

MERCURY.

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The Fairy and The Giant.

In a far-off country, called the Land of Peace, there lived a beautiful fairy named Happiness. She was a radiant, lovely being, with long, golden, wavy hair, and the sweetest smile imaginable. Her eyes were so bright they shone like diamonds, and her cheeks were like fresh roses. She wore a dainty robe of snowy gauze, lined inside with soft pink. Wherever she went she carried with her a basket, filled with priceless jewels, each one of which was a joy. In the Land of Peace, where, as I told you, was her home, darkness had never been known, and for that reason, people sometimes called it the Land of Light. There fragrant flowers bloomed the year around, and all about were large trees, covered with luscious fruits. Although it was such a favored country, but few people lived there, for it was a very difficult place to reach. The roads leading to it were steep and rocky, with many pitfalls. Here and there were streams, close to the roads, into which the travellers sometimes fell, and were carried by the force of the current down into the valleys below. But there were other streams of clear and sparkling water, from which the traveller might drink, but they were hidden from view by trees and brush. Happy he who found one of these bright streams, and was refreshed by a drink from it; but woe to the traveller who approached too near the dark and dangerous waters.

Now, though the Land of Peace was the home of Fairy Happiness, she did not always stay there. With her basket of lovely gems on her arm, she travelled all over the world. She loved best of all to be among the children, and, if you could have watched

her, you would have seen her floating about among them, and showering her jewels upon them. And then you would have seen their fresh young faces dimpling with smiles, and their eyes shining with laughter or surprise, because of the joys she had brought them. Sometimes, she would go down among the poor little children, but half-clothed and half-fed, and scatter her gems of beauty among them, too. And then they would dance, and laugh, and sing, because of the joy in their hearts; and the trees would seem taller, and the grass greener, and the sky bluer than ever before. And sometimes, when her basket of joys was empty, she would wait until the stars came out and the little boys and girls she loved were fast asleep; and then she would glide into their rooms and around their little beds, and smile at them, and touch their tender faces with her soft white hands. And then they would dream, and visions of beauty and wonder would pass before them.

Once in a great while, she would float down into huts where misery dwelt, and there, finding some broken-hearted wife or mother, or some poor starving child, she would whisper soothing words of hope and encouragement in their ears, or leave a tiny jewel of joy to make glad their sad lives. At times she even went among the most wretched men and women on earth, if only to brush by them, so that they might feel the soft touch of her robes upon them. And often, because of this sweet presence near them, they would take fresh courage, and break away from the misery and sin by which they were surrounded, and go forth to be better men and women.

Now, many, many leagues from the Land of Peace was a dark, dreary, desert place, called the Valley of Doubt, and in this valley dwelt a huge giant, whose name was Regret. He was unlike any man you ever saw, because his head was set on his shoulders the wrong way, so that it looked backward, instead of ahead. It was quite impossible for him to move or turn it, and the only way he could look ahead of him was by turning his body clear around. But his feet were pointed ahead, though they were very small, and hardly able to sustain the weight of such a huge fellow. Consequently, he was forced to travel very slowly. His face was a most horrible sight, for it was pale and sallow, and covered with a great mass of wrinkles. His hair was straight and gray, his mouth stern and set, and one could hardly see his eyes because of the wrinkles all around them.

But, although so large, he had a way of creeping in at the key-holes and all sorts of impossible places; and it was well known that he could force his way into people's hearts. And when he did, these people would be just like the giant, with their heads turned the wrong way—always looking behind them instead of ahead.

Now, the giant didn't like little children at all. When he looked into their pleasant faces, he trembled with fear and shrunk away. He loved to be around sad people, and old, wretched people, for their tears and sorrow gave him strength. He would creep into their hearts unknown to them, and they could not imagine what ailed them, but would keep on getting sadder and thinner, day by day, just so long as this Giant Regret had hold of them.

And what do you suppose this old fellow was about? He wanted to make slaves of these poor people, and carry them off to the Valley of Doubt. But he liked best of all to get hold of those who were on their way to the Land of Light. And so he would hide behind large rocks, and when he saw a good chance, he would creep out and try to get into someone's heart and turn his face back towards the Valley of Doubt. But he did not always succeed. For the old giant was not strong enough to overcome the sprightly Fairy Happiness. In fact, he was very much afraid of her, and shuddered whenever she looked at him. So, when she saw him in the hearts of men, she would creep near and try to frighten him away. And then he would slink off to find other victims. Then she would glide into the heart of the sad one, taking with her the jewel of good cheer.

One day, a youth named Content met the Fairy Happiness face to face, and said to her, "Tell me, fairy, what we must do to keep you *always* near us, so that the Giant Regret can never come and carry us off to the Valley of Doubt?"

"I will tell you, sweet Content," answered the fairy, "but first you must promise that you will tell what I shall say to everyone you meet."

"I'll do it!" said the boy, gladly.

"It seems a very simple thing, but some people find it very difficult. The secret is to *forget yourself and only think of the good of others*. When you can do this, old Giant Regret will leave you forever, and then there will be room for Happiness in your

heart." And so saying, the fairy flew on, beckoning to Content to follow her to the Land of Peace. And so he did, only stopping on the way to tell the people what the fairy had said; and, even as he spoke, his face shone with the joy that Happiness had brought him.

Cousin Charles.

A Catechism for Children.

Q. Why do you come to the Lotus Circle?

A. To try to learn the Wisdom Religion.

Q. How can you learn the Wisdom Religion?

A. From a study of the words of the wise in all ages.

Q. Where do you find the words of the wise of ancient times?

A. In the Bibles of the world and in the Secret Doctrine.

Q. What do you learn from the Old Testament of India, the Vedas and Upanishads?

A. There are two roads which conduct to perfect virtue—to speak the truth and to do no evil to any creature. To know that God is and that all is God, is the substance of the Vedas.

Q. What do you learn from the New Testament of India, called the Sutras of Buddhism?

A. The five commandments: Do not kill; Do not steal; Do not lie; Do not use intoxicants; Do not commit unlawful sins of the flesh. Self conquest and universal love sum up the teachings of Buddha.

Q. What do you learn from the Bible of Egypt, the Book of the Dead?

A. Clothe the naked, feed the hungry, oppress no one, help the needy. Human divinity and universal brotherhood sum up the teachings of the priests of Isis.

Q. What do you learn from the Bible of Persia, the Zend Avesta?

A. Think purely, speak purely, act purely. Purity, both external and internal, sums up the teachings of the Magi.

Q. What do you learn from the Bible of China?

A. Do not to others what you would not have others do to

you. Respect for age and justice to all sum up the teaching of the Chinese philosophers.

Q. What do you learn from the Bible of Scandinavia, the Eddas?

A. The duty of hospitality and of battling for the right.

Q. What do you learn from the Old Testament of Judea?

A. The Ten Commandments.

Q. What do you learn from the New Testament of Judea?

A. Thou shalt love thy neighbor as thyself.

Q. What do you learn from the Bible of Greece?

A. Love of the beautiful, cheerfulness, immortality and the many aspects of God.

Q. What do you learn from the Bible of Rome?

A. Virtue is the only immortal thing. A man must stand erect, not be kept erect by others.

Q. What do you learn from the Bible of Arabia, the Koran?

A. God is one. The ink of the scholar is more precious than the blood of the martyr. Abstain from all that can intoxicate.

Q. What do you learn from the Secret Doctrine as compiled by Madame Blavatsky?

A. The same truths which are taught in the Bibles of ancient times, and which we call Theosophy, or the Wisdom Religion.

Q. What are the five cardinal points of the Wisdom Religion?

A. Universal brotherhood, Karma, Reincarnation, the seven-fold nature of man, divine incarnation.

Q. What do you mean by Universal Brotherhood?

A. That every human being belongs to the same family, because in each one dwells the Logos or Christ.

Q. What do you understand by Karma?

A. That we are *now* because of what we *have been*; and that we *shall be* because of what we *are now*.

Q. What do you understand by Reincarnation?

A. That we have lived many lives before and shall live many lives again, both on earth and elsewhere.

Q. What do you understand by the seven-fold nature of man?

A. That the divine Atma (or God) manifests in man through six vehicles or vestures: spiritual soul or Buddhi, human soul or

Manas, animal soul or Kama, vital energy or Prana, astral soul or Linga Sharira, and physical body or Sthula Sharira.

Q. What do you mean by the divine incarnation?

A. That the Logos, or Christ, which is the manifesting power of the universe, dwells in each one, making of all possible gods.

Q. What do you learn from the words of modern wise men and women?

A. They but repeat what the ancients taught, that law reigns everywhere.

Q. What is the law of the Wisdom Religion about the body?

A. Cleanliness, temperance and chastity.

Q. What results from disobedience to this law?

A. Sickness, pain and death.

Q. What is the law of the Wisdom Religion about the mind?

A. Purity of thought and concentration on the Higher Man, Atma-Buddhi-Manas.

Q. What results from disobedience?

A. Obsession, imbecility and idiocy.

Q. What is the law of the Wisdom Religion about the animal soul?

A. It must be subjected to the Higher Man, Atma-Buddhi-Manas, or Power, Wisdom and Thought.

Q. What results from disobedience?

A. Vice, crime and insanity.

Q. What is the law of the Wisdom Religion about our treatment of other men?

A. Universal love and entire unselfishness.

Q. What results from disobedience?

A. Social strife or competition, hatred and war.

Q. What is the law of the Wisdom Religion about our treatment of animals?

A. To be kind to every creature, to take no animal life and to eat no animal food.

Q. What results from a disobedience of this law?

A. Suffering, inharmony and disease.

Q. What does the Wisdom Religion teach becomes of man at death?

A. The Higher Man, Atma-Buddhi-Manas, goes to Devachan.

Q. What is Devachan?

A. A state where the earthly experience is digested, and where the Higher Man rests and grows in wisdom.

Q. What becomes of the other principles?

A. The lower triangle, Kama, Prana, Linga Sharira, return, with the physical body, to the sources from which they came. Such part of Kama, the animal soul, as Karma decides, remains in Kama Loka until the next incarnation.

Q. What is the most important part of the Wisdom Religion?

A. That men are gods in the process of making; that all things below men are to become men; that all life is growing or progressing steadily onward, through reincarnation, under the direction of Karma.

Q. What are we specially to remember?

A. That every man is his own Savior, under the influence of just and merciful Karma. We have lived on earth many times before, and shall live upon it many times again. From the rock to the highest divine intelligence there is constant progress by reincarnation. The universe is filled with a host of intelligences, which guide and control it. All men are brothers, because all men have a divine or godlike side.

Q. Do these teachings make a creed which all Theosophists must believe?

A. No, whoever would be a true Theosophist must obtain the truth for himself, and no one can judge for another.

Rev. W. E. Copeland, F. T. S.

Like most garments, everything in life has a right and wrong side. You can take any joy, and by turning it round, find troubles on the other side; or, you take the greatest trouble, and by turning it round, find joys on the other side. The gloomiest mountain never cast a shadow on both sides at once.

The dangers of knowledge are not to be compared with the dangers of ignorance. Man is more likely to miss his way in darkness than in twilight; in twilight than in full sun.

The Rainbow.

MANY IN ONE.

Did you ever watch a sunbeam as it shone through a drop of water, or a piece of glass with many sides? Have you seen the band of bright colors, the tiny rainbow dancing upon the wall, or in the air, and which is made by that sun-ray passing through the drop or the glass? Did you ever think what a sunbeam really is, and how that beam becomes seven? A sunbeam is not just one beam all by itself; not a bit of it—it is a loving band of seven big sprites, whom we all know, and ever and ever so many little ones that we do not know; at least we do not know them very well. But the big ones, ah! that is different. Every little girl and boy should know all about them, and will, thanks to rain-drops, and crystals, and prisms, yes, and the garden sprinklers, that throw out such pretty showers. Seven beautiful sprites: There is Heart-Life, red in its color; this is the angel of Love, loving thoughts for everybody and everything.

Breath-Life comes next. Breath-Life delights to robe himself in orange; it is the angel of the voice, of speech, and loves soft, gentle words, kind words, earnest words—words that help one to grow better, stronger and wiser.

Sun-Life, a beautiful yellow, is the angel of Light. Light is Knowledge; so you must learn all you can to win the bright Light-Life of the sunbeam.

Earth-Life now comes; the cheerful, industrious sprite of grass and leaf, of plant and tree. How softly, how ceaselessly it works! This sprite is green. Who will follow it, and make the world glad with little deeds well done?

Air-Life, arrayed in heaven's own blue, is the fifth. Air-Life is the angel of truth, of purity, of aspiration. It loves the children who want to grow into great and good men and women.

Thought-Life is of a darker hue—Indigo, as you see Thought-Life, is the genius of the boys and girls who think, who pay attention to the inside more than to the outside of things.

Electric-Life, in dainty violet, comes last; but it is not the least by any means. This is the angel of swift energy; it darts into the dark earth and kisses the little seeds; immediately they awaken and begin to grow. It makes our bright-eyed children quick

to obey mother and father, to help each other, to do good to all.

The beautiful sunshine never says, "I did that," &c. "We do. We, the seven, with our many, many children, work and do all together." And the blue never looks angry at the red; neither does the indigo think itself better than the green; nor the yellow say to the orange, "You gaudy thing"—but all shine as one, equal, yet each one different; each one giving of its gift, and the differences, all together, make the living sunshine. Were one ray to forget to work, or to say, "I won't shine," the earth would die for lack of the sun-life.

Someone says, "Why is the rainbow round?" Now there is a nice little puzzle for you all to think about.

A Series of Exercises

FOR THE USE OF LOTUS CIRCLES.

PART SECOND.

Second Theme—	LIFE.
Symbol—	THE SPECTRUM.
Watchword—	LIGHT.

1. "Material"—a prism which throws the spectrum on the wall.
2. Paper caps for the children in three colors, red, yellow and blue.

(March, moving into the form known in calisthenics as "The Winding Movement.")

(Sing:)

How it glances, as it dances,
Like a fairy on the wall,
Piece of sunshine, rainbow undine,
Stop a minute, will you, dear?

We would know you, close enfold you,
Know who sent you and what for?
Do you wander from up yonder?
And what seek you on the wall?

(Change to semi-circle and stand in rainbow form:)

(Sing:)

The sunbeam has lent me,
I'm only itself.

The rainbow has bent me,
 In shape of the sky.
 And I'm always the Promise
 Of life in the living
 That never can die.

The waterdrop knows me;
 The wind is my sigh;
 The seed-cup conceals me,
 Where silent I lie;
 And I'm always the Promise
 Of life in the living
 That never can die.

I bring you this message
 In flittings of grace;
 I tell you this story,
 In flowers that die,
 For I'm always the Promise
 Of life in the living
 That never can die.

[To be Continued.]

NOTE.—In the First Theme, the second and third verses of the song, beginning—"Those whom we meet," etc., should be transposed. In this theme we use a white banner with the word "LOVE" in gold upon it. The Standard Bearer volunteers and is accepted by the class. He then goes to the one who has the banner in charge (some adult) and says: "Some children have started to find the Way of Life, I seek a banner for them." The adult replies, giving the banner: "This banner over me is Love."

"A little learning is a dangerous thing," and yet it is what all must attain before they can arrive at great learning; it is the utmost acquisition of those who know the most, in comparison with what they do not know.

Life is a battle. From its earliest dawn to its latest breath we are struggling with something.

To conceal a fault by a lie has been said to be substituting a hole for a stain.

The Children's Corner.

[This column will be devoted to questions and answers from children on Theosophical Subjects, which answers will be published with the initials of the sender.]

Q. 14—Where does our body go to when we die?

A.—When we die our soul goes to Devachan, and the physical body returns to the elements from which it came. M. B.

Q. 15—What is Theosophy?

A.—Theosophy is divine wisdom; the wisdom of the gods.

V. H.

Q. 16—Define imagination.

A.—Imagination is the power to receive, change and give out thoughts. It is the creative power of the mind. M. B.

Q. 17—Who was Buddha?

A.—Buddha was a great Teacher who lived over 2000 years ago in India. He taught Karma and Reincarnation and Brotherhood.

R. L.

Q. 18—What is Fohat?

A.—Fohat is energy in its universal aspect. Electricity and other forces are manifestations of it, but Fohat is spiritual and in its broadest sense is one of the three aspects of Deity. I. O. C.

Q. 19.—Do stones grow?

A.—Yes, stones do grow, for if they didn't, the law of evolution would not be perfect. According to this law, all life evolves, from the mineral to the vegetable, from the vegetable to the animal, and so on.

M. B.

The following questions have been received from children of the different Lotus Circles:

20. Who was Osiris?
21. Who was Confucius and what did he teach?
22. What is the difference between soul and spirit?
23. What kind of Elementals are there in glass?
24. Why do we love some people more than others?
25. Can little children do anything to make the world better?

To read without reflecting is like eating without digesting.

Brahma, The All.

This Universe is Brahma's Self,
 A part of Him—these creatures all.
 In Him their birth, they live in Him,
 And into Him they end withal.
 The mortal ever toils and works;
 And as he sows upon this earth,
 In virtue's soil or ways of sin,
 So reaps he in a future birth.

He is Life—Intelligence pure.
 He is Truth and He is Light.
 His soul pervades the Universe
 Like ether—escapes our mortal sight.
 From Him alone all works proceed,
 All wishes and all feelings spring,
 Serene and calm, He never speaks,
 But in Himself holds everything.

He is the Self within my heart,
 The Soul that lives and dwells within,
 Smaller than the tiny dewdrop,
 Smaller than the smallest grain.
 He is the Self within my heart,
 Greater than the earth and sky,
 Greater far than all the worlds,
 Greater than the heaven on high.

From Him alone all works proceed,
 All wishes and all feelings spring.
 Serene and calm, He never speaks,
 But in himself holds everything.

He is the Self within my heart,
 He is Brahma—holding all,
 And when I leave this world, to Him
 Will flee my liberated soul.

Chandogya Upanishad, III, 14.

“To love nothing, to hate nothing, to have no likes or dislikes,
 to have no prejudices, no tastes, no preferences—this is to be free.”

Puzzle Department.

[Send answers to Puzzle Dept., MERCURY, 1504 Market St., Rooms 34 & 35.]

ANSWERS TO PUZZLES IN SEPTEMBER NUMBER.

- | | |
|---|---|
| <p>1. K
 M A E
 K A R M A
 E M U
 A</p> | <p>2. B U D D H A
 U N H O O D
 D H A R M A
 D O R R I T
 H O M I N Y
 A D A T Y S</p> |
|---|---|

- | | |
|--|--|
| <p>3. Brick, rick.
 Glass, lass.</p> | <p>4. Reincarnation.
5. Brotherhood.</p> |
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6. DIAMOND.

1. A letter. 2. A land where children sometimes go. 3. The sacred flower of India and old Egypt. 4. Owing. 5. A letter.

7. NUMERICAL.

My 8-6-11-1-4-14 is a horn; my 12-7-8-3-13 is to throw off; my 12-10-9-2-14 is much striven for; my 11-12-14-5-9-7 is a high seat. My 1-2-3-4-5-6-7-8-9-10-11-12-13-14 was said by both Buddha and Jesus.

8. CHARADE.

What is the *one* duty, think you,
If it be not to strive with a will,
To make the world better?

Shall they not begin at this *two*
Their heaven-given mission to fill?
What is there to fetter?

Ah, say not they are yet too small,
If you took but a peep at our *all*
You then would know better.

9. TRANSPOSITION.

Prime is a blemish, I'll admit,
To *second*'s not to walk a bit;
The *third*'s to cause to go by mail,
The *fourth* are vessels—not a pail;
The *final* finishes the grist,
And overbalances the list.

10. ANAGRAM.

(The answer is one word.)

The small boy with his dingy slate

Wearily tries to calculate
 How many two and two may be,
 And rather thinks it must be three.
 His faulty "sums" have kept him in,
 And as he hears his schoolmates' din
 His figures and his eyes grow dim;
How sad for him!

The teacher, in her wooden chair,
 Sighs for a joy she may not share.
 Her friends are sailing down the bay,
 "They might have gone on Saturday!"
 She thinks; and almost sees the sail
 Go skimming just beyond her hail.
 But here she sits and may not stir;
How sad for her!

The Sentinel.

VICTORIA, B. C.

Victoria, B. C., is about to organize a Training Class.

DENVER, COLO.

A Training Class which met for the first time on September 14th, has been called the "Denver H. P. B. Training Class." A "Lotus Circle" will also be formed.

COLUMBUS, OHIO.

The Columbus Theosophical Society has started a Training Class, and a "Lotus Circle" is soon to be organized.

SEATTLE, WASH.

It is reported that a Training Class has been started at Seattle, and is already doing good work.

TACOMA, WASH.

A Training Class is about to be formed at Tacoma.

PORTLAND, OREGON.

Some of the members of the Theosophical Society at Portland seriously contemplate organizing a Training Class on the same lines as their co-workers in San Francisco.

Solitude shows us what we should be; society shows us what we are.

Reviews.

THEOSOPHIST. (August.)

Chapter 29 of *Old Diary Leaves* gives a graphic description of H. P. B.'s attitude towards the writer and those who had the honor of her acquaintance. "Dream Initiation," by Dr. Pratt, leaves one in a dreamy mood, "when pleasant thoughts bring sad thoughts to the mind."

"Curiosities of Healing" are concluded. The enlightened West would hardly tolerate the curiosities if they were transplanted. What would become of the medicos?

"Clairvoyance" is continued, followed by a speculative article on "The Interior of the Earth."

"The Sacred Fire" is a scholarly article and several of the passages quoted are sublime. Thus:

"Give me, Oh Fire, Son of Ahura-Mazda, pure brightness, pure nourishment, pure life, greatness, progression, illumination, and for the Soul courage and activity, wisdom and understanding, which afterwards grows itself and does not diminish."

PATH. (September.)

A good thing cannot be too often repeated. The article on the Mahatmas, while not advancing any new arguments, is worth reading. If any doubt remains in the mind

of the reader as to their existence, let him carefully peruse the many articles that have of late been written on that subject. There is food for thought in all of them, and if it will not dawn upon him that there are Masters of Wisdom, Elder Brothers, ready to give a helping hand to all who are willing to help themselves, well—to be honest with one's self and the world, is a virtue that is to be commended.

It has been said, "Most people are pleased with the rewards of life, but shrink with horror from the sufferings." When men will realize that "foul deeds will rise, though all the earth o'erwhelm them to men's eyes," they will cease to do that which bringeth suffering in its wake. Nemesis will no longer be a goddess of vengeance, but of heavenly harmony.

"How to study the Secret Doctrine" is concluded. The student will make greater progress by taking the guide-posts pointed out in this and the previous articles, not forgetting that the true value of his study of the Secret Doctrine will be in proportion to the effort made, coupled with an understanding of the purpose for which it was written.

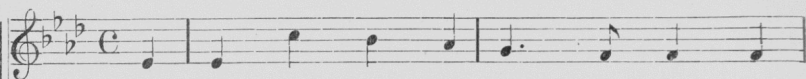
There is no happiness like that of being loved by your fellow-creatures, and feeling that your presence is an addition to their comfort.

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.

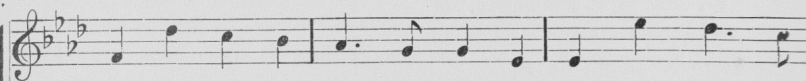
KARMA.

Words by J. G. WHITTIER.

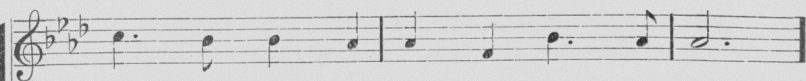
Music by J. OETTL.



1. The tis - sue of the Life to be We
 2. Still shall the soul a - round it call The
 3. O no! we live our life a - gain; Or



weave with col - ors all our own, And in the field of
 shad - ows which it gath - ered here, And paint - ed on the
 warm - ly touched, or cold - ly dim, The pic - tures of the



Des - ti - ny We reap as we have sown.
 'ter - nal wall, The past shall re - ap - pear.
 Past re - main, Man's works shall fol - low him.

