of science has, with the clergy, gone through three stages: First they say it is absurd; second, it is against the Bible; third, we always knew it was so.

**PROGRESS.**

Life has one supreme lesson. In it all others are included. It holds in its range that which may be pursued alike by all, from the wisest of men to the most unlettered, from the most leisurely of wealthy men to the most oppressed and the poorest.

This lesson is not to provide means whereby wealth may be amassed. The real man is the Thinker who ever is, and gold will be as dross to him when the change comes that is called death. Nor is this lesson the amassing of facts, of whatsoever kind they may be. There are as many facts as there are forms, and as there are numbers to count them. He who records facts alone has walked in but shallow waters. The ocean of knowledge is so all-inclusive that it can be approached in no such way. It is to be approached only through the one lesson of life, learning to live and let live, and it needs no books nor laboratories. It can be pursued in health or sickness, in strength or weakness, in leisure or in hours of labor. Of all things that life can teach it is the most important, the wisest, and the best.

Why is it so hard for mankind to believe that the lesson lies where it does, and that the ladder to its attainment is the pursuit of virtue? Virtue is no more than the adjustment of the free will of man to a state of perfect harmony. Surely there must be some such state possible to humanity, seeing that harmony reigns in all the other departments of nature. Is it not possible that this state awaits only to be claimed by individual effort? It is only because man does not realize his supreme independence and at the same time his infinite interdependence that this is not seen to be the most worth while fact in life.

This has been told to humanity time after time, and by those whose words were weighty, by those who could walk upon the waves and raise the dead, by those who really knew the inner laws that govern us all.

Truth is so simple that men forever pass her by, and yet for one who would know there can be no other god. She must be sought in this simplicity, or lost to sight, and this simplicity will not permit the traveler to despise the wayside dust and heat, or to sigh for wealth and leisure to pursue his goal. The purpose of life is truer than this, and it shines with equal radiance on the weary and toilworn as on any other. Truth in her oneness of purpose, like the air and sunshine, is alike for all.

The one thing worth while is to prepare the way for her reception. This is the whole lesson of life. It reaches in its scope and includes in its range every grade of existence, every sort and every circumstance. This preparation, in the parlance of every day, would be called character building, for those who have not learned to broaden and soften and deepen their characters can never reach out to the breadths or mingle in the heights and hidden places where these secrets of star and sand grain are to be found. But so surely as the small and mean can never become one with the large and the ennobling so can each one lay down his shield of selfish personality that walls him in to a limit of time, that walls him in to a limit of space, and resolve never to take it up again, but henceforth to join his force to the great force that is the harmony of life. The force of life will then become his force and his force will be the force of life itself.

Be not limited. Think in terms of life, for thought is man's wand of power. Forget yourself and think of others. This is the leaven that will leaven the loaf and raise earth to heaven. See life's great unity in your illimitable self, and all men equally your brothers. The great of character are only those who think of others as themselves and all in terms of life. Therefore to all is equal due. The great whole moves on. See it carried by thought. See thought made by character.

Pursue life in this light and it will grow in sympathy, in poise, in faith, and become conscious of the eternal present, free from fear, free from desire, and unconcerned as to success or failure. In such enlarged and devoted effort the individual character, as surely as the rose opens its petals one by one, must widen and broaden and deepen until it reaches the light of that infinite heaven that enfolds all life. No matter though hidden from men's eyes it is that light which never shone on land or sea. No matter what the conditions, such an one will have come to know man's heritage by steps as natural as those which lead the pupil to his teacher, or bring two minds that think alike to seek each other's company.

The beggar and the sage have equal privilege to think in terms of life. The sage has character because he has already done so, and all can begin with equal hope from where they are. Life waits on all alike to crown it with the fruitage of all knowledge. It is only while the consummation is delayed that man groans in travail. With it, the

whole of life, with all its facts, its stars, its sand grains, become as members to the body. Without it there is darkness, no certainty, no purpose; without it there is fear, disease, and sorrow. It is being one's self, seeing the whole in the lowliest, ever sacrificing the littleness of limitation to the supreme spirit dwelling in the meanest. Character as it grows through effort to become one with life opens into it. It has been called the priceless, the unnameable. Born, not here or there, this way or that, in books or formal acts, but born of life in any time or place. It is made broad and deep by service, sympathy, compassion, and by the steps that follow, no matter what the odds, the bidding of duty and of the still small voice.

### PLANT AND ANIMAL

A pamphlet published by the Royal Institution of Great Britain comes as a timely explanation of certain explosive denunciations from materialistic science of the "heresy" involved in an identification of plant and animal life. The pamphlet is by Professor Jagadis Chunder Bose, M. A., D. Sc., C. S. I., C. I. E., of the Presidency College, Calcutta. Its purport may best be judged from its concluding words, which constitute an appeal alike to the reason and to the imagination:

We have now before our mind's eye the whole organism of the perceiving, throbbing, and responding plant, a complex unity and not a congeries of unrelated parts. The barriers which separated kindred phenomena in the plant and animal are now thrown down. Thus community throughout the great ocean of life is seen to outweigh apparent dissimilarity. Diversity is swallowed up in unity.

In realizing this, is our sense of final mystery of things deepened or lessened? Is our sense of wonder diminished when we realize in the infinite expanse of life that is silent and voiceless the foreshadowings of more wonderful complexities? Is it not rather that science evokes in us a deeper sense of awe? Does not each of her new advances gain for us a step in that stairway of rock which all must climb who desire to look from the mountain tops of the spirit upon the promised land of truth?

It would be impossible within so brief a compass even to outline the steps by which the learned author believes that "the barriers

which separated kindred phenomena in the plant and animal are now thrown down." Suffice it to say that the mechanism by which he measured the sensibility of plants was of the most delicate kind. He found that plants were responsive to temperature, that they could be paralyzed by cold and cured by electric treatment, and that they were susceptible to poisons. The effects of poison were in proportion to the strength of the poison, copper sulphate acting in twenty minutes and cyanide solution in five minutes. Plants were found to be no less sensitive to anæsthetics:

Under ether there is a temporary arrest, revival being possible when the vapor is blown off. More fatal is the effect of chloroform. The most extraordinary parallelism, however, lies in the fact that those poisons which arrest the beat of the heart in a particular way arrest the plant pulsation also in a corresponding manner, the arrest produced being either at systole or diastole, depending on the characteristic reaction of the poison. Taking advantage of the antagonistic reactions of specific poisons, I have been able to revive a poisoned leaflet by the application of another counteracting poison.

The author's description of plant death is so striking as to justify the use of the word pathos. He says:

A time comes when, after an answer to a supreme shock, there is a sudden end of the plant's power to give any further response. This supreme shock is the shock of death. Even in this crisis there is no immediate change in the placid appearance of the plant. Drooping and withering are events that occur long after death itself. How does the plant, then, give this last answer? In man, at the critical moment, a spasm passes through the whole body, and similarly in the plant I find that a great contractile spasm takes place. This is accompanied by an electrical spasm also. In the script of the death recorder the line that up to this point was being drawn becomes suddenly reversed and then ends. This is the last answer of the plant.

Thus does the justification of the *Secret Doctrine* proceed step by step. Thus slowly the world of science advances toward the recognition that all life is a unity, and that the differences around us are those of the media through which that life shines.

### THE TIGER.

In the fastnesses of earth  
He has his lair, he has his birth,  
And goes upon his raging course,  
Master of elemental force.  
He but changes his known form  
To ride upon the wings of storm,  
And whelm the fields and towns with flood;  
He paints the battle-plain with blood;  
He ravages with ruthless fire  
Piling the forests on his pyre;  
He shakes the earth as 'twere a ball  
Till temples totter to their fall,  
And seas rush in with tidal waves  
To whirl the people to their graves;  
And often in the guise of pest  
He stalks the world round in his quest.  
And thus he rages on his course,  
Master of elemental force.

### WISDOM FROM "THE SECRET DOCTRINE."

One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of Sandhya." Also, "the relation of the Seen to the Unseen," and "the first procreation of man and species."—*I'ol. II, p. 621.*

The Monad being one, and an *odd* number, the Ancients therefore said that the odd were the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to the *celestial Gods*, while even numbers, such as two, four, six, and especially eight, as being female, were regarded as imperfect, and given only to the terrestrial and infernal Deities. Virgil records the fact by saying "*Numero deus impare gaudet*"—"The God is pleased with an odd number."—*I'ol. II, p. 637.*

Enough has been brought forward to show why the human principles were and are divided in the Esoteric Schools into seven. Make it four and it will wither, leave man *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower—the celestial or terrestrial Tetraktys; to become comprehensible, according to the teachings of the *ancient* Esoteric School, man must be regarded as a septenary.—*I'ol. II, p. 639.*

It was the knowledge of the natural laws which make of seven the root nature-number, so to say, in the manifested world, or at any rate in our present terrestrial life-cycle, and

the wonderful comprehension of its workings, that unveiled to the Ancients so many of the mysteries of Nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old Astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand—to prophesy, it is called—the influence which they would have on the course and development of the human races. The Sun, Moon, and Planets being the never-erring time-measurers, whose potency and periodicity were well known, became thus respectively the rulers of our little system in all its seven domains, or "spheres of action."—*I'ol. II, p. 657.*

According to Shvetashvatara-Upanishad the Siddhas are those who possessed from birth of "superhuman" powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, the Siddhas are Nirmanakayas or the "spirits"—in the sense of an individual, or *conscious* spirit—of great Sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom, and powers.—*I'ol. II, p. 673.*

### THE ATOM

Professor A. S. Eve of McGill University contributes an article on "Modern Views of the Constitution of the Atom" to *Science*, July 24, 1914. The article is of an abstruse nature, but full of valuable occult information for those who know how to apply its speculations and to profit by the laws of analogy. Thus we find the author drawing attention to the correspondences between an atom and a solar system. He says:

Thus we can form a clear mental picture of the general character of the atom. It is a miniature solar system. The sun is replaced by the positively charged nucleus. The planets, perhaps confined to one or more definite orbits or rings, are replaced by negative electrons revolving rapidly around the nucleus. The gravitational force is replaced by the electrical attraction between the positive nucleus and negative electrons.

The correspondence is perhaps far more precise than the author has yet realized. It may indeed be so absolute as to justify a confident search either in the atom or in the solar system for all laws and all forces found in the other. "As above, so below."

**DESIRE.**

It must indeed have been a fiery ordeal that Sidney passed through, for the earthly love by its intensity so to burn itself clean out of the heart, and leave only the lofty aspirations expressed in the following sonnet, which truly seems to formulate (says the *Springfield Republican*) the very sum and substance of theosophic thought:

Thou blind man's mark, thou fool's self-chosen snare,

Fond fancies' scum, and dregs of scattered thought;

Band of all evils; cradle of causeless cure,

Thou web of will whose end is never wrought!

Desire, Desire! I have too dearly bought  
With price of mangled mind thy worthless ware;

For long, too long, asleep thou hast me brought

Who should'st my mind to higher things prepare.

But yet in vain thou hast my ruin sought,  
In vain thou mad'st me to vain things aspire,  
In vain thou kindest all thy smoky fire:

For virtue hath this better lesson taught—  
Within myself to seek my only hire,  
Desiring naught but how to kill desire.

**"THE STAR ROVER."**

The following is the synopsis of a new story, of reincarnation entitled "The Star Rover," by Jack London, appearing in the *American Sunday Monthly Magazine Section*: "Darrell Standing, Professor of Agronomics at a Western university, a man of great brilliancy of mind, killed a fellow-instructor in a fit of rage and was committed to San Quentin prison for life. Then owing to the lying plot of a stool pigeon he was suspected of smuggling into the prison and concealing there a quantity of dynamite. The warden, one Atherton, already prejudiced against Standing, cast him into solitary confinement and began a systematic series of tortures, worst of which was the use of the strait-jacket. These tortures, however, were unable to elicit the hiding place of the dynamite, as it was non-existent, but it was impossible for Standing to convince the warden of that fact. His one consolation in solitary was that he learned a system of knuckle-talk by which he signaled to two other life-prisoners in near-by cells. Standing, the most remarkable hero that Jack London has yet created, had always felt a strange affinity with the past, and by a kind of self-hypnosis had been able to catch fugitive gleams of former existences. Through this system of knuckle-talk Standing has learned from one of his fellow-prisoners in the life cells, by name Ed.

Morrell, how to control his body with his mind in such a manner as to do what Morrell calls "dying temporarily." With Morrell this is simply a question of completely losing consciousness of his body, the spirit, as it were, leaving his body for the time being. Darrell Standing, a man of much greater mentality than Morrell, determines to attempt this same feat the next time that he is placed in a strait-jacket, but he carries the experiment even further than Morrell. His body dies for the time being, but his spirit or mind is projected back into a former existence and he lives for his first twenty-four hours in the jacket as a courtier to the King of France, and awake to find himself back in his cell at San Quentin. More cruel jacketing and strange experiences in former existences follow."

I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.—*Buddha*.

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

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# U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
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## CREEDS AGAIN.

The Declaration of the United Lodge of Theosophists is certainly not kept in the background. It is printed in every issue of its magazines. It is usually read at its meetings; and it is often explained from its platforms. Therefore it is not a little remarkable that there should be any objections to the statement in these columns that no belief whatsoever is asked from its members except a belief in human fraternity.

But it would seem that a philosophical and religious organization without a creed is something almost inconceivable even to some Theosophists. What may be called the habit of adhesion to the beliefs or teachings of others appear to be ineradicable. And so we are asked, not without some honest indignation, if it is possible to be a member of the United Lodge of Theosophists and to disbelieve, for example, in reincarnation, or in Masters. And those who ask such questions do not seem to see that if any creed whatsoever is exacted then we must at once reduce the whole theosophical philosophy to a sort of Westminster Confession or Thirty-Nine Articles. If it should be decided, for instance, that a belief in reincarnation is necessary to membership, then we must at once determine precisely and in detail what is meant by reincarnation, and perhaps there are a good many Theosophists who do not fully realize that what they do not know about reincarnation is much in excess of what they do know,

and that very many opinions might have to go by the board with an increase of wisdom. Be it remembered that the enforcement of a creed implies the creation of an orthodoxy and a heterodoxy, and from these, with their inevitable exclusions, ostracisms, cold shoulders, and cruelties, we may well pray to be delivered. And without incessant watchfulness they will surely make their appearance.

But the absence of creeds from a Theosophical organization by no means implies that its members have no beliefs. They have beliefs, and for the most part they are along the lines of the Theosophical philosophy. It means only that no particular belief is obligatory, or in any way to be expected or enforced. To assert the contrary is to deny the Declaration as well as the platform of the Founders. It is to strike directly at the roots of success. And he who demands, even mentally, of another member that he shall subscribe to a belief, or to a leader, or to a method, is assuredly laying the seeds of disruption.

A belief may or may not have an efficacy over thought and conduct. It is one of the anomalies of the human mind that it can believe with sincerity and yet act in a way diametrically opposite to that belief. There are many dishonest men who firmly believe that honesty is the best policy. It seems impossible, but it is true. There have been Christians who were convinced of the reality of hellfire, and who yet acted as though

they wished to go there. An opinion may be firmly held by one part of the mind and yet neutralized by currents of force from another part. For example, the thugs of India believe in reincarnation quite as implicitly as do Theosophists, but it does not prevent them from being thugs. The great majority of the human race believe in reincarnation, but their behavior is usually inconsistent. And there are thousands of Theosophists who believe in the freedom and the omniscience of the soul, and who yet grovel in the dust before other Theosophists, with an abject and credulous adulation which a Spanish peasant would be ashamed to show to an archbishop. A belief has no value unless it is translated into thought and conduct. A man is not necessarily better than his fellows because he believes in reincarnation, or cycles, or rounds and rings. His beliefs may be irreproachable, and his conduct infamous. We have known many such persons.

The Theosophical philosophy was put forward in its every part, not that it might be merely believed—it was said that the very devils in hell believe—but that it might be so believed, that it might be believed in such a way, as to furnish a coercive reason for brotherhood. H. P. Blavatsky had no desire to add to the intellectual pastimes of the mentally unemployed. She had no desire to furnish a new "system" for discussion at evening parties between dinner and bridge. She cared nothing at all about the intellectual acceptance of the ancient scientific lore that she defended. She was not gratified by the fact that her teachings of racial evolution, of planetary chains, and the origin of species, was received by many as a valid contribution to evolutionary knowledge. Indeed we may believe that she was perplexed and disappointed by the fact that her teachings were believed—and only believed. For the Theosophical philosophy was not intended as an end in itself, but as a means to an end. It was intended to prove the fact of human brotherhood, and to incite to its practice. If the whole world had accepted the science of Theosophy, if the whole scheme of Theosophical evolution had been enthusiastically applauded by humanity, the work of the Founders would still have to be measured by its effect upon hu-

man conduct and by nothing else. They themselves said so. Their object was to promote the cause of human brotherhood, not to establish a belief in something. If the belief should translate itself into conduct, it was well. But a belief without conduct is a windmill without wind.

Beliefs translate themselves into conduct only by the exercise of a will that is strong enough to stem the tide of established tendencies. Humanity is suffering, not so much from perverseness as from habit, the habit inherited from the animal kingdom, the habit that is called Kama. A belief in the unity and identity of all lives is of no value unless it is strong enough to check the automatism of selfishness and of the predatory instincts. And it can not do this without effort and painful effort. Without such effort a mere belief seems quite compatible with the continued habitual assertion of the personality, with the easy protests of outraged vanity, and with the clamors of self-interest.

The only way in which the Theosophical philosophy can be of value to the individual is by the mental construction on the lines of that philosophy of an ideal character, and the constant attempt to translate that ideal character into actuality. This must be the meaning of the Oriental injunction to "meditate upon one's favorite deity." The mind, we are told, becomes "like unto the thing thought of," as water, poured into a jug, assumes the shape of the jug. Now philosophy enables us to construct that ideal character. It will be a character wholly consistent with the unity and immortality of life, and therefore a character based upon a time standard of eternity, incapable of any thought of self-interest, and merged entirely in the well-being of the whole. It will be a character that relies wholly upon a law of unswerving justice, and therefore it will be immovably tranquil. It will be a character that leans upon no extraneous support, that has a kindly indifference to the unproved opinions of others, and that is free from anxiety and fear. These things are the logical corollaries of the Theosophical philosophy, but without them that philosophy is no more than a house of cards, beautiful to look at, but doomed to collapse with the first shock of events.

### SPIRITUAL PHILOSOPHY.

Theosophy is a spiritual philosophy, and by a spiritual philosophy is meant the truth to which the spiritual nature of man is heir. That mysterious "I am" and those other mysteries of the phenomenal world upon which the "I am" looks, interpret themselves in the consciousness of the knower, so that he possesses an understanding of his own nature. This understanding, this state of consciousness, can not be explained to another, but to "the knower" it is certainty itself. This state of discernment can not be induced in another, but he who comprehends it finds it incumbent upon him, by the spiritual law of life, to make the progress and well-being of other men his concern. Being now sure that there is in very truth a kingdom of heaven and that it is a heaven within the reach of every one who will so order his life as to come into possession of it, his one motive, his one responsibility, is to leave no effort unmade that will show this way of return, this long-sought state of peace, this goal of happiness, for which all evolution labors, to the struggling units of humanity, his fellow-men. He can not give of his possessions, but he can point the way to the illimitable store, and he can explain that there are such to be obtained by all. He does not claim authority, knowing well that what is of his nature, and its fruition, is likewise in the nature of every other. This nature must develop from within. No forcing or additions from without are of avail.

Such spiritual knowledge must have always existed. In every age and with every people it has been the all-inclusive foreground and background out of which came all there was of song, legend, art, or custom. The eternal reality of the human soul gave birth and the thrill of life to all of these. The great theme being inexpressible and inexplicable, arose again and again, but always veiled in metaphor, symbology, and allegory. Those who were still in the darkness of spiritual ignorance felt their truth and beauty intuitively, because of their kinship with the human heart. To those who knew the birth of spiritual consciousness within themselves and saw the glimmerings of the Holy Grail they were a thousand times more meaningful, and as so many sentinels and landmarks in a new country.

This kingdom of heaven must have always been, and must still be, the crowning glory, the end and goal of all human aspiration and endeavor. He who finds it must find therein all the joy and all the satisfaction that was

ever longed for, or expressed by human heart in poetry, music, or accomplishment. Indeed the indestructible realization of the hope of humanity, the source from which all thought took life, must now be felt within himself. He knows himself as life forevermore—the human soul.

Why is it so hard to feel great things ahead? Is not man wonderful already? Are there not mysteries happening every day, around us, and within us? Are there not cycles swinging the hours, swinging the planets, swinging the suns to ever fresh starting points a little more remote? Are there not forms and forces, countless, wonderful, on which we move, and that move through us? Do we not find law amid seeming chaos, is there is knowledge amid baffling ignorance?

As spiritual philosophy has always existed, so has it always been hooted and denied by those who have not yet reached the point where such spiritual development becomes possible, or by those who have persisted in violating the conscience within themselves and following the lead of Satan rather than attending to its voice and following the lead of the forces of good? It asks indiscriminating love, it asks self-sacrifice, and when man has complied, it bestows divinity. The personality is the seed that must be planted, but only when it falls away and dies, returning to the earth from which it came, can the heavenly man arise from the tomb of matter and ascend to his full glory.

A spiritual philosophy can have no creeds nor dogmas. It can have nothing but its own standard and its fullness of measure. It is of eternal strength and duration. It ever was, it ever is, and it ever will be. Creeds and religions may come and go, for certain stages in the mind's development will continually give birth to conceptions that must pass away. Truth marks them not. Truth stands unconcerned. Her verity and certainty wait to bestow themselves upon the victor who has heard and heeded, the victor who has fought and won. He knows.

The efflux from the divine soul is imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body.—*Porphyry*.

Atoms are indestructible, force is indestructible, the soul is indestructible.—*Flammarion*.

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### GOETHE ON REINCARNATION.

Goethe believed strongly, not only in the immortality of the soul, but also in its repeated reincarnations, and he frequently expresses this belief in his writings and in his letters. In a conversation with Eckermann on September 1, 1828, he says:

I do not doubt our continuance, for nature can not do without continuity; but we are not all immortal in the same way, and in order to manifest himself as a great entelechy, a man must first be one.

Goethe uses the word entelechy in the same sense that it is used by Aristotle. It means that which has become an actuality as opposed to that which is still only latent or potential. Elsewhere Goethe himself explains the sense in which he used the word and apparently he identifies intelchey with the monads of Leibnitz. After the funeral of his friend Wieland he conversed on the subject of immortality with Falk and expressed himself as follows:

There can be no thought of annihilation in nature of such high psychic powers, nor under any conditions, for she is not wasteful of her capital. Wieland's soul is by nature a treasure, a real gem. Moreover, during the whole of his long life he did not use up these spiritual and beautiful talents, but increased them. . . .

A personal continuance of our soul after death by no means conflicts with the observations which I have made for many years concerning the constitution of our own beings and all those in nature. On the contrary, it seems to be an outcome of them and finds in them new confirmation.

How much or how little of a personality deserves to be preserved, is another question, and an affair which we must leave to God. At present I will only say this: I assume different classes and degrees of ultimate aboriginal elements of all beings which are, as it were, the initial points of all phenomena in nature. I might call them souls because from them the animation of the whole proceeds. Perhaps I had better call them monads. Let me retain this term of Leibnitz, because it expresses the simplicity of these simplest beings, and there might be no better name. Some of these monads or initial points, experience teaches, are so small and so insignificant that they are fit only for a subordinate service and existence. Others, however, are quite strong and powerful. . . .

All monads are by nature so indestructible that they can not stop or lose their activity at the moment of dissolution, but must continue it in the very same moment. Thus they only part from their old relations in order to enter at once into new ones. In this change all depends on the power of intention which resides in this or that monad.

Each monad proceeds to whithersoever it belongs, into the water, into the air, into the earth, into the fire, into the stars, yea the secret tendency which conducts it thither contains at the same time the secret of its future destiny. Any thought of annihilation is quite excluded. . . .

Should we venture on suppositions, I really do not understand what could prevent the monad to which we owe the appearance of Wieland on our planet to enter in its new state of existence into the highest combination of this universe. By its diligence, its zeal, its genius, through which it has incorporated into its own existence so many historical states, it is entitled to anything. I should not be astonished at all should I, after millenniums, meet Wieland again as a star of the first magnitude. Then I should see him and bear witness how he with his dear light would gladden and quicken everything that would come near him.

To bring light and clearness into the nebular existence of some comet should be deemed a joyous task for a monad such as the one of our Wieland. Considering the eternity of this universe of ours, no other duty, generally speaking, can be assumed for monads than that they in their turn should partake of the joys of the gods as blessed creative powers. They are conversant with the becoming of creation. Whether called or uncalled, they come by themselves from all sides, on all paths, from the mountains, from the oceans, from the stars. Who can prevent them?

*I am sure that I, such as you see me here, have lived a thousand times, and hope to come again another thousand times.*

Eckermann relates many of Goethe's expressions that confirm his belief in immortality and reincarnation. Thus we find his recording the following remark:

Each entelechy is a piece of eternity, and those few years during which it is joined to its terrestrial body do not make it old.

sive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and of a cause as regards its successor.—*I'ol. I. p. 74.*

This 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.*

### FROM PLUTARCH.

Not our houses alone when they are untenanted run the faster to ruin, but men's natural parts, lying, unemployed for lack of acquaintance with the world, contract a kind of filth or rust and craziness thereby. For sottish ease and a life wholly sedentary and given up to idleness, spoil and debilitate not only the body, but the soul, too. And as close waters shadowed over by bordering trees, and stagnated in default of springs to supply current and motion to them, become foul and corrupt, so, methinks, is it with the innate faculties of a dull, unstirring soul—whatever seeds of good she may have latent in her, yet when she puts not these powers into action, when once they stagnate, they lose their vigor and run to decay.

See you not how on night's approach a sluggish drowsiness oftentimes seizes the body, and sloth and inactivity surprise the soul, and she finds herself heavy and quite unfit for action? Have you not then observed how a man's reason (like fire scarce visible and just going out) retires into itself and how by reason of its inactivity and dullness it is gently agitated by divers fantastical imaginations, so that nothing remains but some obscure indications that man is alive—

But when the Orient sun brings back the day It chases night and dreamy sleep away?

It doth, as it were, bring the world together again, and with his returned light call up and excite all mankind to thought and action; and, as Democritus tells us, men setting themselves every new-spring day to endeavors of mutual beneficence and service, one toward another, as if they were fastened in the strictest tie together, so all of them, some from one, some from another quarter of the world, rouse up and awake to action.

\* \* \*

For my own part, I am fully persuaded that life itself, and our being born at the rate we are, and the origin we share in common with all mankind, were vouchsafed us by God to the intent we should be known to one another. It is true whilst man in that little part of him, his soul, lies struggling and scattered in the vast womb of the universe, he is an obscure and unknown being; but when once he gets thither into this world and puts a body on, he grows illustrious, and from an obscure becomes a conspicuous being—from a hidden, an apparent one. For knowledge does not lead to essence, as some maintain; but the essence of things rather conducts us into the knowledge and understanding thereof. For the birth or generation of individuals gives not any being to them which they had not before, but brings that individual into view; as also the death of any creature is not its annihilation or reduction into mere nothing, but rather a sending the dissolved being into an invisible state.

\* \* \*

I am indeed of opinion that the ancients called man Phos (that is, Light) because from the affinity of their natures strong desires are bred in mankind of continually seeing and being seen to each other. Nay, some philosophers hold the soul itself to be essentially Light. For nothing is so insupportable to the mind of man as ignorance and obscurity. Whatever is destitute of light she avoids, and darkness, the harbor of fears and suspicions, is uneasy to her, whereas, on the other hand, light is so delicious, so desirable, that without that, and wrapt in darkness, none of the delectables in nature are pleasing to her. This makes all our very pleasures, all our diversions and enjoyments, charming and grateful to us, like some universal relishing ingredients mixed with the others to make them palatable. But he that casts himself into obscure retirements, he that sits surrounded in darkness, and buries himself alive, seems in my mind to repine at his own birth and grudge he ever had a being.

We were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.—*Plato.*

Divine magic makes of man a god; human magic creates a new fiend.—*Porphyry.*

Henceforth I seek not good fortune; I am good fortune.—*Whitman.*

### WHAT PASSES?

What is it that passes over to you when you hear an excellent orchestra play a moving number, such as the march from "Tannhäuser" or the intermezzo from "Cavalleria Rusticana," or any of the familiar thrillers? Some spiritual intoxicant enters into you and you feel its heady fumes throughout your soul. What is it?

What is it that passes over to you when you see a landscape that exalts you, such as a view of the sweet English valley seen from the high road from London to Maidstone, or the glorious panorama you get from the car platform going from Martigny to Chamoin?

And do you remember the first time you read "The Count of Monte Cristo" and "Les Misérables" and "Dombey and Son"? What was that thing that passed from these books into your life? Do not say it was nothing, or just a sensation, thinner than air, fugacious as a mood; for, whatever it was, it has stayed with you, and in your spirit life is as permanent and unmovable as a huge boulder in a Colorado field.

What is that something that rayed out from the Mona Lisa picture in the Louvre and touched the soul of Walter Prater as a harper sweeps his harp?

You can analyze the sea, doubtless, Oh learned and expert physicists, weigh its salt and gauge its iodine, but tell us what is the most important product of the ocean, the sense of majesty, power, and infinitude that comes from it and grips the soul of man?

Neither is it in botany to say what message the "wee, modest, crimson-tipped flower" sends to ploughboy Burns, and he in turn sings to all the world; nor is it in geology to explain how the sombre giant Matterhorn pierces the mind; nor in chemistry to make clear what is that soft, sleepy, loving spirit hand laid upon the listener's heart who hears the soft autumn rain come whispering and tip-toeing over the dead leaves.

What is that psychic something that passes to you from one friend entirely different from that which you get from another? What is that communicable flavor of personality?

Define for us, chemically, oh skillful test-tubists the material composition of patriotism, religion, aversion, ambition, vanity, and loyal love!

You can not. Project your inquiries a million years in the direction they now take and you will come no nearer.

You do not satisfy us when you say that nothing "passes" in all the above instances, and that they are but "cerebrations," move-

ments of brain matter. The fact remains that these movements are those of most vital import to the thinking world.

Did it ever occur to you that science is not necessarily chained to matter, and that there are psychic data, spiritual phenomena, wholly non-material facts, waiting to be weighted, noted, and set in order?

Says Richard Jeffries: "Research proceeds upon the same old lines and runs in the ancient grooves. Further, it is restricted by the ultra-practical views which are alone deemed reasonable. But there should be no limit placed on the mind. The purely ideal is as worthy of pursuit as the practical, and the mind is not to be pinned to dogmas of science any more than to dogmas of superstition.—*From "Just Human," by Dr. Frank Crane.* (Published by the John Lane Company.)

If this doctrine is false it will perish, and fall of itself; but if true, then it can not be destroyed.—*Gamaliel.*

## "Theosophy"

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**Q** Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

**"THEOSOPHY," Metropolitan Building  
Los Angeles, Calif.**

11 10 1915

# U. L. T.

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

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## FEAR.

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.

## TWIN EVILS.

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 dawning 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 psychism 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."

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And now man hath no fate except past deeds,  
No Hell but what he makes, no Heaven too  
high  
For those to reach whose passions sleep sub-  
dued, —Light of Asia,

---

When the spiritual state is arrived at, *I*  
and *Mine*, which belong to the *finite mind*,  
cease. *Peary Chaud Mittra.*

---

Every kind of subjugation to another is  
pain, and subjugation to one's self is happi-  
ness.—*Manu.*

### WISDOM FROM "THE SECRET DOCTRINE."

Creative powers in man were the gift of Divine Wisdom, not the results of sin.—*I'ol. II, p. 428.*

Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless æons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray; and what can be nearer to our Souls than that which happens at the dawn of our lives? Those lives are countless, but the Soul or Spirit that animates us throughout these myriads of existence is the same; and 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 the events *that are to come*, is within its perceptive powers, and is ever present before the mind's eye.—*I'ol. II, p. 442.*

The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the Child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its coöperative work with Nature.—*I'ol. II, p. 466.*

If we are asked to believe in "original sin," in *one life only* on this earth for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire—and this whether they be good or bad, says the Predestinarian—why should not every one of us who is endowed with reasoning powers, condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy.—*I'ol. II, p. 318.*

Occultism has never believed in anything, whether animate or inanimate, *outside Nature*.—*I'ol. II, p. 204.*

It is well known that Descartes saw in the

Pineal Gland the Seat of the Soul, though this is now regarded as a fiction by those who have ceased to believe in the existence of an immortal principle in man. Although the Soul is joined to every part of the body, he said, there is one special portion of the latter in which the Soul exercises its functions more specially than any other.—*I'ol. II, p. 312.*

### SCIENCE AND RELIGION.

Is it not possible that there is a meeting point between science and religion? Pure science is real and is true, of that we are sure, but may not pure religion be also real and true, and only escape observation as such because that observation refuses to look in the right way, refuses to think and to feel? As a matter of fact religion exists side by side with science and supplies in the unseen realm of man's perception the supplementary counterpart of what science is able to show to the sense perceptions. If we are able to give credence to that set of formulas which are evolved by man's head and intellect why may we not with the same rationality give credence to that which is evolved by man's heart? In truth, as far as range of importance is concerned, the heart seems to outrank the head; it seems to hold the place of source and fount.

No, we are too much the children of our age, with its metallic engines and its money-making, to hearken to anything that does not have the jingle of the dollar in it, or the scientific stamp of nineteenth-century authenticity.

Why not try to feel the truth in the human heart, as well as see and hear the notes that come from the dissecting table, the microscope, or laboratory? Why not give both a rightful place, since both exist? The perceptions of the intellect may be true and real, but they are no less true and real than the perceptions of the heart. Indeed, the voices that sound from the plane of material speculation rise and fall like the fluctuations of the stock exchange when compared to that abiding faith and hope within the human heart that carries it on and up, battling and struggling in spite of war, disease, and human sorrow, in spite of fear and death and ignorance, no matter though thousands fall, and bleeding, die, no matter though thousands be in the gutter of despair, no matter though on every side there is a madness that would scize the knife of suicide, still, in that sea of human suffering there yet is faith, there yet is hope.

Surely this quality of faith and hope is a

theme equal in dignity to scientific themes. It is as real as they; it is as true; although we can not cut it with a knife, or draw its outline or a plan of it. The things of science can be seen and heard; it can be only felt and known in thought; but why is a faculty which goes through floors and walls, through cities, skies, or ocean depths not just as great a faculty, not indeed a thousand times more great, than that of sense, which sees and hears within a narrow radius.

This endurance of the human heart—this hope that keeps it ever pressing on to greater heights of happiness and knowledge, this faith that makes it know there is a reason and a purpose, is of the domain of religion, containing as it does the source and destiny of all there is, and the one way through which man may attain to his true goal of god-like wisdom.

Science alone will never lead him there, and yet, as intellect must be his tool, he dare not scorn her. Both are necessary. Both, working together, can open up the way. The one, religion, says that which lives and thinks in man forever was. It is the human soul past fear and grief, and he who knows it in himself, knows this is true. The other shows through endless change the eternal realities, matter, and energy. Religion says there is one sweeping, comprehensive law whose centre is man's heart. Science shows this law working in seed, in grassblade, cloud and stone, but, where it can not see, it there denies. How can this be? What about thought and feeling in the human heart, what about love and hate, kindness or cruelty—are they not real?

True knowledge can not leave out anything. It must consider what is seen, but also what is felt. It is the doctrine of the head and heart—ever a secret to the material mind. It is born of that life which Christ and Buddha taught, brotherhood, service, search, and self-sacrifice. It is not learning. It is attaining to a new state of consciousness. It is becoming something more than that which intellectual man now knows. It is the animal man made man divine. It is the intellect and spiritual light. That is religion; not creeds and dogmas; they are of institutes and man-made, but religion in its reality, which joins purity of life and search for knowledge with altruism and fraternity. Science can help us, but she can not pilot.

There is a promise sounding through the ages for any who can hear and heed it. There is a means whereby man comes to know of his own nature more, and ever more abundantly.

## MR. BENSON'S DREAMS.

The latest volume from the agile pen of Arthur Christopher Benson, a volume which he entitles *Escape* because it "lifts you away from the horrors of war" contains an essay on dreams. Mr. Benson rarely writes about anything else than his own states of mind. His egotism is complete and absolute, although mercifully tempered by an unfailing sweetness and light. Therefore it is not surprising that he should look upon his own dreams as furnishing sufficient material for a theory of dreams in general, or that he should show a blank indifference to other people's dreams which would instantly negative the explanations that he puts forward with such graceful self-sufficiency.

Mr. Benson believes that it is only the primitive part of consciousness that is at work during dreams, a part that deals with the marvelous and the sensational, and that does not concern itself with the rational and moral faculties. The dreamer, he says, does not go in search of motives. He is content with events, and they usually make an appeal only to the visual sense. Invention, he tells us, rarely plays a part in the dream. The dreamer is content to observe and to be a spectator of what happens. And then by way of illustrating what we may respectfully call Mr. Benson's inconsequence of mind he tells us of one of his dreams which contains "a clairvoyance of a suggestive kind" and which is as follows:

On the night of December 8, 1914, I dreamed that I was walking along a country road, between hedges. To the left was a little country house, in a park. I was proposing to call there, to see, I thought, an old friend of mine, Miss Adie Brown, who has been dead for some years, though in my dream I thought of her as alive.

I came up with four people, walking along the road in the same direction as myself. There was an elderly man, a younger man, red-haired, walking very lightly, in knickerbockers, and two boys whom I took to be the sons of the younger man. I recognized the elder man as a friend, though I can not now remember who he appeared to be. He nodded and smiled to me, and I joined the party. Just as I did so, the younger man said, "I am going to call on a lady, an elderly cousin of mine, who lives here." He said this to his companion, not to me, and I became aware that he was speaking of Miss Adie Brown. The older man said to me,

"You have not been introduced," and then, presenting the younger man, he said, "This is Lord Radstock." We shook hands and I said, "Do you know I am very much surprised; I understood Lord Radstock to be a much older man."

I do not remember any more of the dream; but it had been very vivid, and when I was called, I went over it in my mind. A few minutes later, the *Times* of December 9th was brought to my bedroom, and opening it, I saw the sudden death of Lord Radstock announced. I had not known he was ill, and indeed had never thought of him for years; but the strange thing is this, that he was a cousin of Miss Adie Brown's, and she used to tell me interesting stories about him. I do not suppose that since her death I have ever heard his name mentioned, and I had never met him. . . . I do not take an evening paper, but I do not think there was any announcement of Lord Radstock's illness on the previous day; in fact his death seems to have been quite sudden and unexpected. Apart from coincidence, the rational explanation might be that my mind was in some sort of telepathic communication with that of my old and dear friend, Miss Adie Brown, who is indeed often in my mind, and one would also have to presuppose that her spirit was likewise aware of her cousin Lord Radstock's death. I do not advance this as the only explanation, but it seems to me a not impossible one of a mysterious affair.

We shall never understand the meaning of dreams until we realize that the brain not only transmits consciousness, but that it also obstructs and screens consciousness. It is transparent only to some states or conditions of consciousness, and those the lower ones, while it is ordinarily opaque to the higher or more spiritual states or conditions. A remembered dream represents those states or conditions that the brain has allowed to filter through and that it often distorts in the process, and the nature of the dream therefore depends upon the kind of brain with which consciousness has to deal. In deep sleep man becomes omniscient, but he can not print that omniscience upon a brain unused to spiritual states of consciousness. Therefore there are as many kinds of dreams as there are kinds of brains. A brain that is trained to think spiritually becomes more and more capable to receive and record the higher aspects or states of consciousness.

## OMENS OF WAR.

In a recent number of *L'Astronomie* M. Camille Flammarion publishes an ingenious memoir (says the *Scientific American*), illustrated with quaint woodcuts from a sixteenth-century work on prodigies, in which he shows that all the celestial and terrestrial omens of war in which our forefathers so firmly believed duly ushered in the great conflict now raging in Europe. These include (1) the total solar eclipse of August 21, 1914, visible in Europe and Asia; (2) Delavan's naked-eye comet, known as the "war comet," discovered at the close of 1913 and destined to remain visible for the next five years (from which the superstitious might augur seven years of war); (3) the transit of Mercury on November 7, 1914; (4) the fall of a 35-pound meteorite in England last October; (5) the great Italian earthquake of January 13, 1915; (6) a "tricolored" star, of which M. Flammarion promises to furnish particulars later, only remarking for the present that it was an optical effect much exaggerated by the popular imagination; and lastly all sorts of remarkable weather, including a wintry day in June of last year, with a minimum temperature of 41 degrees in Paris.

## A NEW EDITION.

In the library of Congress may be seen the epitaph of Benjamin Franklin, written by himself at the age of twenty-two. However, it appears that this cherished bit of manuscript is a revision of the original inscription, though both were done by the author. In its unrevised form it runs as follows: "The body of B. Franklin, printer, like the cover of an old book, its contents torn out and stript of its lettering and gilding, lies here, food for worms. But the work shall not be wholly lost, for it will, as he believed, appear once more, in a new and more perfect edition, corrected and amended by the Author." Then is added the date of birth, with so much of the date of death ("17—") as could at that time be conjectured with reasonable certainty. Division into lines, with capitalization, has here been disregarded. In the revised copy the logical Franklin, reasoning that "perfect" admits of no degrees of comparison, substituted "elegant," and he also enclosed in parentheses his likening of the lifeless body to the outside of an old book.

The wisest and best men in the Pagan world were unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means.—*Dr. Warburton*.

### THE MYTH OF ER.

The following stanzas are selected from a versified translation of Plato's *Myth of Er*; or, *The Immortality of the Soul*. The translation is by Lord Curzon of Kedleston and it appears in *War Poems and Other Translations*, just published by the John Lane Company, New York:

I sing of that strange chance which fell to  
Er,  
Armenius the Pamphylian's son,  
In ghostly realms sole mortal traveler  
Ere yet his days were done.

For that he died not, but the Judgment saw,  
To Socrates the Seer was told,  
Which thing did God-like Plato for a law  
Of Spirit-Life unfold.

Ten days the warrior's corse amid the slain  
Lay slain, yet no corruption knew;  
Then waking on the pyre to life again,  
This marvel passed in view.

"In a strange shadowy place 'twixt earth  
and sky,"  
Quoth he, "the Judgment-thrones are set,  
Before whose steps a pallid company,  
The unnumbered dead, are met.

"And there on either hand, in sky and earth  
Twin cloudy gulfs, above, below,  
Wrap up the destinies of mortal worth,  
Which none unjudged may know.

"Forthwith the doom is spoken, and those  
souls  
To left and right their journeys wend;  
An heavenly gulf for these its mist unrolls,  
Earthward must those descend.

"The wicked they, and on their backs are  
bound  
The tokens of what sins were theirs;  
But the white forehead of the righteous-  
found  
The seal of blessing wears.

("Howbeit to him 'A Prophet shalt thou  
be,'—  
The Judges spake—to earth from here.  
Behold and hearken! Eyes hast thou to see,  
And ears withal to hear!")

"Thus evermore they vanish in the void.  
The while from each comforting arch  
Are poured two companies; one travel-  
cloyed  
As from a weary march.

"But fair and fresh the band from upper  
air.

Then do these pilgrims, one and all,  
Flock to the meadow, and encamp them there  
As at a festival.

"And sweet the courtesies and questioning  
Of friends unseen since long ago;  
'In Heaven was such the mode of wayfaring?  
What cheer was theirs below?'

"Strange sights the earth-stained saw, sad  
suffering his!  
For very ruth he needs must weep;  
One tells of joys and magic mysteries—  
He scaled the heavenly steep!

"A thousand years—so long has been the  
way—  
Ten years to every year of man,  
Tenfold the recompense that each must pay,  
Once in each age's span.

"He that was traitor, or guilt-stained, or vile,  
Ten times in agony atones;  
Likewise the just and holy-lived erewhile  
Tenfold fruition owns.

"But richer measure is for him decreed  
That 'gainst the Gods imagined ill,  
Or wrought confusion on his parents' need,  
Or blood of man did spill.

"Deep in the luminous dim void a light,  
Straight as a pillared shaft and high,  
Glitters like Iris's bow, yet is more bright,  
And pierces earth and sky.

"Thro' all one day that wonder grows apace—  
And now, the middle rays among,  
They see where from the invisible cope of  
space  
The chains of heaven are hung.

"In sooth the belt of heaven is that great  
light,  
Bracing the mighty circle round,  
What wise with cables girded trimly-tight  
The ocean-hulls are bound.

"And lo! down reaching from those chains  
begun  
The spindle of the Law Sublime,  
Necessity, whereby the world is spun  
Through endless grooves of Time.

"Of steel the shaft is wrought, the hook of  
steel,  
But of mixed fashioning the whorl,  
Wherein seven other circles, wheel in wheel,  
Continuously curl.

"The word of Lachesis, the eldest born  
Of the dread Law, Necessity,—

Lo now, ye souls of mortals, a new dawn  
Of mortal life is nigh!

"Yours is the choice of fates! He first  
shall choose

Who draweth first. Of Righteousness  
That knows no master, each shall gain or lose  
Honouring her more or less.

"His be the blame—but blameless is High  
God!"

This said, the lots he scatters wide  
And spreads the types of life. And at his  
nod

They take them and decide.

"For there all lives of men and living things,  
Fair and ill-fortuned, and the mean,  
Beggars and heroes, citizens and kings,  
And birds and beasts, are seen.

"Yet is no life ordained for good or ill;  
Man's is the choice, and man's alone.

On earth the knowledge and the changeless  
will

The wise man makes his own.

"And evermore resounds the herald's voice:  
'E'en for the last is favour fair.

Let not the first be heedless of his choice,  
Nor the hindmost despair!"

"Then one with blinded witless eyes of greed  
Elects a bloody tyrant's lot.

Anon remorsefully bewails the deed  
And weeping ceaseth not.

"Yet in his pride himself he doth acquit;  
At Fate and the High Gods he raves;

Right had he known erewhile, and walked  
in it,

But lacked the truth that saves.

"So many that one life fulfilled of old  
Seek diverse lives—such hope hath  
change—

Pitiful it is and wondrous to behold,  
Yea, laughable and strange!

"Then each to Lachesis must pass aside,  
In order of the lot he willed,

To whom she giveth a celestial guide  
To see his choice fulfilled.

"First beneath Clotho's hand the angel  
leads--

She on the whirling shaft the lot  
Weaves close. Then Atropos the labour  
speeds

That none may loose the knot.

"Thence onward passing 'neath the awful  
throne,

Necessity's, they journey on  
Thro' heat and scorching to a desert lone,  
The Plain Oblivion.

"There doth no herb begotten ever bless  
The utter waste. At eventide  
They see the river of Unmindfulness  
And camp the wave beside.

"Marvelous the water that no cup can fill:  
Thereof each soul must drink somewhat.  
And he that drinketh of the sleepy rill  
Hath straight all things forgot.

"Then slumber laps them, till at middle night  
With earthquake-shock and thunder-jars  
Suddenly scattered they are whirled to light  
Shot up like flying stars!"

These things the hero saw, but of that stream  
Might he not slake his least desire.  
Naught knew he after, till the morning beam  
Thrilled on the funeral pyre.

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

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## SOME MOUNTEBANKS.

The prosecution by the Federal authority of a professor of "New Thought" leads to some melancholy reflections on the gullibility of human nature. The case is still *sub judice* and it would therefore be improper to comment upon it, but it may be said that the extent of the support given to a mountebank seems to be in exact ratio to the impudence of his claims. No assertion is too monstrous to be believed, no benefits too preposterous to be purchased. An obvious grossness of life, a rapacity for gain, a predatory self-indulgence, a veritable insolence of imposture—all these things appear to attract rather than to repel the poor imbeciles who will believe anything and everything except the truth, who are ready to purchase anything and everything except worth and value.

Of "New Thought" itself there is no need to speak, although it may be said that its presentations are usually neither New nor are they Thought. In its higher aspects "New Thought" seems to consist of a few fragments filched without acknowledgment from Theosophy, isolated from their context, adulterated with sticky sentiments and saccharine pieties, and served up for the delectation of the timid and the feeble-minded. In its lower aspects it consists of a sort of bastard sorcery, an unashamed appeal to greed, a kind of astral bucket shop. Cupidity, ambition, love, may all be

gratified by a sort of spiritual trickery and at the cost of no matter whom.

To remonstrate with the dupes of such cults is probably labor lost. The exposure of their idols, no matter how often repeated, seems to drive them to other and still more blatant effronteries. Satisfied of their ability to purchase wisdom and power, and especially power, they are passed on from one itching palm to another until now the play upon superstition and credulity has become a fine art, an elaborated science. Experience seems to have no educative power whatever upon these people. They wholly believe a lie and they wholly love a lie. The mountebank is certain of his audience and of his subscribers in precise proportion to the impudence of his pretensions.

That Theosophy itself should be smirched with this same stain is one of the bewildering phenomena of human nature. Setting before its followers the sublime ideal of an extinguished personality, an utter selfishness of thought and deed, we yet find to our dismay that a sort of hectic egotism is often the surest road to attention and respect. There are those who for some strange reason call themselves Theosophists and whose only test of wisdom is the power vociferously to assert a possession of it. Magazines calling themselves theosophical are plastered with pictures of their contributors, sleek, smug, self-satisfied, pictures that can hardly be considered as useful and that assuredly are

### VIVISECTION.

*From the standpoint of Theosophy is one justified in using wrong methods for a desired good end? Are the vivisectors, for instance, making good Karma by the useful results obtained through their practices?*

Good ends must be sought by good methods. You can never reach the North Pole by sailing south. So far as the majority of vivisectors are concerned we have no reason to suppose that they have any other end in view than the gratification of a horrid curiosity. That some useful results have accrued from their work is incontestable, but we seldom hear of the extent to which medical knowledge has been misled by that work. But useful results do not justify vivisection. The end does not justify the means. If it is useful to vivisect a guinea pig then it must be still more useful to vivisect your grandmother. Why not vivisect all aged and helpless people, all criminals, and all defenseless and orphan children. Many important discoveries might doubtless be made thereby. We do not do these things—yet—because we still recognize that benefits may be bought at too high a price, in other words that the end does not justify the means. The good man would refuse to benefit himself at the cost of the torture of his grandmother, and that may be taken as an indication of the right attitude toward vivisection.

### CYCLES OF TIME.

*It was recently said in a lecture that the ancients were acquainted with the precession of the equinoxes. Can this be proved?*

Quite easily. Turn to the Tamil Calendar called the *Tirukkanda Panchanga* reproduced in the *Secret Doctrine* (Vol. II, pp. 72-73). This calendar contains the chief time cycles observed in India from time immemorial and said to belong to the age of Asuramaya. They are all based on a precessional year of 25,920 mortal years, which is almost exactly the same as modern computations. Take, for example, the Kali Yuga, the length of which is given as 432,000 years. Add to this the length of the two twilights that precede and follow the cycle, and which are each one-tenth of the cycle itself. This will give you a total of 518,400 years. Divide this by 25,920, and the product is 20 without remainder. The Krita Yuga contains 1,728,000 mortal years. Add the twilights as before and you have a total of 2,073,600. Divide this by 25,920 and as product you have 80, without remainder. Every cycle enumerated in the calendar will respond to the same

treatment, showing that the ancients had not only measured the length of the precessional year with very great accuracy, but that it was used as a basis for their cyclic calculations. The Egyptians also had measured the precession of the equinoxes, and had observed that the sun passed completely around the zodiac. This is shown by some of their carved zodiacs in the temples which not only record the fact of the movement, but also that the sun had been observed to make the complete revolution three times, which would require a period of some 75,000 years.

### ZOROASTER AND PERSIA.

The oldest people of which we have an historical record are the Aryans, who seem to combine in primitive unity the ancestors of Celt, Teuton, Slav, Latin, Greek, Iranian, and Indian. These appeared for the first time to historical view in Asia Minor, and the first great separation is noted when Iranian and Indian were left together, whilst the others pushed westward. A second separation came when the ancestors of the Aryan Indians wandered southeastwards into India, leaving the Iranians alone in the country of the Tigris and Euphrates. Dr. L. H. Mills, professor of Zend Philosophy, University of Oxford, remarks: "In these northern places, where future Indians and Iranians once lived, we have way-marks of that remote and still prior migration from the unknown land from which the earliest Aryans came."

Hence, in dealing with Persia, anciently known as Iran, we have fixed our gaze upon the source of things historical, philological, and religious. We are looking to the oldest of our known ancestors. So bewitching are its mysteries that it is a veritable vantage ground where students carry on a continual warfare. This struggle has waged most hotly during the last century and a half, since a Frenchman, Anquetil Duperron, who must never be forgotten in the study of Zoroastrian literature, first deciphered and revealed the treasures of Persia's sacred writings. Since his time, 1754, the number of students of first rank, representing colleges all over the world, forms an alphabetical list of many pages. Unfortunately their opinions, as to the facts of the case underlying the evidence they gather, are about as diverse as their names. That there is an historical personage representing the source of a mighty spiritual force, and a sacred literature as sublime as any, they all agree. That Zoroaster, the Prophet of Ancient Iran, the representative of the laws of the Medes and Persians, the

Master whose teachings are followed by the Parsis to this day, is one of the very greatest if at the same time most shadowy figures in the religious history of the world.

James Freeman Clarke in his book, *Ten Great Religions*, says:

Although absolutely nothing is known of the events of Zoroaster's life, there is not the least doubt of his existence, nor of his character. He has left the impress of his commanding genius on great religions, various races, and long periods of time.

A. V. William Jackson, Columbia University, says in the preface to his work, *Zoroaster*:

I send this book forth, hoping that in some measure it may contribute to a more general knowledge of this Sage of the Past, the Persian Prophet of old, the forerunner of those Wise Men of the East who came and bowed before the majesty of the new-born Light of the World.

Zoroaster has always been famous in the classics of antiquity. Pliny makes the statement that Aristotle placed Zoroaster 6000 years before the time of Plato. In *The Dialogues of Plato*, ii, 472, we find that in Persia it was usual to commit the heir apparent to the custody of four chosen men, the first of whom instructed "him in the Magianism of Zoroaster, the son of Oronasus, which is the worship of the Gods." Hermippos, who of all Greeks most deeply studied Zoroastrianism, placed the age of Zoroaster 5000 years before the Trojan War. Diogenes Laertius says, "From the time of the Magi, the first of whom was Zoroaster, the Persian, to that of the fall of Troy, Hermodorus, the Platonic philosopher, calculates that 15,000 years elapsed." Thus can we find a countless number of opinions.

The cause of this perplexity can be gleaned from the *Secret Doctrine*, where are many such references as the following:

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the existing Aryan Brahmanical nation, and also the time of its descent into the plains of Hindustan, which did not take place until milleniums later.

Again:

The Magi or Mazdeans only believed in

what other people believed in. . . . All these became supreme Gods and the One God, but only after the loss of the primeval secrets; i. e., the sinking of Atlantis, or the "Flood," and the occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, for even the high tablelands of what is now Tibet became submerged for a time.

Again:

It is of this "Earth" or new continent that Zarathushtra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out.

In view of these hints it is not surprising that there is also much contention over the extent of the writings. A large part are presumed to have been lost, and a number are known to have perished under the hand of Alexander the Great. M. Hang, professor of Sanskrit at Poona, India, quotes from an Arabian historian to the effect that "Zoroaster's writings covered 1200 cowhides." Hermippos estimates the verses of the sage at no less than 2,000,000.

According to the best tradition, which is supported by the writings now in existence and their references, the entire canon once consisted of twenty-one books, called *Nasks*. The word *Nask* signifies "The Height of Heaven"; hence these sacred books are held of divine origin. The *Vendidad* forms the 19th *Nask*. The *Avesta Zend* consists of four separate books; the *Yusna*, contained in the *Avesta Zend*, contains three. Thus we find a compilation something similar to the divisions of the Bible with its Old and New Testament, and their respective books, chapters, and epistles. Hang traces the word *avesta* to a *plus vista*, from the past participle of *vid*, "to know," meaning "what is known," or "knowledge," corresponding nearly with the meaning of the word *Veda*. The meaning of the name Zoroaster is untranslated, but seems to signify, "He-who-has-the sun," or "The Enlightened."

The *Zend Avesta*, like the sacred book of the Hindoos with its *Bhagavad Gita*, has its crest jewel of wisdom in the *Gathas*. The word *Gathas* means songs, from the root *gai*, "to sing." The first *Gathas* bears the following:

The revealed thought, the revealed word, the revealed deed, of the righteous Zarathustra; the archangels first sang the *Gathas*.

Now although many of these sacred

writings can be read in translation, it would be as impossible to give their substance as it would be to outline algebra, or the *Secret Doctrine*, for it is the distorted remains of Esoteric Knowledge or Wisdom itself; while, to attempt to point out the application, or misinterpretation that has been put upon them by as many sects as characterize Christianity, would be as hopeless as it is useless.

The crude, popular notion of Zoroastrianism is that its followers are fire-worshippers, whatever that may mean, since fire is ever symbolic of spirit; and an ordinary high-school history will sum up the religion as a system of Dualism, with the "good spirit," Ormazd, opposed by the "dark spirit," Ahri-man.

To those who are philosophers enough to grasp the basic principles of being and its coming forth from non-existence to existence after the cyclic night of "seven eternities"; who stipulate an Absolute periodically casting a reflection of Itself, upon Itself, as a point within a boundless circle; this point, the unity, becoming duality and extending on the one hand positively, on the other negatively; who can conceive of the movement of the active upon the passive, first, in its almost Deific primordial essence, down through the cyclic period until, at the south pole of being, Infinity Unity has expressed itself in Infinite Diversity; who can see in this active principle Spirit—hence unity, harmony, and holiness, and in the negative principle matter—hence diversity, discord, and evil, there will not be needed a commentator to aid in throwing light on the profound significance of these ancient books. Instance a verse from the Gatha:

In the beginning there were a pair of twins,  
Two spirits, each of a peculiar activity;  
These are the good and the base, in thought,  
word, and deed.  
Choose one of these two spirits. Be good,  
not base!  
And these two spirits united created the first  
(the material world).  
One the reality, the other non-reality.  
Of these two spirits you must choose one.  
You can not belong to both of them.

Again:

"The two primeval spirits of the world"  
. . . are styled "the increaser" and "the  
destroyer."

Again:

"The more beneficent of my two spirits  
has produced the whole rightful creation."  
*Yasna*, xix, 9.

Robert Brown of the Victorian Institute remarks "the mind, striving after primitive

unity, derived them both alike from . . . Zarvan-akarans, 'Boundless Time.'"

That which most completely engages the attention of scholars is to determine whether the Zoroastrians are Monotheists or polytheists, and of course they never will; for the whole of these sacred writings, as all other sacred writings, are pervaded by the sense of, and an appeal to, the Supreme Spirit of Life, and at the same time, filled with allusions to countless divine beings and deities. There is a long succession of alternate references to the Most High, and then gods and goddesses, spirits of both good and evil, just as the Old Testament has Jehova, Michael, Raphael, Gabriel, Lucifer, Cheribim, and Seraphim. And for the same reason are they so existing! In the background is the solemn, unmovable truth of Being, extending, as it does, in an unbroken line from the greatest to the least—the Jacob's ladder from earth to heaven. It is the reality of the existence of these great intelligences that has kept them ever in the heart of man, as witnessed by all the myths and legends of the world.

It is also interesting to see in these hoary writings a book entitled *Law Against the Devas and Their Worship*, and a poem in the *Hadokht Nask* depicting, in allegory, the soul's devachanic state. One line runs:

Advancing with the wind there appeared to  
him what is his own religion.  
"I am," O youth, "thy good thoughts, good  
words, good deeds."

Truth is eternal and universal. It underlies every system of religion and philosophy, and is to be discovered even beneath the lore with which it is the part of the material-minded masses to adorn it. Hence it is ever a passing on of what has been, a renewing of things that were.

It's a fond imagination that religion should extinguish reason; whereas religion makes it more illustrious and vigorous; and they that live most in the exercise of religion shall find their reason most enlarged.—*John Smith*.

Time, like a seven-wheeled, seven-naved car,  
moves on;

His rolling wheels are all the worlds, his axle  
Is immortality. —*Atharva Veda*.

I will not make a religion for God; nor  
suffer any to make a religion for me.—*Ben-  
jamin Whichcote*.

We begin with instinct; the end is omniscience.—*A. Wilder*.

## A BIT OF FOLK LORE.

(London Observer.)

DEAR SIR: Soon after the outbreak of the war there was a neat little naval affair in the Bight of Heligoland, and it was recorded that one of our gunners spat upon the projectile whilst it was being placed in the gun, and that he scored a hit, the enemy's ship subsequently sinking. I remember at the time people smiled at what they thought was very trivial, but as a matter of fact that gunner was doing an act of sacrifice of enormous antiquity.

In the long, long ago the primitive folk considered that the saliva was a part of the soul of the individual, and that to part with it in the act of spitting was tantamount to making sacrifices, and this not only as an act of propitiation, but also as a thank-offering; and we all know that "gratitude is a lively sense of favors to come."

The survivals of this remarkable form of sacrifice are far more numerous than is generally thought, but the original motive has become degraded into mere "luck," which is the modern concentration of many fine old folk ceremonials.

It is on record that in the north of England verbal statements of importance were made valid by "spitting the soul," and we are told that the ancient Romans, in cases of contract, spat together on the same stone as a binding act. There are records, too, that to obtain rain in times of drought the people spat on pebbles which were then thrown into rivers or ponds. Again, if two people wash hands in the same bowl of water they will fall out, but spitting in the water will avert the evil.

The bad luck incurred by seeing an unfortunate number of magpies is made quite all right if you spit, whilst today nearly every one makes a form of spitting when they fancy they smell drains. This nowadays comes under the bacterial myth, and is, of course, ridiculous. The original idea was a sacrifice to the gods. In my wanderings about London I constantly see that common custom, "handsel"—the spitting on the first money taken, and this is purely a thank offering.

I remember, too, when at Lourdes, seeing the "pilgrims" kiss the holy stone near the spring. I observed that this kissing was accompanied by a discharge of saliva, which was, of course, for propitiation.

But to return to the North Sea. Today the fishermen spit into the mouth of the first fish of the "fishing" as an offering to the Sea God. They also spit upon their long lines, into their trawls, and into their drift nets for a similar reason.

Pliny himself states that spitting was observed in giving a shrewder blow to an enemy; hence we find pugilists spitting into their fists, and hence we find a gunner in the British fleet doing the very thing that Pliny wrote about, and thus appealing to the God of Battles.

Yours truly,

EDWARD LOVETT,  
Of the Folk-Lore Society.

## CHRISTIANITY A FAILURE.

(New York Herald, September 10.)

Israel in its relation to the war in Europe was the theme of discourses of many prominent rabbis yesterday in connection with the Rush Ha-Shanah, or New Year's services. How religion may meet the present crisis was discussed.

One of the most eloquent sermons of the day was that of the Rev. Dr. Joseph Silverman of the Temple Emanu-El, who declared that the Christian religion has failed to meet the emergency and had been unable to restrain the passion which led to the present holocaust.

"The civilization of the nineteenth and the twentieth centuries," he said, "is a dismal fiasco. Freedom, constitutional government, international treaties, national honor, The Hague Tribunal, humanitarianism, all the cherished ideals of the age have been shattered by those whose purpose it is to kill the opponent and destroy those who are in their way."

"Christianity, the dominant religion of the warring nations, is a failure, because it failed to prevent or stay the war. If Judaism had been the religion of the warring nations I would frankly have declared that it was a failure if it had not done better, but Judaism never had a chance."

"If the rulers of Europe believed in civilization and in the religion they profess they would have voted for peace instead of war. They would have submitted all the questions at issue to The Hague or some other tribunal. If they desired peace today it could be secured."

Dr. Silverman declared that in his opinion the remedy for the present evils was a religion of universal brotherhood.

"Such a religion," he said, "would build churches not only for worship, but also for the eradication of all prejudice, bigotry, hatred, injustice, and persecution. Religions so far have fostered these evils. The effectual religion would set itself against all slavery and national tyranny and favor disarmament. If the great religions of the

world today combined for those purposes and absolutely refused to sanction war, slavery, and tyranny, this would mean the revolution of nations and the coming of the millennium."

### MAN.

Man is all symmetry,  
Full of proportions, one limb to another,  
And all to all the world besides.  
Each part may call the farthest, brother;  
For head with foot hath private amity,  
And both with moons and tides.

Nothing hath got so far  
But man hath caught and kept it as his prey;  
His eyes dismount the highest star;  
He is in little all the sphere.  
Herbs gladly cure our flesh, because that they  
Find their acquaintance there.

For us, the winds do blow.  
The earth doth rest, heaven move, and fountains flow;  
Nothing we see, but means our good,  
As our delight, or as our treasure;  
The whole is either our cupboard of food,  
Or cabinet of pleasure.

The stars have us to bed;  
Night draws the curtain; which the sun withdraws.  
Music and light attend our head.  
All things unto our flesh are kind,  
In their descent and being; to our mind,  
In their ascent and cause.

More servants wait on man  
Than he'll take notice of. In every path  
He treads down that which doth befriend him  
When sickness makes him pale and wan.  
Oh, mighty love! Man is one world, and hath  
Another to attend him.—George Herbert.

### WISDOM FROM "THE SECRET DOCTRINE."

From the turning point it is the Higher Ego, or Incarnating Principle, the Nous or Mind, which reigns over the Animal Ego, and rules it whenever it is not carried down by the latter. In short, 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. 116.*

It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of God in us, for good as much as for evil. Hence the Rebels are our Saviors. Let the Philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented together on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity.—*Vol. II, p. 108.*

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

ably not having faith enough, or not having purchased the volume in question. Then comes a new work on astrology, the announcement of a healer who is "successful in all cases," another advertisement from a gentleman who modestly describes himself as the "best exponent of Emerson's philosophy to be found anywhere," and an assurance from a Hindu that no matter what your trouble, desire, or ambition may be, you will receive immense help by writing to him. There are other advertisements of methods by which circumstances may be controlled, success induced, and health, wealth, love, and power brought within reach of those who already have money enough, and credulity enough, to buy some book or some lecture, to subscribe to some magazine, or to join some "brotherhood." Nor must we forget the ecstatic announcement of a New Thought magazine which has the surprising property of healing the incurable diseases of those who merely read it, and if you do not happen to have an incurable disease it will be of equal benefit in a business way. The editor, we are told, is a "man of much experience," and this we can readily believe.

And this rather nasty nonsense is supposed to be identical with Theosophy, which offers neither health nor wealth to any one, which indeed offers nothing except an opportunity to serve by the promulgation of a philosophy which demands the extinction of all the greeds and ambitions which New Thought seems to foster and stimulate. We are well aware that there are some few New Thought writers who hold themselves aloof from these sanctified rapacities, and whose motives seem to be those of a genuine benevolence. None the less they must be well aware that there is not one single spiritual idea in their whole equipment that they have not filched from Theosophy, and that but for Theosophy they would have neither a philosophy nor an audience. Why, then, do they seek to reap where they have not sown, and to offer to the world a system of thought to which they have contributed nothing except by the way of dilution and adulteration?

Therefore we must regretfully assure our correspondents that we have nothing to retract or to extenuate. Our mission is not to attack New Thought, but to defend Theosophy, and it becomes

necessary to utter a very emphatic defense when we find that unreflecting and uninformed persons are inclined to identify Theosophy with methods and practices that are all too often wilfully fraudulent, and that are usually little more than an appeal to greed and selfishness under the guise of a spiritual philosophy.

### THEOSOPIY IN DAILY LIFE.

Theosophy, the accumulated wisdom of the ages, is of no practical value unless it is applied in daily life. The greatest application we can make of it is this: That every human being is a ray from and one with the Absolute Principle, the God, the Spirit, the Highest; that there is no separation at all, nor any possibility of separation, from any and every being. We are all connected together. We have all sprung from the same source; we are all traveling towards the same goal. The differences are in the paths taken; not in the essential nature, nor in the ultimate goal.

Moreover, the whole universe evolves under law, not under chance. There is no accident, nor possibility of accident. Those incidents that we call accidents are not such; we merely do not see the causes that produced them. If we look upon our lives as being under law, and ourselves as spiritual beings, we begin to get the first perception of the field that Theosophy covers.

Now, each one of us pursues his daily life under some predominating idea. Some think our life is limited to the physical bodily existence, that this period of existence is subject to chance, to outside circumstances over which we have no control, and which we had no hand in producing. Thinking that, their action is in accordance therewith. Each man feels that he must preserve himself, that he must look out for Number One, that he must get all he can for himself. It is a struggle for existence, thinking from that basis. So we find all forms of selfishness in the world brought about by a false conception in regard to life. By holding that attitude we do act in a brotherly way, even in our families, and how could we be expected to act in a brotherly way towards our community, or our state, or the nation at large?

The first lesson in Theosophy is that we must assume the position of acting for the One Self, the One Supreme Spirit, of acting as that One Spirit; and as each one as he stands in the world is the One Seer, the One Knower, and all the rest is seen and known, the work must begin in the

individual, for no communal change, no family change, no national change, can take place except as individuals change. So the work, first, last, and all the time is within the individual.

Now, if we are spiritual beings, the heirs of an incalculable past, and those who must go through an incalculable future, in ever ascending steps of progress, must we not take a different position, if we are going to reap the benefits of our spiritual nature? Must we not look from a higher point of view? Must we not be able to see the whole field, and understand how to help those other portions of ourselves, who are traveling along the same road as we are?

Many traits we now have, our impatiences, our irritabilities, our claims for our rights, our desires and selfishness, are incompatible with our true nature. These things have brought us to our present conditions; and if we are in hard case, it is because we have misapplied the power we had. We have not acted as spiritual beings. We have considered ourselves as separate from others, and so we have brought about the reactions through others upon ourselves, and that our position in that case is the very one that is needed for us in order to overcome the cause that produced that condition.

All which any one gains at the end of life is character, qualities good or bad. As we are spiritual in nature, we can gain qualities of every kind, qualities good or qualities bad, for all the powers there are are spiritual powers. There are no other powers than spiritual powers. It is the misuse of spiritual powers that places us where we are, not anything else. So Theosophy puts man as an immortal being, the arbitrator of his own destiny; and until he perceives that he is that, and acts in accordance with that nature, he will always find himself in trouble, trouble of his own making.

When man no longer acts as a human animal, but as a spiritual being, he begins to get a hold upon, and a power of translation of his own spiritual nature and the record of his past. His whole inner nature then begins to open up. The brain that he uses becomes permeable to that knowledge, and he stands in a mortal body, knowing himself to be immortal, with all the knowledge that he had ever gained through observation and experience his as he wants it. Heirs of all the ages as we are, we must, like the prodigal son, arise and go to our father, and that Father is the same for every one—that Father is the Spirit within which has to be realized, for while we are that Spirit in fact,

and do not realize it in the body, we only get the results of our poor realizations.

All our experiences are within. They are all registered there. We represent to some degree our past. Do we like the picture? If we are displeased with it, the effort must be made to change it for the better. That effort must be made by the individual, and as individuals make that effort and gain that knowledge, the whole race to which they belong is raised up just that much. It is possible for every human being to take the first steps to reach that knowledge for himself. In this he must give allegiance only to his own Higher Self, which is the Higher Self of all. Thinking as that, acting as that, he must perform those duties that such a nature would perform, and help all the rest; gaining power and possessions for one purpose only—that he may lay all his power and all his possessions at the service of his fellow-men.

If we would live in accordance with the law of our Higher Nature, we would not be trying all the time to bring about better conditions by legislation. Law will never do it. We have laws against all the crimes in the catalogue, but the laws do not prevent crime. The various expedients we invent in order to make men better never change present conditions. No amount of change of condition will ever bring about a change in man's nature. That must come from within. Once that change is accomplished, then all those things that are best for each, best for all of us, will flow just as naturally as light flows from the sun.

## RELIGION.

The derivation of the word religion would lead us to understand it as conveying the idea of "a return." To what does this return refer? In viewing the religions that have been, or are now, in the world, it would be hard to say. As they pass before the mind in review they present a strange panorama. There are the Chinese with their sacred dragons and holy ancestors. We see in Persia sun-worshippers and the conflict of the gods of good and evil. In Egypt nothing remains but the mysterious sphinx and pyramids with their records of burial services, strange dieties, and sacred animals. In Greece and Rome are numerous gods and goddesses who behave as we would expect mortals to behave, while we find savages with their medicine men and happy hunting grounds. All over the world are ancient legends, myths, and symbols. The view of the religious beliefs of the present day is as

varied. Numerous antagonistic sects constitute Christianity. There is spiritualism and materialism. There is Judaism, Mohammedanism, and Buddhism.

These are all the outgrowth of the teachings of spiritual messengers whose messages are lost in dead-letter, interpretations, and whose precepts are replaced by form and dogma. What is one to make of all this?

There is one fact, at least, that stands out with emphatic vividness, and it is the fact that the feeling of religion was ever present as part of human nature. There never seems to have been a time when man was not groping for the way to this return, which he knew intuitively meant some fulfillment of himself. Behind the quarreling Greek and Roman gods, behind the dragon, sacred crocodile, or medicine man there is the universal feeling of religion. The expressions of this feeling are, indeed, varied and seemingly incongruous, but if we gaze at them in earnest scrutiny, they take on strange and startling similarities.

This is not to be wondered at. It is rather to be expected. That which is universal in its origin may well be identical in essence and destiny, even though the unity and continuity are lost to sight in varied forms and aspects.

The great religions of the world that embody these different creeds and dogmas were in every case the outgrowth of a spiritual force set in motion by some great spiritual teacher. He had proved himself a great spiritual teacher by his knowledge and power, and by the strength of the influence that radiated from him. This influence did not pass away with him, but as a great after glow, widened in radius down through the ages.

But through these ages in whose custody were left the truths that had been shown? The answer comes that in every case it was the same erring, struggling humanity, and that, sooner or later, they passed into the hands of priestly orders who were more interested in the promotion of that order, and its authority, than in opening men's vision to spiritual truth. Their attention became engrossed in the erection of costly temples and the elaboration of dogma and ritual. There was no other alternative than that the spirit of the living truth ceased to be known to them.

For this reason it is of all things necessary to seek for the meaning of Christianity, Buddhism, or any of the world's great religions, in the simple truths that were uttered by the spiritual messengers who brought

them. By so doing it will be found that, no matter where or when such messengers came, the messages that they brought were identical. When we have found our way through the mass of material invasion in which these spiritual axioms are hidden, and stand at the fountain source, we invariably hear the same simple truths. They are so commonplace and simple that we are ever inclined to pass them by and disregard them, but they are indispensable. They alone contain that which will make possible the interpretation of all that surrounds them in form and ritual, as well as the interpretation of life itself with its mystery and its purpose.

Now some half a dozen small sentences contain as much of meaning and importance for man, as he struggles and toils on his evolutionary journey, as the multiplication table bears to arithmetical calculation. They stand in exactly the same relation. Without these spiritual axioms nothing can be accomplished, and with them all things are possible. Their very importance is marked by the way in which they live through the centuries. No historian is sure of anything concerning the life of Buddha, but every school child knows that he said, "What ye would not that men do unto you, do ye not that unto them." Nobody is sure of any of the historical facts of the life of Christ, but the Sermon on the Mount vibrates with such living force as to make us instinctively bow in reverence to the truth that is there uttered. Thus if we can but cull these axioms, and assimilate them, they will, when assimilated, become understanding. Then we will comprehend life, and its bewildering phases as well, for there is a reason for all things, even for creeds and ceremonials.

It will be seen that all the precepts of the spiritual teachers embody the basic laws of the unity of life, the eternity of life, and the identity of man with this unity and eternity. By man's identity is meant the potentiality in man of a state of consciousness in which he will realize this unity and eternity within himself. This is the "Kingdom of Heaven" to which the spiritual teachers point. This is man as the way, the truth, and the life. These same teachers unceasingly exhort to purity and fraternity as conditions absolutely prerequisite to the realization that is to interpret itself as divine wisdom. Their exhortations are to be taken in the most practical and literal sense. They mean, in very truth, that the man who does the unselfish act, lets go, and apparently loses, is nearer wisdom, which is the only real possession,

than he who is now possessor of that which was given up.

The more one looks, the more one becomes convinced that all religions cluster around the fact of the kingdom of a spiritual heaven within the man of clay. All forms and ceremonies will be seen to have taken their rise in the portrayal of some phase of the cyclic evolution of this immortal pilgrim.

We hear Christ saying, "Seek ye first the kingdom of heaven within you, and all things else will be added unto you." The Greek oracle said, "Man, know thyself." Look where we will, we find records of these truths of spiritual man. Ancient peoples chose animals such as the dragon, the serpent, or the crocodile, as emblematic of deity, because they saw in them symbols of the heavenly man. The serpent with his tail in his mouth forms a circle, having no beginning or end—eternity, immortal man. The dragon, with feet to crawl upon the earth, and wings to soar into the heavens, is also emblematic. It is emblematic of man in his twofold nature of the man of flesh and the man of spirit. So also with the crocodile. He lies with his head in the glory of the sunlight, while his body is immersed in mud and water. The medicine men used passes and incantations because they were all that was left to him of the ancient wisdom of his ancient race, which knew of the all-inclusiveness of man, of the connection between man and nature, and between the forces that played through both. The silent sphinx of the Egyptians remains as a witness to the silent watcher within man himself. The pyramids express the course of his evolution from unity through the seven great stages of consciousness. This is expressed everywhere by nature herself in her septenary divisions, as, for instance, the seven prismatic colors or the seven tones of the musical scale. The side of a pyramid is a triangle, having three sides, while the base is a square, having four sides, thus making the seven. The sides descend from the unified apex and represent the three higher, spiritual principles of man, the same as those in which the dogma of the Christian trinity took its rise. The base expresses the four cardinal points, and the four elements of material nature. As the three face four directions, they give the twelve Zodiacal combinations, showing the heavenly man as connected with the whole universe.

The more we look into the now distorted beliefs and practices of religions, the more we become convinced that the basic truths concerning the man of clay and his immortal

nature underlay all of them. We see the symbol of the circle, the triangle, and the square, or cross, in every land. We see the sun and fire representing the spiritual nature. We see water and earth representing the material nature. There has always been truth. There have always been the knowers of it. They can only exhort those whom they would help, that each man fulfill the conditions that make it possible for him to realize unity and eternity within himself.

"In the beginning was the Word, and the Word was made Flesh." Religion is the return to man's pristine state of purity and spirituality.

### A LETTER THAT HAS HELPED.

What you are now passing through I myself felt and knew, as you will remember. And "passing through" is the correct term, believe me, though just now the shock and exhaustion of grief makes movement of any kind seem impossible indeed.

It is only when life appears to hold nothing that we can examine it unprejudiced. What has happened makes a stoppage for you. The past is past and done with. The present is merely deadness. Toward the future you have not the heart to look. So you now face life in your moment of stillness—life naked and uncolored, because you have no feeling whatever for it; life ready to give up its secrets to you, because for the first time you are where you can examine life itself.

A Being you loved is dead, you say. The end has come for that one, now only a memory for you. But when the warmth left the body of your dear one and the form was still in death, did existence altogether end, was the stoppage complete; or was it merely the body itself that ceased to be as such, and did the Being merely leave the form because it was so broken by accident or illness that it could no longer respond to the commands of the one who was operating in and through it?

What was it that you loved of this Being who has passed—the body? Or was it the Life, the Consciousness, the Soul that used it? You know you loved that Individual through all its changes of body, of which there were so many. This in itself is proof that it was not the body, but something else you loved. And is that Soul which you loved now dead? How can you say so—you who can not think yourself out of existence, you who persist through every change of form! That which lives and thinks in you is the "Eternal Pilgrim," for whom

there is no beginning and no end, however many changes of body and of mind you use. So it was and is with the Being you have "lost," now operating as an individual on its own plane of being in another way than this earthly existence.

Science tells us that nothing is ever lost. And this "losing" of yours is nothing further than the loss of physical contact for a little while. You met here on earth in bodies during this physical life. You will meet here again in your next physical life. The Universe is a Universe of Law. Effects inevitably follow causes. Think of the causes you two have set up together during the time of your relationship! You will meet the effects together in another life right here on earth, the place where your joint thoughts and actions took place, the field where you sowed your seeds. Your "loss" then is really not a loss, but merely a separation for a time.

"But this is Reincarnation," you say, "and I never could accept Reincarnation."

If Reincarnation is the process of life and growth, if it furnishes the only complete explanation of the conditions we meet and the relations we make, if it explains physical life and death, your acceptance or rejection of the idea makes it neither true nor false. Your only relief from present crushing sorrow is in securing an explanation of it, an explanation that really explains.

Reincarnation means successive lives on earth. This is the process of nature, seen on every hand and best shown in its complete cycle, perhaps, by the round of plant life—from seed to plant, to flower, to fruit, to seed—and then to plant again, each succeeding expression of the life, or Consciousness, in the seed based on the experience and progress gained in the previous expressions.

Our bodies are nature's own, just as the seeds and plants are. They are supplied us by our parents. We incarnate in them before birth. We persist in them all through the various changes of birth, youth, maturity, and age, until death brings about their disintegration. Then we leave them, refraining from physical life for a time until a fitting opportunity for birth presents itself and permits us to reincarnate.

Why do we come back to earth again? Why not go to some "Heaven" or to existence on some other planet?

"Whatsoever a man soweth, that shall he also reap," says St. Paul. "Action and reaction are equal," proves the Scientist. "There is no cause without its resulting effect," says

the Philosopher. Experience shows us that all these statements are true.

The Ancient Wisdom calls this law the Law of Karma, and demonstrates its action on every plane and being.

Now let us examine it. "Whatsoever a man soweth, that shall he also reap." If this is true, its converse is true. So what we are now reaping, we must have sown. Then our condition today is our harvest of what we have sown. This is true today—and it must have been true yesterday, and the day before, and last year and every year—true also the day we were born.

Thus our birth, with all its conditions of body and family and aptitudes, and opportunity or lack of it, was a reaping of what we had sown. The death is a reaping, too. The Soul knows what it needs. Its span of life each time in body is set and fixed. Once its task is done, it leaves the work. And death always comes to the Soul as a friend.

Our family ties, relations, enemies, loves, hates—all are reapings from causes set up in other lives, because we always act with others and never alone. We are not independent, but, rather, interdependent.

So with the Being you loved, who has passed away for a time from this earth life—you have lived together on earth before, will live together on earth again and again and again. The bond of love is the strongest bond of all, sets up the attraction that will inevitably bring you together again. Each life will be based on the experience and progress gained in previous life, so you will go on learning, loving, and growing together.

Where is the Soul that has gone, for a time? Does it see and know what you are passing through? Could you wish it such unhappiness, to share your grief, to see the changes that must come, to feel your loneliness? Of course, you could not wish it, nor does the Soul so see and know. It is operating in its own way, assimilating the experiences of the life last lived, in which you yourself had so great a part.

And can you contact it now, through these days of sorrow? Are you ever together in fact? Yes, this may be so. For think a moment! You yourself are Soul, an Individual who has passed through many lives, bridging the gaps between them, as we bridge the periods between our earthly days with sleep. When you sleep you are not dead. The body is "unconscious," and unresponsive, but you, the Individual, have dreams. This shows that you are acting in another way. Dreams come soon after sleeps sets in, last

but a short time, as has been proven. Then comes the "dreamless slumber" which includes the greater part of the night's repose. Where are you then? Have you stopped living, stopped thinking, stopped experience?

"The night time of the body is the day time of the Soul," says the Ancient Wisdom. In dreamless slumber of the body, you are operating as your true self, as Soul, on the soul plane of being. There is no death for this life, the true life of man. On this plane your loved one might well be with you every night you sleep. You can't remember? Well, think of it when you go to sleep and when you wake from sleep. Perhaps a glimpse of it, a *feeling* of it may come through. It does with some.

To get it to the full and know its truth, the brain must be trained. It changes just as the body changes, in fact is only part of body and *used* like any other part by the Real Man in each of us.

Get a true Philosophy of Life. Begin to think straight. Life can be known and satisfactorily explained—information checked up and proven, each man for himself. You'll find it in Theosophy.

But there, I've written you too much, perhaps. It's just this way. I, too, have suffered. I, too, have sought an explanation. What more can I say to you than this, that you can find it—first out of books and in talk with those who know it; then out of life and in yourself who are that very Life itself.

My sympathy and love I send you. Ask freely and you shall receive.

Faithfully, YOUR FRIEND.

### BELIEF.

To look fearlessly upon life; to accept the laws of nature, not with meek resignation, but as her sons, who dare to search and question; to have peace and confidence within our soul—these are the beliefs that make for happiness. But to believe is not enough; all depends on how we believe. I may believe that there is no God, that I am self-contained, that my brief sojourn here serves no purpose; that in the economy of this world without limit my existence counts for as little as the evanescent hue of a flower—I may believe all this, in a deeply religious spirit, with the infinite throbbing within me; you may believe in one all-powerful God, who cherishes and protects you, yet your belief may be mean, and petty, and small. I shall be happier than you, and calmer, if my doubt is greater, and nobler, and more earnest

than is your faith; if it has probed more deeply into my soul, traversed wider horizons, if there are more things it has loved. And if the thoughts and feelings on which my doubt reposes have become vaster and purer than those that support your faith, then shall the God of my disbelief become mightier and of supremest comfort than the God to whom you cling. For, indeed, belief and unbelief are mere empty words; not so the loyalty, the greatness and profoundness of the reasons wherefore we believe or do not believe. —*Maeterlinck.*

Earth may crumble back into earth; the spirit will still escape from its frail tenement. The wind of the storm may scatter his ashes; his being endures forever.—*Elegie.*

The peculiarity of divine souls is shown by Parmenides to consist in their being younger and at the same time older both than themselves and other things.—*Proclus.*

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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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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.

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A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
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## CYCLES.

It sometimes happens that a confirmation of occult theories may be found in the most unexpected quarters. Whenever an effort has been made to ascertain the facts of the universe and to record them faithfully there we may look hopefully for evidence that may be used by the wise for an indication of the laws that govern every department of nature and every aspect of human life. The principle *ex uno disce omnes* should be perpetually in view of the student who would see his faith translated into knowledge.

Of this we have an example in a volume just published by the Macmillan Company. It is entitled "Economic Cycles: Their Law and Cause," and its author is Henry Ludwell Moore, professor of political economy in Columbia University. Professor Moore states his problem with an admirable lucidity. Economic prosperity, he says, depends upon the crops. The crops depend upon the weather. Therefore if we could predict the weather we could foresee prices, and financial operations would lose much of their uncertainty.

The aim is, not an elevated one, but then what can one expect from a professor of political economy? It is the conclusions that count, and the conclusions here are sufficiently remarkable. The author's aim is not so much to elaborate the law of weather periodicity as to show that there actually is such a

law and to prove that its operations are ascertainable. First of all he finds evidence of a close connection between the weather and sunspots, and since sunspot maxima recur at periods of eleven years we have at once a basis for some interesting research. And we may ask incidentally if this effort to establish a connection between sunspots and the weather is not perilously akin to astrology, although of course no self-respecting professor of political economy would allow himself to approach knowingly to a confirmation of a "superstition." But we will let the astrologers take care of themselves and so refrain from applying to Professor Moore's speculations the name that so obviously fits them.

Indeed we need not trouble much with these speculations at all except in so far as they establish the fact that there is veritably a law of periodicity which governs the weather and, inferentially, everything else. And so we find the learned author saying: "The result of our investigation as to the periodicity of rainfall in the upper Mississippi Valley was the discovery that the annual rainfall passes through two cycles of approximately thirty-three years and eight years in length."

That seems to be sufficient for our purpose, and we may leave Professor Moore undisturbed in his efforts to show how this knowledge can be coined into dollars and therefore take its place among the "utilities." But the student of occultism will ask why there should

be such cycles, the nature of their immediate causes and the inferences to which they legitimately lead. If the weather, which is almost a synonym for vagaries and instabilities, is actually governed by ascertainable law, to what extent may we search for similar laws elsewhere, and may we not argue that there is actually no such thing as vagary or instability in nature? May we not search for some similar law of periodicity in all natural movements, in all human affairs, and even in those states of consciousness, individual and collective, which underlie and are the causes of human evolution, the rise and fall of peoples, and the eternally changing configuration of the race?

Such are the questions that the student of occultism will ask himself, and we can feel only surprise that they should not be asked more generally. If the weather is governed by a law of periodicity, if indeed anything whatsoever is governed by a law of periodicity, then it would be only reasonable to suppose that all other movements must be similarly governed. For actually we can not conceive of a universe that is regulated half by law and half by chance. Either law or chance must reign supreme. They can not exist side by side in the same universe. Indeed we can hardly conceive of anything more fatuous than the prevailing practice of instantly relegating to the domain of chance all movements that we do not happen yet to understand while watching the frontiers of law steadily enlarging themselves before our gaze. One would suppose that there was something peculiarly satisfying to the scientific mind in the postulate of a chance which controls a universe so obviously orderly. It is with almost a sigh of relief that the modern investigator waves to one side the possibilities of law and hastens to ascribe to hazard and accident every complex phenomenon of which the regularity has so far eluded him. Of this we see an example in the writings of Mr. John Burroughs, who instantly calls upon chance to explain the surprising affinities and antipathies of electrons and atoms. And yet it must be apparent that the whole march of material nature, from the simple to the complex, from primordial slime to a world now so full of "a number of things" must actually

depend immediately upon these same affinities and antipathies of atoms and electrons. If these are actually governed by chance then the whole movement, from simple to complex, must be similarly governed. Which is absurd.

Chance should be the one postulate impossible to the scientific mind, and we can only explain its vogue on the ground of the present popular craving for some substantial doctrine of irresponsibility. There is perhaps a certain debased comfort in the theory that character, disposition, tendency, are controlled by forces that are beyond our grasp, that criminality is due to an accidental brain structure, and that we are held helplessly in the grasp of forces that we can not regulate. It is, in a sense, the counterpart of popular theology. Both would attribute our salvation or our damnation to powers extraneous to ourselves. We seem determined to fly from the irresponsibilities of religion to the irresponsibilities of science. The one thing that we dread and will have none of is the one thing that is of all others the most obvious in nature—the law of cause and effect, known immemorially as Karma.

Of course it is only a phase. Our faith in sham and popularity-hunting science is susceptible of the same definition as was once wittily given to religious faith—the power to believe things that we know are not true. And we know that human irresponsibility is not true, no matter how loudly it be asserted. We know that human character is created by human thought and that it can be created in no other way. We can see the process in ourselves and we can see it, even more visibly, in others. And therefore if we had but the courage to think we should know that congenital character must have been created in the same way and by the thoughts of other incarnations. We should know that brain structure is the result of consciousness, and not consciousness of brain structure, and that consciousness is the one underlying fact of nature, and that atoms, electrons, planets, and solar systems are no more than its obsequious satellites.

But in the meantime we may congratulate ourselves that even a professor of political economy has illuminated a fact in nature sufficiently suggestive to those who have eyes to see.

**IMMORTALITY.**

*Is there any part of the human mind that does not survive death? In other words, is the doctrine of the immortality of the soul an unconditional one?*

There seems to be a confusion of terms. The soul and the human mind are not identical. The soul is the reincarnating entity and the storehouse of the experiences of all past lives. The human mind is a ray emitted by the soul for the purposes of an incarnation. It is the ray from the soul that illuminates the brain and that becomes the personality. Ordinarily it forgets its divine source and supposes itself to be supreme. Conscience may be said to be the link that unites the soul with the mind. It is the effort of the soul to impress itself upon the mind. But it is the soul that is the real man. The human mind is its ambassador.

Now the human mind becomes immortal only so far as it carries out the behests of the soul, only so far as it perpetuates the soul nature, and so makes possible its return to its source. The mind is made up of thought, and it is only that area of the mind that has occupied itself with spiritual thought that can be congenial with its spiritual source or that can be reabsorbed by that source after death. The soul has no concern with mental activities that have been directed solely toward selfish or sensual pursuits. Such activities are wholly foreign to its nature and antagonistic to it. It must reject them just as the bee that returns unladen to the hive will be rejected.

Therefore the immortality of the human mind, as such, depends entirely upon the nature of its activities, upon the extent to which it has remembered its mission and allowed itself to be swayed by conscience. Whatever it contains of experiences that are consonant with the soul nature will be absorbed by the soul, but whatever it contains of experiences that are not consonant with the soul nature will be rejected.

But this does not mean that the mind must not occupy itself with the affairs of material life. Indeed it must do so, but it must do so with duty as its motive, and nothing else. It must be "done unto me," says Krishna, without concern for results. Action is inevitable, but action may be done without self interest, and all such action is congenial with the soul nature and is accepted by it as experience. It is motive alone that either separates the mind from the soul or conjoins them, since it is motive alone that either purifies or degrades the action.

Therefore we may determine for ourselves the extent to which we are conferring immortality upon the mind. No mental energies can be immortal save those that are selfless. And therefore there can be no immortality for the mind that is wholly abandoned to the sense of separateness or that has wholly forgotten its source in a consciousness that is universal and the "same in all creatures."

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**MORE KNOWLEDGE.**

It makes very little difference whether there is any historical data or not in evidence of the existence of the world's spiritual teachers. It makes very little difference that historical scrutiny finds the facts that cluster around the names of such figures as Jesus Christ and Gautama Buddha of a character that is comparatively legendary when weighed against the authentic records that exist with regard to other historical characters such as Alexander or Napoleon. The influence that wells up from the reservoirs of spiritual force that were tapped by these great spiritual teachers speaks far more loudly than do the written chronicles or memoirs. Nor is it other than ignorance that causes the man of today to marvel at the scant amount of real scientific information that was seemingly left for humanity by these mighty wise ones. It is ignorance of the nature of "this little." The straggling precepts that pass for Sunday-school platitudes may be treasures in the rough, escaping notice only because of a dense ignorance of the things that are important and the things that are not. They may indeed be magic keys that will open to more of science, philosophy, and religion than could be written down in volumes. Perhaps they are of such vital importance as to stand prerequisite to all else of wisdom that is to be gained, and perhaps it was for this very reason that all the great teachers who have endeavored to lead men on and up could do no more than sound them, and repeat them, and then wait for men to make them a part of their natures. Perhaps no more was possible until this had been done. Perhaps the assimilation of all that these precepts contain bears the relation of a foundation for whatever of stature man is to take on. Perhaps nothing of true growth is possible without them.

Assuming this to be true, inasmuch as the greatest men have assumed it, men who stand first in the love and memory of humanity, then our present procedure lies clearly before us. There need be no mistakes and no time lost. We need soar to no mystic re-

gions, we need search no mystic grotto, since the dusty wayside on which we journey will show to us our next duty. What this next duty may be is of no moment. It may be pleasant or it may be the reverse. In any case we must understand that happiness and unhappiness do not reside in events. They reside in the depths of ourselves, unhappiness in the personal self, and happiness in the eternal reality of the spiritual self. It is to this supreme spirit of life that we perform our sacrifice of duty, regardless of the result, and thus do we die daily to the presence of the personal self until its desires and fluctuations are powerless to arrest attention. In their place comes the abiding sense of the reality of a life of spiritual grandeur and beauty that is past description or even utterance. All the saints and saviors of the world give testimony to it. All sacred writings speak of it, and exhort men to reach up to it. Nothing else is equal to it. There is no pursuit in life so important or so worth while.

We may infer, then, that the simple precepts of the world saviors, so familiar to all, are not the tiresome Sunday-school platitudes that the unwary suppose them to be. We may even assert with all possible force, that these precepts are scientific axioms of the greatest importance. They must sink deep down to the fundamental truths of human nature, they must be the basis for the ascent to illimitable heights. Is that not exactly what science is trying to do? She has yet to realize that all the facts of her research have their beginning and end in human consciousness, which becomes capable of its own spiritual heights only as each individual recognizes his own spiritual nature.

All time is ours. We can use it as we wish. We can use it in the whirl of those things that come and pass away again, revolving eternally. Like Cinderella's pan of peas they will be emptied out upon life's floor to be picked up again as often as we like. And when they are picked up, the hand of fate will empty them out again. This we have yet to learn. Not until we do learn it can any real treasure be ours. Not until we are willing to perform all duty, even that which may seem unjustly thrust upon us, with an equal mind, will the fairy godmother of our own spiritual nature arrive to give true hope. Only when we are undesirous of anything for self shall we find the larger life, and the wand of power that can command all gifts.

The soul contains the event that shall befall it.—*Emerson*.

### "THE ANCIENT OF ATLANTIS."

(Extract from an Epic Poem by Albert Armstrong Manship. Published by Sherman, French & Co.)

The mind is the body of thought;  
The ray of consciousness is by the Self projected,  
Now lighting one field of apperception and again another;  
The Self, beholding, observeth, yet is not confused,  
For the Self is the Supreme  
And marvels not at His Own Creations,  
Nor is astonished by the wonders of His Own Contriving.

Thou art, thyself, an "Absolute,"  
And none can say to thee,  
"Thus thou shalt walk."  
'Tis said he who by th' Spiral Path  
Doth take his way  
Shall many times return to Earth,  
Where to him shall be measured out  
As he hath done;  
Where he must reap, in time,  
Whatever he hath sown.  
Why on this Earth? pray tell.  
Why should the soul work aught  
Save for Itself—  
Why actuated be, in any phase  
Excepting by Itself?  
Pure, Holy, Good,  
Immaculate and True, is Om,  
If so thou dost believe.  
Why must thy thoughts and words and deeds  
Be held by fear of "Karmic" loss  
Or spurred by hope of "Karmic" gain?  
Not for reward do thou,  
Nor to escape the penalty of "sin!"  
Pure, holy, good,  
Immaculate and true, is the soul of Man,  
To that extent which he does surely know.  
That in the past thou hast reincarnations  
lived  
Is but because thou knewest in thy soul  
Such was thy fate.  
When laborest thou for gain and for reward  
Thy last demand is given unto thee—  
When on the Spiral Road.  
When fliest thou in fear  
Along that broad highway  
Where travel most of men,  
In swift pursuit upon thee springs  
That which in horrid fear  
Thou strivest to escape.  
Those deeds thou didst perform  
Because thy Spirit bade—  
Those images and thoughts that passed  
Before thy Consciousness

them out and boil the water down to one-half pint, and add fresh-churned, unsalted butter one pound and simmer together; at the last add tincture of arnica two ounces.

"The particular toad, *Bufo aqua*, to which I have referred, is of further interest because the aborigines of the Upper Amazon make an arrow-poison from the creamy secretion that exudes from its skin-glands, when it is irritated or overheated, a poison so powerful that it kills in a few moments large game such as the stag or the jaguar.

"Two years ago I was examining a specimen of this giant among toads when I noticed that this creamy secretion made on a scalpel a peculiar, greenish-blue discoloration. I at once remembered where I had seen this color years before on a scalpel used in cutting into the medulla of a suprarenal gland. Working from this hint, I was soon able to isolate the now familiar substance, adrenalin or epinephrin, from this toad's glands. Scientists have been not a little surprised to learn that this substance is present in very large amounts in the skin of this tropical toad. It is not found in the skin of the common American toad.

"I also succeeded in isolating the principle to which the toadskin owes its curative power for dropsy, a very different principle from epinephrin. It has been obtained in the form of beautiful crystals and has . . . been named 'bufagin.'

"Just as in the case of bleeding, we have here another instance of the everyday observation of mankind justified by science. That powdered toadskin could cure dropsy has been ridiculed by the learned for a century, and now we possess in bufagin and in the slightly different bufotalin, which has only recently been obtained in crystalline form from the skin of the common European toad, the actual proof of the correctness of the old belief.

"We are now studying the chemical constitution of bufagin in my laboratory, and although this problem is one of great difficulty, we hope, nevertheless, that our work will throw some light on the fundamental chemical properties of cardiac stimulants. We now also understand why the secretion of the skin of *Bufo aqua* may be used as an arrow-poison, since it contains these two powerful drugs, epinephrin and bufagin, which in overdose act fatally on the heart and blood vessels."

---

To unite one's soul to the Universal Soul requires but a perfectly pure mind.—*Porphyry*.

## WISDOM FROM "THE SECRET DOCTRINE."

It is the Occultists and Kabbalists who are the true heirs to the knowledge, or the Secret Wisdom, which is still found in the *Bible*; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof.—*I'ol. I, p. 336.*

There is more Wisdom concealed under the exoteric *fables* of the *Puranas* and *Bible* than in all the exoteric *facts* and science in the literature of the world, and more Occult true Science than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric Puranas* and *Pentateuch*, as there is of nonsense and of designedly childish fancy, when read only in the dead-letter and murderous interpretations of the great dogmatic religions, and especially of their sects.—*I'ol. I, p. 358.*

Had there been a new soul created for each of the countless milliards of human beings that have passed away and had there been no reincarnation—it would become difficult, indeed, to provide room for the disembodied "spirits"; nor could the origin and cause of suffering ever be accounted for. 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.—*I'ol. I, p. 205.*

So long as there are foot rules within the resources of cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that, in the progress of time, as the faculties of humanity are multiplied, so will the characteristics of matter be multiplied also.—*I'ol. I, p. 272.*

The Occult doctrine . . . says: Not only the chemical compounds are the same, but the same infinitesimal *invisible* Lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic—is a Life. Every atom and molecule in the Universe is both

life-giving and death-giving to such forms, inasmuch as it builds by aggregation universes, and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms, and expels the souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries, the *living body* of man, animal, or plant, every second in time or space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.—*I'ol. I, p. 281.*

What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a Higher Being: one from a higher and divine plane? Can man—a God in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the sun does from the glowworm? And what is it that creates such difference, unless man is an animal *plus a living God* within his physical shell?—*I'ol. II, p. 85.*

Then the lord of all creatures said to those assembled together: "You are all greatest and not greatest. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is but one, and I only am that, but accumulated in numerous forms.—*Angita.*

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. Help nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.—*Voice of the Silence.*

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.—*Yajur Veda.*

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.—*Reecher.*

#### THE CENTRAL I.

O little self, within whose smallness lies  
All that man was, and is, and will become,  
Atom unseen that comprehends the skies  
And tells the tracks by which the planets  
roam;  
That without moving, knows the joy of wings,  
The tiger's strength, the eagle's secrecy,  
And in the hovel can consort with kings  
Or clothe a god with his own mystery;  
O with what darkness do we clothe thy light,  
What dusty folly gather thee for food.  
Thou who alone are knowledge and delight,  
The heavenly bread, the beautiful, the good,  
O living self, O god, O morning star,  
Give us thy light, forgive us what we are.  
—John Maschfield.

Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.—*Plato.*

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

# U. L. T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,  
THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT  
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## SIGNS OF THE TIMES.

It is interesting to note how theosophical ideas are spreading through the literature of the day as water percolates through dry soil. A few years ago these same ideas were received with the angry protest that is always the lot of those who disturb the solemn and established sanctities. The season of protest gave way to one of a reasoned denial, as Theosophy took its place among the systems that insisted upon a hearing. And now we find not only that theosophical terminology has taken its place in the language of the day, that it is among the commonplaces of literature, but that theosophical ideas appear with a certain casualness as though they were beyond the need either of apology or defense. As indeed they are.

Among a pile of some half-dozen newly published volumes that happen at the moment, and unselected, to be upon the writer's table there are no less than three that may be cited in evidence of the foregoing. The first is a little book of personal recollections of John M. Synge, the Irish dramatist, by his friend John Masefield, the English poet. Says Mr. Masefield: "When I heard of his death I felt that his interest in life would soon get itself into another body, and come here again to look on and listen. When a life ends, it is a sign that Nature's purpose in that life is over. When a personality has passed from us it is a sign that life has no further need

of it. What that personality did may matter. What that personality was does not matter. Man's task is to leave the dead alone." It would indeed be hard to believe that Synge had finished with this earth forever. It is not what he himself would have wished. There were unexpended energies in the man, unsated interests, eager sympathies with humanity, that must bring him back once more "to look on and listen." There could be no heaven for Synge with the mind of man still unexplored. We can not imagine him as outside of the ranks.

The second of the three volumes is by Horace Holley. It is entitled "The Social Principle," and it is intended to show the unity of human evolutionary forces and their interdependence. The prophet, says Mr. Holley, does not fail. But his ministers fail. The world can not be "saved" as a fireman saves a child from a burning house. The prophet depends upon the mystic to realize his message by experience, upon the philosopher to develop its principles by thought, upon the artist to make it universal, and upon executives and men of action to shape the material world in conformity with the spiritual vision. If any of these fail then the work is blocked. There have been times when the executive failed, and there have been other times, and among them the present, when the philosopher has devoted himself to matter rather than to humanity, and hence founds society upon principles derived from the potentiality of animals rather

than men. If the line of communications fails at any point then the message itself fails. The connection between the prophet and the people is broken, and here we find the reason why so many great spiritual movements have been stultified. The voice of the teacher was unequivocal, but it must be transmitted through human media, and here it becomes distorted and twisted. And then the author continues: "Nothing endures steadfast in the material world, but everything endures steadfast in the psychic world. Every artist is a member in a brotherhood dating from the beginning of time. As by reincarnation, the artist returns with every generation and to every environment, exercising the same faculty though upon different material and with varying motive. Every philosopher, every executive, every mystic belongs also to a brotherhood of type and faculty. Shut off by misunderstanding from one another, each type has only occasionally and as it were accidentally fulfilled its function in society. The measure of art at its best, of philosophy, of religion, of executive capacity; these are not the standards of accident, but of unrealized purpose. They are not abnormal attainments; they are the norm of attainment when each type derives its ideal from social unity rather than individual ambition."

The third volume to which reference has been made is by Dr. George Trumbull Ladd, LL. D., and is entitled "What May I Hope?" The suggestion of egotism in the title is somewhat borne out by the contents, wherein personal opinion is sometimes assumed to be indisputable, as is common enough in modern Christian apologetics. None the less we find frequent and admiring references to occult thought, although with the usual unwillingness to follow it to its logical conclusions. Thus we find a reference to the universality of scientific beneficences which are available to all without distinction of moral worthiness. But this, says Dr. Ladd, does not defeat the moral law, which has always its own means of expression. "In spite of modern science the ancient doctrine of Karma will—though it may be in changing form and in subtle and concealed courses—hold on its way. The law of 'ethical causation' will never be abolished or much modified by the positive sciences. No amount

of tinkering will make the 'covers of the devil's saucepans' fit tight enough to allow no odor of their contents to offend the nostrils. The individual's hope of salvation and the hope of the Kingdom of Heaven for the race, demand for their realization other resources and aids than those that can be provided by the positive sciences." Elsewhere Dr. Ladd quotes from the *Bhagavad Gita* and from the familiar Oriental literature as though from recognized sources of knowledge that need no introduction.

It would be easy very largely to extend the list of modern writings that are either based on theosophical theories or that make familiar and casual reference to them. But the above may suffice in the grouping that chance gave to them. They show the tenacity exercised by a real philosophy upon the minds with which it comes in contact, and the slow but irresistible and conquering advance that it makes over human thought. The advance might, of course, have been a hundred times greater if the link had been kept unbroken, if the media of transmission had been less sullied by ambition and self-conceit. They are ancient maladies. They have marred the work of human regeneration for age after age. They have been the barriers that have interposed themselves between knowledge and the race that should have received it. If that knowledge has yet made progress against such obstacles as these it is the proof of the reality of a wisdom that can not forever be thwarted even by those who are pledged to defend it.

What is it then that smears the windows of the senses? Thought, convention, self-interest. We throw a mist of thought between ourselves and the external world; and through this we discern, as in a glass darkly, that which we have arranged to see. We see it in the way in which our neighbors see it; sometimes through a pink veil, sometimes through a gray. Religion, indigestion, priggishness, or discontent may drape the panes. The prismatic colors of a fashionable school of art may stain them. Inevitably, too, we see the narrow world our windows show us, not "in itself," but in relation to our own needs, moods, and preferences; which exercise a selective control upon those few aspects of the whole which penetrate to the field of consciousness and dictate the order in which we arrange them.—*Evelyn Underhill*.

### THE TREASURE WITHIN.

Listen to the voice of the ages as it sounds "Man, know thyself," "The Kingdom of Heaven is within," "It is past understanding," "It is more to be prized than riches and honors."

The hand of death must loosen the grasp upon earthly merchandise, the winds of the tempest will bring to desolation the castles of selfishness, and time will work through moth and rust till those who live in its separate spaces will recognize that it is not. But the treasures of the eternal spiritual nature of man are indestructible.

Look to nature and learn from her that she may lead thee to the inner secrets of thyself. The chick within the shell knows naught of the barnyard without; the cock of the barnyard knows naught of towns and ships. They are beyond his ken. Man, too, has his beyond.

Watch the child, how he grows and unfolds to each new state. So will man. From within himself come ideals, thoughts, and plans. See how all things that exist have come from that magic loom within, that weaves and weaves and ever weaves more beautiful garments. Each life is a shuttle in this universal loom, each with a thread and color all its own and motion eternal.

Know that that which arose in the beginning moves on its course now, as then, propelled by that within which yearns to grow. It took its rise as one, and now resides in thee and all thy brothers. Because it is one it will work away from its illusions of separateness, it will express its harmony, and will finally rest in the bliss of equilibrium. He who would know the bliss of harmony must know it from within himself. There is no other way. He who destroys discord in himself destroys it in the whole. Thus only can it be destroyed.

The voice of the whole resides within the heart. The voice of the separate ray resides within man's brain. Some hear only the separate voice. There are those who can hear deeper. Let them hearken. Let them feel their way along cords of sympathy until they feel all life and know that it is one. There will then be nothing without. The former things will have passed away. Man's childhood days will be over and done. Risen to divine manhood, he comprehends the mysteries of the divine within. Radiant and rejoicing, he takes up the age-long cry of "There is knowledge."

There is knowledge which no man can give, which no man can take away. Each

within himself must find the light which lighteth every man. Look deep, for it is there. If you can not find it there your search elsewhere is useless. From within you comes the call to know. Within you must the answer be. This thirst for knowledge is not yours alone, no, nor is that which quenches it. It is the soul of life arising from the tomb of flesh which holds you. He who would appropriate the wealth of the united spirit of life unto himself becomes the personal again, limited and powerless. He who loses self lives in immortal life, and, like the sun in heaven, can give of his light eternally.

### A QUESTION.

A correspondent asks if certain moral irregularities in his life, which he specifies, would prove a bar to membership in the United Lodge of Theosophists.

The question may be answered by a reference to the back page of this magazine. The purposes of the Lodge are there set forth, and applicants for membership are invited to state that they are in sympathy with those objects, "it being understood that such association calls for no obligation on my part other than that which I, myself, determine." The correspondent in question should therefore make himself acquainted with the purposes of the Lodge, and presumably he has already done this, since he wishes to become an associate. He may then determine for himself the nature of the obligations that are called for, since no one else is empowered to determine this for him. These obligations, thus self-imposed, are to the Higher Self, as it may express itself through conscience, which takes no note of human laws nor conventions except in so far as they coincide with the laws of the Soul. The question of membership is therefore one for individual decision to which the opinions of others are wholly irrelevant.

Look sharply after your thoughts. They come unlooked for, like a new bird seen on your trees, and, if you turn to your usual task, disappear; and you shall never find that perception again; never, I say—but perhaps years, ages, and I know not what events and worlds may lie between you and its return. In the novel the hero meets with a person who astonishes him with a perfect knowledge of his history and character, and draws from him a promise that, whenever and wherever he shall next find him, the youth shall instantly follow and obey him. So is it with you and the new thought.—Emerson.

Mind thrills the universe, and throbs through  
 all  
 its frame. Thence men and flocks, fowls of  
 the air,  
 And whatsoever shapes the sea brings forth  
 Beneath its glittering tide. A spark divine,  
 The energy of fire, is in these seeds,  
 Though yet our sickly bodies quell their  
 growth,  
 Cramped by this coil of flesh, these wasting  
 limbs.  
 Hence spring desire and fear, hence joy and  
 grief;  
 The soul, in prison-cell and darkness shut,  
 Ne'er heeds the Heaven from which it  
 sprang. Nay, e'en  
 When life's last glimmer fades, not all the ill,  
 Not every pest infibred in our lives,  
 Is sloughed; many and long injured, they  
 needs  
 Must cling, still rooting wonderfully in;  
 And therefore are they purged by punish-  
 ment  
 To pay the penalty of former wrongs.  
 Some hang laid open to the idle minds;  
 From some the infection of their crimes is  
 washed  
 In the floods of water out, or burnt with fire.  
 We suffer each the afterdeath we earn.  
 Through wide Elysium next we go, and reach  
 At last, in number few, the abodes of bliss.  
 There length of days, time's circuit perfected,  
 Blats out the ingrown stain, and leaves un-  
 dressed  
 The ethereal soul, the pure essential spark.  
 These ghosts thou seest, when they a thou-  
 sand years  
 Have onward rolled the wheel of time, the  
 god  
 Summons in mighty throng to Lethe's flood.  
 Whence they oblivious back to earth return,  
 Inclined once more to put the body on."

\* \* \* \* \*

(Anchises points out to Æneas those souls  
 who are to be reincarnated in eminent Ro-  
 mans of the ages to come, and the final  
 figure in his survey is M. Claudius Marcellus,  
 a hero of the Punic war, and with him  
 a youth in whom Virgil describes the favorite  
 nephew of Augustus, whose early death de-  
 feated many hopes.)

Æneas here breaks in, for he beholds  
 There walking at Marcellus's side, a youth  
 Whose shape is grace itself, whose armor  
 shines,  
 Yet all too faint the gladness on his brow,  
 And sad the lustre of his eyes. "O sire,  
 Who is't that saunters at the hero's side?  
 His son; some grandson of that glorious  
 stock?

How close his comrade throng! How in  
 himself

A paragon! yet round his head e'en now  
 Death's shadow hovers with its boding  
 wings."

Anchises then, tears gushing from his eyes,  
 Thus answers him: "Wake not, my son, the  
 grief

That o'er thy children hangs so heavily.  
 Fate doth but show him to the world—no  
 more.

Too mighty had ye deemed the Roman seed,  
 Ye gods, gave ye this fruitage for its own.  
 What groans from out the people's heart of  
 hearts

Shall Campus Martius echo back to Rome!  
 What funeral rites shalt thou, O Tiber, see,  
 When thou shalt wash the fresh turf on his  
 grave!

No son of Trojan stock will ever lift  
 The Latin fathers' hopes so high; nor e'er  
 The land of Romulus so pride itself  
 On nursling of its breast. Ah me, what  
 truth,

What honor of the olden time in him!  
 His good right hand invincible in war,  
 All had gone down before him in the fight,  
 Whether on foot he flung him on the foe,  
 Or plowed with spurs his foaming charger's  
 flanks!

Alas, poor boy! if ever thou canst burst  
 Fate's fetters through, Marcellus shalt thou  
 be!

Fling lilies with o'erflowing hands, and let  
 Me strew his grave with violets, at least  
 These honors showering o'er my grandson's  
 shade,

And rendering him the service to the dead!"

---

If the doors of perception were cleansed,  
 everything would appear to man as it is, in-  
 finite. For a man has closed himself up,  
 till he sees all things through the narrow  
 chinks of his cavern.—*William Blake*.

---

Space and time . . . are the conditions  
 prior to all physical nature. And now space  
 and time can thus be found to be unreal out-  
 side of our minds.—*Royce*.

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Mystical states break down the authority of  
 the non-mystical or rationalistic conscious-  
 ness, based upon the intellect and the senses  
 alone.—*James*.

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The corporeal world is merely the con-  
 struction of the understanding.—*Paulsen*.

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God can as little do without us as we with-  
 out Him.—*Eckhart*.

### WISDOM FROM "THE SECRET DOCTRINE."

There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, overstepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its living Forces from Spirit, and to attribute all to blind Matter, that the Occultists claim the right of disputing and calling in question their theories.—*I'ol. I, p. 518.*

We deny the anthropomorphic God of the Monotheists, but never the Divine Principle in Nature. We combat Protestants and Roman Catholics on a number of dogmatic theological beliefs of human and sectarian origin. We agree with them in their belief in Spirits and intelligent operative Powers, though we do not worship "Angels" as the Roman Latinists do.—*I'ol. I, p. 542.*

It is the sun-fluids or emanations that impart all motion, and awaken all into life, in the Solar System.—*I'ol. I, p. 578.*

The principle of Life may kill when too exuberant, as much as when there is too little of it.—*I'ol. I, p. 588.*

This condition of things will last until man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, impulses produced by our physical senses and gross selfish body. Until then the only palliatives for the evils of life are union and harmony—a Brotherhood in *actu*, and Altruism not simply in name. The suppression of one single bad *cause* will suppress not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil.—*I'ol. I, p. 706.*

The Universe is worked and *guided*, from *within outwards*. As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal

Law, and to the mode of its action. 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, given through one of the three functions named, so with the external or manifested Universe.—*I'ol. I, p. 295.*

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.*

### SERMON AND COMMENT.

F. W. Hirst, in his *Political Economy of War*, remarks that at the birth of Christ the standing armies of the Roman Empire numbered about three hundred thousand men. They were stationed in Europe, Asia, and Africa, and held in check not only the old populous civilization to the east, but countless hordes of barbarians to the north and north-east. Not long afterward a new code of human conduct was given to the world, which all Europe presently adopted.

In the time of George the First—say, two centuries ago—Christianized Europe managed to get along with about the same number of fighting men that had sufficed pagan Augustus. The modern phase of civilization was by way of beginning then. Louis the Fourteenth was dead. It had recently been decided definitely that England was to have a constitutional representative government. White settlers were pushing into the Mississippi Valley. The steam engine as well as the French Revolution were both in the making.

By the middle of the next century the modern phase was in full flower. Democracy had been invented, and measurably put in practice by the United States, England, and France. The deep Continental stir and uprising of 1848 had taken place. And Europe's standing armies had risen to more than two and a half million men—to go on augmenting steadily up to the grand Christian climax of this year of grace, in which we see something like thirty million men in arms.

That is our comment on the Sermon on the Mount. Augustus is not credited with a sense of humor; but we suppose his shade grins now and then.—*Saturday Evening Post.*

**WATER BABIES.**

It is not generally known that the Rev. Charles Kingsley, author of *Hypatia*, *Westward Ho*, and *Hereward* was a believer in re-incarnation, and even recommended it to children. The fact is sufficiently evidenced by the following extract from *Water Babies*:

Tom was now quite amphibious. You do not know what that means?

You had better then ask the nearest government pupil-teacher, who may possibly answer you smartly enough, thus:

"Amphibious. Adjective, derived from two Greek words, *amphi*, a fish, and *bios*, a beast. An animal supposed by our ignorant ancestors to be compounded of a fish and a beast; which therefore, like the hippopotamus, can't live on the land and dies in the water."

However that may be, Tom was amphibious; and, what was better still, he was clean. For the first time in his life he felt how comfortable it was to have nothing on but himself. But he only enjoyed it; he did not know or think about it; just as you enjoy life or health, and yet never think about being alive and healthy; and may it be long before you have to think about it.

He did not remember ever having been dirty. Indeed, he did not remember any of his old troubles, being tired, or hungry, or beaten, or sent up dark chimneys. Since that sweet sleep, he had forgotten all about his master, and Harthover Place, and the little white girl, and, in a word, all that had happened to him when he lived before; and what was best of all, he had forgotten all the bad words which he had learned from Grimes and the rude boys with whom he used to play.

That is not strange; for you know, when you came into this world, and became a land baby, you remembered nothing. So why should he, when he became a water baby?

Then have you lived before?

My dear child, who can tell? One can only tell that by remembering something which happened where we lived before; and as we remember nothing, we know nothing about it, and no book, and no man, can ever tell us certainly.

There was a wise man once, a very wise man, and a very good man, who wrote a poem about the feeling which some children have about having lived before; and this is what he said:

Our birth is but a sleep and a forgetting;

The soul that rises with us, our life's star,  
Hath elsewhere had its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory, do we come  
From God, who is our home.

There, you can know no more than that. But if I were you, I would believe that. For then the great fairy Science, who is likely to be queen of all the fairies for many a year to come, can only do you good, and never do you harm; and instead of fancying, with some people, that your body makes your soul, as if a steam engine could make its own coke; or, with some people, that your soul has nothing to do with your body, but is only stuck into it like a pin into a pin-cushion, to fall out with the first shake, you will believe the one true doctrine of this wonderful fairy tale; which is, that your soul makes your body, just as a snail makes its shell."

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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.

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## RESPONSIBILITY.

The literature of today affords the material for an interesting study, not so much for the value of the thought that it reflects, which is little enough, as for its picture of two conflicting schools of thought. In a sense it is always true that the ancient and the modern are at variance and that each moment of time is a point of balance, but this seems to be peculiarly true now. We need not go so far as a certain hysterical lady reformer who recently declared that "The race has now crossed the great divide of human history," presumably on no better evidence than her own appearance upon the scene, but we may none the less recognize that the present cycle is in no ordinary sense of the term a critical one. The Emperor Julian declared that in a vision of the night he had seen the gods of Rome in the process of dismemberment before the influx of a new thought and a new ideal, and we may believe that we, too, are now the witnesses of a process not wholly dissimilar. Materialism, already disowned by the leaders of scientific thought, is now visibly losing its hold upon the popular mind, not, it is true, without some protesting struggles, but under the inexorable pressure of events and the inescapable inferences to be drawn from them. This is precisely what H. P. Blavatsky said must happen, and it is actually happening before our eyes.

And so we see two kinds of literature,

the old and the new. Attention has already been drawn in this column to the many volumes by men of an eminent repute who do not agree about reincarnation, but merely assume it to be true, and even axomatic. This, of course, is good, but it is even better to note the growing protest against the doctrine of human irresponsibility. That doctrine had already gone far, and it has left a train of the gravest evil behind it. Miss Jane Addams, for example, whose emotion so often outruns her discretion, tells us that the criminality of the boy is no more than a wholesome desire for adventure that is repressed by cruel laws, and that the offending youths must be regarded as heroes rather than as sinners. A celebrated Denver judge acquits a boy for stealing a pocket-book on the ground that "the boy was not responsible, and, secondly, that there are bigger thieves upstairs." Another noisy reformer assures us that a girl would do better to sell herself on the street than to submit to the misery of low wages. Reputable physicians testify in court that crime is due to brain lesions, and may be cured by the surgeon's knife. Eugenism clamors its doctrine of irresponsibility in our ears and demands that we instantly adopt the manners of the stockyard, promising the kingdom of heaven upon earth if we will only remember that we are bi-pedal cattle whose only excellencies are to be measured by callipers and yardsticks. Heredity becomes the popular god with its

comfortable assurances that we may do anything we please, and that our villainies are sufficiently excused by the fact that our grandmothers had a mole on the left cheek or strabismus of the right eye. We have had a glorious orgy of irresponsibility, and now we are wondering if a world war and an unprecedented wave of crime and of debauch are not high prices to pay for it. Indeed we may have an uneasy feeling that we may yet be driven back to an acquiescence in the ancient and therefore negligible axiom that "as a man soweth that shall he also reap."

But the reaction is already visible. Professor Paul Elmer More in his just published "Aristocracy and Justice" invites us to consider where this doctrine of irresponsibility is likely to end. He has no doubts about the matter himself. He says it has done much to produce the European war, and that it has had an able coadjutor in a science that exhorts us ceaselessly to worship the law of the jungle. He says it will eventually bring back the cruelty and the brutality from which it seemed to have delivered us. He asks us to consider the sensuality of music and dancing, the repudiation of all moral restraints, the exaggeration of sex. We have deified our impulses, and proclaimed the sanctity of any and every emotion in its rebellion against judgment. "Just as the sentimental philosophy of the eighteenth century preceded the Napoleonic wars, so our humanitarianism, our feminism, socialism, equalitarianism, pacificism—all our sentimentalisms, are indeed not the direct cause of the present war, but have so prepared the material for it that a slight spark was sufficient to set the whole world aflame with the passions of suspicion, hatred, and revenge." But this, says Professor More, is not the end. Will the warning be heeded when the peace of exhaustion comes, or shall we mistake fatigue for wisdom, and so "drift on to the utter catastrophe"? He seems to be by no means sure in his own mind.

But it would be interesting to question Professor More, by no means unsympathetically, but rather that we may gain more knowledge from his intelligence and insight. He says that we must return to an "acknowledgment of the responsibility of the individual soul." We heartily agree, but what is that re-

sponsibility? Whence comes it, and where is it due? How will he account for the congenital moral failings which, he says, must not be allowed to excuse the delinquencies that accompany them? If he answers that they are due to heredity then he himself stands at the bar before which he arraigns the tendencies of the day. He must then admit the irresponsibility against which he so eloquently protests. And if they are not due to heredity, then to what are they due? With every desire heartily to applaud his assault upon irresponsibility we should like to see his substitute. His destructive activities are admirable, but will he not proceed also to construct? We should like to know where these congenital tendencies come from, and how he himself will escape from the dilemma into which his crusade seems to have led him.

There is, of course, no escape, except through the theory of reincarnation. The man with congenital criminal tendencies is either responsible or irresponsible. If he is responsible—and Professor More says that he is responsible—then he must have acquired those tendencies at some period preceding his present life, that is to say in some other incarnation. Without the postulate of some other incarnation the man is irresponsible and unaccountable for his actions, or only accountable to a modified extent, and the eugenists are right, and all that we have to do is to select our grandparents with greater care.

There seems to be no other alternative, and of course there is no other. Before we can explain the mysteries of human character we must abandon the absurdity of regarding the human soul, that is to say the human being, as something that came into existence a few years ago, that is momentarily whirled before the winds of fate and fortune, and that will presently fade away into darkness. Indeed when we consider this amazing superstition, we can only wonder, not that humanity is as bad as it is, but rather that it is not much worse. One would have supposed that the combined forces of materialistic science and organized religion would long ago have obliterated the last remnants of virtue, and duty, and honor, and rectitude. That they have not done so is a comfortable reminder that spiritual perception can

not be altogether killed and that it will yet assert itself, as indeed it is very visibly doing. We shall never understand the true nature of reform until we learn to look at human consciousness as of eternal duration, with its every time period bound to every other time period by a law of cause and effect. Only then shall we understand that saint and sinner alike are reaping the fruits sown in long past lives, and that fate and fortune are but the sign-posts that indicate the road and the extent to which we have wandered from it.

### THE GATES OF GOLD.

All that has been achieved of value in the world has been achieved from the attainment of exalted states of consciousness. Even the humdrum routine of life is performed by this consciousness in operation. It is the motor power behind all. In the form of plan and ideal it underlays everything that has been accomplished. What man has still to realize is that the "I," within himself, is that consciousness. He must understand that it is possible for him to reach out of his limitation into its infinite realm. He will then see that whenever he is ready to comply with the necessary conditions the results will bestow themselves as peace and power.

The conditions are as clear-cut and scientific as the conditions for the production of water by the combination of two atoms of hydrogen and one of oxygen. The only difference is that, in the case of hydrogen and oxygen, the resistance that would prevent the combination can be easily overcome. In the case of man his strength seems inadequate against the force of the whole of material and animal nature through which he has evolved.

We must see where we are in this great plan of life and be convinced that there are gates of gold just waiting to fly open at our touch and show our heritage.

We must realize first that *the whole* is consciousness. That this consciousness knows itself only in its individualized centres. These individualized centres are ourselves. We think we look outside ourselves and see a world of matter. It is not so. All is embodied consciousness. The universe with its forms, lights, shades, colors, sounds, tastes, smells, and all sensations is consciousness showing itself in different states. But where is consciousness to be known? The answer is, only in ourselves. The more we will consider these states, the more we will perceive that we are literally made up of them.

Let us look, for instance, at sound, form, and color. By means of sound we give being to our thoughts in speech. If it were not for the sound of speech these thoughts would lie unuttered in the inner depths of ourselves. Because these sounds are states of consciousness in ourselves they can be interpreted and can give rise to states of consciousness in others. Each of the seven great races of men, and the many subraces that compose a great race, has a different way of using the simple sounds of the human voice. They are the same sounds, and yet not the same. We can liken the difference to the difference that exists between the scales of the piano. There is the scale of a, of b, of c, and so on. We can begin a scale on any note we choose. Having struck the keynote we can go right on up the gamut of seven notes. The notes succeed and grow out of one another. Perhaps the difference of language is some such difference on nature's great pianoforte of sound. Perhaps the great races of men belong to different keynotes of consciousness, and each, working towards the production of its own harmonies, will, all together, produce all the scales, or "the great harmony."

Thus, in considering this great department of our consciousness, we find that we both produce effect by sound and receive effect by sound. Note, though, that the production took rise *within the man*, that the effect is also *within the man*. Even if a building comes crushing to earth, man knows this because of that centre of perception in himself.

Within man's consciousness, too, is the great world of form. We look at an object, or feel it, and it seems without, but the idea that it is square, or round, is within ourselves. Certain states of consciousness produce the conditions that correspond to the form of round or square, of rough or smooth, and so on to infinite modifications.

It is likewise with color. The light divides itself into the seven rainbow colors, which, in combination, produce a variety that is infinite. But, when science declares to us that these differences in color are no more than a difference in the rate of vibration of the optic nerve, we are forced to admit that color, also, is within ourselves—or nowhere. Man, being an individualized point in an ocean of universal consciousness, carries all things within himself. They are there, or nowhere. Say that over and over again to yourself. They—by which is meant "all things in heaven or hell," are there or nowhere. They were always there. The science of knowledge, then, becomes one of individualizing

more, and more, of the ocean of consciousness in which we swim, and out of which we took our rise. It is the making of ever newer combinations, and the expression of their harmonies. How are we to do this?

The spiritual teachers have said, "Love your neighbor as yourself," but, whatever that precept may stand for, it has not a scientific sound. Let us look at it, that we may perceive its great and scientific significance. Let us reduce it to its scientific significance by a consideration of the great factors of consciousness.

We have seen that all is consciousness. We have seen that form, sound, color, and all else that makes up the material world which we know, are, when reduced to origin and ultimate, nothing but consciousness in different states. Now, in the case of form, sound, and color, if new forms, new sounds, and new color are produced by a combination of those that exist, we may infer that there are new and exalted states of consciousness, also to be produced by the combination of the states of consciousness that exist. These states of consciousness are ourselves. The combination of these states of consciousness is the identity of ourselves with one another in brotherhood. The spiritual ages of the world, that recur with regularity, have always been productive of wonderful expressions in art, literature, and music.

It is the working together in a sense of brotherhood that will produce glories yet unknown. No one is greater, or less. All are members in one life. Its infinite mouthpieces are everywhere. It has feet and eyes and hands in all directions. It has drawn together the body of the five senses in order that it may use them and leave them again. In our personality we are no more than that temporary framework. Let us discard it in ourselves, that the gates of gold will open, and eternal wisdom will speak. Let us discard it in others, and fasten the gaze on the light of ages that shines forth through an instrument of usage. By so doing we have established the combination, the point of contact, for eternal wisdom to flow as a current. It is the question of one heart that brings the answer of another. The high-walled limitations that surround personality are felled to earth by this attitude of non-arrogance and non-egotism. Be the learner, for you thereby establish a negative pole that will assuredly attract the positive charge. Be the teacher with equal confidence, for the desire in your friend to know has made him negative to you, has made you positive to

him, and if the gates of gold are open, if no thought of personality clog the way, the force will flow—the new combination will result in knowledge. Knowledge, which, after all, is consciousness pressed into service. All the knowledge there is, ever was. It ever was, and is, within ourselves. We have not to learn it, or to add it on—it is. We have only to claim it.

Thus, from seven colors came infinite colors; from seven sounds came infinite harmonies; and from the seven great races of men in the combination of brotherhood—the most scientific of all combinations—who can say what will come?

We look at mathematics and see one point in progress producing another point—that the combination of these points gives the straight line. That straight lines in combination make the triangle, the square, the pentagon, and on, and on, to figures with ever more, and ever smaller sides, *but with ever larger angles*. Yet, no matter how many sides the progressive figure may have, it never becomes the infinite circle. So with humanity. So with each unit of it. There is ever a higher height to climb. Who can say what glories lay ahead?

But, in order for this heaven to visit our earth, the earth of our consciousness, we must love our fellow-men. Yes—there is the mighty bolt that forever bars those gates of gold and keeps them closed. We persist in being—we persist in seeing—just personality.

Take stock of yourself and think. Who is that selfish, stupid, foolish one that comes to your mind so many times and there annoys you? Who is it you would change—outside yourself—he is the bar that bars the gates for you. Remember, you have other eyes to view him, that could not see these things.

Yes, we all stand at the gates of gold and bar them up ourselves.

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"It was called 'The Law of Earthly Living.' It was for every day," said Marco. "It was for the ordering of common things, the Small things we think don't matter, as well as the big ones. . . . This was it: 'Let pass through thy mind, my son, only the image thou wouldst desire to see become a truth. Meditate only upon the wish of thy heart—seeing first that it is such as can wrong no man and is not ignoble. Then will it take earthly form and draw near to thee.' This is the law of that which creates."—From *"The Lost Prince,"* by Frances Hodgson Burnett.

### A STORY OF REBIRTH.

Stories of reincarnation are now so common as to demand no particular attention unless their literary style be such as to carry them far above the level of mediocrity, and this is, of course, the case with "The Star Rover," by Mr. Jack London (the Macmillan Company). Mr. London is a master of the horrible and the grewsome. He drags us from the domain of the conventional into the open spaces where primitive passions rule and where might is also right. And now he turns his attention to reincarnation, not in the manner of the novelist who is in search of material, but rather of the writer with a strong message to be strongly delivered.

The story is told by Darrell Standing under sentence of death in Folsom prison, and he plunges at once *in medias res*:

You have forgotten much, my reader, and yet, as you read these lines, you remember dimly the hazy vistas of other times and places into which your child eyes peered. They seem dreams to you today. Yet, if they were dreams, dreamed then, whence the substance of them? Our dreams are grotesque, compounded of the things we know. The stuff of our sheerest dreams is the stuff of our experiences. As a child, a wee child, you dreamed you fell great heights; you dreamed you flew through the air as things of the air fly; you were vexed by crawling spiders and many-legged creatures of the slime; you heard other voices, saw other faces nightmarishly familiar, and gazed upon sunrises and sunsets other than you know now, looking back, you ever looked upon.

Very well! These child glimpses are of other-worldness, of other-lifeness, of things that you had never seen in this particular world of your particular life. Then whence? Other lives? Other worlds? Perhaps, when you have read all that I shall write, you will have received answers to the perplexities I have propounded to you, and that you yourself, ere you came to read me, propounded to yourself.

Wordsworth knew, says Standing. He was an ordinary man and what he knew, any man may know. And Wordsworth said, "Not in utter nakedness, not in entire forgetfulness. . . ."

Ah, truly, shades of the prison-house close about us, the new-born things, and all too soon do we forget. And yet, when we were new-born we did remember other

times and places. We, helpless infants in arms or creeping, quadruped-like, on the floor, dreamed our dreams of air-flight. Yes; and we endured the torment and torture of nightmare fears of dim and monstrous things. We new-born infants, without experience, were born with fear, with memory of fear; and memory is experience.

Standing has been sentenced to death for an assault upon a warder, and it is while awaiting execution that he writes these memoirs:

The fools! As if they could throttle my immortality with their clumsy device of rope and scaffold. I shall walk, and walk again, oh, countless times, this fair earth. And I shall walk in the flesh, be prince and peasant, savant and fool, sit in the high place and groan under the wheel.

Standing, while in prison, learns from a fellow-prisoner, the secret escape from his body in order to free himself from the intolerable torture of the straight-jacket. He had already mastered the art of self-hypnosis, and so had won for himself the boon of a few minutes of luminous "unconsciousness."

Oh, what a fluttering of luminous images and actions. In a few short minutes of loosed subconsciousness, I have sat in the halls of kings, above the salt and below the salt, been fool and jester, man-at-arms, clerk and monk; and I have been ruler above all at the head of the table—temporal power in my own sword arm, in the thickness of my castle walls, and the numbers of my finishing men; spiritual power likewise mine by token of the fact that cowed priests and fat abbots sat beneath me and swigged my wine and swined my meat.

I have worn the iron collar of the serf about my neck in cold climes; and I have loved princesses of royal houses in the tropic-warmed and sun-scented night, where black slaves fanned the sultry air with fans of peacock plumes, while from afar, across the palms and fountains, drifted the roaring of lions and the cries of jackals. I have crouched in chill desert places warming my hands at fires builded of camel's dung; and I have lain in the meager sagebrush by dry water-holes and yearned dry-tongued for water, while about me, dismembered and scattered in the alkali, were the bones of men and beasts who had yearned and died.

I have been sea-cunio and bravo, scholar

and recluse. I have poured over handwritten pages of huge and musty tomes in the scholastic quietude and twilight of cliff-perched monasteries, while beneath, on the lesser slopes, peasants still toiled beyond the end of day among the vines and olives and drove in from pastures the blatting goats and lowing kine; yes, and I have led shouting rabbles down the wheel-worn, chariot-rutted paves of ancient and forgotten cities; and, solemn-voiced and grave as death, I have enunciated the law, stated the gravity of the infraction, and imposed the due death on men, who, like Darrell Standing, in Folsom prison, had broken the law.

It is while in the straight-jacket that Standing learns from a prisoner in an adjoining cell the art of escape from his body. The method is reproduced here as an example of Mr. London's fertile imagination:

"Well, what is it?" I rapped eagerly.

"The trick is to die in the jacket, to will yourself to die. I know you don't get me yet, but wait. You know how to get numb in the jacket—how your arm or your leg goes to sleep. Now you can't help that, but you can take it for the idea and improve on it. Don't wait for your legs or anything to go to sleep. You lie on your back as comfortable as you can, and you begin to use your will.

"And this is the idea you must think to yourself, and that you must believe all the time you're thinking it. If you don't believe, then there's nothing to it. The thing you must think and believe is that your body is one thing and your spirit is another thing. You are you, and your body is something else that don't amount to shucks. Your body don't count. You're the boss. You don't need any body. And thinking and believing all this, you proceed to prove it by using your will. You make your body die.

"You begin with the toes, one at a time. You make your toes die. You will them to die. And if you've got the belief and the will your toes will die. That is the big job—to start the dying. Once you've got the big toe dead, the rest is easy, for you don't have to do any more believing. You know. Then you put all your will into making the rest of the body die. I tell you, Darrell, I know; I've done it three times.

"Once you get the dying started, it goes right along. And the funny thing is that you are there all the time. Because your

toes are dead don't make you in the least bit dead. By and by your legs are dead to the knees, and then to the thighs, and you are just the same as you always were. It is your body that is dropping out of the game a chunk at a time. And you are just you, the same you you were before you began."

"And then what happens?" I queried.

"Well, when your body is all dead, and you are all there yet, you just skin out and leave your body. And when you leave your body you leave the cell. Stone walls and iron doors are to hold bodies in. You can't hold the spirit in. You see, you have proved it. You are spirit outside of your body. You can look at your body from outside of it. I tell you I know because I have done it three times—looked at my body lying there with me outside of it."

The bulk of Mr. London's story consists of his memories of past incarnations obtained in this way, and designed apparently to show that his present fate is the legitimate and logical Nemesis of his deeds in the past. Mr. London has written a story of extraordinary power, one that impresses alike the imagination and the sympathies.

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"Nothing will happen," said Marco. "Nothing can. . . . Because"—the boy spoke in an almost matter-of-fact tone, in quite an exalted tone at all events—"you see I can always make a strong call, as I did tonight."

"Did you shout?" the Rat asked. "I didn't know you shouted."

"I didn't. I said nothing aloud. But I—the myself that is in me," Marco touched himself on the breast, "called out, 'Help! Help!' with all its strength. And help came."

The Rat regarded him dubiously.

"What did it call to?" he asked.

"To the Power,—to the Strength-place,—to the Thought that does things. The Buddhist hermit who told my father about it called it 'The Thought that thought the world.'"—*From "The Lost Prince," by Frances Hodgson Burnett.*

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I am Brahman, not at all of the world, never apart from Brahman; I am not the body, nor have I any body whatever; I am the unconditioned eternal One.—*S'ankaracharya.*

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Thus at the roaring loom of time I ply,  
And weave for God the garment thou seest  
Him by.  
—*Goethe.*

## LIFE.

The suicide returns for a twelvemonth are just in and published—those relating to the United States, a region of civilization and enlightenment. It is carefully estimated that 12,517 people "took their lives," the favorite methods being poison, firearms, and hanging, in the order named. The suicide rate is reported as being "decidedly excessive and on the increase." Besides those who actually took this step a much vaster number contemplated it. I personally know fifteen people who have spoken of suicide as something they were seriously thinking about.

Now, back of this mania to *evade life*, or get rid of it, there is a fundamental misconception of the *meaning* of life, and ignorance of the fact that the tenure or duration of life is not in human keeping. Whether we live or not is not a matter of our own whim. We are born into flesh willy-nilly—probably more than once—and willy-nilly we must keep at the task of existence whether we occupy this or that body for a season, or no body at all. If we have life once we must always have it and always deal with it, and our glory is that it is ours. Over our bodies we have some power to destroy, but our lives we may not destroy. My body is not my life. It is only the machine in which I ride around for awhile as a man rides around in an automobile. I can smash it and get out of it, but I can not smash my life and get out of that. My life can not be poisoned with arsenic, shot with a pistol, or hung with a rope. I can not "end" it, even if I wanted to. Therefore I might as well accept it, try to understand it, and do the best I can with it, gratefully and patiently. For with the *tenure* of my life I have nothing whatever to do—that is fixed without any say of mine—but over the *quality* of it I have a certain jurisdiction; its wholesomeness and onwardness are to a considerable degree within my own will.

Those twelve thousand people who spoiled their bodies as you would spoil an automobile with an ax—how surprised they must have been, when their work of destruction was ended, to find that their life was still intact, with a different setting perhaps, but with the same old problems, sensations, emotions, and the same capacity for happiness and suffering, and that they would have to go on with it after all.

It is not likely that the perishing of the body imparts to a human soul any sudden wisdom or special immunity. A man one moment after his body ceases to be useful to

him through the decay and demolition which we call death is probably just about the same kind of a man he was a moment before death happened—neither much better nor much worse, and only a little bit wiser. He has learned what it means to have his body go back on him, and that is about all. The rest of his wisdom will come as usual—slowly, through continued experience and pain.—From "*Soul Spur*," by Richard Wightman. (Century Company)

The majority of souls depart from their terrestrial forms without the body of Christ, but being connected therewith only by a small thread.—*Boehme*.

Pilgrimage to the place of the wise is to find escape from the flame of separation.—*Jelalu'd Din*.

Time runs away with all things, including the mind.—*Virgil*.

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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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

Nov 22 1915

# U. L. T.

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

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## THE IMAGINATION.

The methods by which modern philosophies are invented for the benefit of a public grown greedy for novelties are becoming monotonous. Indeed we are a little in doubt whether we should the more admire the impudence with which the label of originality is attached to ideas that are immeasurably ancient or the credulity with which those ideas are accepted by a world that seems to have no other standard of values save modernity.

There is no need to go far afield in search of illustrations. The psychical researcher would be utterly at sea but for the theosophical writings that are the perpetual source of all his best theories. Professor Münsterberg solemnly renounces the philosophy that he has expounded for twenty years and adopts a theosophical philosophy in its place. Mr. Henry Holt writes two ponderous volumes on consciousness and blushing accepts the chorus of praise for a system that he borrowed without acknowledgment. Bergson absorbs the whole evolutionary scheme of the *Secret Doctrine*, irretrievably ruins it in the process, and allows himself to be crowned by thousands of rapturous but otherwise unemployed ladies as the most adventurous of pioneers in the domain of psychology. Wherever we look we see the same methods in operation, but nowhere is there the slightest reference to the

source, the least repudiation of the plaudits that have not been earned.

And now it seems that we must hail another philosophy who diffidently displays his "swag" with the tacit intimation that it was given to him by God. Jules de Gauthier is the new prophet, and his trumpeter is Mr. Benjamin de Casseres, who tells us all about it in *Reedy's Mirror*. Jules discovered the philosophy, and Benjamin discovered Jules, and doubtless they will come to some amicable arrangement as to the division of the spoils. Jules de Gauthier, it seems, has based his system upon the power of the imagination, and he gives it to us undeterred by the fact that the occult thought of the world for unnumbered millions of years may be said to have the power of the imagination for its cornerstone. But this, of course, does not matter. People who read "new" philosophies are not likely to know anything about that, nor indeed of much else, but it may be said with regret that Benjamin de Casseres must be well aware of it, since his writings show him to have studied Theosophy somewhat deeply. And therefore he must be well aware of the impropriety of saying that Jules de Gauthier is "the first thinker to give the imagination its proper rank in the law of evolution."

The new philosophy, described as "audacious"—the actual audacity being its description as new—is summarized as follows: "Man has been dowered with the power of conceiving himself as he is

men to make use of their free-will and subdue their evil passions of lust and anger, hatred and avarice, and pass their lives in the active performance of social and religious duties with a singleness of heart, "forsaking the fruit of action." On the other hand the doctrine of *karma* which makes the condition of a man's life depend upon the merits and demerits of his former lives, practically fixes the destiny of that man for the present life. Strictly speaking, in a doctrine which "makes all futures, fruits of all the pasts," there can be no room for free-will.

Buddhism, which is in a way one of the phases of later Brahminism, not only accepts and enforces this doctrine, but goes further and exhorts its followers to break this chain of endless re-birth once and forever by "forsaking desire and following the noble eight-fold path of righteousness." Thus Buddhism, by insistently holding up these ideals before its disciples, indirectly proclaims that they have both the capacity and freedom to act up to what it enjoins.

But surely the author is in error when he says that karma "practically fixes the destiny" of the present life. It is true that the cause already born must eventuate in its result, although it might perhaps be more accurate to say that cause and result are born together, and that the result is but the undisclosed half of the whole. A dollar, for example, must have two sides, but they are not simultaneously visible, although they are co-existent. The results of a cause are necessitarian, but the cause itself is subject to free-will. The events of a lifetime are made up of inevitable results and avoidable causes.

Elsewhere the author speaks of the fruit of genius, or inspiration, as being spontaneous and beyond control. Thus Nietzsche describes the composition of *Zarathustra*:

Every sentence came to me while taking long walks in the open air, with such absolute sureness that it might have been shouted into my ear. . . . One hears—one does not seek; one takes—one does not ask who gives; a thought suddenly flashes up like lightning, it comes with necessity, without faltering—I have never had any choice in the matter. . . . There is a feeling that one is utterly out of hand. In such an overflow of light, *everything happens quite involuntarily*. Everything seems to present itself as the readiest, the truest, the simplest means of expression. I might often have been seen

dancing in those days, and I could then walk for seven or eight hours on end over the hills without a suggestion of fatigue.

When asked by a friend as to the method by which he composed his sonatas and symphonies, Mozart replied:

I do not myself know and can never find out. When I am in particularly good condition, perhaps riding in a carriage, or in a walk after a good meal, and in a sleepless night, then the thoughts come to me in a rush and best of all. Whence or how—that I do not know and can not learn. Those which please me I retain in my head and hum them perhaps also to myself—at least so others have told me. Then it goes on growing, and I keep on expanding it and making it more distinct, and the thing, however long it be, becomes indeed almost finished in my head, so that I afterwards survey it at a glance, like a goodly picture or handsome man, and in my imagination do not hear it at all in succession, as it afterwards must be heard, but as a simultaneous whole. That is indeed a feast. All the finding and making only goes on in me as in a very vivid dream.

But surely this is not an argument against free-will. One might as well say that because the multiplication table now presents itself to the mind automatically and upon need, therefore the multiplication was never acquired by an exercise of free-will. The man who has genius must have acquired it. It is not a "gift of God," any more than the multiplication table. The free-will causes of genius may be lost to sight in the mists of an earlier incarnation, but we have no right to assume that they were not due to the exercise of free-will. Indeed we must assume that they were.

The author's argument from prevision is a curious one, and may be quoted at some length:

But there is one perfectly simple test that will finally prove the fact of fate—and that is one clear, indisputable case of prevision. If some one said that such an incident will take place, on such a day, hour, and minute, and it actually does come to pass exactly as it was predicted then there can be no question that "the future is as fixed and determined as the past." And this is all that we fatists claim for, and mean by, Fate, and all inquiries about her being just or wise, or righteous or rational, or moral or merci-

ful, are questions with which we are not primarily concerned. I said above that if we could have a case of real prevision, we would finally establish the fact of Fate. I know of a case in which a prediction was fulfilled literally as it was given. Many years ago a party of elderly men went on a tour of Central India. One day while out sight-seeing they happened to pass a rather secluded grove, when one of the party, espying a *jogi* (hermit) seated under a tree, went to him and out of pure fun asked him to name the day of his death. The *jogi* not only let him have his wish, but also gave out to the rest of the party the day, hour, and minute of their several deaths. Three of them died exactly as it was predicted, and when the day of the fourth was drawing nigh he gathered round him his family and bid them good-by, and told them the day and hour when his spirit must leave behind its earthly tenement. His people, seeing him strong and healthy, and being convinced that imagination had greatly to do with the three previous deaths, they thought that if they could by some means manage to make him live through the appointed hour, the tension would be relieved and he would himself realize the absurdity of putting faith in the idle words of a religious mendicant. So when the day came they made secret arrangements to have all the clocks in the house set forward by an hour. As the time approached the man quietly lay himself down on a sofa, and when the hour passed his people came running to him to say that after all they were right in believing that he was duped by the *jogi*. The man only smiled and said that the clock must have gone wrong; but his people pointed to the rest of the clocks, which all indicated that the hour had long passed. However a few minutes afterwards the doomed man fell into a gentle sleep, his breathing became heavier and heavier, and to the surprise of all exactly at the hour named he took his last long gasp and passed away.

The author gives several other and similar instances of prevision, but we are quite unable to see that they prove his point. Why may we not suppose that the *jogi* perceived that certain causes had been set in motion that must result in death at a given moment. There is nothing to show that the causes were not due to the action of free-will. The man who swallows a poison will suffer pain

or death as a result, and the pain or death may be described as an inevitable fate. But the real question is, Why does he swallow the poison? The author has done no more than prove that causes produce results, which we know already.

Now if the author had taken another line he would have had our enthusiastic support. If he had said that no will is wholly free so long as it is governed and directed by personal desire he would have conveyed a valuable occult lesson, and would have placed himself in line with the wisest thought of the ages.

### ENEMIES AND ALLIES.

It is not a little remarkable that so staid a magazine as the *Nineteenth Century* should be willing to admit an article on black magicians, and the struggle waged on invisible planes of nature between the rival intelligences of good and evil. Perhaps the editor may have considered himself as justified by the war. Perhaps Mr. Sinnett's literary prestige could hardly be denied. But however that may be, there can be no doubt that this significant article, "Our Unseen Enemies and Allies," will be received with a curiosity by no means untinged with sympathy.

Underlying the processes of nature, says Mr. Sinnett, are unseen, imperfectly comprehended forces which are now sufficiently recognized to revivify some of the "superstitions" of the past:

Recent progress of discovery in connection with physical Nature has tended in more ways than one to rehabilitate views that former progress treated as empty superstition, though in all cases putting an improved complexion on the modern presentation of such ideas. Thus the mediæval alchemist played with a crude belief that lead could be transmuted into gold, guided by his desire for the more precious metal. The gradual progress of chemical knowledge seemed to make the alchemist's dream absurd, and transmutation was treated as a silly superstition. Then radium made its entry on the stage, and revealed itself as in process (among other bewildering achievements) of transmutation into helium. The alchemist's belief ceased to be ridiculous. He had been to blame in one way. He had invited ridicule by caricaturing the idea he worked with. Growing science was to blame for its conceited belief that it understood the constitution of matter. Now we accept transmutation as a theoretical possibility because we have made some

definite steps—thanks to Mme. Curie—in the direction of knowledge relating to the constitution of matter quite misunderstood when the chemical “elements” held possession of the stage.

In another department of superstition, mesmerism was slow in passing through the ordeals of incredulity. It lingered for a while in what has been called “the Pooh-pooh stage.” Then it made people angry and entered on another, which has been called “the Bow-wow stage.” At last, labeled with a new name, “hypnotic suggestion,” it is recognized as a commonplace experience. For a time the ether was a mere hypothesis, denied presentation at (scientific) Court, refused recognition as an existent reality. But in time its waves acquired a commercial value, and electricians now specialize in the ether as doctors specialize in their favorite diseases.

Is it possible, asks Mr. Sinnett, that we may have to turn to mediæval “superstitions” for an explanation of some of the gratuitous barbarities of war, and to solve the problems of a cruelty that has forced itself so horribly upon the attention of the world?

But turning aside now from the contemplation of what has actually been done in the search for the possible origin of influences that may accentuate ordinary human brutality, we have to explore some regions of “superstition” which may, like those already referred to in connection with physical science, hint, when purified of superficial nonsense, at grave realities capable of being re-stated in terms acceptable to modern ears. The drift of experiment, fairly emerging now from the “Pooh-pooh stage” in which it was so long embarrassed, has convinced multitudes of students that human thought is a force capable of producing effects at a distance. “Telepathy” may not yet be universally recognized as illustrating this idea, but we have high scientific authority for treating it as a human faculty, not so common as sight and hearing, but as natural for those endowed with sense organs not yet developed in all cases. People who prefer a materialistic interpretation of life keep all studies connected with super-physical inquiry at arm’s length, but those who can take cognizance of many natural phenomena that do not appeal to the familiar senses are now very numerous, and the wave of interest in research of that order is widely operative in the present day.

So we can not but look back on mediæval literature dealing with occult mysteries of sorts with a feeling quite unlike that to which it gave rise forty or fifty years ago. Once more early superstition is translated more or less successfully into terms of modern science; and when we read stories about charms and incantations and ceremonial magic made use of to wreak vengeance on the victims of a ruthless magician’s animosity, we are hardly now inclined to put them aside as so much childish nonsense. We are gradually coming to believe that some unseen and as yet imperfectly understood forces of Nature are subject to the control of human will. Some puzzles bequeathed to us by ancient history begin to be explicable, and megalithic architecture, for instance, provokes a guess pointing to the possibility that in former ages of the world, powers that modern civilization has lost touch with were used with beneficent purpose by the representatives of lofty moral progress, concurrently with the use, by the enemies of such progress, of the powers devoted to destruction.

If the human will is free we must suppose that such freedom has been used by certain individuals in the definite choice of evil, and that such individuals become recruits in an army that wages war upon the spiritual evolution of the race. The first step on the evil path consists of merely selfish purposes, and this finally culminates in direct and intelligent rebellion against the divine order of things:

From the earliest periods of human existence that we like to think about, there have been unfortunate manifestations of the tendency described, with the result that the world is burdened with the presence of large numbers of highly advanced beings definitely in arms against the Divine programme of human evolution. Certainly the numbers, large though they may be, are a minute minority as compared with the whole human family, but, in the progress of ages, some of them have attained to extraordinary heights of knowledge and power. For progress in that direction has nothing to do with moral excellence. The leaders of the Dark Host are not merely morally inferior to the worst criminals in our prisons; they are wedded to evil as definitely as the more glorious angelic beings that poetic imagination can deal with are wedded to the principle of Divine love and benevolence.

But that devotion to evil does not put the smallest impediment in the way of their progress in super-physical knowledge, in the development of spiritual powers, in the expansion of consciousness on planes of nature far superior to this on which consciousness is generally limited by our physical senses. Certainly the Dark Host includes all degrees and varieties of evil development. Most of its adherents are, relatively to the terribly sublime leaders, in the same positions as the privates of an army relatively to their generals, but the energies of all are directed by the mighty chiefs, and, putting the main idea in a single sentence, they are the real authors of the present war.

We need not follow Mr. Sinnett into the political implications that are naturally attuned to his national sympathies. None the less we may once more indicate the significance of such a publication and the impression that it must make upon a wide circle of intelligent readers.

### MATERIALISM.

What the preacher chiefly deplores in the influence of Professor Haeckel is the childish materialism which this author shares with and intensifies in his readers. But this is only an illustration of the Church's long neglect of its duty. In so far as Haeckel and his disciples are materialists, they are in no wise different from the mass of their Christian opponents. For popular Christianity (as distinguished from philosophic and ethical Christianity) has never been anything but what Matthew Arnold bluntly but accurately called it: a materialistic fairy tale. It has perverted and petrified the metaphors of its Founder into hard, literal statements of fact. Its central sacrament, the Eucharist, is an inexcusable literalization of his poetical figures of speech. It has never taught men, because it has never understood, how to escape from the materialistic point of view. Its hell and heaven of physical torment and delight, its fantastic doctrine of the resurrection of the body (repeated every day, in this twentieth century, by thousands of priests and millions of laymen who know it to be baseless and absurd), its Sultan-like God seated on an actual throne, enjoying throughout eternity the flatteries of his prostrate worshippers—what is all this but a stark materialism, on the mental level of savages and children.

I do not for a moment deny that there has been, all through the Christian ages, a tiny

minority of believers who appraised this fairy tale at its true worth; but the Church has never told the truth to the people, and it refuses today to tell them the truth, although the results of its persistence in hypnotizing and deceiving them are visible on every hand. Only today have candidates for Anglican ordination been released from declaring their unfeigned belief in every word contained in the canonical scriptures—a declaration which nobody outside a lunatic asylum could make sincerely. Within the last few years two English bishops have combined to inhibit the Rev. J. M. Thompson, of Magdalen College, Oxford, from preaching, because he had dared to set forth, in his excellent volume on "Miracles in the New Testament," the truths, undeniable by competent scholars, that the New Testament miracles are devoid of evidence, that Jesus Christ never claimed to perform miracles, and that miracles are, in any case, entirely worthless as evidence of anything beyond themselves.—From "*Criticisms of Life*," by Horace J. Bridges.

### THE PILGRIM.

I am my ancient self,  
Long paths I've trod,  
The luring light before,  
Behind the red;  
And in the beam and blow  
The misty God.

I am my ancient self.  
My flesh is young,  
But old, mysterious words  
Engage my tongue,  
And weird, lost songs  
Old bards have sung.

I have not fared alone.  
In mount and dell  
The one I fain would be  
Stands by me well,  
And bids my man's heart list  
To the far bell.

Give me nor ease nor goal—  
Only the Way,  
A bit of bread and sleep  
Where the white waters play,  
The pines, the patient stars,  
And the new day.

—Richard Wightman in "*Soul Spur*."

He whose initiation is recent, and who has been the spectator of many glories in the other world, is amazed when he sees any one having a godlike face or form, which is the expression of Divine Beauty; and at first a shudder runs through him, and again the old awe steals over him.—Plato.

## "EVOLUTION AND THE WAR."

(By P. Chalmers Mitchell in "Life Everywhere.")

Intelligence, purpose, and choice are meaningless phrases unless they imply consciousness and the sense of freedom. Any one who has seen mobile micro-organisms darting hither and thither or writhing through a drop of blood, under the high power of a microscope, or in the beautiful cinematographic films of Messrs. Pathé, will readily extend the conceptions of unforeseeability and spontaneity to them, at least if he has no knowledge of the fashions in which their movements can be accelerated, retarded, and controlled by conditions that an expert is able to alter.

If consciousness and freedom, purpose, and intelligence are to be ascribed to lowly animals, I can see no reason why they should be withheld from the vegetable kingdom. If a bean be thrust into the soil, under conditions suitable for germination, the shoot struggles up towards the light, as if it knew that its expanding crown of green leaves had to be exposed to the air and sunlight, and its root wriggles downwards, thrusting aside the smaller stones, twisting round the larger, seeking darkness and moisture and the chemical substances the plant requires. If the bean be placed in the soil upside down, the shoot, almost as soon as it protrudes, bends upwards, making a curve to reach the light, and the root in similar fashion curves downwards over the bean, towards the conditions proper to its functions.

Why should we stop with the organic and not continue to see purpose and will in the inorganic world? Why not see choice in the wind "blowing where it listeth," purpose in the cleansing rise and fall of the sea "in its priest-like task of pure ablution, round earth's human shores"? It has often been pointed out that water behaves differently from other liquids when it is cooled. Most liquids contract as their temperature is lowered and reach a maximum density when they congeal, so that the solid sinks in the liquid of which it is formed. Water contracts until the temperature is slightly over the freezing point, and then expands so that ice is formed on the surface. This has been alleged as an instance of the wisdom of the Creator, preventing oceans and lakes and rivers freezing from the bottom upwards into solid masses of ice that would make the globe uninhabitable by man. But why should the benevolent wisdom not be ascribed to the ice? In a word, why should we not return

to the beautiful legends of Greece, and see conscious and capricious personality in the sun and moon, in stars and comets, in clouds and storms, in rivers and springs? Why not? I do not see any logical break in such an extension of consciousness and purpose.

The smattering I have of the Philosopher's Stone (which is something more than the perfect exaltation of gold) hath taught me a great deal of Divinity, and instructed my belief how that immortal spirit and incorruptible substance of my soul may lie obscure, and sleep awhile within this house of flesh.—*Sir Thomas Browne.*

Identification with ignorance resulting in obscuration of the light of Self, disappears with the rise of Spirituality.—*Panchadasi.*

The heart of the fool is in his tongue, the tongue of the wise is in his heart.—*Turkish proverb.*

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## GREAT MEN.

A little volume on sociology, lately published, draws cautious attention to what may be called a law of periodicity in the appearance of great men. The genius, says the writer, seems to appear whenever conditions demand his services, and so we may wonder whether it is the conditions that give the great man an opportunity to show his greatness, or whether there is any sort of concurrence between the genius and the events in which he participates. The problem was stated, as already said, with caution, inasmuch as the mental convention of the moment demands that all phenomena that we can not understand shall be assigned to chance.

But a certain periodicity in the appearance of great men seems to be so obvious that the advocates of chance must call upon something more than their usual allotment of hardihood. For great men seem to appear almost with the regularity of comets or meteors. They come in groups, and when they go they seem to leave darkness behind them. Two thousand years ago we see a galaxy of human stars in Greece, the men who gave to the world a philosophy that later thinkers have done no more than repeat and amplify. And then comes a long period of intellectual darkness. There is no need to trace these renaissances through the centuries, although the mind necessarily dwells for a moment on the mighty blaze of genius that we associate

with the Elizabethan age, the age of Shakespeare and Jonson and Bacon, the age when human genius seemed to have broken its boundaries and to have filled richly a dozen different channels of endeavor and of great achievement. Other similar epochs were the Revolutionary period in America and what we may call the Victorian era in Europe. And perhaps we may note not without interest that at the present moment the stage is practically empty of supremely great men. No unquestionable genius illuminates the worlds of statecraft, or art, or literature, or science. Mediocrities we have in plenty, but probably no one whom the world, a hundred years hence, will acclaim as a genius. They may be here. They may be in the backwoods, but they have made no appearance on the stage.

But why should we have any difficulty in supposing that the arrival of great men is actually governed by a law of periodicity. Everything else in nature is so governed, and why not this? It is not actually more wonderful or incredible than that the planets should obey Bode's law of relative distances or that the chemical elements should group themselves into octaves. If disease, incubation, and a thousand other phenomena of life are ruled by periodicities, why not also the birth of great men? If a law of regularity or of cycles is found to prevail over every department of nature that has been brought within the reach of observation and of measure-

ment it seems at least reasonable to expect that some similar law may be postulated in those other departments of nature that we have not yet observed and measured. Why, then, this tendency to suppose that our unawareness is an indication of non-existence and that because no law has yet been discovered therefore no law exists. There was a time when science was aptly described as the reduction of the universe to terms of law. But the science of today seems greedy for the opportunity to talk about chance, at least that kind of science that writes for the newspapers and that so loves the sound of popular applause.

There can, of course, be no such thing as chance anywhere. If law exists at all, then law must be universal. We can not have a world that is governed half by accident and half by design, and this seems to be obvious enough to win the instant assent even of a university professor. If the planets obey a law in their march around the sun, then the autumn leaf must obey a law when it falls from the tree. If the chemical elements arrange themselves into octaves, then the birth of great men, and of little men, and of all men, all lives and all deaths, must be equally orderly, equally subject to some sort of pattern, and indeed there can be no incident of human life that escapes the orderliness of the whole. It may be that we can see nothing but the flashing shuttles, each laden with its own particular colored thread, and we may suppose that each is moving by chance, that each has no relation to the others, and that there is nothing but that "fortuitous concurrence" that a certain order of scientific mind so delights to postulate. But if we could step to the back of the loom and examine the finished product as it slowly appears, then in very truth we should see that every separate shuttle had contributed its tiny threads to the perfection of the whole, and that even the least deviation of the smallest among them must produce a discord of color, a disharmony of pattern, that would mar the symmetry of the work. But what can we know of this so long as we look only at the individual shuttles?

It is largeness of vision that we lack. We delight to enclose nature in watertight compartments and to look at it with microscopes, sturdily refusing to

see that there is only one life, one law, one pattern, one design. If we knew how to think synthetically, and above all to think in ages, we should know that because there is actually no separateness in consciousness, so also there can be no separateness in history, nor in science, nor in art, that the present is always the child of the past and the parent of the future and that the whole story of mankind is that of a continuing purpose. Why, then, should we wonder that great men come periodically and in groups? Do not the harvests come in this way? Why indeed should we not believe that it is the same great men who thus appear age after age, just as it is the same group of actors that appear now in one drama and now in another to suit the exigencies of time, and locality, and auditors? It is not only possible, but it seems also to be probable.

One day we shall know that this is so, but it will not be until we have learned to think philosophically and scientifically. It will not be until we have shaken ourselves free from the molds of mind bequeathed to us first by theology with its special creations and such like childish follies, and then by science with its arrogant materialisms and its pretenses to know the things that it does not know and can not know. And when that time comes it will bring freedom with it, because there can be no freedom except through law, just as there can be no slavery except through chance. Then we shall know that no leaf falls to the ground, that no man is born or dies, that no tear stands in a human eye except in obedience to the "law that makes for righteousness."

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This (the Grand Unity) separated and became Heaven and Earth. It revolved and became the dual force in nature. It changed and became the four seasons. It was distributed and became the breathings, thrilling in the universal frame. Its lessons, transmitted to men, are called its orders; the law and authority of them are in heaven.—*Confucius*.

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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*.

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When we speak of spirit we mean the subtle element of all things.—*Confucius*.

### THE MOVEMENT.

*It is said that a great interest in Theosophy betokens that its study must have been begun in some other life. How can this be, seeing that Theosophy has never before been taught in its present form or with so complete a presentation?*

It does not matter much what its form may have been, nor the particular manner of its presentation. From one point of view it may be said that Theosophy is the search for the human soul, and it is evident enough that this search may be encouraged and directed from many points of view and with many different terminologies. It may be remembered that there have been times in human history, and not very distant times, when any distinct departure from religious orthodoxy would have incurred legal penalties, and when it was absolutely necessary that even the most guarded references to Theosophy should wear some kind of a Christian garb. Jacob Boehme presented his teachings in a terminology of orthodoxy, but he barely escaped the extremities of persecution. Kabbalism was hardly tolerated, although it was presented in a sort of biblical costume that guarded it from the suspicion of a dangerous heresy.

If you will take the trouble to look back in history you will find traces of the theosophical movement century by century all down the line. But you must look for the essentials and not for the externals, for the spirit and not for the letter. Thus we may believe that the Rosicrucian movement hid something far deeper and better than the mountebank pretenses that hastened to shelter themselves under its name. Paracelsus created a sensation throughout Europe by his daring innovations upon the conventional and scientific thought of his day. Boehme staggered and enraged the world by his inexplicable knowledge and the courage with which he challenged the orthodoxies of his day. Cagliostro and St. Germain appeared like portentous meteors at a time when all human institutions were about to be thrown into the crucible of human hate and panic. Nor must we forget the alchemists whose jargon hid a profound spiritual science, and who were less concerned with the transmutation of lead into gold than with the change of the lower nature of man into the pure substance of the Soul.

There are two indications by which we may know the true Teacher, no matter in what age he comes. He announces invariably that his philosophy is not his own and

that he is merely repeating, or translating, or interpreting, what has already been said age after age. And he invites the whole human race to take what they can of the Wisdom without any distinctions whatsoever, and without payment. If you will apply such tests as these you will find that there has never been a period in the history of the race without its appropriate presentation of Theosophy and that it has always been true, as it is true now, that the aspirant may take whatever he has the strength to carry away with him.

### HEAVEN AND HELL.

Heaven and hell have always existed in the mind and literature of humanity because they exist as realities. Their reality is something far more substantial than the hazy notions that have been current among men regarding these states. The same mind that could imagine to itself the glorified city with its thrones of splendor and angelic hosts or the infernal abyss with its victims and fiery devils has the power to make other pictures. It has the power to make whatever pictures it will. It has always had that mysterious and magician power. It was that power that rose up in it when it was "the great homogeneity" and caused it to feel its way forth, and out along the seven great highways of itself until it had become what it is now, "the great heterogeneity." Here it had reached the acme of conditioned existence. Here, in a separate vehicle, are focused the seven great states. Each can be sensed separately, with specialized organs. The mind of life pictured itself as knowing through experience the state of color. It has come to do so by means of sight. It pictured itself as sensing sound, another of the great states of consciousness, through hearing; as sensing odor, a third state, through smelling; as sensing taste, a fourth of these states, through tasting; and so on through the sixth and seventh, to which humanity now makes its way. It moves on its way by ever imagining itself as reaching still greater heights of attainment, just as we—the drops that make up the great ocean of life—are constantly doing. Humanity sees many ideals ahead of itself. It pictures itself as possessing improved conditions of government, education, industry, or commerce. It imagines itself as possessing inventions, that is it, or certain units that are of it, think of them and brood on them until they are finally achieved. It imagines new harmonies of sound and color until they are expressed. It imagines new combinations of food and then proceeds to produce them. It

is even so, through the greatest and the least, that the mind of life has always worked. Thus does it unfold itself in its evolutionary way. Thus does homogeneity pour itself out into heterogeneity. Thus does the united Spirit of Life become the immortal "I" in mortal man. Through the evolutionary process there was slowly and steadily drawn together the senses and organs which fashioned the habitation of separateness—the earthly temple of the Holy Spirit. Here in one place dwelt the seven great states of consciousness. Here, there, and everywhere it dwelt, in seeming separateness. That which was one, and harmony itself, has now become the many of seeming discord. The discord arises with the idea of separateness. As the idea of separateness grows, so does the discord. It can appear intolerable. Yet harmony still reigns. Some men know of the harmony and live in it. Some men know only discord. The one is heaven; the other is hell. They are aspects of evolution. For it is necessary that that which is unity shall periodically pass into that which is diversity. It is only by such obligatory pilgrimage through the cycle of material existence that the wonders of sense and intellect can come into being. Spirit and Matter are the two aspects of the One Reality. One pole is as essential as the other. In order to become aware of our natures it is necessary to comprehend that the immortal "I," now looking at what seems without because of the mystical illusion of separateness, is the same immortal principle that arose in the beginning, before Spiritual Unity became diversity. These simple lives are linked and bound up in the security and glory of the One Life, but they know only themselves as isolated unity, struggling against all that is without. They deem as luck and chance the good that befalls them. Truly it can be said of them "that they are cast into outer darkness where there is weeping and gnashing of teeth." Truly it can be said of them that they are being purified in consuming fires. When the dross of all "ideas of separateness," through which intellect and individuality were won, shall have been burned away—when every ideal embodied in fleeting form will elude the grasp until nothing remains but the real, which is the immortal nature of the man himself—then enlightenment will come. Man will know fundamentally who and what he is. This view of his own nature will be a foretaste of the bliss of immortal individuality. "Eyes hath not seen, earth hath not heard, nor hath it been given unto the mind of man to conceive of the things that the Heavenly Father hath pre-

pared for them that love Him." Upon this vision by the soul of its identity with the United Spirit of Life it will begin at once to attempt to sever the illusion of separateness. When any man realizes that he is not his body, but consciousness itself, that which brought the body into existence, that which animates and uses it, that this consciousness is eternal and indestructible, that none of the calamities that people fear can touch him, that death can not be known to him—though the body will return whence it came, that grief can not be his—though worlds and universes will come into being and pass away again—such a man is already in heaven, although he walk the earth surrounded by men who are in hell.

As the great whole periodically descends into material existence and earthly life, so with its replica in miniature, man himself. He passes from the subjective, spiritual state into the objective, physical state. He does this in his repeated lives and deaths in which it is the earth life that alone has limitations. He does it also in his days and nights of waking and sleeping, in which again it is the state of deep sleep that is the spiritual one and the "seeming daytime" that locks him up in the prison of clay.

Further than this man's consciousness, even during his waking hours, mounts into spiritual heights and falls into the depths, as mercury rises and falls in a thermometer. At one moment he may rise on the light wings of thought, move with the rapidity of lightning to where his imagination fashions what he will of glory; and, at another moment, he is in the lowest of earthly depths.

Picture, for instance, an entity conscious only of being a body. It may be a body revolting to look upon, or a diseased body, any of a thousand of Karma's tools of punishment. As he moves hither and thither among his fellows, impelled by desire, all the eyes that look upon him have reflected in them pity or disgust. Turn where he will the doors are closed in his face. Bitterness and despair gall him, and effort seems useless. Is this not Nemesis?

Yes, there are many hells and many heavens. There are as many as there are actors on the great stage of life. There are hells of momentary duration, of hourly duration, of yearly duration, and of duration past mortal count. And likewise of man's heavens. But they are all man's. He alone who suffers or rejoices gave rise to them. Just as pictures or thoughts in the Divine Mind created all things that are, so pictures and thoughts in the same mind, now showing it-

self as the collective mind of humanity, can create all things that are to be.

Thoughts at variance with the great harmony, pictures embodying personality, greed and selfishness will produce discord and suffering, which are hell. It may be in this earthly life, in the post-mortem life, or in the inclusive cycle of the great life.

Thoughts of altruism, peace and good-will fortified and converted into actuality by acts of self-sacrifice effect a change. The man changes and the world changes. These two begin mutually to act and react on one another. He, by breaking down materiality, becomes aware of spirituality. He finds the One Life within himself and follows it out as it pervades all nature. He merges into the very essence of harmony, and henceforth abides in the unutterable bliss of the only heaven there is, where he can radiate inexhaustible blessing. It has been said "They who lead the life shall know of the doctrine."

### THEOSOPHICAL WRITINGS.

(From "Man: Fragments of Forgotten History.")

Before leaving this subject attention must be called to the ethical complexion of the communications with the dead, which are usually practiced in seance rooms, and also by sorcerers. From time immemorial such communications have been forbidden as being unhallowed. It is only in these days, when spiritual knowledge is at its lowest ebb, that intercourse with the elementaries could be carried on so extensively. Too much stress can not be laid upon the fact of the moral deterioration of mediums, but the real mischief that is done in most cases escapes detection. The absolute necessity for all aspirants to spiritual life to exercise their will with firm determination is universally admitted. One, not far removed from the general level prevalent around, can glide through life unobserved and untroubled. Ceaseless struggle has always been the fate of the eminently good. It is only the strongest characters that can pass through the trials and hardships which beset the path of those determined to be spiritual, while the weak always succumb with vain groans and lamentations. Under these circumstances it is not difficult to see how great an injury results to the medium from the subjugation of his will by any foreign influence. No man is a superfluity in Nature, as otherwise reason itself would be wanting in the universe. Each man has his own course to run; surrender of will is, in consequence, equivalent to a sur-

render of duty. From this it is clear that mediumship injures a man morally, more or less, according to his constitution; and as for the entities communicated with, the injury they suffer by intercourse with mediums is far more serious. The elementary, as we have seen, is in the position of a man who is trying to fall asleep and pass on to a different plane of consciousness. The greater the mental anxieties during the day, the greater the time needed for the approach of sleep; so the more earthly the life the longer the stay in Kama Loka. It is more cruel to disturb a human soul in its state of transition to the higher life than to outrage a dying man. Those who carefully consider even the few objections urged above, will find why all spiritual-minded men should be united in discouraging such unholy communications.

(From "Man: Fragments of Forgotten History.")

Each act or thought carries with it its own reward or punishment. It requires no outside agent to reward or punish us for our virtue or sin; we do it ourselves. The causes set at work by the acts, thoughts, or words of an individual, will produce their effects, whether painful or pleasurable to him, quite independently of any extraneous interference. There is no power in the universe which can add to or take away from an individual's suffering or enjoyment, except himself. The Law of Karma is the rigorous application of causation to personal conduct. Karma consists of all acts, thoughts, and words, which result from motives of personal benefit, when they proceed from a purely unselfish motive, they do not condition a person's life, as that life by the dissolution of egoism becomes free from limitations and merges more and more into the unconditioned life, which is happiness itself. Absence of limitation or opposition is always productive of happiness. Karma, however good it may be, can only produce limited and temporary enjoyment. The absence of Karma, or elimination of personality from one's life, is the only road to that happiness which is permanent. This divine bliss eludes the grasp of those who search for it, but comes unsolicited to one who sacrifices self to duty.

The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.—*Analects*.

It is not Heaven that cuts short men's lives; they themselves bring them to an end.—*Shu King*.

**SUDDEN LIGHT.**

I have been here before

But when or how I can not tell;

I know the grass beyond the door,

The sweet keen smell,

The sighing sound, the lights around the shore.

You have been mine before.

How long ago I may not know;

But just when at that swallow's soar,

Your neck turned so,

Some veil did fall,—I knew it all of yore.

Has this been thus before?

And shall not thus time's eddying flight

Still with our lives our loves restore

In death's despite?

And day and night yield our delight once more? —*Daniel Gabriel Rossetti.*

**SOME LETTERS.**

(By Elsa Barker.)

I believe that many children carry over into earth life memories of their lives out here, but that these memories are afterwards lost by reason of the suggestion constantly given to children that they are newly created, "fresh from the hand of God," etc.

Eternity is indeed long, and there are more things on earth and heaven than are dreamed of in the philosophy of the average teacher of children.

If you could only get hold of the idea of immortal life and *cling to it*. If you could realize yourself as being without beginning and without end, then you might commence to do things worth while. It is a wonderful consciousness, that consciousness of eternity. Small troubles seem indeed small to him who thinks of himself in the terms of a million years. You may make the figure a billion, or whatever you like, but the idea is the same. No man can grasp the idea of a million years, or a million dollars, or a million of anything; the figure is merely a symbol for a great quantity, whether it be years or gold-pieces. The idea can not be fixed; there will always be something that escapes. No millionaire knows exactly what he is worth at any given time; for there is always interest to be counted, and the value is a shifting one. It is so with immortality. Do not think of yourself as having lived a million years, or a trillion years, but as truly immortal, without beginning or end. The man who knows himself to be rich is richer than the man who says that he has a certain amount of money, be the amount large or small. So rest in the consciousness of eter-

nity and work in the consciousness of eternity.

\* \* \*

Beware of deathbed repentance and its after-harvest of morbid memories. It is better to go into eternity with one's karmic burdens bravely carried upon the back, rather than to slink through the back door of hell in the stockinged feet of a sorry cowardice.

If you have sinned, accept the fact with courage and resolve to sin no more; but he who dwells upon his sins in his last hour will live them over and over again in the state beyond the tomb.

Every act is followed by its inevitable reaction; every cause is accompanied by its own effect, which nothing—save the powerful dynamics of Will itself—can modify; and when Will modifies the effect of an antecedent cause, it is always by setting up a counteracting and more powerful cause than the first—a cause so strong that the other is irresistibly carried along with it, as a great flood can sweep a trickling stream of water from an open hose-pipe, carrying the hose-pipe cause and its trickling effect along with the rushing torrent of its own flood.

If you recognize the fact that you have sinned, set up good actions more powerful than your sins, and reap the reward for these.

\* \* \*

People are always saying, "If I had my life to live over, I would do so and so." Now, no man has any particular life to live over, any more than the heart can go back and beat over again the beat of the second previous; but every man has his next life to prepare for. Suppose you have made a botch of your existence. Most men have, viewed from the standpoint of their highest ideal; but every man who can think must have assimilated some experience which he can carry over with him. He may not, on coming out into the sunlight of another life on earth, be able to remember the details of his former experience, though some men can recall them by a sufficient training and a fixed will; but the tendencies of any given life, the unexplained impulses and desires, are in nearly all cases brought over.

You should get away from the mental habit of regarding your present life as the only one, get rid of the idea that the life you expect to lead . . . after your death, is to be an endless existence in one state. You could no more endure such an endless existence in the subtle matter of the inner world than you could endure to live forever in the gross matter in which you are now encased,

# The United Lodge of Theosophists

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## THE FEAR OF DEATH.

The fear of death, says a modern essayist of repute, seems to be an instinct of the human mind, and therefore we can hardly wonder that death should be regarded universally as an evil, that it should be shunned as the greatest of calamities. And so here we have one more example of what we may call a certain placidity of misstatement that so often characterizes the present-day writer, who can see nothing except his own environment.

For death is not regarded universally as an evil. It is not regarded as an evil throughout the Oriental world. It is not regarded as an evil by any one to whom philosophy has brought knowledge, as all philosophy should. It is not regarded as an evil by primitive humanity anywhere. The pain that so often precedes death may be dreaded. There may be a full sense of deprivation and grief at separation. But death itself is not regarded as an evil except where the tuition of priestcraft has been accepted and where a stimulated superstition has been found to yield a profitable revenue. In point of fact it is only in the Western world that men are afraid to die, because they have been taught to be afraid, and also because they have not yet learned to live.

It is natural that priestcrafts everywhere should foster the fear of death, for without the fear of death there would be no priestcrafts. They are

cause and effect. It is priestcrafts that have built a fence around the unseen world and that keep the gate money, that have peopled with terrors the path that leads thereto, and that have always sold their formulas and incantations to those whom they have first rendered fearful, and whom they have persuaded that only by formulas and incantations can safe entry be secured. The dread of death is not natural to humanity. It is an artificial creation, a subtle device for priestly profits, a deception devised for illicit gain, a method of obtaining money by false pretenses.

And a still more evil materialism took the place of a discredited priestcraft, although perhaps science has never been quite so sordid, quite so greedy, quite so remorseless as its predecessor. But certainly it did little to lessen the fear of death. It banished the childish hell of theology, but it offered in its place the negative hell of extinction. Theology was willing to sell to us the means of escape, but there was to be no escape from the annihilations of science. The certainties of non-existence took the place of the uncertainties of perdition.

Materialism was certainly worse than the theology that it supplanted because materialism destroyed virtue, and honor, and truth, and duty. How could there be such things in a mechanistic universe? We do not expect ethics from a loom, or an eight-day clock. How should we expect ethics from human beings who are mere material machines

that will presently exhaust their energies and cease to be? Materialism, logically practiced, means the negation of everything that makes communal life possible. It means the frank adoption of the jungle law, but with guns and bayonets instead of teeth and claws. It is the jungle law that now prevails throughout civilization, and notably in Europe. And the jungle law will continue to prevail until the continuity of the individual life and its government by justice is not only admitted, but until it becomes an integral part of character and the dictator of thought and act.

Mr. Edward Carpenter somewhere notes the curious fact that whereas thousands of books have been written in order to tell us how to live, there are very few books that tell us how to die. He asks how it is that we do not die with the dignity of animals, who recognize the inevitable, and meet it with a peaceful tranquillity. A dog usually dies with much more self-respect than a man. It is only human beings, and only some of them, who shiver with horror at the first approach of death, who resort frantically to drugs, operations, inoculations, and injections, and who are finally driven abjectly from the field, shamed, humiliated, broken, beaten. Is such a pitiful and hopeless resistance necessary? Is it reasonable or logical? Is it intelligent? Or is it the mark of an ignorance inherited from ages of theological superstition, deliberately fostered by self-interest, and preserved by a most abject folly? Why should we not die just as we sleep? Why should the approach of death be painful, or its arrival horrible? Surely nature has not doomed the whole human race to some culminating calamity? Surely it is not nature's decree that we shall go hence in horror. For why do the dead so invariably smile, and the newly born so invariably weep?

Surely there could be no greater benefaction to humanity than the abolition of the fear of death, and surely there can be no shorter road to such a goal than by the immemorial wisdom that shows the perpetuity and the continuity of life in which the death of the body is an almost unnoticed incident. It is not without its significance that the fear of death is least amongst those people—the vast majority of the human race

—who see life itself as an inextinguishable flame that illuminates body after body until at last its light consumes the veils of separateness from which come selfishness and therefore all the evils of the human race. If we have so readily believed the theological absurdities of a Sultan-like God, sitting on a material throne, and surrounded with the tawdry and vulgar jewelry of the theological heaven surely we can now find nothing incredible in a philosophy which postulates a universal life moving magnificently upward through the kingdoms of material nature, assembling those kingdoms for its own uses, and governed eternally and universally by a law of cause and effect. If we could believe in the puerilities of the theological hell, revolting alike to intelligence and to morals, surely we can now recognize a Nemesis that finds expression in daily life and nowhere else, that brings us back repeatedly to earth life, there to reap the harvest of which we ourselves sowed the seed, to be guided and steered by the characters of our own making in other lives. With such a philosophy it is no longer possible to hold death in dread. It is not law that we fear, but the absence of law. It is the unknown from which we shrink, the darkness, and not the light, that appalls us. No true spiritual civilization is possible to us until we have learned to think in terms of death as well as in terms of life, until we claim as our own an immeasurable future unified with an immeasurable past by the continuity of a conquering consciousness.

"Oh! where is the sea?" the fishes cried.

As they swam the crystal clearness through:

"We've heard from of old of the ocean's tide,

And we long to look on the waters blue.  
The wise ones speak of the infinite sea;  
Oh! who can tell us if such there be?"

The lark flew up in the morning bright,

And sung and balanced on sunny wings;  
And this was its song: "I see the light.

I look o'er a world of beautiful things;  
But, flying and singing everywhere,  
In vain I have searched to find the air."

—*Minot Savage.*

As for knowledge I bear her no grudge: I  
take joy in the pursuit of her. But the other  
things are great and shining.—*Euripides.*

## THE POWER OF WILL.

Will is a force which may be directed for good or for evil. Will has a tremendous force, because it is actually the force of the Soul itself, the force of Spirit. That is all will is. It does not exist apart from beings, and every being of every grade possesses that force. The directions in which it may be used are limitless, but the power of using it only comes from an understanding of our own natures and an action upon that understanding.

The Ancient Teaching is that man is a spiritual being, essentially so, and never can be anything else; that everything he possesses or uses is a development of his own; that all the states through which he passes were produced by him under law, are evolutions; that his present mind and body are creations of his own under law.

We have assumed that man is his body, and that his life, beginning at birth and ending at death, constitutes the whole of life. Yet the very coming into life is by reason of the action of the will, the power of the soul in action for that is what will means. It is the force of consciousness in action.

Now, if we think our consciousness is very small, or pertains only to our existence in the body, what a small range we give to the operation of will. We have limited ourselves by that very thought, by that very idea; and as our thoughts and actions flow from the basic ideas that we hold, we keep ourselves within that limitation. We prevent the full operation of the will that we really possess because we have set a limit to the extent to which it shall operate. If we thought we were spiritual beings, then our will would operate in any and every direction that we chose. If we were not endeavoring to force our own desires upon others, but worked for every other being, then the force of our will would find nothing to counteract it; but we are all working in different directions—we are all counteracting each other's wills; and as will against will makes a very limited action, we find ourselves restricted in every direction, although the whole power of spirit is ours.

Man is a spiritual being, and the differences in individuals are due to the differences in ideas held. On the basis of these ideas the will acts, and in acting, gets its reaction. It sows, and it must reap what it sows. Law acts in all these cases. The very differences under which we find ourselves are produced by law. That law is inherent in ourselves. That law is known as

Karma, the law of action and reaction, for the ancients held that action and reaction are not separate, but that the effect is always bound up in the cause. Under that law we have brought ourselves to our present condition.

By "ourselves" we mean neither body nor mind, for both are constantly subject to change. We are that which uses both body and mind, and in itself is changeless. There is that in us which never changes, no matter what changes may be of body, mind, or circumstances. It changes not at all. It changes its instruments, because the body is only an instrument, as the mind is only an instrument, something adopted by ourselves through knowledge or through ignorance. The Spirit alone is real, the Spirit alone is changeless. It is the cause of change, the experiencer of change, the sustainer of change, but itself changes not.

Now, if we realized ourselves to be souls, spiritual beings, and acted on that basis, the power of will would be increased a hundred-fold. If we seek to use our power of will for the good of all beings, and for no personal, selfish aims, we will arouse that which is known as the Spiritual Will, of which it has been said that it flies like lightning, and cuts all obstacles like a sword. Then nothing is impossible, except that which goes contrary to the true advancement of humanity.

That phase of the will is something that all of us can arouse, and its action in that case will inevitably be beneficial not only to others, but to the one who uses it. All that prevents us from exercising this will, and thereby coming to a knowledge of ourselves as spirit, is our desires, which in large part are due to our ignorance of our true nature as soul.

Shall we seek for that power of will? We may, if we choose. There is that in us which sees and knows. Truth when spoken finds an echo in the soul of every one. Is it too much to think that we are spiritual beings? Is it proper on our part to say so, or would it be more fitting for us to imagine that we are poor, weak, miserable sinners, and can not do anything for ourselves? What does that idea bring to us? Inaction, for if we think we are poor, miserable, weak sinners, we will act from that basis; and we will never take a step for ourselves; and yet the very power of the highest is within every human being. Let him awake to his True Self, and see that no matter what the outer differences may be, every single human being is that True Self, however mistakenly the

power of that soul has been used. There is nothing that may not be accomplished. We are not here in order to get out of here. We are here to complete the work that we came to do, and we know very well that it is not complete. How can we complete it if we think we are incapable of doing it? The very things that exist today are our own creations—the civilizations that we have now we have created—because we think we are not spiritual beings, and that we are separate one from another. Until our defects are eradicated we will come back again and again.

We must awaken to a realization of our spiritual natures. There is only one way. "Know ye not that ye are the temples of the Living God, and that the Spirit of God dwelleth within you?" That is the teaching all down the ages. "I and my Father are One" applies to each and every being. As the Ancients used to put it, "Let us act as the Great Self, and for that Self; and through that Self act for all other creatures." Acting so, little by little, the spiritual will is aroused, as little by little the selfish desires of our natures fall away. Then we are not man as we know him, but more than man, with a Spiritual Force, a Spiritual Knowledge, higher than anything we can now imagine.

### MAN, NOT GOD, ON TRIAL.

(From the New York Sun.)

Oscar S. Straus, in a striking address delivered on Sunday morning at the Mount Morris Baptist Church in this city, said: "This most barbaric and colossal war has not put God on trial, but man on trial."

These words go to the very root of a problem seemingly insolvable to many devout minds that have found the tragic events of the past year destructive in their effects upon their former religious convictions, subversive of old faiths, conducive to agnostic, even atheistical tendencies of thought. . . .

If, as is argued by Haeckel, the ablest of contemporary materialists, the physical universe is a godless, soulless machine, the very existence of which precludes the possibility of a spiritual realm; is the only medium through which mankind's aspirations can find a vent, then indeed does man's inhumanity to man, as illustrated by the wanton slaughter of millions of human beings within the past twelvemonth, leave no opening for any ray of light or hope from religious sources. Man has been placed on trial, his blood guilt is established, and there is no God.

But we are herewith confronted by a para-

dox. The scarlet tragedy that has overthrown European civilization has caused a spiritual awakening in all parts of the world. The cataclysm that should have furnished the materialists with the most crushing argument vouchsafed to them in all the bloody history of the race has intensified the religious fervor of mankind to an unprecedented degree. . . .

The materialism that led Professor Cramb to make his sweeping generalization has been widely replaced of late by a spiritual quickening, a renewed conviction on the part of countless thousands that there exists a domain beyond and above the material, a domain necessary to explain the phenomena exhibited by the soul of man under the stress of the world's most appalling calamity.

### BRAHM.

Je suis l'Ancien, je suis le Mâle et la Femelle.  
 L'Océan d'où tout sort, ou tout rentre et se mêle;  
 Je suis le Dieu sans nom, aux visages divers;  
 Je suis l'Illusion qui trouble l'univers.  
 Mon âme illimitée est le palais des êtres;  
 Je suis l'antique Aïeul qui n'a pas eu d'ancêtres.  
 Dans mon rêve éternel flottent sans fin les cieux;  
 Je vois naître en mon sein et mourir tous les dieux.  
 C'est mon sang qui coula dans la première aurore;  
 Les nuits et les matins n'existaient pas encore,  
 J'étais déjà, planant sur l'Océan obscur.  
 Et je suis le Passé, le Présent, le Futur;  
 Je suis la large et vague et profonde Substance  
 Où tout retourne et tombe, où tout reprend naissance,  
 Le grand corps immortel qui contient tous les corps;  
 Je suis tous les vivants et je suis tous les morts.  
 Ces mondes infinis, que mon rêve a fait naître,  
 —Néant, offrant pour vous l'apparence de l'être.—  
 Sont, leur passagère et vision qui fuit,  
 Les fulgurations dont s'éclaire ma nuit.  
 —Et si vous demandez pourquoi tant de mensonges,  
 Je vous réponds: Mon âme avait besoin de songes,  
 D'étoiles fleurissant sa morne immensité,  
 Pour distraire l'horreur de son éternité!  
 —L'Illusion: Chants panthéistes.

## RELIGION AND REALITY.

Every act of judgment has reference, direct or indirect, to the Reality, says Mr. James Henry Tuckwell, in his "Religion and Reality," just published by E. P. Dutton & Co. Truth and falsehood are qualities of the relations of our ideas to Reality. We can not change Reality, but we can change our judgments so as to bring them under the control of Reality. We have to place ourselves in a position to acquire correct knowledge.

Without following the author through an analysis that is marked by sympathy as well as by erudition it may be said that he finds nothing hopeless in this search for knowledge. It is to be obtained by mysticism, which is not a bare, ecstatic, religious emotion stripped of rationality, but rather a "sublime, rational immediacy in which the elements of thought and feeling, after having diverged and been distinguished in our reflective, self-conscious mind, meet and harmoniously blend once more." There is, in other words, a faculty of "immediacy" in human consciousness which must be self-developed and which does not take the place of reason, but must be regarded as its coadjutor and partner. Religion without reason becomes superstition. With reason it may become a non-speculative knowledge.

The work is an admirable one, and free alike from bias and from prejudice. Its defect is a certain tendency to dismiss archaic philosophies as unproven while lending respectful attention to equally unproven theories of modern philosophy. Of this we have an example in the disquisition on what the author calls ancestral memories. He has to account for innate knowledge, and he does so by supposing the existence of a sort of reservoir of recorded experiences upon which we all draw to a certain extent and upon which the genius draws to an exceptional degree:

Now we can not break down the barriers that part finite self from finite self either towards our contemporaries or towards our ancestors, so as actually to possess ourselves of all the details of their personal experiences in such a manner as to make them our own. It is probable, as we have seen, that all the details of the past are, nevertheless, still somehow remembered. No event, however trivial, we may well believe, is ever completely forgotten by the universe, any more than any atom or electron can be thought of as dropping out of existence in the physical

world. Each event as it occurs may be said to pass up into eternity and to be still real there as qualifying the individual self whose experience it is. But if, as we have already seen, there is reason to think a larger consciousness exists inclusive of ours, which lives in us each and in all other human selves at the same time, then we may well believe that in this larger self also all those details still live, and might perhaps still continue to live if the subordinate selves should forget them or were even to pass away. But we can not be our ancestors; we can not so live in them as to be able to appropriate these details to ourselves and to say we did them or felt them. We read history, but, unless we hold the unproved doctrine of preexistence and reincarnation, we can not say the events recorded of the heroes and heroines who figure in its pages actually happened to us. Nevertheless we are not separate independent creations, for biology and psychology alike assert the continuity of life and experience. What we can do, without infringing upon their individuality or losing our own, is to appropriate the accumulated result of ancestral experiences.

But what does the author mean by the continuity of life and experience unless it be a continuity of *individual* life and experience? And why should he be so sympathetic to a theory of inherited ancestral memories which can have no ethical explanation whatever while casually dismissing the theory of reincarnation as "unproved," although it is far more satisfying to the ethical instinct and far more explanatory of the actual phenomena.

Elsewhere we find the same weakness. The author quotes approvingly from Professor James without a moment's recognition that we have here the same lack of proof which causes him so summarily to exile the theory of reincarnation. Professor James says:

I doubt if we shall ever understand them (abnormal facts of consciousness) without using the very letter of Fechner's conception of a great reservoir in which the memories of earth's inhabitants are pooled and preserved, and from which, when the threshold lowers or the valve opens, information ordinarily shut out leaks into the mind of exceptional individuals among us.

But what constitutes an exceptional individual, and why are some individuals exceptional? If we have a continuity of life or

consciousness, is it not equally important to postulate also an ethical continuity, and to suppose that "the threshold lowers or the valve opens" in accordance with causes set in motion by the individual himself in this or other lives. It is certainly strange that an author who is able to argue so cogently and usually so logically should ask us to accept a universe of order and of sequence from which the one thing to be excluded is an ethical causation. It is equally strange that he should fail to recognize the simplicity, sufficiency, and efficacy of reincarnation as opposed to the cumbersome and inadequate theories of ancestral memories.

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 Russell Wallace.*

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.*

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.*

Realms of spirit everywhere,  
Nest in nest, lair in lair;  
Ideals within are reals without,  
Encompassing fields and compassed about.

This "thinking of one's self" as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. *H. P. Blavatsky.*

The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance.—*Buddhist Text.*

## NIRVANA.

The snowflake that glistens at noon on Kilasa,  
Dissolved by the sunbeam, descends to the plain;

There mingling with Gunga, it flows to the ocean,  
And lost in its waters, returns not again.

On the rose-leaf at morning bright glistens  
the dewdrop

That in vapor exhaled falls in nourishing  
rain;

Then in rills back to Gunga through green  
fields meanders,

Till onward it flows to the ocean again.

A snowflake still whitens the peak of Kilasa.  
But the snowflake of yesterday flows to  
the main;

At dawning a dewdrop still hangs on the  
rose-leaf,

But the dewdrop of yesterday comes not  
again.

The soul that is freed from the bondage of  
nature

Escapes from illusions of joy and of pain;  
And pure as the flame that is lost in the sun-  
shine,

It comes not,—it goes not,—it comes not  
again.

## WISDOM FROM CONFUCIUS.

When a man says not, "What shall I think of this? What shall I think of this?" I can indeed do nothing with him.

Learning without thought is labor lost; thought without learning is perilous.

Knowledge, magnanimity, and energy, these three are the virtues which are universally binding.

It belongs to the nature of man, as from Heaven, to be still at his birth. His activity shows itself as he is acted on by external things, and develops the desires incident to his nature. Things come to him more and more, and his knowledge is increased. Then arise the manifestations of liking and disliking. When these are not regulated by anything within, and growing knowledge leads more astray without, he can not come back to himself, and his Heavenly principle is extinguished.

Now there is no end of the things by which man is affected; and when his likings and dislikings are not subject to regulation (from within), he is changed into the nature of things as they come before him; that is, he stifles the voice of Heavenly principle within, and gives the utmost indulgence to

# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

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## SPIRITUAL TENDENCIES.

An editorial in a recent issue of the *New York Sun* says that the war, so far from lessening the spiritual tendencies of the day, has largely increased them. It has compelled humanity to recognize the existence of the unseen planes of nature, and innumerable persons have been brought face to face with the great problems of fate, and of the forces that mold the destiny of nations. That the *Sun* should identify the spiritual tendencies of the day with the organized churches is, of course, only to be expected. Great is Diana of the Ephesians, and the institutions of the day must be propitiated with incense and fed with flattery. But the impartial observer may be pardoned for believing that if there is one place on earth where spirituality is not to be found it is in the organized churches.

But the *Sun* is entirely right when it says that the spiritual tendencies of the day have been quickened by war. A civilization arrogant of its material progress has been tried in the balances and found wanting. A single year of struggle has involved the social system of a continent with its arts, its sciences, its commerce, its laws, and its philosophies, in well nigh irretrievable ruin. The wisdom upon which that civilization vaunted itself so childishly, which it proclaimed as the last word of human advance, has crumbled into dust before the first blast of human passions. It has

been utterly helpless to save humanity from the worst of all possible scourges. A child's castle of sand upon the sea-shore was more powerful to stem the advancing tide than the philosophies and sciences and statecrafts of Europe to ward off the cyclones of war that are now devastating the world. Small wonder that men should stand aghast before the futilities of their hands, that they should turn toward the unseen planes of nature alike for explanation and defense.

But this is not spirituality, any more than it is spirituality that impels the savage to propitiate with sacrifices the gods of thunder and of flood. It is not spirituality, but superstition, that looks to some misty heaven for a salvation that should be self-secured. For war is not a visitation of God, any more than it is a visitation of God that drowns the wretched suicide who throws himself into the ocean. To suppose an interference with the law of cause and effect is indeed the very negation of spirituality, the very apotheosis of superstition. War belongs to the same category as the physical disease that follows a violation of the laws of bodily health. The remedy for the violation of law is the observance of law.

None the less it is well that men should look to the unseen planes of nature for an explanation of their troubles. That is precisely where the explanation is to be found. For there are unseen planes of nature, and they are store-

houses of the thought forces that must either wreck humanity or save it. A thought has as intimate a relation to the great laws of the universe as an electron or a planetary system. It is as definitely good or evil as any act of which human nature is capable. A thought is an ally either of heaven or hell, it blesses or it bans, it reinforces the army of preservation or the army of destruction, and its power may persist even when the brain that engendered it is dead and dust. And these are no mere figures of speech. They belong to a science that is exact and precise, and that may be learned.

An engineer can tell the moment at which a reservoir will burst unless its walls are strengthened or the pressure within it is lessened. He can calculate to a nicety the exact weight that will crush the steel girder or the concrete wall. He does not violate the laws of physical nature and then pray to God that the properties of water, and steel, and concrete, shall be changed, so that his work may stand against the doom imposed by those laws. He knows precisely what those laws are, and he keeps them and sleeps in peace. They do not change. They belong to a greater law of cause and effect that is universal and that may be relied upon to the uttermost limits of eternity. By what logical process can we postulate a reign of law in the material world and a reign of chaos and of chance everywhere else? How can we say that the collapse of a bridge or a reservoir is due to a violation of law, but that the collapse of a civilization is caused by the caprice of a god? Why should we pray for the preservation of peace and not for the preservation of a bridge?

True spirituality means the recognition of law and the observance of law. Just as the addition of a single drop of water will burst the reservoir, so there comes a moment when the stored-up thought forces of humanity will deluge the world with war or pestilence. That moment is inevitable and calculable. A thought of ill-will is as certainly destructive as a rifle bullet, although it may not be so rapid. It is energy, and even materialistic science tells us that energy is conserved. And so thoughts are conserved. The thought forces of humanity belong to two opposing camps. On the one side, the greater side unfortunately, are the thoughts that are opposed to the

vast evolutionary thought of nature, thoughts of greed, and passion, and hate. On the other side are the thoughts of altruism and of self-sacrifice, the thoughts that are in accord with the irresistible evolutionary trend. The two forces are in eternal conflict upon the unseen planes of nature, and we have only to measure the reinforcements that reach one side or the other to predict the calamities such as the one that now confronts us. For what has been done by our civilization to control the agencies that have brought this calamity upon us? It has given us, not charity, but the telephone; not altruism, but steamships; not service, but parliaments. It has given us everything except the essentials. It has heaped our laps with pebbles, but it never warned us that we were being cut off by the tide.

The breaking point was certain to come, just as it is certain to come to the over-filled reservoir. None the less the devastation will pass, but not by prayer. Nor will prayer prevent its recurrence. Inasmuch as it was caused by a violation of law, so it will be prevented in the future by the observance of law. There is no other resource or remedy. The recognition of law is spirituality, because law is a unity, just as life is a unity, just as matter is a unity. And to perceive the unity of humanity and of nature means a slow destruction of the egotism, the separateness, that have filled the reservoirs of human thought with the dynamic destructiveness that is now showing itself as war, and that elsewhere shows itself as disease, and crime, and poverty, and the whole ill brood of human misfortunes.

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The Vedantists assure us that when a man comes out of the mystic state he remains enlightened, a sage, a prophet, and saint, his whole character changed, his life illumined.—*William James.*

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Mystical states break down the authority of the non mystical or rationalistic consciousness, based upon the intellect and the senses alone.—*William James.*

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Becoming conscious of the truth involves the understanding and the expression of it.—*Pedrick.*

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Bodies in space are nothing but objectified perceptions.—*Paulsen.*

**CORRESPONDENCES.**

*What is the meaning of the law of correspondences?*

By the law of correspondences is meant the analogy that exists between one plane of nature and another; and between all the great departments of nature seen and unseen. Every plane of nature being the emanation of the plane above it, and itself emanating the planes below it, there must be certain universal resemblances or correspondences, and it is the study of these resemblances or correspondences that is recommended to the student of occultism. The ancient axiom "as above, so below" is founded upon this law. It means that every fact in visible nature reveals also a fact in invisible nature, and that no phenomenon can be so trivial as to be insignificant of the universal.

Some of the correspondences in nature are so obvious as to need no indication. For example, there is a correspondence between sleep and death, and between dreams and the post-mortem states of consciousness. To understand the dream states is to understand also the mysteries of Kama Loke and Devachan. The principle of analogy may be applied with great freedom. It may be said to be a universal key, and there are no limits to its use.

The correspondences in material nature are so evident that they are now compelling the reluctant attention of science. It is impossible to impute to chance the resemblances between the musical scale and the prismatic colors, especially in view of the now known fact that color and sound are but vibrations of the ether. Vibrations within a certain range appeal to the ear, while other vibrations appeal to the eye, but there is no difference between color and sound except in the rapidity of the vibrations. If the various colors represent forces it must be evident that those same forces, acting through a different vibratory scale, must be responsible also for sounds. We can extend the same idea to include heat, and form, and many other forces.

The problem of the chemical elements yields also to the same key. The Russian scientist, Mendeleef, discovered that these elements arrange themselves according to their atomic weights and characteristics into a table that corresponds exactly with the musical scale, and he was even able to predict the discovery of other elements that had not then been identified.

Now these many forces correspond not only with each other, but also with states of hu-

man consciousness, and herein lies the importance of the whole study. If certain combinations of sounds produce states of consciousness—and every one who appreciates music knows that they do—it is evident that there must be a correspondence between sound and consciousness, that in a certain sense they must be the same thing acting in different ways, or rather through different media. Certain combinations of sound make us happy and other combinations make us sad—and this is none the less a mystery because it happens to be a commonplace. Now there is also a correspondence between sound and form, as is proved by the well-known but unexplained fact that sand scattered on a drum head will assume certain geometrical forms in response to the drawing of a violin bow across the edge of the drum. Therefore we see that there is a correspondence between sound, form, and states of consciousness, and we may also include color, since there are many persons who are conscious of color sensation when, with closed eyes, they strike a note on the piano. Such experiments in themselves are trivial, but they are not trivial when considered as evidences of universal laws which need no more than courageous application to unlock the greatest mysteries in nature.

For we must see at once that if normal sounds, colors, and forms correspond with normal states of consciousness, then abnormal sounds, colors, and forms must correspond with abnormal states of consciousness. A certain range of etheric vibration produces the sensation of sound, but when that vibration becomes too rapid it passes beyond the sensibility of the ear and so disappears. In the same way the color scale passes beyond the power of the eye to perceive, but the etheric vibrations that produce sound and color do not cease to exist merely because we can no longer see or hear them. Our sense organs correspond with our consciousness, and they become more sensitive as our expanding consciousness demands a sense representation. At present there are large gaps between, for example, sound and color, and we know nothing whatever about the worlds of being represented by these gaps. We have no sense organs that admit us to them because we have not developed the kind of consciousness that demands admission. And far beyond sound, color, and form there are rates of etheric vibration that we never perceive at all, and that must correspond with states, not of material consciousness, but of spiritual consciousness, and when we have developed

the spiritual consciousness we must develop also the sensory apparatus that corresponds with it. Consciousness comes first, and then consciousness develops a sensory apparatus corresponding with it, and this sensory apparatus admits us to planes of nature from which we were previously debarred.

The study of correspondences is therefore of immense importance. We have to acquire the power of looking upon the whole of nature as being actually consciousness, and when we know something of the law of correspondences we see that there is no fact in nature too small to be an indication of the state of the consciousness behind it. And so gradually we acquire the power to think in terms of consciousness, and all other powers find their basis in this.

### THE ONE THING NECESSARY.

Knowledge is the one thing necessary and there is only one knowledge. It is the knowledge that comprehends the basic laws of man's nature. These basic laws are the invisible counterparts of the visible, material man. They reside in man's invisible spiritual nature, and can, therefore, be known only by the spiritual perceptions. They constitute *the one law*. It is eternal and unchanging. Standing as the changeless cause, it gives rise to a panorama of ceaseless change known as evolution. Hence, to know with spiritual knowledge is to comprehend absolutely. All other knowledge then becomes but phases of the one truth that underlays and is the source of all things, that has always been the source of all things, that will always be the source of all things. This knowledge, being in man's immortal spiritual nature, can be contacted there. But for the man who will not raise himself out of the animal, and reside in the divine within himself, there can be no understanding of spiritual mysteries.

No one withholds from a man this heavenly wisdom. He himself does that which makes it impossible to him. No other than himself has power to withhold it. It is free to all. It can not be encompassed in any place or time. As soon as a person, or institution, claims to have encompassed it, its nature has thereby become changed. It can only exist in its unconditioned purity. The act of separating it, or conditioning it, destroys it. And, conversely, those who endeavor to hold its light on high only perceive the light themselves, in exact proportion as they become the medium for it to shine for the whole, and through the whole, that the whole may be leavened.

Spiritual knowledge can never be sold. It is given away to any who can receive. Only those can receive who have the power to perceive the light within themselves. One could read a Shakespearean sonnet to a thug, but his intuition would not respond to the poetic message. Yet this man has possibilities equal to any other man. A change in his manner of thought and life would effect a change in his perceptions. Who has not seen what wonders have been wrought in a man by patient effort! The same effort is asked on each rung of life's ladder, but as one ascends to greater heights the reward of effort is increasingly great. The approach is toward the eternal reality. The man of desire and personality has to crush these things out of his life. These things will pass away. The soul is only concerned with the lesson of self-control and self-knowledge that they have taught. While man centres his consciousness in the eating of such dead-sea fruit he can know nothing of what awaits him in his spiritual nature. Far above is the spiritual source, the human soul, that waits for the material man to turn away from the husks that swine do feed upon and return to its state of freedom. The Bible says, "Ye shall know the truth, and the truth shall make ye free." Yes, the very poorest may take of spiritual knowledge, but since it resides in the spiritual nature, one can only take it there. Each climbs to a comprehension of what the spiritual message to humanity is, and has ever been, by reaching the spiritual nature within himself. There has never been anything vague about the way to do this. Such admonitions as "Love thy neighbor as thyself," and such statements as "The pure of heart shall see God" have a thoroughly scientific meaning and application. Just as the two stations of a wireless must vibrate synchronously, so is it necessary that a man's heart, which is his receiving station, be in unison with all other hearts if he would know the great heart of humanity and know the mysteries of the United Spirit of Life. Or how, if its rate of vibration were only tuned to the sensuous nature, could it hear the message of the supersensuous? When a man's nature has been raised above these things he moves untouched by them. He is in them, but not of them. He attains to that calm which is symbolized by the surface of a still lake, wherein true images are seen, as contrasted to one in which the surface is perturbed, so that all images are distorted. When a man attains to a love, a sympathy, a compassion that discerns the pain of another heart, then only can such a man begin truly

to know, to feel, and comprehend life. He is no longer in the fight and turmoil, where personal interest would cloud his judgment. He stands without, calm and impersonal. He is now able to see clearly and to judge correctly. Such a position must be established by the one who would get wisdom.

Hence it is that the greatest of all gifts to man, that which is the consummation of every longing that he has ever known, and the greatest knowledge, that which includes within it all others as departments, although free to all, and given for the asking, yet demands so great a compliance as a prerequisite that few men attempt to make it. Those having courage to attempt a beginning often have not the will-power to push forward, with effort upon effort, until their determined faith has become imperishable knowledge. Only the strong and resolute will succeed, because for a man to reach up into the spiritual nature of life means that he die to his personality. When this is once attempted it is like taking up the cross to tread the weary way to Calvary and crucifixion. Henceforth he can never think of himself again, or defend himself. He must become a mere beneficent force in nature; and because he is helping nature and working on with her, he must know that she will esteem him. The Father in Heaven, the higher self in each man, "knoweth of what things he hath need." If he can only coöperate with its mandates in his conscience, and keep in the light of faith, its guiding hand, which often sees fit to administer hardship—that his courage and patience may be tried, or suffering, lest he forget those who suffer, its guiding hand will lead him into blessed ways. It is promised "that angels will guard him, lest he dash his foot against a stone; that nature will regard him as one of her creators and make obeisance."

The whole process is a growth, a development. There must be rain and sunshine, light and darkness, activity and quiescence. One must be ready for all things. One must be ready to do and die, or to wait in patience. One must be unconcerned as to results. One must attain to where praise and blame are received with equal mind. Such is the way of resurrection from the limitations of personality to the freedom of the impersonal. This freedom is above all things and forever untouched by them. Yet, all along the way of this development nature sends bullets to the personal man that she may mould the divine impersonal. At last the weary pilgrim succumbs, like the hull of a seed that dies,

and crumbles to earth that a newer, mightier life may rise.

When the impulse that propels the nature to seek knowledge once throws out from the lower personal mind this call, that links it to the higher, the bridge is thereby created. Never again can this man still the longing for the consummation of himself that is now aroused until the passage from the personal and transitory to the divine and eternal is at last effected.

In every human breast there slumbers the perception of deity and immortality. It takes many forms and shows itself in many stages. It is seen in the savage and every stage above him. But, for the man who has risen up from among all these, and is determined to sacrifice and fight his way until he know, this feeling of the far-off deity becomes re-born. It takes a new and awful nearness. It becomes real and living. It begins to show itself within himself. He finds that the truth and the light must shine, for him, in his own perceptions, or nowhere. He finds that, having caught a glimpse of the light there, all other lights are but reflected. His nature forces him to enter the path. The goal is his own divinity. The way between the personal and the divine is the way that he must tread. He has a personality firmly established. It has the power of intellection, of thought, of will, of imagination all confined within it. He now sets about to liberate them and use them in their omnipotent capacity. He has been the temple of the Holy Ghost, but, not knowing this, it availed him nothing. He now sets about to realize his own divine nature and to rise into its glory.

Hence, spiritual life may be had for the asking and claimed by the taking, but sacrifice is demanded as the price to be paid. It is asked that we sacrifice the limitation to which we cling, that we ever discard the old, that we be free to reach up to the mightier new. It asks that we constantly think and act in the great terms of life itself—that we make our efforts its efforts, our life its life, in order that its life may become our life.

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Man verily is desire-formed; as is his desire, so is his thought; as his thought is, so he does action; as he does action, so he attains. So indeed the desirer goes by work to the object in which his mind is immersed.—*Upanishad*.

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The peculiarity of divine souls is shown by Parmenides to consist in their being younger and at the same time older both than themselves and other things.—*Proclus*.

**AT THE TOP OF THE ROAD.**

"But, Lord," she said, "my shoulders still are strong—

I have been used to bear the load so long.

"And see, the hill is passed, and smooth the road. . . ."

"Yet," said the stranger, "yield me now thy load."

Gently he took it from her, and she stood  
Straight-limbed and lithe, in new-found maid-  
enhood,

Amid long, sunlit fields; around them sprang  
A tender breeze, and birds and rivers sang.

"My Lord," she said, "the land is very fair!"  
Smiling, he answered: "Was it not so  
there?"

"There?" In her voice a wondering ques-  
tion lay:

"Was I not always here, then, as today?"

He turned to her with strange, deep eyes  
afire:

"Knowest thou not this kingdom nor my  
name?"

"Nay," she replied; "but this I understand—  
That thou art Lord of Life in this dear  
land!"

"Yea, child," he murmured, scarce above his  
breath:

"Lord of the Land! but men have named me  
Death."

—Charles Buxton Going.

**CHEMISTRY.**

*Why is it said in the "Secret Doctrine" that of all the material sciences, chemistry comes the closest to Occultism?*

Perhaps because chemistry is the most advanced of all the material sciences, and also because chemistry is the science of absolute precisions. Moreover, chemistry is in a fair way to show that the matter of the universe is actually homogeneous, that is to say a unity, and that the apparent differences of material nature are due entirely to the varying arrangements of identical particles. A number of dice thrown on the table will present a different appearance with every throw, but actually they are the same dice. A piece of silver may be molded into a dozen different forms, but it is the same piece of silver. The differences are only in the arrangement. So is it with the material universe, which is composed of identical particles eternally driven into new combinations

by the pressure of the consciousness that they embody.

The study of chemistry is of no value to the occultist unless he relate it to consciousness by a study of the laws of correspondence, some of which are given in the *Secret Doctrine*. Thus we find a statement of the correspondences between Hydrogen, Oxygen, Nitrogen, and the human principles, and therefore to the planes of nature. Now this means that whatever we can learn about the gases named may be applied also to consciousness, and doubtless a study of the *Secret Doctrine* would reveal other aids and hints of a like nature. Not only the gases, but all the chemical elements are similarly related to consciousness, since they are the material expressions of consciousness, and thus a study of chemistry becomes also a study of man if it is undertaken with insight and intuition.

As an example of the suggestiveness of chemistry we may remind ourselves that oxygen and hydrogen produce water when combined. Now the *Secret Doctrine* will show us the representation in consciousness of oxygen, hydrogen, and water, and the laws of correspondence show us that whatever is true on the material plane is true also on the higher planes. As above, so below. We may remind ourselves also that alcohol, starch, sugar, acetic acid, and glycerine are all compounded of carbon, hydrogen, and oxygen, but in different proportions, that is to say they are compounded arithmetically. So are colors and sounds. Air is a mixture of nitrogen and oxygen, that is to say the particles of oxygen and hydrogen lie next each other as in a mixture of sand and sugar. But if oxygen and hydrogen are combined instead of merely mixed we have laughing gas. Carbon is an ingredient of spirits of wine, but if you take the carbon molecule and add to it four more atoms of carbon you have carbonic acid. Matter in whatever form it may be is actually a unity, that is to say its particles are identical, just as dice are identical, and this is proved by chemistry. And if matter is a unity so also must be the consciousness behind matter. But consciousness constantly drives the identical particles into new combinations, and these new combinations represent and correspond with the states or conditions of the consciousness behind it. Therefore by learning the laws of matter we are learning also the laws of consciousness. Chemistry being the most advanced of material sciences, and also the one that tends most immediately to the demonstration of

unity, is the nearest to the all-inclusive science of Occultism.

### WISDOM FROM "THE SECRET DOCTRINE."

This Doctrine teaches that the whole Universe is ruled by intelligent and semi-intelligent Forces and Powers.—*I'ol. I. p. 307.*

The religious and esoteric history of every nation was imbedded in symbols; it was never expressed literally in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early Races, found their pictorial expression in allegory and parable. Why? Because the spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because 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.—*I'ol. I. p. 326.*

The first manifestation of the Kosmos in the form of an Egg was the most widely diffused belief of Antiquity.—*I'ol. I. p. 381.*

Satan never assumed an anthropomorphic, individualized shape, until the creation by man, of the "one living personal God," had been accomplished, and then merely as a matter of prime necessity. A screen was needed; a scapegoat to explain the cruelty, blunders, and but too evident injustice, perpetrated by him for whom absolute perfection, mercy, and goodness were claimed.—*I'ol. I. p. 444.*

One can not claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from Evil. As there is far more Evil than Good in the world, it follows on logical grounds that either God must include Evil, or stand as the direct cause of it, or else surrender his claims to Absoluteness.—*I'ol. I. p. 445.*

Cronus with his scythe cuts down even the longest and, to us, seemingly endless cycles, which, for all that, are limited in Eternity, and with the same scythe destroys the mightiest rebels. Aye, not one will escape the scythe of time. Praise the God or Gods, or flout one or both, that scythe will not tremble one millionth of a second in its ascending or descending course. *I'ol. I. p. 451.*

Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing

of the seas and oceans, and in the quiver of life of the smallest blade of grass.—*I'ol. I. p. 581.*

### MEMORY.

(By Thomas De Quincey.)

The dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as ultimate *forgetting*; traces once impressed upon the memory are indestructible; a thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind. Accidents of the same sort will also rend away this veil. But alike, whether veiled or unveiled, the inscription remains forever; just as the stars seem to withdraw before the common light of day, whereas, in fact, we all know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed whenever the obscuring daylight itself shall have withdrawn.

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# U. L. T.

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## REINCARNATION.

The Theosophist will not be disposed to quarrel very seriously with the presentation of reincarnation contributed by Mr. S. Perley Pritchard to the *St. Louis Mirror*, and reprinted on another page of this issue. Indeed it will be a matter for congratulation that so distinguished a newspaper as the *Mirror* should be willing to recognize that reincarnation is actually one of the questions of the day, and that it may be entertained without reproach by the most intelligent minds amongst us.

None the less Mr. Pritchard falls naturally into some few errors that may be indicated. For example, he is wrong when he supposes that advocates of reincarnation are confined in the West to a few "curious and eccentric" persons. If he will take the trouble to possess the facts he will find that a belief in reincarnation is widely held, and that one reason why we hear so little of it is that it arouses so little opposition. A theosophical lecturer accustomed for years to speak to large audiences said recently that his references to reincarnation now provoked neither questions nor objections. The idea seemed to be not only familiar, but acceptable. Other theosophical theories might call forth antagonism, but not that of reincarnation. And it is certain that the references to the idea in current literature are frequent and favorable.

Reincarnation was rejected by Chris-

tian theology, says Mr. Pritchard, because the Christian approach to the question was rather ethical and practical than metaphysical. The explanation seems to be a feeble one in view of the fact that early Christianity inflicted upon the world a mass of foolish and materialistic dogma neither ethical nor practical and without a parallel for absurdity in the history of religion. Faith became, in very fact, the power to believe what one knew to be untrue, and nothing seemed to be too revoltingly ridiculous to be offered for belief and enforced by cruelty. Reincarnation was rejected by the early church for reasons much less creditable than this. It was rejected because the Church arrogated to itself the possession of the keys of heaven and hell, and therefore it had no toleration for a teaching that made every man independent of its ministrations, the arbiter of his own fate and the dispenser of his own destinies. No dogmatic religion can tolerate for one moment the practical application of a law of cause and effect in the ethical world. If men do in very truth reap what they have sown what room is there for intercession and mediation, and if there is room for intercession and mediation there is no justification for fees and offerings and the oblations of the faithful? Reincarnation was banned by the early Church, not because it was untrue, but because of its injurious effect upon the Church revenues.

Elsewhere Mr. Pritchard raises an ob-

jection from which his own logic should have warned him. He says: "For whether we think of courage, of endurance, of gentleness, or of chastity, how much of virtue can be stated, save in terms that imply the struggle of an ideal against the indolence, or passions, or claims of the body?" But surely the body, as such, can make no claim on anything. It is the consciousness in the body which gravitates upward or downward, and it is the various states of that consciousness that war upon each other. When we say that a man is passionate, or greedy, or slothful, we are speaking in terms of consciousness, not in terms of matter. We mean that his consciousness is in a state or condition that gravitates downward toward the material kingdom of self-indulgence. The inclination toward passion, or greed, or sloth, is inherent in his consciousness, which seeks the opportunity to gratify itself through matter and the senses. That man would be equally passionate or greedy or slothful if he were deprived of his body. The means of gratification would indeed be wanting, but the desire of gratification would be as strong as ever. It is not the body that demands gratification, but a state or condition of consciousness that is in the body.

Far more plausible is Mr. Pitchard's contention that reincarnation fails to satisfy our desire for conscious continuity, although to a large extent he answers himself when he says that he may have forgotten the temptations of his youth, but that the habit of resistance remains. We do not doubt the continuity of our lives because we have forgotten the lesser experiences that contributed to them. But Mr. Pritchard will find his full answer in a theosophical teaching that has already become a basic one with modern psychology. The mind that remembers and forgets is a part of a larger consciousness that is still excluded from the human brain. Man, in other words, is vastly larger than he supposes himself to be, larger than he can ever know himself to be until he can learn to pass the angel with the drawn sword that bars him from the paradise of his Higher Self. And it is in the Higher Self that all memories are preserved, and it is here that we must seek the thread of continuity that knits

all incarnations into one sublime and progressive totality.

### KNOW THYSELF.

Man is going somewhere. A very definite goal awaits him. Every milestone along his journey has been recorded, for humanity is old.

A high degree of evolution is attained before man takes stock of himself. He has first to go through the stage where animal appetites engage his attention, and next through the stage where intellectual pursuits arrest his interest. He then begins to find himself a problem. He tries one solution after another to this problem. He adheres to religious creeds. He accepts scientific theories. When he has done all this he looks at himself, and, if he is honest, he says: "I don't know where the universe nor I came from or where we are going."

The ancient philosophers, in fact all the spiritual teachers that the world has known, expressed themselves very differently. They said quite definitely, "*We know, and you can know, too.*" You will have to do certain things in order to know, but you can know."

The fact is that you will have to know sooner or later, so the more promptly you begin the better. Nature is doing something with you and she will never let you go until she finishes her task. No doubt you will have to pay a certain price of patience and suffering in order to know, but you will have to pay that anyway. In the meantime you are going through a great deal of trouble and sorrow when you could be in the army of those who had attained to power to help a suffering humanity. If you feel that you are ready to scale the higher heights, there is a light within you that will light you all the way. The planets roll their course through space, the seasons come and go, in order that you may become this light. The universe exists for the purposes of the human soul. Nobody knows this until he finds the soul within himself, but he knows it then. Thousands have testified to it, and have proven their words by mighty works and prophecies, but most of all by the compelling force of a spiritual influence which radiated from them. Their tenets hold good now as they held then. Those who heard them and saw them perceived that they knew. What they knew can never pass away. What they knew can never be given, it must be taken. It is knowledge. It is the kingdom that must be taken by violence. It is man's arrival at a consciousness of his own nature. He has

to make effort upon effort in order to develop the purity and spirituality necessary to permit him to become a bearer of light. For the light is the light of the Spirit, the light of the one life of the world. With a sword of strong resolve, of sharp and piercing will, does the man slay personality. With every victory he is made more sure that this is the only battle of life that is worthy of him. He asks, "Why should the glorious sun call itself a ray?" Nature brought me to the place where I could say "I am." The divine within, the "I am" will, in the final triumph, make me know the words, "I am the resurrection." "Behold, I was dead, and now I am alive forevermore." God poured himself into his world and was lost in it, but lo, He is risen from the dead.

### THE PAST OF THE SOUL

(S. Perley Pritchard in St. Louis Mirror.)

Curious that speculation in the modern West has been so busy with the question whether the soul has a future after death, it has hardly paused to inquire whether it had a past before birth. Here and there a curious and eccentric mind has played with the idea, and in our day the Theosophists have tried to acclimatize a form of it borrowed from the East. But no philosophy of repute has entertained it since Plato, and it enters our poetry only as a conceit.

It seems none the less difficult to evade the idea. If an absolute end of life is a difficult or repugnant conception, an absolute beginning can hardly be easier. It is, indeed, our modern world which is singular.

The cultured East treats preëxistence as a part of the problem of survival, and in its view, the present of the human soul is a mere moment in an endless series of past and future lives. Nor is this merely an instance of Oriental subtlety.

The savage view of the soul more often agrees with the East than with the West, and some rude tribes have a definite theory of reincarnation. The spirits of the ancestors return and inhabit the bodies of their descendants. There are even magical rites by which a mother may invite some great soul of the past to inhabit the little body which she has borne. The simplest of these means was the bestowal of ancestral names, and this habit has survived its meaning among modern peoples.

Our attitude, which merely neglects the whole question, is, in fact, the eccentric opinion, the minority view. One may readily guess the reason for this singular indiffer-

ence. The immediate explanation is, no doubt, that Christian theology found no place for the idea, and modern thinkers who believe in immortality are usually Christian in sentiment at least, while skeptics are content to refute the current view.

But why did Christian theology reject it? The answer is, we imagine, that its approach to the question was rather ethical and practical than metaphysical. It was concerned with rewards and punishments, and therefore only with the future. A belief in the preëxistence would have embarrassed it in its teaching of free-will, for it can hardly fail to lead to something like the Oriental doctrine of Karma. Finally, Christian theology, based on the central doctrine of a special creation, could not say that the substance of the soul is itself eternal, though it did argue that, once created, it is indestructible. The theory of preëxistence was for these reasons necessarily heretical.

The idea is, however, so natural, so nearly inevitable, if one believes in immortality, that an inquiry into poetry and legend would show, we think, that even in the modern West it lingers in spite of orthodoxy. Preëxistence, after all, does not necessarily mean that the soul inhabited some human body before the birth which is for us its beginning in time. In the vague personal mythologies, which we all make for ourselves, there is often a place for the wistful thought embodied in Matthew Arnold's reference to the time when our soul "lay upon the breast of God."

The case for preëxistence has now been stated by an academic Western philosopher. Dr. McTaggart's argument received some attention when it first appeared. It has now been republished in a little volume, and in these melancholy days there must be thousands of minds that are turning with the painful interest of bereavement to the whole problem of immortality. The first part of "Human Immortality and Preëxistence" is a subtle argument, not so much *for* immortality as against some of the presumptions which *seem* to tell against it. The really original part of the little book is the second half, in which Dr. McTaggart argues that if we believe in immortality, we are almost necessarily obliged to believe also in preëxistence.

We may argue that the soul (or, rather, human personality) can not in its own nature be destroyed. In that case it is as difficult to admit that it has a beginning as to allow that it can have an end. We may also argue that each human personality is somehow a

necessary and integral part of the whole universe, that it is an indispensable item in the whole, an adjective, so to speak, of the Absolute. But if this necessity is held to imply continuance in the future, it must also require preëxistence. If from my necessity to-day I may infer my necessity for all the future, I can not refuse to carry the same argument into the past.

These are crude statements of either position, and both of them may be rejected on views of the universe which are idealistic. But, broadly speaking, we are inclined to think that Dr. McTaggart in his hypothetical reasoning is right. The more appealing arguments for immortality are also arguments for preëxistence, and if one holds the one faith, one ought also to hold the other.

This position seems at first sight rather a metaphysical curiosity than a belief of any practical value or interest. We do not positively know that death puts an end to the consciousness of continuity which is for us the essence of personality, but birth at least must do so. Of what concern to me is my past life, if I have no memory of it? One readily grasps the idea of a plurality of lives, but if the break between each of them is absolute, if no memory of what is done in one body is carried over into the next, in what sense can we say that there is continuity and identity? When such total breaches of memory take place pathologically, we certainly do not find the phenomenon reassuring or pleasing, though it is painfully interesting. When a diseased mind breaks down in this way, and becomes for itself a new person, we still admit a partial identity, for the new person "inhabits" the old body.

The theory of a plurality of lives seems at a first glance very like a suggestion that death and rebirth resemble one of these mad-house changes of personality, but without a surviving body to bridge the gulf. It is hard enough to admit that personality in any real sense of the word can survive the destruction of the body, but the survival seems to be nearly meaningless if we must also add that memory dies with the body.

To this Dr. McTaggart has an answer, and it is not unlike the answer of the East. It does not follow, he urges, that with the disappearance of a memory there disappears also the modification which the original experience brought about in the personality which was its subject. I may forget in twenty years the mathematics which I learned at college, but I believe that my mind retains the discipline. I may forget the temptations

(whether I succumbed or resisted) from which I learned to control my early passions, but the habit of resistance remains. I may forget countless intimacies from which I learned to love my friend, but the love survives, and I am the better and the finer for it. There remains, in short, after forgotten experiences, an attitude of mind, a habit of judgment, a disposition of character, an aptitude mental or moral, which survives memory.

If this be so in the one life we know, it does not seem a violent assumption that these characters and aptitudes may be carried over from one life to another, that the resultant in intellect and character of our experiences survives in the new incarnation, and makes the basis of a new personality, which is in a very real sense the continuation of the old.

Stated in this way, the theory, though it be nothing as yet but an hypothesis, is worth a closer examination. We can see at once the possibility of a negative criticism. In some vague way we think that we know what we mean by "aptitudes," "habits," "dispositions," and the like. But it is difficult to press these notions far without dropping into the old absurdity of a psychology based on "faculties." An aptitude or a disposition may be independent of any particular experiences which helped to evoke them, but what can they mean apart from any experiences and memories at all? Do we know what we mean when we say that anything at all is "latent"?

Mr. Lowes Dickinson, for example, in adopting Dr. McTaggart's idea, gave of it precisely that illustration which seems to us to expose its difficulty. The "soul" of a great musician, he suggested in "Religion and Immortality," may become on re-birth an infant prodigy, carrying into the new body his acquired musical aptitude. But can we conceive of a musical aptitude apart from the body in which it was acquired? Can we divorce it from the ears which have trained their sensibility, and the fingers which have acquired a reflex cunning?

Nor is the difficulty much less if we lay stress rather on moral character. For whether we think of courage, of endurance, of gentleness, or of chastity, how much of virtue can be stated, save in terms that imply the struggle of an ideal against the indolence or passions or claims of the body? My virtue, if I have any, is mainly the success I have attained in dominating this body of mine. It is not my ideal (a spiritual thing), nor my trained body (a material

thing), but a relation between the two. It is hard to see how this relation can survive the dissolution of its terms, and to state precisely how it can be carried latent from my mature body to the infant frame which I shall next inhabit. These are difficulties, but we do not doubt that Dr. McTaggart is subtle enough to present his theory in some form which can avoid them.

It is no objection to the theory, but it is a fact to note about it, that it does not satisfy the personal, emotional craving for immortality. We want not only to survive, but to know that we survive. We want not merely in our new life to meet the friend from whom we were separated and the lover whom we have lost, but to recognize them, and renew our past in their company. The idea that my aptitudes and character will survive may have an ethical value, and give a new stimulus to virtue, but it is not much more consoling to the simple human soul than the Positivist doctrine that my influence survives.

In a broader sense, however, the idea has a deep meaning. It may not greatly help to reconcile me to the prospect of my own death (if I dread that), but it does suggest a new and reconciling reading of the universe. In some degree it brings together my own craving for a full personal development, with my aspiration for the general good. Each soul may at each birth complete his experience. Now a rebel and then a governor, in this life an artist and in that a soldier, in one birth perhaps a woman and in the next a man, the soul may develop itself by an infinite experience. It would be easy to frame a consoling theodicy on this hypothesis. The mind plays with it, explores it, tests it, but always to return to the fundamental question: What is personality apart from its experiences?

It is fit that we who endeavor to rise to an elevation so sublime should study first to leave behind carnal affections, the frailty of the senses, the passions that belong to matter; secondly, to learn by what means we may ascend to the climax of pure intellect, united with the powers above, without which we can never gain the lore of secret things, nor the magic that effects true wonders.—*Pithecus*.

There is, therefore, a certain ecstatic or transporting power which, if at any time it shall be excited or stirred up by an ardent desire and most strong imagination, is able to conduct the spirit of the more outward, even to some absent and far distant object.—*Don Hebraut*.

## THE WHITE ALLIES OF MONS.

(C. Tunstall in "The Channel.")

A multiplicity of proofs attests the reality of the psychic phenomena which took place at Mons and during the tragic and heroic retreat on Paris. It may be said (in Lecky's words) that "it would be impossible for such an amount of evidence to accumulate round a conception that had no substantial basis in fact." Scores of officers and men testified that an apparition, representing St. George, the patron saint of England, appeared when the English were fighting against fearful odds at Mons. Even stronger is the evidence of the appearance of St. Michael in the French lines; and French investigators have collected a formidable mass of evidence proving the reality of the apparition of Jeanne D'Arc in the terrible week that brought the Allies to Vitry-le-Francois. And both armies have testified to the "cloud of celestial horsemen" that hovered over the British lines, when they made the stand that halted the invading forces. The thing you are to bear in mind is that thousands of soldiers believed these angelic warriors had come to their aid and in that belief they fought—inspired by the vision of their high allies. Over Marathon (Pausanias states) just such a phantom cavalry careered and pursued; and just such a white host saved the Crusaders at Antioch.

You can not persuade the men who fought through those dark weeks—who turned and brought victory and safety out of wild, overwhelming defeat—that the high powers were not fighting on their side. They are so certain of it that the mere evanescent quality of wonderfulness has gone out of the adventure. For them it is a fact—real as metal and stone—that the high leaders, white and apparitional, came to their aid in those perilous hours when the powers were opposed to the powers.

Moral fervor and the critical temper do not always go together; in those French soldiers, called from careless ways of peace to fight for the safety of their women and the sanctity of their homes, you can not expect to find a cold analysis of these strange apparitions. They saw them; and bore witness in their hundreds. The French soldier is too human to be a materialist.

Much of the evidence has been brought together by Mr. Ralph Shirley in a little pamphlet, "The Angel Warriors at Mons," issued by the Newspaper Publicity Company, 61 Fleet Street, London; and in his admirable magazine, the *Occult Review*, he is

thousands; it has no greater belief in the miracle than had the skeptical science of the last century, but it draws (as Papias did) a fine distinction between what is miraculous and what is marvelous—between *miraculum* and *mirabile*. The investigation should be thorough and immediate.

### A NEW WAR.

Are science and religion doing the work? For every glad heart there are a thousand sad ones. For every man who walks proudly in health and sunshine there is another who lies upon a bed of pain. For every man who has achieved success there are a multitude who have failed and now sink back exhausted and in despair. For every man who greets, with a clear and steadfast eye of recognition, the panorama of life's pictures, there are a million to whom its views are labyrinths of total darkness. To every man who knows that which is best to be done, how many are there who do not—who instead bring upon themselves untold suffering which they are held to endure, helpless in an inexorable law of cause and effect?

Now, as in the past, it is to those who labor and are heavily oppressed that knowledge is offered—knowledge in order that they may comprehend the laws in which they move and have their being; knowledge in order that they may arise, make straight the crooked ways, and claim a heritage which only awaits the lawful claiming. No matter on what rung of life's ladder a man may find himself, he can take what he needs for his particular state from this knowledge. In a sense the great sage and the ignorant man have to cooperate in about the same way in order to get it, and these men will get from the knowledge the same effect. They will each have to take the next step that conscience dictates to weaken personality and selfishness, and realize divinity. They will each arrive at satisfaction. They arrive at satisfaction because they realize self-attainment—the keenest joy of life.

The war will then be waged in its one lawful place—within the breast of man. As harmony replaces discord there, the fallen ones will rise and find their growth, as flowers will spring up to cover battle fields.

Who then invested you with the mission to announce to the people that there is no God—what advantage find you in persuading man that nothing but blind force presides over his destinies, and strikes haphazard both crime and virtue?—*Robespierre*.

### THE BEES.

And some who deepest on these marvels dwell

Discover an emanation in the bees  
Of the world-soul divine,—a breath as well  
Of the pure aether. Unto the thought of these

One same divinity dwelleth everywhere  
In the reaches of earth and sea, and the deeps  
of air;

Out of whose infinite sources all that live  
Men and the tribes of the field and of the  
wood,

Their vapor of being do at birth receive,  
Then tender it back again, and in the flood  
Remerge. For death herein is found no place,  
They to the host of the stars do wing their  
ways,

And the summits of heaven behold their endless days. —*From the Georgics.*

Both time and space are infinite and eternal.—*H. P. Blavatsky.*

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## EVOLUTION.

There are two postulates that may be said to form the bedrock of the science of physics. They are the indestructibility of matter and the conservation of energy. If science is right when it says that matter is never destroyed and that energy is never lost, then it seems to have conceded the whole theosophical proposition. At once we see an evolution from the lowest to the highest through an eternal process of reëmbodiment.

It is only when we allow the mind to dwell upon these tremendous truths that we see how tremendous they are. It is only when we allow a free rein to a constructive imagination that we understand where they may lead us. For the indestructibility of matter means that nothing has ever been taken from or added to the world upon which we live. The matter that now constitutes this world is the matter that constituted it in the earliest geological ages, and every particle of matter, every molecule, every atom, every electron, has existed since the dawn of evolution. If we could isolate a single atom and demand its life history it would tell us of the days when the earth was a vast and dreary wilderness of mud and water. For it was there. It would tell us of the slow hardening and solidification of the earth's crust, the cooling of the internal fires, and the appearance of the first gigantic vegetation. For it was there. It would

describe the colossal monsters of antiquity, for it saw them, perhaps even was a part of their bodies. It witnessed every step of the evolutionary march from the simple to the complex. It helped to build a thousand forms, and a thousand times it was released by disintegration from the bondage of those forms and so hastened away to the building of others. It must have participated over and over again in the fashioning of every kingdom of nature from the mineral to man. The entire evolution of the globe was carried out before its vision. It played its part in every age, eternally obeying the aggregating law of its nature, eternally seeking other combinations into other shapes. Was there ever a history so unimaginable in its extent, an experience so vast, a vision so inclusive? If any single atom could be persuaded into speech what a story it would tell.

And what about energy, which, we are told, is always conserved? What is energy and what is force? Energy and force, says science, can be known only by their effects. If one throws a ball he gives to that ball a something that it did not possess before, because it now moves. But did that something originate in the thrower, or did he merely make of himself a medium for the transmission of that something from a universal reservoir to the ball. It does not seem to originate in the thrower, since he may throw the ball innumerable times without any diminution of energy. But if he is

only a medium of transmission, like a lightning rod, then where is that reservoir of force, and is it possible that it can be tapped in some other way than by a muscular or mechanical mechanism? Is there any reason why not? But now at last the ball comes to rest. The energy or force that was given to it is exhausted. But what has become of it? Has it returned to that universal reservoir, there to become quiescent until the conditions of its manifestations are once more present? The ball in motions seem to have a something not possessed by the ball that is not in motion. It had force or energy. Presently it loses that force or energy. But where did it come from? And where has it gone?

May we assume that force, energy, and motion are identical? It would seem so. We know now that matter is never at rest, that motion is universal and perpetual. A piece of steel or flint is motionless only to our limited vision. Every atom composing it is in ceaseless activity. And within the atoms are the electrons, and they, too, are moving. The piece of steel is actually teeming with motion like a beehive, and its potential energies are veritable Niagaras of power. Fifteen grains of hydrogen, a piece, let us say, the size of a pea, contain enough potential energy to carry the American navy to the top of Mount Hood. No single atom throughout the universe is ever at rest for a moment, and as we come to understand that activity we see ever more and more that it is an orderly activity, that every atom is moving according to plan and pattern, that it is doing its infinitesimal bit to move the universe forward from the simple to the complex, as the universe has already moved forward from the simplicity of the few primeval forms to the complexities, the delicacies, and the intricacies that we now see around us. Indestructible matter is moving forward under the impetus of a universal and conscious force.

The idea can be made clear by an analogy. Let us imagine a child amusing himself with a piece of modeling clay. He fashions from it the rude semblance of a house, and then with the same piece of clay he makes a horse, and then a dog, and then a man. Perhaps he makes a hundred different forms from that

same piece of clay, and the point of my illustration is the fact that it is always the same piece of clay. It loses nothing in substance or in weight. It is only the forms that perpetually change under the busy hands of the little artist. And as proficiency comes with practice, so the forms become more perfect and more beautiful. Now let the child represent the energy of the universe, and the piece of clay the matter of the universe. We see the matter of the universe eternally molded into new shapes, but it is always the same matter. It is indestructible. And the energy that thus constantly molds it seems at least to be intelligent, since it molds it in an orderly way and not chaotically. Its evident intention is to proceed from the simple to the complex, to begin with simple forms as in the few primeval colossal shapes of vegetable and animal, and to proceed to the intricacies and complexities that now surround us.

Science tells us that it does not know the nature of force or energy or motion, but it resents the theory that they are actually aspects of consciousness. It knows them only by their effects, by the things that they do. And yet it is fearful lest we shall think of force, or energy, or motion, or consciousness, as realities that are apart, or different from, the matter that they control. It will have us fix our minds upon matter as the one reality of the universe. To revert to the simile of the child who molds a piece of clay into successive shapes and forms, it would have us believe that the clay is the one eternal reality and that the child is, so to speak, a function or attribute of the clay, which assumes the various shapes of horse, and house, and dog, and man, under the "laws inherent in itself," whatever that may mean. Materialism perpetually shivers at the thought that we may one day look upon force or consciousness as something that controls and directs matter, through its incarnations in matter, but that it is not matter. Matter, like Jehovah, is a jealous God that will brook neither partnership nor interference and that is insistent in its demands that "thou shalt have no other God than me." Matter and force, we are told, are inseparable. They are two aspects of the same thing, like the two sides of a dollar. And when we ask for the principle

under which matter moves, the actual reason for its movements, we are told that there is no principle and no reason, that it moves by chance, that it has neither starting point nor destination. And yet it would seem that order and chance are irreconcilable terms, that they can not exist side by side, that one might as well ascribe to chance the movements of the wheels, levers, pistons, and shuttles of a loom, while admitting that the finished fabric that the loom is producing is orderly in its pattern, symmetrical, and balanced. If the material universe is veritably moving from the simple to the complex, then the analogy of the loom is a not inappropriate one, since something resembling, suggestive of, a finished pattern is already in sight. And if the matter of the universe under the impetus of force or consciousness is moving in an orderly way, then we must assume that it is not merely an attribute of matter, any more than the child is an attribute of the clay, that it must be as much a separate existence from matter as the will of the general is something separate from the soldiers whom it controls and directs into orderly formations. In other words we must recognize that consciousness is eternally incarnating itself in successive and progressive forms and that man himself is the high-water mark of that process, reaching that point and aspiring to still other points through reincarnation.

### TALKING.

A wise old owl,  
Lived in an oak,  
The more he heard,  
The less he spoke.  
The less he spoke,  
The more he heard,  
Why can't we be,  
Like that old bird?

Through aeons of time, through thousands of incarnations, the race has sought means of expression and has found it in more and more intelligent form as it progressed. From the vegetable kingdom where the need for expression has shown itself so slightly as to be scarcely perceptible, through the mineral kingdom, voicelessly voicing the same desire, through the animal kingdom, the urge for speech growing stronger and stronger, more pathetic, more tragic, up to the human kingdom, and with it speech. We speak, and the flood of speech has risen, has quickened and strengthened; has spread, swollen, and passed

through the generations; and today all the world talks, and little of the world listens. There are noble resolves talked to death; fine desires to do kind actions talked of until the time for the kind action is passed; resolutions for self-improvement and self-uplift talked into a fainting condition. Constant talking saps and weakens action. A decision to do a thing becomes a little less strong the moment it is spoken of, and death to the action decided upon is not far off when it becomes discussed with all and sundry met upon the road. We talk ourselves hysterical. We prove to ourselves by talking that black is white. We talk over the same petty gossip met with throughout the day, adding something to its stature by our own talking in passing it along. We talk freely of our most sacred thoughts and emotions, spreading them out and displaying them to all who will look and listen. We tell how the death of our cherished little one affected us, of how we felt when we first got religion. We have lost the dignity of reserve. We can not keep a confidence, for the temptation to talk is too strong, and we talk and talk and talk, and lose our strength and dignity and the ability to accomplish in so doing. Watch a dog lying quietly at your feet. Suddenly he springs up, every last atom in him alert and keen. He has an idea. In one instant he is at the door, beseeching you to open it. Through it he rushes, wasting not one moment between the idea and its fulfillment. Straight as a dart to the garden he goes, where he digs up his hidden bone. Thought—prompt action—result. A human being with the power of speech would probably have announced his intention of going for his bone. He would have discussed the best way to go for it and wondered audibly whether it would be advisable to take some one with him to help. He would have argued with that person as to the most desirable method, the easiest way to get at the bone and, everything at last talked out, would then find that meanwhile the night had fallen and it was too dark to locate the spot where the bone is buried. Thought, talk, no action, no result. Talking *hinders* things. Action is depleted and enfeebled by words. Talking eats away courage. The quiet man, the silent woman, can be depended upon to perform, and when they do talk they say *things* and not *words*.

A. M.

The wise who know the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does not grieve.—*Katha Upanishad*.

### MAN'S INSTRUMENTS.

The universe is wonderful enough, but we who look upon it are more wonderful. We can come to know this vaster wonder of ourselves. It is a process as natural as that which has brought us this far toward knowledge. Each unit of consciousness, wherever it happens to be on the scale of becoming, is at this moment finding out something of itself. It may be experiencing sensation, it may be tasting, smelling, seeing, hearing. Something is here engaged in an effort to know itself. That same effort is carried beyond the range of bodily sensation, and then we have intellectual endeavor. The mind attempts to know the universe. It examines sound, color, sensation, and the elements that constitute the body and world. It examines these from its new standpoint. It finds that sound is composed of tones. It finds that these tones can combine themselves and by so doing give rise to a harmony that is not any of the tones making it, but something, entirely new—a creation, as it were, not out of nothing, but out of that which is. Sound thus takes on infinite dimensions. When an attempt is made to push the problem to its source it is found that sound is caused by the vibration of the ether. When the ether is vibrating at certain rates these translate themselves in the human organism as sound. Here intellect must stop; for what sound itself is, or what the ether is, or the human organism that can know it—or where any of them came from or where they are going—it can not say. Let us leave intellect, then, seated in wonder before the mystery of sound, and follow it to a like position in relation to light.

The intellect studies light. It takes a prism and passes light through it, and light becomes the seven rainbow colors. From the combination of these colors all other colors are produced. Light, also, thus becomes infinite. But here again, when an attempt is made to find origins and ultimates, the best that can be done was what was done in the case of sound. For light, and its manifold manifestations of color, resolve themselves into vibrations of the ether. Why these particular etheric vibrations become light and color, and what their real relation to the human organism and consciousness can be, remains a mystery. Thus are these bodily sensations, that which the ear heard, and that which the eye saw, studied in this newer way by the higher faculty of intellect. On every hand do we find intellect applying itself to the problem of attempting to know

the universe. Intellect produces physiologists, chemists, geologists, and physicists, to answer respectively the problems of organisms, elements, ages, and forces; but these unravel new mysteries rather than bring solutions to old ones. After the physiologist, and the zoologist, and the botanist have scrutinized organisms, they can only each add their testimony to the one generality. They can simply announce that all organisms are composed of some, or other, of the seventy-odd earthly elements, and that throughout the range of organisms a steady march of law is observed, moving from the simple to the complex. Then the chemist and the physicist declare that all these elements are composed of atoms, that the atoms are made up of electrons, and that the electrons are identical one with another. That all matter is the same matter, and, although changing form, is indestructible; that all force is the same force, and eternal in its nature. Meanwhile the geologist looks in vain for the origin of man and of his habitat.

Thus it is that, although intellect has its own way of experiencing the universe in which it finds itself, and is able to bring to light the very framework of the wheels of nature's mechanism, until we can trace the course of water as it goes from sea to vapor, from vapor to cloud, from cloud to rain, and back to sea again; or earth, as it rises in leaf and flower and fruit, passes to animal or man and then to earth again until the very elements exchange themselves, until no barrier is left, until it has to say that matter is all one and force is one, but then—it can not tell us more. Here intellect must stop. The man is still outside and still can say, "But who am I?" "I have learned through body and through brain, yet all that I have learned but makes the mystery of myself the greater."

There is a faculty still higher. Man is a soul. That soul is one in essence with the Universal Spirit, Life, or Mind in which all things have their being. The soul is to the Spirit as a drop in a quantity of water. It is the water; it has every quality with the water. So with man. He says "I am." But what is saying this? How can it be compassed? In its vaster sense his body is everywhere. That which is a part of it to-day leaves it tomorrow to travel on the trackless paths of the circling elements. He is thus equally in earth, or star, or sun. The force that is his life and strength is likewise everywhere. Now in his arm it holds a hammer or pen, and then is gone again, but

never lost. Man is, in fact, its lord. It is obedient to him. It moves his weight along the streets, or thinks—according as he wills. This is the vaster man. These are the dimensions of the soul. It knows itself in every atom—everywhere as lord of force. Its eyes and ears and sensibilities are infinite. It is divine self-conscious man—the soul in realization of itself. Nothing but harmony will bring this state about. The soul must strive to rebecome itself by perfect love and perfect purity.

As Socrates has told us long ago, "Virtue is knowledge."

### CRUSTS AND CRUMBS.

(Albert Ernest Stafford in Toronto World.)

Last week I promised to make further reference to the *War Letters from a Living Dead Man*. They are said to have been written down through Elsa Parker by Judge David Patterson Hatch, who died February 21, 1912, at Los Angeles. He was an occultist and must have developed the use of an inner or non-physical body before his death. In a note in *The Voice of the Silence*, H. P. Blavatsky speaks of "the doctrine of Nirmanakayas, those Bodhisattvas who renounced well-earned Nirvana or the Dharma-kaya vesture (both of which shut them out forever from the world of men), in order invisibly to assist mankind." Further on in another note she speaks of these three vestures, the Nirmanakaya, the Sambhogakaya, and the Dharmakaya, and of the first she says it is "that ethereal form which one would assume when, leaving his physical, he would appear in his astral body—having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on earth as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it." St. Paul distinguishes between the flesh and the blood body, the *soma sarkos*, the psychic body, translated "natural body" in the authorized version, the *soma soma psuchikos*; and the spiritual body, the *soma pneumatikos*. Clergymen usually ignore these distinctions and pew-holders rarely know anything about them. The purified psychic body serving as a vehicle for the noetic and spiritual principles, is the niranmanakaya vesture, apparently, used by the self-sacrificing Adept, who thus remains in touch with humanity incarnate. The problems involved are

largely of consciousness and the control of consciousness, and they are to a large degree outside the range of people who for the most part function in their desire bodies, the unpurified and ungoverned psychic body wholly immersed in the sensations of the flesh and bloody body.

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No authority attaches to any revelation from any person, dead or alive, but the authority of reason and fact, and when this is understood Judge Hatch's statements may be read and appreciated by any one divested of prejudice. It is not incumbent on the reader either to agree or to disagree with him except as he pleases. Personally I find the book highly stimulating and suggestive and more fully in accord with the principles of occult philosophy as I have understood them than any book of a similar kind that I have read. What pleases me most in it is its balance, its breadth, its catholicity. With him there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all. Only such a man is capable of meeting and treating all and every kind of human being to be met in the "waterless places" of Earth. He makes it clear that War is one of the cosmic phenomena. "Wrath is a cosmic force and hate is a cosmic force, and love is a cosmic force, and fear is a cosmic force." He has been at the source of these forces and he regards the war as "more than a war of men; it is more than a war of angels. Its roots are in Necessity itself." A new race has to be born, he declares, and races are born out of the pain and blood of their predecessors. The throes and labor of the war are the birth-pangs of a new humanity.

\* \* \*

There has been more love born of the war, he asserts, than the earth has known in all the two thousand years of Christianity. The human race is awake at last, and that it may not go to sleep again is his reason for writing his letters. He is not afraid of the ultimate result. . . . Nor is he discouraged about international organizations. "They were merely shocked into failure, the peace people, the socialists and others who make for higher claims to the ideal of universal brotherhood." He commends as a practical policy the endeavor to go out "in thought and love to that nation which you feel to be your enemy. Try to understand it. And do not try to understand it by telling yourself that it is evil. That is not understanding. There is evil in all men. Try to understand it by be-

coming it, for the time. Put yourself in its place; feel as you would feel if you stood alone—even though by your own fault—with the whole world against you." This will remind the student of that exceedingly valuable book, *Letters That Have Helped Me*.

\* \* \*

Not alone to quarreling nations does his thought apply. The quarreling spiritual organizations need the advice equally. "If their members can not bring themselves, because of their narrow pride and the memory of all the harsh things which they have said against one another in the past—if they are too meanly afraid of eating their words, publicly to acknowledge one another as brethren, let them begin to feel thus in their hearts. Perhaps in time the greater courage will come, and some daring leader will say to his flock that those with whom they once worked, with trust and the profession of love, may be trying, according to their lights, to serve the ideal." But he is not at all blind to the actual springs of action. "The hand that slew the Austrian Archduke was used, as others have been used, by the forces working against progress." . . . Evil beings, a description of one of which he gives, found their way to earth "when the orbits of certain planetary bodies blended their influence" in 1914. . . .

\* \* \*

He has joined the White Brotherhood, he announces, "to which all men are brothers and all women sisters." To be a member of the White Brotherhood means to work for the welfare of the human race and for the good of the planet as a whole. You have heard of a Black Brotherhood. It is a misnomer. Brotherhood is never black. There is no Black Brotherhood. There are many Black Masters, for Mastership, like a garment, may be either white or black. In this war the black forces who have inspired hatred in men have worked for one end, and that very fact will weaken their power to do evil for a long time, when the results of their present labors are over. Do you get my meaning? A combination of evil forces, in the very act of combining weakens the individual power of its members; for evil is strongest in the individual. Two who are full of love may work together with the power of four; but two who work together for evil have only the power of—shall I say one and a half?" There is a fruitful letter on the illusion of time and its illusions for those who have lost their loved ones in the war. "We must start on the basis of re-

birth," he declares, "whose other name is rhythm, and whose cause is immortality. Immortality presupposes no beginning and looks forward to no end. The spirit always was and always will be. In the life of the spirit, one day is as a thousand years, and a thousand years as one day. Birth is the morning of a new day, and death is the evening of that day. . . . You who grieve for the dead, remember that a lifetime is but a day to the immortal spirit. Often have you parted from a loved one for a day and felt no grief thereat. The loved one left home to perform a duty and you felt sure that the next day you would see him again. Can you not feel that in the next day of the soul, the next lifetime (it is all the same in eternity), you will greet your loved one again. Friends do not meet in every life unless they are very intimate. As you do not see one friend or another oftener than once a week, so in the greater days of the soul you may not meet all your friends every day. You part from one on Monday with a definite engagement to meet on Friday. Four days, four lifetimes, it is all the same in eternity.

### THRESCORE AND TEN.

Amelia E. Barr, probably the most prolific novelist that America has yet produced, has now added to her already extensive library a volume of essays on topics suggested to her by the fact that she is seventy years of age. Probably Mrs. Barr would not call herself a Theosophist. Indeed she would doubtless call herself a Christian, and she would assert, and with good truth, that there is nothing in her creed that is antagonistic to Christianity. But it is not the Christianity of theology, and it is not the Christianity supplied for credulous and inactive minds. Speaking of the destruction of the body, she says:

Yes, but our memory, our consciousness, our will, our understanding remain untouched by the physical destruction. They belong to the spiritual being, which never loses its identity. Several severe extremities of this kind had been to me personal experiences, and though the physical body wasted to its mere frame, the real Amelia was not touched—her faith and her doubt, her desire and her will, and above all her love and her memory, were vital and unchanged. That was my first consideration.

I am not a trained logical thinker. I take a thought or question just as it arises, and I believe a majority of women do the same. So I feel no hesitation in confessing that my next consideration seems to be

a little off the regular line. It is this: in dreaming, we ourselves are out of the body and are met and seen and spoken to by other personalities who are out of their bodies at the same time; that is, our astral bodies meet in the astral world, while our physical bodies are sleeping on our beds in our earthly homes. And we know each other and are sure of our identity, for during this meeting we receive directions, warnings, or comforting messages.

Mrs. Barr has much to say about dreams, and even though some of her experiences may be misinterpreted it is none the less gratifying to find some one who is not afraid to think and to speculate.

"There is another question, Amelia. What keeps the soul in the body? Does it always remain in the body while the body lives?"

"I think not. What of the mysterious state of dreaming when we are neither in the body nor out of it—a state it would be impossible to make any one understand if they have never dreamed, and yet a very real condition to the dreamers?"

"Yes, I know. I have met my friends, both the dead and the living, in dreams, spoken to them, been reproved and comforted by them; but I never, never met my own soul. Did any one ever meet his own soul while dreaming?"

Mrs. Barr recently wrote her autobiography, and she made it clear therein that she was a reincarnationist. She now refers again to the same belief, and as something that needs no discussion. In one place she says:

Souls have temperaments as well as bodies. Some souls are by nature lonely souls; and sometimes the souls they love are taken from them and they can not form new attachments. There are many reasons why a soul may feel lonely in this life. If we knew intimately our own souls, if we could talk with them of the different lives we have spent together——"

"O Amelia! If we could! If we could!"

"If we could tell them how sorry we were to grieve or wrong them, if we could take counsel from them, if we could only love our own souls, as we love our own bodies, how happy we might be."

"Then you think we have the same soul in every reincarnation?"

"Surely. . . ."

There is much more to the same effect, all intensely interesting as the reflections and

conclusions of a brave and intellectual woman, not afraid to think, nor to follow the logical conclusion of thought.

THREESCORE AND TEN. By Amelia E. Barr. New York: D. Appleton & Co.; \$1.50 net.

This is the sum of all true righteousness—  
Treat others as thou wouldst thyself be treated.

Do nothing to thy neighbor which hereafter  
Thou wouldst not have thy neighbor do to thee.

In causing pleasure or in giving pain,  
In doing good or injury to others,  
In granting or refusing a request,  
A man obtains a proper rule of action  
By looking on his neighbor as himself.

—Mahabharata.

The rosy light of dawn comes before the rising sun: likewise a longing and yearning heart is the sign of God-vision that comes after.—Ramakrishna.

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

lettered, not to have promptings from an ideal that was made possible by these "masters of perfect love." Right through the ages they have been the light and inspiration of men. Do we not see a whole nation following the way marked by a Buddha, a Confucius, a Zoroaster, a Mohammed, or a Christ? How does it come that any of these men had the power to establish a religion? What did they know or see that was unknown or invisible to other men? How was it that they were so positive of what they taught that men were forced to believe their words and promises? They, themselves, declared that they were possessed of no powers to which all other men might not equally attain. "Greater things than these shall ye also do," says Christ. "Higher than Indra ye may cast your lot," says Buddha. Nor do we need scientific analysis of them, or of ourselves, to know that these words ring with a sound of truth, albeit we have not courage to acknowledge to ourselves that we do so, or to lay claim to their verity.

Yes, these great ones are worth our study, for there was a reason for them as there must be a reason for ourselves. There is apparently some close interaction between them and ourselves that keeps them so much alive in our life and thought. The reason must be one that is wholly compatible with the best that we know. If the reason transcends "that best" then the limitation rests with science, who must be asked to add "human perfection" to its study lists. For, wherein these truly great men differ from all others was in their power to forget themselves in the love of their fellow-men. They had but one concern—the welfare of humanity—and perhaps that concern can never be meaningful or fruitful within us until we attempt to understand the real meaning for ourselves, here and now, of these "élite of the élite." As they stand truly above the attainments of intellect, and the possession of earthly things, which come and go with the years, may it not be possible that there lies something commensurately great and enduring in the understanding of them?

This army of the élite are not confined to the great world saviors alone. These are the commanders-in-chief, if you like, but many lesser officers have carried for-

ward their ends in all periods of history. The modes and forms which the work of these take is beyond calculation. They comprise the efforts of the philosophers, the sages, the saints, and the heavenly inspired of every age and country. Moreover, who can say how many, unknown and unnamed, have not unconsciously become recipients and bearers of the light just at rare intervals in answer to some impulse that desired to help a struggling and suffering humanity. They are unknown to us, and will remain so, but the happy line that perchance flowed from a pen, the throb of truth then given, this way or that, still vibrates in the sum of the world stuff.

Yes, there is something here of worth for us. It is not vague or fanciful. It is the finding of the way to the consummation of the purpose of our being. It takes its rise in the dim fire of unselfish love, which is capable of all things, and becomes "the man divine." As this flame is fed with earnest, ardent effort, so will it steadily become the all-consuming fire of spiritual knowledge. Then will life's meaning and purpose be given to us in full measure. It is only in this measure that we can in any way understand these very real ones who have moved among us. They, through perfection, have attained to self-realization.

For in the beginning the Divine mind moved into manifestation, the middle state, and became the collective mind of man, and in the end the units that make this collective mind of man must re-become divine in the knowledge of their own essence. "I am the beginning, the middle, and the end."

It is the "I am" that is struggling through the days of life toward that which will bring satisfaction or happiness. All being confirms the hope that some definite goal awaits. This realization—this at-one-ment with the true and divine nature—is alone that which will prove the fullness of measure to the yearning human heart. The idea is not the false one that prevails in materialized conceptions of religion—that man establish relations with some Divinity outside himself, but that *he himself* live the Divine life by manifesting the Divine that is within him. In no other way will divinity be manifest except as it is mani-

fest through man. There is only the love in the world that men manifest in it—no more. There is only the justice in the world that men manifest in it—no other. There is no more of honor, or mercy, or any divine attribute than that which comes forth from the depths of man's own heart. The hate that that same heart can manifest can make the world a hell, for a consciousness that is rooted in infinite consciousness has for one phase of its nature infinite depths—the negation of Itself, of God, of Good, of Truth, of Life and Law, but its positive phase reaches to infinite heights, which are attained in exact proportion as they are manifest. That man do so manifest the divine attributes of his higher divine nature is his one responsibility. The medium through which he must rise will offer great resistance, all the attractive power of material nature. These, like the heroes of the myths and fairy tales, he must overcome, because the prize to be won is the prize of eternal life. Yes, *eternal life*. The whole universe exists for no other purpose than that it may come to the consummation of itself in *perfect man*. We live life after life, and rest through the sleep of many deaths while the transformation is brought about in us. It comes to pass propelled by our own yearning, guided by our own intuition, made possible by our own victories, and manifest by our own realization. The Christs were those whose single individuality radiated forth perfect love and perfect wisdom. Such are immortal. They are the meaning of ourselves and life. Humanity groans in the travail of its evolution that the words of the Christ principle may come to pass. "Behold I will lead all men unto me."

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Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign  
power.

Yet not for power (power of herself  
Would come uncalled for), but to live by  
law.

Acting as the law we live by without fear;  
And, because right is right, to follow right  
Were wisdom in the scorn of consequence.

—Tennyson.

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Every art and every kind of philosophy have probably been found out many times up to the limit of what is possible and been again destroyed.—*Aristotle*.

## A THEOSOPHIC DUTY.

*Is it well that Theosophists should make themselves acquainted with the various systems of thought now current in the world—I mean such systems as Christian Science and such philosophies as those of Bergson, Münsterberg, and Haeckel? Or should they devote themselves entirely to a presentation of Theosophy as such?*

What would you think of a general who said that the movements of the enemy were matters of indifference to him, and that so long as he was carrying out the evolutions of the drill book he was doing all that could be expected? The object of the drill book is to enable him to defeat the enemy, and he will be judged, not by his knowledge of the drill book, but by his successes in the field.

The Theosophist must cut his coat according to his cloth. Perhaps he has not time or capacity to study the philosophies of the day, and in such case he must allot his energies as seems best to him. But if he has the time and the capacity it will certainly be well for him to be interested in and to comprehend everything that is having an influence upon human thought and conduct. How can he combat materialism if he does not know what is materialism? How can he show the mistakes and plagiarisms of Bergsonism if he does not know what is Bergsonism? How can he show the dangers of psychism if he is unacquainted with what is being done by psychical research?

It is well to be wary of those who advise us not to know things. Know all things. Be indifferent to nothing that is attracting the attention of men. Study all philosophies, all sciences, all schools of thought. If you want an example of the way in which Theosophic propaganda should be conducted turn to the early numbers of *Lucifer*, when that magazine was under the editorship of H. P. B. Observe the catholicity of her interests and her knowledge. She allowed no vagary of human thought to escape her. Nothing was unworthy of attention. Do you think she would have had nothing to say about the philosophies of the day, about the schools of thought current in the world? Not only would she have addressed herself to these things with the intense interest in all human affairs that was her characteristic, but she would have asked her students to do the same, and to express themselves in public. Let us live as men in a world of men, excluding nothing from our minds, and avoiding narrowness and bigotry as among the

worst of occult sins, just as they are the most clamorous of theosophic temptations.

### THE TESTIMONY OF JACOB BOEHME.

"As it is the condition of poor laymen in their simplicity, I sought only after the heart of Jesus Christ . . . and I besought the Lord earnestly for His holy spirit, and His grace, that He would be pleased to bless and guide me in Him; and take that away from me which did turn me away from Him, and I resigned myself wholly to Him, that I might not live to my own will, but to His; and that He only might lead and direct me.

"In my earnest Christian seeking and desire, the gate was opened unto me, that in one-quarter of an hour I saw and knew more than if I had been many years together at an university; at which I did exceedingly admire, and I knew not how it happened to me, and thereupon I turned my heart to praise God for it.

"For I saw and knew the Being of all Beings, the Byss (the ground or original foundation) and Abyss (that which is without ground, or bottomless and fathomless); also the birth (or eternal generation) of the Holy Trinity; the descent, and original of this world, and of all creatures, through the divine wisdom; I knew and saw in myself all the three worlds: namely, the divine, angelical, and paradisaical (world) and then the dark world; being the original of nature to the fire. And then thirdly, the external, and visible world, being a procreation, or external birth; or as a substance expressed or spoken forth from both the internal and spiritual worlds; and I saw, and knew the whole Being [or working essence] in the evil, and in the good; and the mutual origin, and existence of each of them; and likewise how the pregnant mother (genetrix or fruitful-bearing womb of eternity) brought forth, so that I did not only greatly wonder at it, but did also exceedingly rejoice.

"And presently it came powerfully into my mind to set the same down in writing, for a memorial to myself; albeit I could very hardly apprehend the same in my external man, and express it with the pen; yet however I must begin to labor in these great Mysteries as a child that goeth to school: I saw it (as in a great deep) in the internal, for I had a thorough view of the universe as in a chaos, wherein all things are couched and wrapped up, but it was impossible for me to explicate and unfold the same.

"Yet it opened itself in me from time to time, as in a young plant: albeit the same was with me for the space of twelve years,

and I was as it were pregnant (or breeding of it) with all, and found a powerful driving and instigation within me, before I could bring it forth into an external form of writing; which afterward fell upon me as a sudden shower, which hitteth whatsoever it lighteth upon; just so it happened to me, whatsoever I could apprehend, and bring into the external [principle of my mind] the same I wrote down.

"However, afterward the sun did shine on me a good while, but not in a continual constant manner; for when the same did hide itself, I scarce knew, or well understood my own labor [or writing] so that man must acknowledge that his knowledge is not his own, or from himself, but God's and from God; and that God knoweth [or manifests the ideas of His wisdom] in the soul of man after what manner and measure He pleaseth."

### FROM EDWARD CARPENTER.

Remember that if you walk away from it (the body) and leave it behind, it will have to follow you—it will grow by following, by continually reaching up to you. . . .

Therefore, quite lightly and decisively at each turning point in the path leave your body a little behind—

With its hungers and sleeps, and funny little needs and vanities—paying no attention to them.

Slipping out at least a few steps in advance, till it catch you up again.

Absolutely determined not to be finally bound or weighted down by it.

Therefore quite decisively, day by day and at every juncture, leave your Mind for a time in silence and abeyance;

With its tyrannous thoughts and demands, and funny little fears and fancies—the long legacy of ages of animal evolution;

Slipping out and going your own way into the Unseen—feeling with your feet if necessary through the darkness—till some day it may follow you;

Absolutely determined not to be bound by any of its conclusions; or fossilized in any pattern that it may invent,

For this were to give up your kingdom, and bow down your neck to Death.

Therefore, if thou wouldst love, withdraw thyself from love;

Make it thy slave, and all the miracles of nature shall lie in the palm of thy hand.

To die—for this into the world you came.

Yes, to abandon more than you ever conceived as possible;

All ideals, plans—even the very best and most unselfish—all hopes and desires,

All formulas of morality, all reputation for virtue or consistency or good sense; all cherished theories, doctrines, systems of knowledge,

Modes of life, habits, predilections, preferences, superiorities, weaknesses, indulgences,

Good health, wholeness of limb and brain, youth, manhood, age—nay life itself—in one word: To die,—

For this into the world you came.

All to be abandoned, and when they have been finally abandoned,

Then to return to be used, to be free and open forever.

The sportsman does not say, I will start a hare at the corner of this field, or I will shoot a turkey-buzzard at the foot of that tree;

But he stands indifferent and waits on emergency, and so makes himself master of it.

Absolve yourself today from the bonds of action.

Is your present experience hard to bear?

Yet remember that never again in all your days will you have another chance of the same.

Do not fly the lesson, but have a care that you master it while you have the opportunity.

As long as you harbor motives, so long are you giving hostages to the enemy; while you are a slave to this or that you can only obey. It is not You who are acting at all.

Brush it all aside. Pass disembodied out of yourself.

Enter into the life which is eternal, pass through the gate of Indifference into the palace of Mastery;

Give away all that you have, become poor and without possessions—and behold! you shall be lord and sovereign of all things.

Him who is not detained by mortal delusions, who walks in this world but not of it,

Taking part in everything with equal mind, with free limbs and senses unentangled—

Giving all, accepting all, using all, enjoying all, asking nothing, shocked at nothing—

When love follows everywhere, but he follows not it,—

Him all creatures worship, all men and women bless.

When what you will, you will with the whole force of your nature, undivided—

Undivided by fear, conscience, conventions, and the distinctions of self and not-self;

Then lo! all that you wish—all that your heart forms for an image of its longings—shall take shape before you;

You shall create the things which are the fulfillment of your needs;

There is nothing that shall not be yours.

It often seems extremely hard on people that they should suffer, as they do in some cases, considerable pain over a long series of years, and in a seemingly useless way.

. . . It seems purely negative and wasteful.

. . . The subject is a puzzling one. . . .

It may be, however, that out of this seeming impasse the human soul—which ultimately overcomes all obstacles—is destined to find its way. Faced by the problems of useless pain—of pain pure and simple, unrelieved apparently by any compensation of pleasure or profit—it may be that the soul is destined to learn the art of passing it by, of ignoring it, of leaving pain lying and traveling beyond.

. . . Such an art has been known and studied in the past; the old Vedic sages spoke of "severing the connexion of pain"; they taught a method by which the mind could, at will, be so far severed from the senses that the painful affections of the latter could, if need arose, be barred from reaching the mind.

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It would almost seem that one ought to regard the human being as composed of layers, many perhaps, one within the other—something like the "shells" described by the Theosophists. Then one can imagine that an agitation, reaching the outer sheath, might produce a reaction there which would be felt as pleasure. But after a time the agitation increasing would begin to be too strong, and, tending to disintegrate and damage the sheath, would be felt as pain. With the continuation of the process, however, the agitation would penetrate through and reach the second sheath, where it would be felt as pleasure again. The first sheath would begin to wither, and the second sheath would begin to grow. . . . So the process might go on from sheath to sheath even to the very centre of life. The whole process is one of growth. At each stage there is pain, and the separation and rejection of a husk, and at each

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stage there is pleasure, and the awakening of a new and more central life.

A time comes when the inner man recognizes himself as distinct from his outer frame, and sees with composure his body fade—conscious that within and deep in himself is the seed of a new life, and of many new lives.

I do not turn you back from self-seeking; on the contrary, I know that you will never rest till you have found your Self;

If you seek it in Duty, Goodness, Renunciation, they are very well for a time; but you will do better.

When the noise of the workshop is over, and mallet and plane laid aside, the faint sounds come through the open window from the valley and the far seashore. So the dim fringe of diviner knowledge begins to grow as soon as the eternal click-clack of thought is over—the extraordinary intuitions, perceptions, which though partaking in some degree of the character of thought, spring from ultimately different conditions, and are the forerunners of a changed consciousness.

### AN EXTRACT.

As soul is the object of the universe, the whole universe exists for no other purpose than the evolution of soul. As that is so, no soul can ever be contented with anything but that which is all soul, or the possession of all souls equally. That is the basis for brotherhood; and there is a way by which the soul and the full power of soul may be gained. It can never be gained through selfishness. It can not be gained through the idea that we can get for ourselves alone. It can only be gained when we realize fully the nature of soul itself, and work from that basis, think from that basis, and that work includes all souls. It must, for if we know more than others, then what is the proper use of that knowledge. That it shall be given to those who know still less than we do. That is the work all down the line of beings, the highest always moving down and helping those who are still lower. So our course would be to work for our fellow-men; to help them to see what we see, to travel the path that has been shown; and they in their turn will teach others, and help those who know still less than they; and so all down the line would be one great band of brothers all working toward the same end—that every unit of humanity, that every unit of consciousness,

shall go forward more rapidly. That is the great purpose.

### ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase)  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold:—  
Exceeding peace had made Ben Adhem bold,  
And to the Presence in the room he said,  
"What writest thou?" The vision raised its head,  
And with a look made all of sweet accord,  
Answered, "The names of those who love the Lord."  
"And is mine one?" said Abou. "Nay, not so,"

Replied the Angel. Abou spoke more low,  
But cheerily still; and said, "I pray thee, then,  
Write me as one that loves his fellow-men."  
The angel wrote and vanished. The next night

It came again with a great wakening light,  
And showed the names whom love of God  
had blessed,

And lo! Ben Adhem's name led all the rest.  
—Leigh Hunt.

### THE SUBCONSCIOUS.

(By John D. Barry.)

A practical man of affairs that I know has a great fondness for making fun of those he satirically calls the "artistic people." He has a very poor opinion of them. From his point of view he is quite right. They don't measure up to his standard. They are often not even interested in the things that he considers important. In his presence they display what must seem to him stupidity.

Indeed, under certain circumstances, there are few people in the world that seem so helpless as the artistic people. And yet, in their own sphere, they are keen enough. Sometimes they show an alertness that is almost uncanny. They see into aspects of life through avenues that, to many people, are impenetrable. They reason things out in ways that are often incomprehensible to themselves. Some of them, the conceited ones, incline to the belief that they are mysteriously inspired. But the truth probably is that when they perform their feats they are simply working in the subconscious, observing, reasoning, getting their effects through processes so easy and so swift that they are scarcely aware of what they are doing or wholly unaware. Of them it may be said in the popular phrase, that they can do these things in their sleep.

In some ways we are all like the artistic people. The things we do best are often the things we can do in our sleep, the things we do when we are seemingly abstracted or perhaps actually engaged in doing something else.

There is a popular actor who for several years played the same part. He told me that at times he scarcely knew what he was doing. He was so tired of the character that it was a relief for him, while he was on the stage to think of something else. And yet his work, apparently, remained the same. It did not even become mechanical. He had developed it to a high finish and he had then relegated it to the realm of the subconscious. There it remained, a beautiful expression of acting, and from there it could radiate out into the theatre, controlling the actor even when he was giving to it only a part of his mind, or possibly none at all.

Sometimes women who are skilled housekeepers try to recall whether they did this part of the work or that at the close of the day, without being able to remember. They have to look to make sure whether the work is done. Then they are likely to be surprised to find that it is done well. They did it of course without thinking, subconsciously. Through making no exactions, it left no trace in the memory.

Here is one of the rewards of subconscious skill. Not only does it achieve without friction or effort, but with a minimum of expenditure.

The subconscious is a treasure-house. It may also be the house of torment. Everything depends on the way we safeguard it. If we put there only what is good it will constantly work for our benefit. But if we let one bad thought get in, it may become an ill feeling, perhaps an evil impulse, a habit, to tyrannize over us and to torment us.

In the subconscious lies the real self. It may be very different from the imaginary creature that we present to the world. But every now and then it will quietly drive out the imaginary creature and assert itself. No matter how we may strive to hide it, when once it wishes to be seen, it will conquer. For this reason those of us who care for the opinion of the world ought to be solicitous about the subconscious, to make it fine and beautiful. The only way is to recognize the importance of reality, for, of all things in nature, the subconscious is the most real.

Those who keep the subconscious in a healthy state are likely to be not merely efficient, but healthy and youthful-looking and

serene. For them the tasks of life are, not tasks, but diversions. It is as if they had tapped a fund of exhilarating and inexhaustible energy, as if they had established a relation with the resources of the infinite.—*From "Reactions."*

Materialists, unwilling to admit the mysterious element of our nature, make it all mysterious—nothing mysterious in nerves, eyes, etc., but that nerves think!—Stir up the sediment into transparent water, and so make all opaque!—*Coleridge.*

All souls are preëxistent in the Worlds of Emanations.—*Book of Wisdom.*

An intense volition will be followed by the desired result.—*H. P. Blavatsky.*

Souls descend from the pure air to be chained to bodies.—*Josephus.*

Time runs away with all things, including the mind.—*Virgil.*

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# The United Lodge of Theosophists

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## 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.

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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.

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*Los Angeles Lodge*—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

*San Francisco Lodge*—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

*Salt Lake City Lodge*—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

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