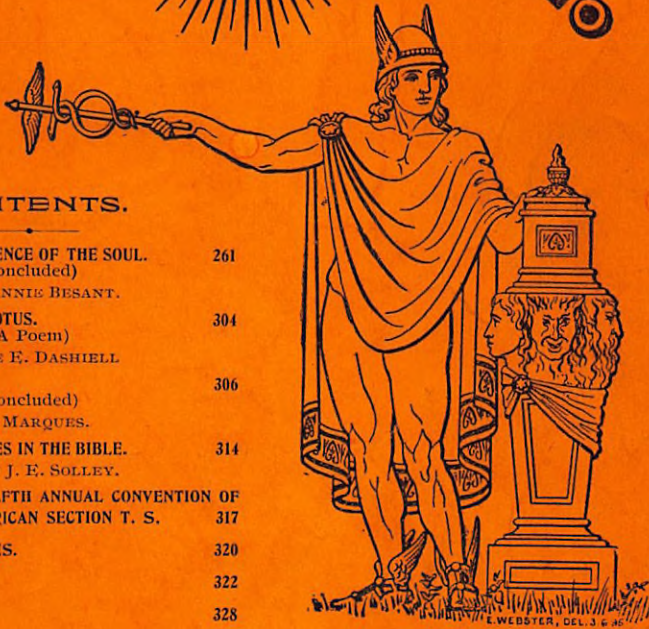




MERCURY.



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DEVOTED TO
 THE STUDY OF THEOSOPHY, ORIENTAL PHILOSOPHY,
 THE OCCULT SCIENCES AND THE BROTHERHOOD OF MAN.
 ISSUED MONTHLY.

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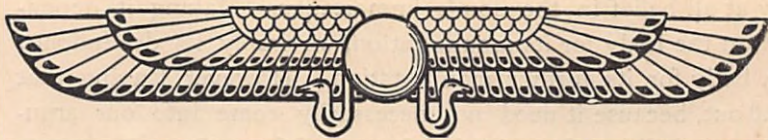
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MAY, 1898

PROOFS OF THE EXISTENCE OF THE SOUL.

(Continued from April number.)

WELL, so far we have gone on ground that no materialist can deny. Our next step is to show that this intelligence which is not dependent on the brain, which is able to work without it, which works better without it than it does with it, more swiftly without it than it does with it, more keenly and acutely without it than it does with it—to show that that intelligence survives death: And see how carefully we are going step by step. We are not hurrying in any way; we are not rushing over it; we are only taking the next very quiet little step. We have intelligence working without the brain while the brain is still, as you may say, in touch with that intelligence possibly; and now we are going to kill our physical brain altogether and see whether the intelligence that functioned in it during physical life can be found functioning without it after physical death. And here, of course, people who believe in immortality have put themselves at a great disadvantage with the logical materialist, by making the life of the soul to begin at birth; because it is obvious that if the soul cannot manifest at birth without a body, then it seems as though it were likely that it could not get on without a body, and so death would very much paralyze its action. That is due to a lack of philosophy which has been allowed to paralyze much of our religious thought; and the giving up of the reasonable philosophy of reincarnation, or pre-existence of the soul, has struck the most deadly

blow at all belief in the soul's immortality. Making it dependent on the body for its manifestation, we imply its dependence on a body for its further manifestation. However, leaving that point out, because it need not necessarily come into our argument, we shall get the next definite proof from the experiments of our spiritualistic brethren, or by such men as Professor Crookes, who, although he has always refused to exactly identify himself with the spiritualistic body, has yet convinced himself by his own careful experiments of the truth of many of their assertions. He is a very cautious man, and he does not use the word "spirit;" but he does show that intelligent entities, after they have been living in a body, do again function out of the body. Of course it is not necessary that the body should have perished by death, but in most of these cases, as a matter of fact, it has. If any of you will take the trouble to turn to Prof. Crookes' investigations, in which he had the medium and what is called a materialization—materialized soul it is called, but that is a very silly expression—a materialized form present under his eyes at the same time, and if you read them carefully—I don't mind how prejudiced you are—when you have read over that account you will be obliged to admit that there is evidence there worthy of further consideration. Of course if you have not read anything of the kind nor looked into it yourself, you will probably deny the possibility off-hand, because that is one characteristic of people, that the less they know about a thing the more emphatically can they deny it. It is a great advantage to know nothing when you want to be what an English school-boy would call "cock-sure." I don't know whether you have the phrase over here, but it is quite a bit of school-boy's slang, and it always goes hand in hand with ignorance, but I never find it in the scientific man. He is always cautious. He says: "Well, I don't believe it; I don't think your evidence is enough." He won't deny it; whereas, the ignorant person will deny with a vigor proportioned to the depth of his ignorance. Now I am supposing that somebody is willing to read; does not think he knows everything in nature; does not believe that everything within the universe is within the limit of his knowledge. If a person has reached that not very advanced position, he may condescend to look into the evidence afforded by a man like Crookes, who has, as you know, invented a con-

venient little lamp which catches fire as soon as it is opened. The reason why he used that particular kind of light was that it is very difficult to produce a materialization under the light-waves coming either from gas or electric light and so on. It is far easier to produce it in the dark. Now, of course, many people begin to laugh the moment that is said, and they say: "Oh, yes, because it is fraudulent." That is not so; but exactly for the same reason that an electrician cannot produce an electric spark from his machine in a very damp atmosphere; and if you said, "Oh, that is only because you want to commit fraud," he would laugh at you. So it is true that there are certain combinations of matter which do not hold together under the vibrations of ether set up by certain kinds of light. That is all it is. It is merely certain wave motions breaking up these aggregations of ethereal matter.

Now, Crookes, being a chemist and an electrician, was too much instructed to take it for granted that the only reason why darkness was demanded was fraud. He thought there might be some other reason, and he invented a particular kind of lamp—some preparation of phosphorous it was—that the materialization might take place in the dark, and that then just opening the door of his lamp, the air would touch the preparation of phosphorus, and it would burn up and give light, so that all in the room would be clearly visible. He did this, and under these conditions he was able to see the medium lying on the sofa and touch the medium with one hand, the medium being dressed in black, while in front of him within his reach, and he allowed to touch it, there stood the materialized form in white; so that he had the two under his eyes at the same time; no curtains or dark cupboards or anything else, but the two there in full sight at the same time, and he was allowed to handle both of them together.

Now, that is evidence good enough for any reasonable person, if you can trust the accuracy and the honesty of the investigator, and I venture to say William Crookes' name is beyond all challenge for honesty and beyond all challenge for accuracy of observation amongst scientific people who know the kind of experiments that he has made.

Well, in addition to a number of experiments like that, he weighed some of these forms, and he made other machines which

enabled him to test the force that could be exercised without any visible form being used, and so on; so that he was able to show definitely an intelligent entity able to recall the events of the past life, holding long conversations with him after death had been passed through.

And that experience—not always with such care, to make it scientifically certain—has been repeated over and over again latterly by thousands of spiritualists. It is foolish to deny those facts. They are on record and if you choose may be re-verified if you are doubtful, because fraudulent occurrences have also taken place. You may as well deny that there is any such a thing as good money, because coiners circulate false coin. Such events do occur, and anyone who goes into it knows that they occur, and I say that although I do not approve of that line of investigation, although I think it dangerous and mischievous, none the less, if the person be a materialist and has been led up to the point that we take by the study of hypnotism and by the study of dreams, he may very well then clinch, as it were, his growing convictions by getting, or much better, by himself trying some experiments along those lines. He need not go to a medium, as three or four people of the same family sitting together, will very easily be able to convince themselves that intelligence does exist and function on the other side of death. That very simple experiment can be proved over and over again, and it is not necessary to go to any professional medium; any three or four of you, who know each other as honorable men and women, may, if you choose, prove it for yourselves. I do not advise you to do this unless you are materialists. If you are, it is worth the risk for the certainty. If you are not, if already you believe in the existence of the soul, then you won't gain very much as to the nature of its existence in that way, and it is foolish to run into danger where there is no equivalent gain, but none the less we are led up here, step after step to the existence of intelligent entities whom we knew in the body and may know out of the body.

Another line of investigation here, unaccompanied by danger, is the fact that the soul of a person connected with a living body can pass out of that body by training and asserting itself independently of the body, both as regards itself, and, if it choose, as regards others.

Now, I am going a step outside the line which science would recognize or which can be verified easily by anyone. I am going now into the more difficult experiments in regard to the existence of the soul. These that I have dealt with hitherto, anybody can repeat. They are the *a b c* of the study. If you are materialists begin with those, and when you have gone through them you will have convinced yourself that a living intelligence can function without the assistance of the brain in or out of the physical body. You will have gone so far, and when you have reached that you may be willing to take the trouble for the more difficult experiments that follow, those which alone prove the existence of the soul, though the others prove the existence of intelligence outside the physical organism.

I am now going further. I mean by the soul a living, self-conscious intelligence, showing forth mental attributes at will, and able to show forth attributes higher than mental as it grows, develops and asserts itself on higher planes than the physical and the astral. As I say the experiments now are very difficult and training is wanted. The beginning of training along this line of thought, which leads us really into what is called the practice of Yoga, is first to use your mind to control your body and your senses so as to convince yourself that the mind is something higher than the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you are particularly addicted. I do not mean give it up altogether, but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute, that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses, and choose a time when the sense is rampant, when it is longing for that particular gratification, eager to have it, when the thing is right in front of you, and you are just putting out your hand to grasp it. Stop and say: "I am stronger than you; you shall not gratify that desire." The only use of the experiment is that it convinces you, as nothing else does, that you are not your senses,

and not your body; that you are something higher—let us say for the moment, the mind, and that you can control this body and these senses that very often run away with you. I do not mean that you can always control them; you cannot until you practice; there will be times when the senses, like unbroken horses, will, as it were, take the bit in their teeth and run away with the mind and everything else and you plunge right after them; they carry you off; but you will know even then that they are carrying you off and you feel that they are stronger than you, and are having their way. In a sort of upside down fashion, even then you will distinguish between you and the wild headlong influences and impulses that hold you captive for the time.

Now, that is a very elementary experiment, but you had better do it so as to be sure there is something in you stronger than the senses. "Oh," you say, "yes, that is the mind. Of course I know my thoughts are above the senses; of course I know that my mind can control my body." All right, keep on doing it, and practice until the body is no obstacle at all; until you can starve all day long and be perfectly good-tempered, even at the last moment; until you can be very tired and exhausted at physical labor and be as bright and even-tempered and sweet-natured to a troublesome child as if you were as fresh as possible. That is what is meant by controlling the body. Keep on practicing until you can do it. It is not much. Keep on doing it until you realize that your body is only your servant, or slave, acting or not acting as you like, and feel the sense of shame when the body is able to make you do what the mind condemns; feel that to do that is to be less than man; less than really human. Dogs snap when they are hungry or angry; human beings ought to be able to be self-controlling; and it is not much to ask that the man shall have a control, which only means, after all, that his mind is the master of his body.

So far, then, we shall all agree. Let us suppose that you are now ready to take the next step. That mind of yours is a troublesome thing, after all. It is able to control the body; it is able to control the sense. Is it able to control itself? You find it runs all over the place. You take up a very difficult book and you want to master that book. A good deal depends on your mastering it. Perhaps you are going to pass an examination. Un-

less you can master that book in the night-time you will fail and that will throw you back in your career; and you sit down and work at it; your mind wanders; when you want to concentrate on some mathematical problem you are thinking, you find, of something quite different; your mind goes off and you have to bring it back; and this happens over and over again, and you put your book down and you say, "Oh, I am not in the humor; I cannot do it." What sort of a mind is that? It won't work when it is wanted, and it can't do what is its special business, because it is not in the humor. And then you begin to say: "Why shouldn't I control the mind?" And in that very phrase you are asserting something that is higher than the mind—I. "I mean that this mind shall do what I want it to do and to be fixed on that book." You concentrate your attention; you gather up something which is strong in you and you fix the mind on that subject and you work at it. What is it that has done it? It can't be the mind that has done it, which has been running all over the place. It is something that is there which is able to master the mind and turn it to that point where it is wanted to work. Then you feel, "That is the thing I am going to look for now. I have found that the mind is above the senses—I know that; but here is something which is above the mind, and I must go in search of that. Perhaps that is the soul. This force that I feel, which masters my vagrant mind, this strength that I find within myself, which groups my wandering thoughts and compels their obedience, what is that? That seems to be myself. I am controlling my mind." When that point is reached, and when the habit has been made of the mind being fixed on a thing at order, there will have grown up a very definite consciousness of a something which is behind that mind and masters it as the mind did the senses, and then the student may think it worth while to take steps to find out what that something is, and then generally he will have to ask somebody who has gone a little further in this than he has: "What is the next step that I ought to take? I find something here that is higher than, more than, the mind. How am I to find out what it is?" And in some book that he reads, or by some one whom he meets who can explain it to him, he learns there are certain practices, definite practices—what is called meditation—and by following out those you can develop that conscious-

ness which is higher than the mind.

When a person has reached this point, if no other person comes in his way, you may be sure that he will find a book; he will take up the book in the public library and read it; or some friend will say: "Have you seen that book?" and will introduce the book to him. Somehow or other the book will come in his way. Why? Because there are always more advanced souls watching to see when any soul evolving reaches the point where it can take help; where it is ready for further help; and if there is not available someone in the physical body who can give the help that that soul wants, then it will be directed to the finding of the book where the practical teaching will be given. It is the action of the helpers of men who come with a helping hand to that seeking soul and place within its reach the knowledge that is the next step in its experiments, and rules for meditation will be found, studied and practiced, and when those rules are studied and practiced what happens is this: That with each day's meditation, the consciousness beyond the mind grows stronger and stronger, more and more asserting itself, more and more, as it were, revealing itself, until presently the whole center of consciousness will be shifted upwards, and the man will realize that he is not at all his mind, but a great deal more than the mind, and he will then begin to sense things that the mind cannot sense, become conscious of thoughts that the mind is unable to appreciate; and now and then there will come down a great rush, as it were, of thoughts that dominate the mind and that the mind is unable to explain, although it realizes them as true when once they are presented to it. And then arises the question: "I did not argue myself up to this; I did not reach it by logic; I did not reach it by argument; I did not reach it by thinking. It came to me suddenly. Whence did it come?" And the consciousness arises slowly, "It came from myself; that higher part of myself which is beyond the mind and which in the quiet of the mind is able to assert itself." For as has often been said, just as a lake unruffled by the wind will reflect sun, or mountain, or flowers, but ruffled gives only broken images; so when the mind is quiet the higher thought is reflected in the lake of the mind, but as long as the winds of thoughts blow over it, it is ruffled, and only broken images are seen.

In the quiet of the mind, then, the higher thought asserts itself.

Then comes another stage, a higher stage. The student tries more and more to identify himself with the higher thought; gropes after it, as it were; tries to feel it as himself; concentrates his efforts and keeps the mind absolutely still; and at some moment of that experience, without warning, without effort, without anything in which the lower mind takes part, suddenly the consciousness will be outside the body and the man will know himself as the living consciousness looking at the body that he has left. Over and over again in different scriptures this statement is found. You may read, for instance, in one of the Hindoo scriptures, that a man should be able to separate the soul from the body as you may separate grain from the sheath that enfolds it. Or, in another phrase, that when the man has dominated the mind he rises out of the body in a brilliant body of light—a statement literally true. The body in which the soul arises, the soul itself, is luminous, radiant, glorious exceedingly,—a body of light. No words could better explain this appearance, no phrase more graphically describe the man rising out of the physical body in a body of light.

I quote that ancient scripture in order that you may not for a moment imagine this is simply a modern investigation. All those who know the soul have passed through that experience. It is the final proof that the man is a living soul; not argument, not reasoning, not inference, not authority, not faith, not hearsay, but knowledge. I am this living consciousness, and that body I have left is only a garment that I wore. It is not I; it is not myself. That is not I, I am here; that I have thrown off; I have escaped it; I am free from it. And that experience mentioned in those ancient scriptures is mentioned in other scriptures, too; it is the invariable experience of the prophet, and the teacher, and the seer, for none can faithfully teach the things of the soul, except by his own knowledge. So long as he is only repeating what intellectually he has learned, he may do a most useful work, but he has not that stamp of first-hand knowledge which carries conviction with it to those whom he teaches. Second-hand knowledge is always liable to be challenged. Questions may be asked which it is almost impossible to answer, if you are only

repeating what you have learned intellectually. A necessary stage. I am not speaking against it. All go through it who reach the other. But if the world is still to have witnesses of the immortality of the soul; if the world of the nineteenth century is to have what the world has had in all other ages, the first-hand testimony of living souls that they know that they exist, then men in the nineteenth century must go through the same training that they have gone through in other times, for only thus is first-hand knowledge attainable, and the question of the existence of the soul is put for evermore beyond possibility of doubt or of challenge.

The first time there may be a sense of bewilderment, or confusion, or wondering what this strange thing is that has happened; but as it is repeated day after day, week after week, month after month, year after year, that consciousness outside the body is as real, and more real, than that within the body; for, coming back into the body time after time, the soul experiences that entering the body is like going into a prison-house; that it is like leaving the open air and going into a cellar or a vault; that the sight is dimmed; that the hearing has grown almost deaf; that all the powers of the soul are limited and deadened, and that this body is indeed as St. Paul, the great initiate, called it, the body of death, not the body of life.

We call this life; it is not life at all. We call it life; it is simply the limited, imprisoned, dull, dwarfed existence which the soul takes to itself for a short time of its experience in order to gain certain physical knowledge which otherwise it would be unable to acquire for lack of suitable instruments. But as you become men of meditation, that higher life becomes your vivid, real life, and this life becomes a sort of dream, recognized as an illusion, as duties that have to be discharged, obligations that have to be paid, where much has to be done; but the world it is a world of prison, not the world of life; and then we realize that we, ourselves, are that living, active, powerful, perceiving intelligence to whom the worlds lie open and heaven is its native land, its natural and rightful dwelling place.

These are the lines along which we pass to the final proof of the existence of the soul. See how gradual the stages have been; how we began on the physical plane with physical experiments;

how we passed on then a little into the region of dreams and action outside the body; how then we took up the question that we recognize of the use of the difference between the body, and the senses, and the mind; and then how we found the assertion of something beyond that mind more real and more powerful than that; and then how, encouraged by those lower experiments we penetrated into the higher, and paid the price which is necessary for that first-hand knowledge of the soul.

Truly, it is worth while. I do not pretend that it can be gained without paying the price. I do not pretend that you can lay vehemently on the life of the body, and the senses, and the mind, and at the same time carry on this evolution of the higher life, but this I tell you, that all that you lose is merely the pleasure which you have outgrown and which, therefore, no longer attracts you. You lose that in the way that you lose your toys when you grow out of childhood; you do not want them. It is not that any one takes them away from you or breaks them; you do not want them any longer; you have found a higher enjoyment, toys of a finer kind; but the mind is also a toy, though finer than the toy of the senses; that also is recognized as a toy in the higher regions of the life. Gradually then, you give up those pleasures; they have lost their savor; but you perform your duties better than you have performed them before. Don't fall into the mistake that some people do when they begin meditating of going about the world in their waking life in a fog, in a dream, abstracted, so that everybody says: "Why, that person is losing his mind!" That is not the way to meditate. Meditation makes men more effective, not less keen, not blinder; more alert, not less alert; more observant, not less observant. The stage where people are dreaming is a very early stage of the training of the mind, when they are still so weak that they cannot manage their mind at all; and I have noticed over and over again, if I take for a moment a personal illustration, that I, who have done a good deal in this way of meditation, who have trained myself carefully along the road that I have been pointing out to you, I often notice when I am with people who have never dreamed of that at all, and who call themselves quick, observant people of the world, that I see things that they miss, observe things that pass them unobserved, notice all kinds of tiny things in the streets, in the railway cars

in people, which pass by them without making the slightest impression. And I only mention that to show you that it is not necessary to lose the powers of the lower mind while you are busy evolving the higher. The fact is you have them much more at your command, and just because you do not wear them out by worry, and fuss, and anxiety, they are much more available when you want to use them; indeed, common sense is very marked; reason, logic, intelligence, caution, prudence, all these qualities come out strongly and brilliantly. The man becomes greater and not less on the mental plane, because he works in a region beyond and above the intellect. He is given his life. He is not robbed of the lower life; he has lost it, and in losing it he finds it. Resigning the lower he finds the higher flowing into him fully, and the lower is more brilliant than it ever was before. He asks for nothing; everything comes to him. He seeks for nothing; all things flow to him unasked. He makes no demands; nature pours out on him her treasures. He is ever pouring forth all that he possesses. He is always full, though ever emptying himself.

Those are the paradoxes of the life of the soul; those the realities proven as true, when the existence of the soul is known, and if to-night I have not tried to win you by mere skill of tongue or picture, or what would be called appeals to emotion and feelings, it is because I wanted to win your reason step by step along this path; because I wanted to show you without emotion, without appeals to intuition, without making, as I might make, my appeals to that knowledge, within every one of you, that you are immortal existences and that death is not your master. Instead of appealing to that, as I have the right to appeal to it, I have led you step by step along the path of the reason; I have shown you why you should take each new step when the others behind are taken; and let me in concluding, say a word to those who do not need to take the lower steps of this toilsome path, who do not need to prove that the soul exists, who are filled with the consciousness that they are living souls, who, though they know it not first-hand, by knowledge, yet have a deep, undying conviction that no logic can shake, no argument can alter, no scoff can vary, no jeer and no proof can change. Beaten in argument, confused by logic, bewildered by proof, they still say, "I feel, I know I am a living soul." To those I would say, trouble not yourselves about

the lower steps; trouble not yourselves with all the arguments I was using as to proof over and over again reiterated, intended to convince the materialist. Trust your intuition, and act on its truth. The inner voice never misleads. It is the self whispering of its own existence and imperially commanding your belief. Yield your belief to the voice within. Take it for true, though you have not proved it as true, and act on that internal conviction as though it were true. Then begin the processes of meditation I hastily alluded to. Take, as you may take, the books where these are traced out for you one by one. Begin to practice them. Do not waste any more time in reasoning out other processes that you are not ready to understand. Trust the voice within you. Follow the guidances which have been marked out by those for you, who have trodden that road and have proved it to be true. Then swiftly and easily you will gain the knowledge. Then, without long delay, you will know of your own knowledge that these things are true. If the soul speaks to you, don't wait for the confirmation of the intellect. Trust the divine voice; obey the divine impulse; follow out the road traced by sages, by prophets, by teachers, verified by disciples who, in the present day, have trodden it and know it to lead to the rightful goal. Then you, too, shall know; then you, too, shall share; then your intuition shall be confirmed by knowledge and you shall feel yourselves the living, the immortal soul. That is my message to you then, to those who need not the proof, and appeal to the intuition; and in giving you the message, I speak not of myself; in giving you the message, I bring you no new thing; I confirm to you in your own day and time, what every prophet has asserted, what every disciple has taught, what every divine man has proclaimed. As a messenger of that brotherhood, I do but repeat their message.

There is the weight of the evidence, and not in my poor reassertion of it. What is it that one soul should have found to be true, what all the great souls have declared? If you would have authority, take theirs. If you would rely on the word of another, rely on their word. Remember that what I speak is indeed spoken with my lips, but with their voice, and I bring to you the testimony of the ages; I bring to you the message from an innumerable company. I, but weak and poor in my own knowledge, limited and circumscribed in my own experience, servant of that great

brotherhood, holding it the proudest privilege and delight to be able to serve and to give my obedience, I speak their word. I do not dare to endorse it, as it were, though knowing it to be true. I put it on their testimony, unshakable, immovable, back to the furthest antiquity, down to the present day, an unbroken army of mighty witnesses, an innumerable company of prophets, of teachers, of saints. Their messenger, I speak their message. You can prove its truth for yourselves, if you will.

THE BIRTH OF THE LOTUS.

WRITTEN FOR WHITE LOTUS DAY

Far, far into the purple mists of Time,
 A river leaped forth from a hidden source,
 Known only to the clouds and jungle wild,
 That nursed and cradled it in infancy.
 And drop by drop it grew a mighty stream
 That first uncertain, then with freedom's song
 Rejoicing, bounded forth from Nature's breast,
 To fill its mission at the gods' behest.

And out from Flora's realm, a cherub hand,
 Dropt a wee seed beneath the yearning tide,
 And all the hosts of the seraphic throng,
 Sang to that little germ, that was to be
 The emblem of the soul and purity.
 And as the waves of harmony swept on,
 The spark of life within, awoke; sent out
 A feeble pulse into the earth below;
 Then rooting firmly to the river-bed,
 With heart of praise, by aspiration led,
 It slowly thro' the waters, pushed its head.

So reaching ever onward towards the light,
 Transmuting from below to larger life,
 At last a leaf unfolded to the sun,
 And then,—Ah! mystic shrine! the Lotus bud
 Unfurled its shining petals to the air,
 In wondrous beauty and with fragrance rare.

Thus long before the sphinx in vigils mute,
With Gizeh pyramid its secret held,
Or Thebes, now silent midst the ghostly sands,
Loom'd her colossal splendors to the Nile,
This lily-flower upon the river's sod
Had breathed its message to the sons of God;
And India, Egypt and the Islands there,
Preserve this sacred symbol everywhere.

For, as the Lotus germinates and blooms,
By grappling firmly with the muddy soil,
Then consecrates its fragrance and its form,
To lift the lower, and itself adorn;
So does the human soul, an alien here,
Leave heaven's gate to tread life's tearful way
To wrest by contact all the senses hold,
And for the All its latent powers unfold;
And when full conquest thus has been attained,
When for the All its victories are gained,
High in the Light, with golden center whole,
It stands, perfected type—a rounded soul.

To-day, dear friends, we celebrate on earth
The passing of a soul to spirit-birth.
She was a teacher, sent to bear the truth
For which she gave her life, her all, forsooth,
That earth holds dear.
Great was her mission, grandly strong her heart;
Since from the race, an undivided part,
The Lotus blooms while others stand aloof,
And so, despite of favor or disproof,
 She did not fear,
But toiled and suffered, hoped and loved for all,
And drank the bitter dregs,—the cup of gall.
This is the recompense that error pays,
To one who knowledge of the truth conveys;
To her brave spirit may we each aspire,
And, to her honor'd memory, desire
 Our duty here.

Nellie E. Dashiell.

REINCARNATION.

(Continued from April Number.)

IV.

✓ The animal kingdom brings about more differentiation into the various monadic-group-souls (A. W. 190), and each animal has "the Monad and the Manas latent, but its brain is yet unable to respond" (S. D., III, 574), "all potentialities being there, but still dormant," and the placental mammals especially, "having all the potentialities of human consciousness" (S. D. III, 558). Distinct individuality, however, begins to manifest only in the higher races of the animal kingdom, or again, in those more directly helped by man through the artificial breeding and care that constitute domestication. "People who bestow great affection on animal pets are ensouling them to a certain extent, and such animals progress very rapidly" (S. D. III, 592), so that in their future reincarnations, they will probably, but prematurely, be in advance of their own species. In the same manner, by unnecessary slaughter, which causes a larger number of unnatural, useless "reincarnations," and also produces an abnormal psychic condition of "fear,"* man retards the animal evolution and makes it more painful. Animals, we are told, are like ourselves, in temporary forms and shells, to gain experience and "prepare materials for a higher evolution" (S. D. III, 592); so that they are indeed our younger brothers and ought to be treated as such, if we want to avoid the fearful future which karmically awaits the human beings who inflict unnecessary suffering on these future men of a future earth, itself the progeny of our own globe.

But the fact of "reincarnation" in the animal kingdom becomes ever more apparent to the close observer; so does also the influence of man (A. W. 192),—conscious or unconscious—on the

* This condition of "fear" is afterwards imbibed by man himself through feeding on the blood and flesh of animals, and in this way can be accounted for the preponderance of the instinctive element of fear (A. W. 64, 70) among the present humanity. On the other hand, the fact that sudden, violent deaths do cause quicker reincarnations, is acknowledged by Theosophy to rule in the human race as well as in the animal kingdom; and it is a scientific axiom, though unexplained by scientists, that, for several years after destructive wars and pestilences, the proportion of births is always greatly increased, this increase being, more over, composed principally of males after a war, just as the theosophical explanation would lead one to expect.

evolution, not merely of those kinds he especially breeds and employs, but even on that of the undomesticated animals. This influence has been exerted either, (a) directly, as by the early creation of those certain species of apes we read about in the "Secret Doctrine"* (I, 207, 208, 213; II, 199, 201, 202, 211, 274, 704, etc.), or by the wholesale destruction of other varieties still carried on at present; or else, (b) also sequentially, by favoring, through his own wanderings over the planet, the dissemination of certain orders which follow in his wake, as witnessed by the modern introduction of mice, mosquitoes, fleas, flies, scorpions, centipedes, etc., on islands of the Pacific, where they were unknown before the advent of the white man.

But here again, it is much to be regretted that the same reason mentioned about the vegetable kingdom prevented Mrs. Besant from telling, as she could have done, how evolution and reincarnation proceed along the various kinds of animals, as this also is a secret of the highest initiation.

I think, however, that some general clue may be obtained from the study of the many hints on the various "creators" and "creations," contained in the "Secret Doctrine."

V.

If we examine closely what the Theosophic writers have given out on this complicated subject of creation, and if we bear, at the same time, in mind, the law "As above so below," we discover the fact that all living entities on our globe, from the elementals and the various minerals up to the different races of mankind,

* More than this, in several parts of the "Secret Doctrine", (II, 190) we meet with positive, though obscure allusions, that "all red-blooded animals come from man," while the cold-blooded are "from matter of the past" (III 580), this fact being attributed partly to "prototypes shed by man" (II, 722) in the "course of his astral development" or "as a post-human fourth round product" (diagram, II, 727); and partly to mistakes of man when he was yet mindless, (I, 213; II, 209; etc.) until things having become "gradually equilibrated," this creation was prohibited (II, 202), through natural sterility, not before; however, leaving its marks even in the Bible in the allegory of the wickedness which followed the fact of the "Sons of God" (Gen. VI,) taking for wives, the fair "daughters of men," with whom "the later Atlantians renewed the sin of the mindless" (S. D. II, 728). But this common origin hinted at by occultism can only make more emphatic the fact that, if we admit reincarnation for the human race, it must be allowed as widely for the animal races, whereby some of our Theosophists may have to modify a few hasty notions adopted in regard to the animal life-cycles.

are apportioned to, submitted unto, seven great hierarchies of builders, the seven "primordial rays of the manifested Logos," themselves subdivided into other septenaries (A. W. 184, 326, S. D. I., 471, 521, 626; II, 27; III, 191, 481, etc.), whom we find named Prajapatis, Rishis and Pitris in India; Ameshaspentas by the Parsis, Knumu or Assistant Architects by the Egyptians, and Elohim by the Jews; and all these we read of as: "separating men (Manus or Adams) from themselves, each on his own zone" (S. D. II, 90); each ruling over its "share" (S. D. II, 191), or its "inheritance" (as we have it in the Bible)*; and each having "its own coloring of characteristics" . . . "affecting all the series of living things animated by it" (A. W. 185), so that we are really "seven intellectual hierarchies here" (S. D. III, 559), "some of which, in inferior tribes, may be said to be only just beginning the present cycle" (S. D. III, 579).

Now, we read in "Ancient Wisdom" that "each of these seven monadic group souls or hierarchies has its own mineral expression, the mineral forms in which it is incarnated" (page 187). If at this point, we turn to the marvels of crystallography, already mentioned above, we soon realize a truly striking fact: Hauy, the father of modern crystallography, recognized six primitive types or forms, viz: parallelepiped, octahedron, tetrahedron, hexahedron, square dodecahedron and triangular dodecahedron; out of these types, with due modifications, grow all the myriads of sub-forms known to modern crystallographs; but stranger still, more recent studies point out certain forms which cannot be reconciled with, traced back to, any of the other six; so that the existence of a seventh primitive type, perhaps not so common or not so easy to distinguish, is now currently admitted. This must tend to prove that even in the mineral kingdom, as claimed by Theosophy, there exists very clearly the division of life according to the seven rays or builders, each of whom starts and controls, as a stamp

* And this is indeed why the Hebrew "tribal" God, the "Elohim" Lord Jehovah or Saturn (S. D. I, 450, 632), who most distinctly "chose" the Jews as his "portion," as "his people," the "lot of his inheritance" (S. D. I, 630), has in reality nothing to do with the Gentiles and Christians, who subsequently,—and inadvertently through the cult of the divine Jesus—adopted him as their Father God, to the detriment of their own natural rulers, as stated in S. D. I, 630; II, 567, etc., see also the "Days of the Week and their Occult Correspondences," in "Theosophist" for June and July, 1897.

or property mark, one of the typical crystalline forms, so that—by the shape their crystals assume—we might know to what hierarchy or ray each mineral element or life belongs. Moreover, from the interesting new studies on the "Geometry of Nature" by Snr. Soria, ("Sophia," Madrid), we can also deduct that the basis of all atomic chemical buildings is a set of seven forms, viz: the point or sphere, the line, the tetrahedron, the octahedron, the cube, the icosahedron and the dodecahedron, all other buildings being multiples or modifications of these.

We are also told that in the vegetable and animal life, from these various hierarchies, plants and animals derive their particular colors and odors (S. D. III, 463). Here the students acquainted with the wonderful Hindu theory of the Seven Tattwas, or electric forces that pervade nature, each with a different rate and form of vibration, will not fail to see the relationship between those tattwas and the various hierarchies of "Builders" herein alluded to.*

Consequently, if to all this, we add the observations: (*a*) that certain plants grow only in some certain soils and that some follow our races, even in the shape of bad weeds, whilst others disappear before us, and also that some plants are deadly to others, and will not allow them to grow around, while certain ones are proverbially friendly, as illustrated by the historical sympathy between the vine and olive trees; (*b*) that different animals feed on some peculiar plants or flesh, (see S. D. II, 265, about the preference of birds for reptiles from which they have evolved); and (*c*) that only certain animals get domesticated to man, while also certain races of men adopt, use, pet and even worship particular plants and animals which disgust other men; and finally, if we bear in mind the known and constant physical law that the elec-

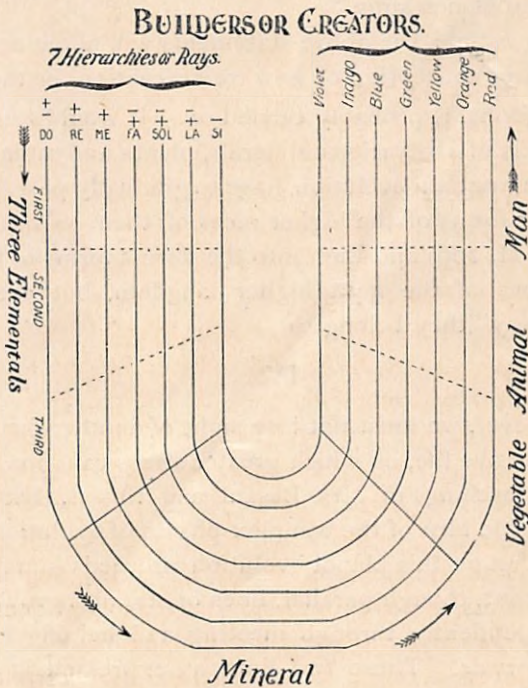
* Since writing the above, an interesting note has been received, in No 82 of the "Prasnottara" (Indian Section T. S.) on this same subject of the seven hierarchies and their subdivisions. It is therein stated, from the authority of the sacred Puranas, that the "Seven Pitris who are the generators of the seven principles in man, preside also over the seven tattwas," and over the hosts of elementals connected with each of these, "each tattwa having a corresponding principle in man." . . . "Elementals attached to these tattwas, receive the idea from their Pitri Lords and build the principles one after the other as directed," these same Pitris being also the 'Lipikas' or Lords of Karma, mentioned in the "Secret Doctrine," But "we are not permitted to pry any further into those mysteries." . . .

tricies of same name or polarity repel one another, while electricities of different polarity mutually attract each other, we may thereby form a rough estimate of how the different species in the various kingdoms are connected with or repugnant to each other, through their various creative or planetary hierarchies or rays, a general but incorrect idea of which is found in astrology, in which the material planets are used as the physical symbols, the "magnetic instruments" of the spiritual hierarchies or creative principles.

The sympathetic or mutually useful classes would thus belong to the same ray or to rays of complementary (*i. e.* opposite) polarity, while the antipathetic, noxious or so-called poisonous, which constitute a puzzle to science, pertain to other rays of similar or antagonistic, repellent polarity. Moreover, if we care to carry the study of correspondences a little further, we shall find that these attractions and repulsions, through the beings of the universe, take place, probably, according to some law similar to that which rules the concordant and discordant notes of the scale for the production of the chords of music. And here, we must further remember also, that in the same way as in the scale, two of the intervals are always semi-tones, while all the other five are full tones, so in the hierarchies, as shown in the astrological attribution of the planets—one is distinctly and only positive, another is negative only, therefore both are called the Eunuchs by Hindu astrology, while the other five have both the positive and negative qualities, thus embracing the twelve signs of the zodiac in a distribution similar to that of the twelve semi-tones of music; and thereby the whole of humanity is practically divided into twelve characteristic groups symbolized in the Bible by the twelve patriarchs and the twelve tribes.

Moreover, this fact of the polarized "Builders" and of their respective congeries, throughout the seven planes of matter, would also explain the current popular idea, viz: of friendly and unfriendly elementals; of lucky and unlucky gems and stones; of useful and useless minerals; of useful or edible vegetables, as against the useless or poisonous kinds, and finally of domestic and tamable, or venomous, savage and untamable animals. The same reason would even account for the natural, not karmic, sympathies and hatreds between nations and between individuals. In ef-

fect, although every man may, in some of his repeated lives, pass under the influence of all the various rays according to the karma he makes for himself, yet each one belongs eternally to one of the seven hierarchies or "divine rays," and this individual ray must not be confused with "the ruling planet at birth or astrological star" (S. D. I, 626). Therefore every man is subject to his hierarchy's law of harmonies, so that even occult communion is possible only between "twin-souls" or individuals belonging to the same "Dhyani or Planetary Spirits" (S. D. I, 628), while in hypnotism, the control is obtained by using the force of a strong ray on the weaker portion of the same kind in another individual (S. D. III, 482). It must, however, be well understood here, that although each man belongs to a special hierarchy, yet, for the same reason that, as shown by occultism, every hierarchy contains in itself equal fractions of the other six (S. D. III, 481. 483), so every person has in himself, not only the predominant characteristics of his special ray, but also the latent potentialities of all the others. Thus humanity, as a whole, is a unit like the Logos from which the seven building hierarchies emanate; hence also another reason for the universal brotherhood, although the individual brothers may be very unlike or very differently "polarized."



The above sketch will perhaps make these ideas clearer.

If we indicate the building of matter in the seven kingdoms of nature by horizontal divisions, and if we represent the evolution through this matter of the whole series of living entities proper to each ray, by one curved vertical line, symbolizing the wave of life—starting from the highest elemental and gradually immerging into the various material planes and their septenary subdivisions, till the middle point of the mineral kingdom, and hence gradually returning to spirit, through the growing animal consciousness and the highest perfection of man—we shall have seven such lines to represent the special but similar workings of each of the seven “Builders.” Now, every individual life must pass through the seven stages of planetary evolution under the direct influence of its own hierarchy, which, for convenience sake, is here named by the colors of the spectrum; thereby each separate life of any one line will be antipathetic to the lives of the rays of similar sign, while it will be more or less harmonious or sympathetic to all those of its own ray and of all the rays of the opposite sign, thus justifying the French proverb: “Les amis de nos amis sont nos amis.”

At the same time, the above statements will allow us to finally obtain a clearer conception of how reincarnation, or the shifting into higher forms, is probably carried on. It would seem that the atoms or souls of the various minerals, plants and animals, in the course of their natural evolution, have to gradually pass on through the bodies or forms of the higher races of their own subdivisions only, (S. D. II, 206) and then into the lowest forms of the correlated divisions of the next higher kingdom, but each strictly along the “Ray” they belong to.

IV.

Here however, we must not lose sight of another factor of universal progressive life, on which greater stress can now be made through the teachings of Mrs. Besant, and this is, that the complete theosophic idea of the complex phases of evolution is based on the fact that on this planet evolution proceeds simultaneously on two different, though parallel, lines or streams, growing apace though independently, through meeting and helping each other at stated intervals. These two lines, as expressed in the same work (page 183), are “continuity of life as well as continuity of

form;" in other words, evolution of spirit-matter, and evolution of soul form carried on through some entirely different classes of hierarchies; and through these results a third evolution, that of "self-consciousness" (A. W. 44). Therefore, these two evolutions are indispensable to each other in their periodical contacts, the inflexible "necessity" of which causes the so-called "wheel of re-birth," or the law of reincarnation.

In the three higher kingdoms, the evolution of matter is secured by heredity through the parents, whose "forms transmit their peculiarities to other forms that proceed from them" (A. W. 182); in other words, parents merely perform the supplying of the necessary bodies for the karmic necessities of the reincarnating spirit or Ego. Yet it is only in man that the process is complete and perfect, so far as we know and can understand it. And here comes in one of the less noticed phases of the universal brotherhood of humanity.

✓ A man reincarnates in a body furnished through other persons; he uses this body for good or bad, helping or hindering the proper evolution of the atoms of this body; but at the same time, through his own conduct, he transmits to other men the peculiarities impressed on the bodies which grow out of his own. These bodies, in turn, are acted on by still other men who beget successive other bodies, until the first man who is taken as illustration is ready to reincarnate, i. e., to take another physical vesture. Now, whether in the same family, nation or race, or in an entirely different one, according to the necessities of this man's karma, this new body cannot avoid being materially the direct result of the intermediate action of all the intervening ancestors, so that, even through their physical bodies, i. e. through the evolution of form, all men are interdependent just in proportion as their personal and their unavoidable national karmas are intertwined, although their spiritual evolution depends on themselves alone, and on their own efforts. Moreover, through this very evolution of their forms, men—as told by Theosophy—are also connected with all the lower kingdoms impressing some of their spirituality and mentality on each and every atom they come in contact with in their various lives. Therefore, this again shows the appalling responsibilities,—undreamed of by most people—that every human creature bears unto even the lowest kingdoms around him.

This knowledge which we owe to the present welcome revival of theosophic teachings, must have already brought home most usefully, to many, a broader and truer sense of our obligations and duties to nature and to ourselves.

At any rate, the gradual but constant unveiling, through the theosophic literature, of esoteric and hitherto unattainable truths, makes it ever more easy to understand, not merely the complicated mysteries of evolution, but more especially those of human reincarnation; and it is to be hoped that the Holy Custodians of the great fountain, from which these revelations are obtained, will not stop them with the end of the century, since our humanity, under the curse of "Avidya," ignorance, can grow better only through correct and more extensive knowledge.

THEOSOPHICAL STUDIES IN THE BIBLE.

(Continued from April number.)

STUDY III

We have yet one point to determine, before gathering up the threads of our new-found knowledge, and completing the answer to our first question: What is the meaning of: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength?"

Generally, we are accustomed to think of "strength," as implying force; sometimes, as over-powering force. We speak of a "strong man," meaning one who can compel obedience from his fellow-man; of a "strong mind," meaning one that dominates other minds. But if we take "strength" in this sense, uniting it with the definition of love we have chosen, *i. e.* the delighted perception of the excellence of things, we shall have nonsense as the result.

Clearly, then, there must be another conception of strength, not contained in the one mentioned.

Glancing rapidly over passages in the Bible, where the word occurs, we can see that "power"—which implies both force and ability—and "strength" are there interchangeable terms. By interchanging them, we may, perhaps, gain a clearer view of the

idea they contain. I have not found that the thought of any passage is altered by so doing; but that, often, it is made more apparent; as an artist, at times, uses a hand-mirror to reflect the painting on which he is at work. The reflection in no way alters the original, but from the unaccustomed standpoint, he can see points in his picture which hitherto had been overlooked.

If we ask what is "strength," then the Bible answers: "The joy of the Lord is your strength." Nel. VIII-10. Delight giving power or ability.

"Your strength is to sit still." Is. XXX-7. Quietness giving power or ability.

"In quietness and confidence is your strength." Is. XXX-15. Certainty giving power or ability.

"Thy strength is made perfect through weakness." II Cor. XII-7. Experience giving power or ability.

And so on, throughout the rest. In the limited time and space at my disposal, I can only indicate what may be found along certain lines of study. The student who wishes to make the effort for himself, however, will experience a keen delight in the discoveries he will make from time to time, especially in the realization of the master-mind that stimulates his own, of which he will become aware as he proceeds with unselfish inquiry. For then, thoughts become pictures, and meditation, not merely "thinking for thinking's sake," but the receiving of definite information from one whose gentle patience never permits the greatness of his knowledge to daunt our ignorance.

The questions: How, What and Why? are three powerful keys to knowledge.

Now, let us gather up our threads.

We have learned that the heart is the inward world of man, containing the imagination; it is the screen on which the picture thoughts of man are cast.

If, then, the heart is filled with "the delighted perception of the excellence of God," it loves God. But, only the "pure in heart see God." Matt. V-8. Hence, the exhortation to cleanse the heart to banish all evil pictures from it; to keep it clear and calm. For I take it, it is the "sea of glass" before the throne of God. Rev. IV-6. It may be also Athenia's brazen shield, which Perseus bore, and used to discover the mortal spot of a hideous

sin, on which one might not look face to face (commit?) and live. There is much in the heart for future study.

The "mind" is the faculty which calls up pictures in the heart, considering, choosing, reasoning about and deciding upon them. If then, the mind delightedly perceives, considers, reasons about and decides upon the excellence of God, it loves God.

And "strength" is power or ability. If we dwell on the delighted perception of the excellence of God, with all the varied powers of mind and heart, we "shall love the Lord our God with all our heart, with all our mind and with all our strength."

But in order to do this, we must, in some degree, come into contact with God. Our heart must, if faintly, reflect the glory of His; our mind touch the excellence of His; our powers recognize the greatness of His; and this means experience. But you ask me: "How can we know anything of God?" You all give Jesus of Nazareth the title of Master. Let me, then, use the word interchangeably.

Seeing that it is God that said, "light shall shine out of darkness, who shined in our hearts (note the word) to give the light of the knowledge of God in the face of the master." II Cor. IV-6

You ask me again, how this can be experienced by such far-off pupils as we are? It has been said: "Labor for the meat that perisheth not." "Seek and ye shall find." "Come unto me." (not, "Let me come to you"). It means effort and persistent effort too.

So far as I know myself, I should say, take the Master at his word. Dare to be obedient. It may require courage and a great deal of self-abnegation to act on the belief—see how absurd it looks in words—that he who cannot lie, actually means what he has said: but it has also been written that if we obey, we shall receive "more than we desire or deserve."

SARAH J. E. SOLLEY.

✓ "The organ of thinking is pervaded by the senses; that organ purified, atma manifests Itself."

T. S. ECHOES.

TWELFTH ANNUAL CONVENTION Of the American Section of the Theosophical Society.

GENERAL SECRETARY'S REPORT.

BRETHREN OF THE CONVENTION:

The 12th Convention of the Theosophical Society in America, more commonly known by its other title, the American Section T. S., is an occasion for most genuine and justifiable expression of satisfaction. The eleven months since our last gathering have been marked by large increase of Branches and membership; by the continuance of the invaluable work among us of Mrs. Besant and the Countess Wachtmeister, the former being here until late in September, and the latter during the whole Conventional year; by a most prosperous condition of the treasury; by a large and far spreading propaganda work; and by an outside event of great moment, which is of exceeding value in rescuing Theosophy and the Theosophical Society from popular opprobrium caused by burlesques of both. It is also matter for congratulation that many persons interested in Theosophical topics have become suspicious of these burlesques and have sought information as to the history and explanation of events during the last few years, so that the printed matter giving these is now of peculiar service. Steadily, we have reason to think, will spread this solicitude for fact, and it will be enormously stimulated by unrestrained extravagance in folly on the one hand, and by our dignified presentation of the spiritual philosophy on the other.

In selecting the third Sunday in May for this meeting, the Executive Committee desired a date which would probably prove permanent in the future. It is well to have the time of Convention unchangeable, unless for gravest reason. I always considered the change two years ago as unwise, and the reason for it—lower railway rates—as imaginary. I am assured by one of our members, a railway man of over thirty years' experience, that no such reduction was ever known to him. As, however, the change was made, it seemed desirable to the Committee that a date be chosen which would occur in settled weather, at a time for pleasant travel, after the adjournment of the great religious anniversaries in the first week of May, and for all these reasons likely to be adopted every year.

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The number of branches in the American Section is now 59. The statistics for the 11 months are as follows: Members admitted, 559; restored, 66; resigned, 43; died, 9; dropped from the roll, 257. The number of Branch members is 915; of members-at-large, 120; total, 1035. The number last year was 703.

The remarkably large number of members dropped from the roll is partly because of a more prompt application of the rule respecting delinquents, partly because so many branches have collapsed. All experience shows that a Branch is likely to endure only when either the founder has had ample time to instruct it in work, educe a living interest in the principles of Theosophy, and cement its membership well together, or where a later worker under the Propaganda Fund has been able to visit it and perform those offices. A Branch hurriedly

formed in an hour of enthusiasm, with no capable leader, no grasp of Theosophy, and no knowledge of meetings, is almost sure to expire. One of our Branches lost heavily in membership because it was found the speakers in it were inferior to Mrs. Besant! And certainly if the just conception of Branch membership is the frequent listening to the foremost female orator of the age, there can be but one living Branch in the Theosophical Society—that in London. An invaluable function of the Propaganda Department is to teach the Branches what they are for and what to do and how to do it; to impart method and order and energy, to stir up the indolent and guide the active, to show how meetings may be made edifying to members and attractive to visitors. This function, in addition to the voicing of Theosophy in new regions and the deliberate organization therein of carefully-prepared Branches, is what makes our propaganda system so exceedingly important, and our good condition to-day attests its efficiency.

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I cannot too strongly urge upon every member of the Section that he should make it a matter of personal duty to contribute all he possibly can to the propaganda Fund. It is his most efficient way of largely helping to spread Theosophy. Through the lecturers and workers he thus puts in the field, he vicariously proclaims our great spiritual philosophy, teaches, interviews press reporters, collects hearers, revivifies sleepy Branches, saves dying ones, and forms new ones, distributes truth and scatters innumerable influences to help the cause. He cannot do all this himself, but he can do it through the laborers he enables us to send out.

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A few words, very few, appear necessitated by recent events outside the Theosophical Society. You are all familiar with the secession in February from Mr. Judge's Society. It certainly seems hard that these people, having seceded once in order to sustain Mr. Judge, should have to secede a second time in order to escape Mr. Judge's Adept; but with that we have no concern. There are, however, several points of moment to Theosophists and the American Section, and as to one of these an official report is due you. The first is the incalculable relief to the name and the Cause by the formal repudiation of both by one of these bodies. We have suffered measureless odium in the public mind by the misuse of our title and philosophy in the interest of folly and imposture, but happily that is ended. The second is as to a supposed greater nearness of the late secession to Theosophy and the Theosophical Society. Inquiries have been made of the General Secretary. But there should be no delusion in this matter. Not only is there no moral element involved—indeed, that has been distinctly disclaimed to myself by one of the leaders—but there is no repudiation whatever of the impostures practiced, least of all of the bogus Adept, and the false and purloined title, "T. S. in A.," is paraded still. The whole affair is simply a revolt against autocracy—in other words, a question of administration. Now, most evidently, there can be no recognition of, or affiliation or co-operation with, a body still adhering to shams, based on falsehood, and using our property; and neither Theosophists nor F. T. S. can compromise fact and consistency by conceding one iota of reality to such.

The third point concerns our internal administration, and as to this I must report to you. Soon after the secession of 1865, the matter of re-admission to

the T. S. of seceders came up, and I submitted the President-Founder a memorandum covering the four possible cases. It received his approval, and was printed, with the addition of some words from himself, and has since then been used as the rule of the office. But in time it became apparent that some qualification was necessary. The real inner principle of the opposing organization was disclosing itself, and a very natural evolution along original lines was bringing the bud into full flower. Certainly it was most improbable that any persons conspicuous in those workings, would ever desire to re-enter the Theosophical Society; yet it might very well occur that some individuals of less prominence would do so, and the question would then arise as to whether it could be fitting to reinstate persons whose long saturation with an atmosphere of falsehood, calumny, and deceit must have brought about a moral condition which would be a menace to an ethical society. Some discrimination was imperative. I therefore laid various facts informally before the President-Founder, but at the same time there reached him an official communication from the General Secretary of the New Zealand Section upon the same subject. He replied to the latter officially in an "Executive Notice," copies whereof were sent to all the General Secretaries for their guidance. The "Notice" was published in December *Mercury*, and from its type was furnished a supply of copies for office use. The most explicit recognition is therein given to the right and the power of sections to protect themselves from the re-introduction of any poisonous or dangerous material, and wise discrimination is enjoined as a duty. I am glad to report that there has been as yet no necessity to make use of this authority, the cases of restoration to membership being of worthy persons theretofore ignorant of facts, or deluded, and seeking the real T. S. when light has revealed their mistake. Such are always welcomed back with cordiality.

Surely we Theosophists may well felicitate ourselves on the present condition of Theosophy and the society which upholds it. The society has not yet completed its twenty-third year, and several of its earlier years were ineffective; yet what other religio-philosophical organization has in so short time had such effects upon the thought of the English-speaking world, so influenced public opinion, literature, journalism, intelligent conception of men and things, attitude to ancient science and religion and philosophy, startled the learned into a recognition of occult facts and possibilities, led thinkers to investigate regions hitherto deemed imaginary, brought invigorating and consoling truth to thousands who had been ripening for it and were ready for it, presented rational solution of problems in life and destiny and civil government and evolution to men who had been hopeless of any such, spread fresh energy and trust and resolution through hearts faint or weary; illuminated, vivified, nerved choice souls through humanity? True, the society is numerically but an atom in a mass. True, also, that it has made mistakes, and that what seemed crushing disasters have again and again fallen upon it; yet it has staggered to its feet, first alive and then serene. True, no less, that this section received what many feared its death-blow, but it too is flushed anew with life, and we see now, as we could not see three years ago, that its drastic purification was its salvation; that the seeds of ambition, jealousy, calumny, falsehood, moral evil in every form were healthfully cast forth, to germinate without rather than within us. What can all this mean but that H. P. B. was right when she said that the society has behind it some of the greatest powers concerned with humanity, and that they who instigated the formation of the society would ever protect it so long as

there were members left who loyally maintained its principles and with eagerness proclaimed the beneficent truths which the masters had disclosed? What can it mean but that no enemy, no treachery, no calamity shall ever hereafter, more than heretofore, accomplish its downfall, if only its friends uphold the standard, live the life, spread the doctrine? For if truth is invincible, so will be the truth-bearers.

And here is exactly, I think, the lesson which each Theosophist should deeply press into his inmost being; that lesson of faithful work, service, harmony, devotion which H. P. B. so urged as the condition to the continuance of the society past the closing cycle and into the nearing century. As has been set forth a thousand times, there is no F. T. S. who cannot contribute something to the Cause. It may be but a Theosophical thought dropped in conversation, a leaflet sent to a hopeful quarter, an item furnished to the press, the lending of a book, the effort to help a Branch. Yet it very well may be, it *should* be, the direct aid to our financial resources. I know that we constantly hear of members too poor to pay even our insignificant dues of one dollar a year. But, unless in cases extremely rare, this is almost incredible. The dues are two cents a week. This is nothing as compared with the upkeep of a seat in a church, and is less than a little finery in dress, a few cigars, or a theatre ticket. It may well be doubted if members too poor to pay our dues are yet so poor as never to purchase some one of these things. Now assuredly everyone is wholly at liberty to expend his income as he prefers; but let there be no unreality of excuse, no explanation other than the truth. Further, it may well be doubted whether many of our better-off members give really up to the measure of their power, sacrifice something, if need be, to maintain our activities, make economies in pleasures rather than in gifts. And here again, let all of us face the fact that it is preference, not constraint, which guides the outlay for all but necessities. Any man is free to form and to use such preference, but let him be frank enough to avow to himself, and, when occasion requires, to others, that he cares more for his satisfactions than he does for the T. S. This is not ground for reproach, though the pretending otherwise would be.

If there is any just relation between the privileges we possess, and the contributions we make, the Theosophic conquest of this continent will hasten on. We expect to change no one through argument, persuasion, or influence, but we do seek to so diffuse Truth through the land that every soul shall be brought in contact with it and every ready soul respond to it. Each new Theosophist is a new center, and these multiplied radiations must in time surround, enlighten, warm every unit in the population. So the good work proceeds. And when not a city, a hamlet, an individual is without the range of Theosophical teaching, Theosophy shall become the familiar thought of this whole great nation, and the ever-present influence of an uplifting philosophy envelope America as the waters cover the sea.

ALEXANDER FULLERTON,
General Secretary.

REPORTS OF BRANCHES.

CHICAGO BRANCH.—“The Voice of the Silence” says: in one stanza “Beware of change, for change is thy greatest foe.” And still, we poor limited natures are always crying out for something new. Anything to vary what we call the monotony of existence, forgetting that this wished for variation of times brings “sorrow

and woe" as its accompanying train. Missing the lesson of patience that—what we call monotony—brings us. It is to him who knows how to wait that all things come, and we need not stand still in the waiting. The rays of light fix the image upon the sensitive plate, but if it is left in the light the image remains hidden. It takes a dark, a very dark room, in which to develop the negative properly, and in this same dark room defects, unnoticed in the light, come out with glaring effect. So when our work in the society seems to drift along without many ripples, we should not be too anxious that the stream finds a curve in the bank. On the other side of the curve may be whirlpools of doubt, rapids with rocks of self and sense lying hidden, but able to churn the stream that should remain sweet, running waters, into a muddy foam. And the human craft so frail, is whirled and tossed hither and thither, and the end cannot always be seen. I think it may be said that here in the Chicago Branch we wish many times for a quickening for exterior activity that would show itself in a positive light. We wish for this, forgetting that it must be poured forth from ourselves, and that nearly all seeds germinate in darkness. There are vanities that come into life uncovered, but these are the exceptions that prove the rule, and we know not the evolutionary processes that led to their present natures. So, sometimes, let us be thankful for darkness. However, we had a little change in our program during the last month. On one evening Mr. George E. Wright, the Branch president, gave an informal address on Astrology, touching on its antiquity, and its peculiar abstract qualities. That it is almost a lost science and nearly all of the remnant of this wonderful subject is bent down under the weight of charlatanism which has brought it into general disrepute and woeful ignorance. Two weeks later a Mr. Hauser addressed us on some aspects of "Life in India," as they had come under his observation, during a residence there of thirty years. The other evenings have been spent with "Ancient Wisdom." Last week we commenced the third chapter and that brought us into Kamaloka. And how long shall we remain there? Quien Sabe!

P. G. K.

AUSTRALASIAN SECTION, April 11, 1897.—The fourth annual convention of this section passed off successfully on April 8th. Mr. T. H. Martyn was elected general secretary, in place of Mr. Scott whose health and business engagements rendered it absolutely necessary that he should have more leisure. A fuller report will follow. Miss Edger has not yet arrived from India, where she has had a most successful lecture tour.

H. A. WILSON.

LOS ANGELES, CAL., April 29, 1898.—April has been a very busy month for Harmony Lodge, but our ranks remain harmonious and unbroken. The following public lectures have been given: "The Building of Character," Miss C. Nelson; "There is Nothing New Under the Sun," Mrs. H. Randolph; Mrs. Sexton read a lecture of Mrs. A. Besant's on "Proofs of the Existence of the Soul;" April 24th three short addresses were delivered on "Man the Master of his Destiny," by Mrs. Freeman, Miss C. Nelson and S. Michelsen. April 13th we had a regular monthly social. But the most important of all is the fact that we have received several new members.

S. MICHELSEN, Sec'y.

HONOLULU, H. I., April 12th.—The past month has been a busy one for Aloha Branch T. S., and for its teacher and president, Dr. A. Marques. The three classes have been continued to be held regularly each week to very full

audiences, in spite of the inclemency of the weather. The beginners' class, lately started, studies "Ocean of Theosophy;" the advanced class has just finished Reincarnation in Mrs. Besant's "Ancient Wisdom," and devoted two meetings to a full and very interesting discussion on the special study written for the purpose by Mr. Marques on "Reincarnation as a Consequence of Evolution," recently published by MERCURY. The third class is on "Secret Doctrine." Another class meets at a private house, where a new center is in formation. The Aloha Branch has also started a special H. P. B. Class, and the ladies hold a regular meditation meeting. Preparations are now in order to make an appropriate celebration next Lotus Day. Three new members have been admitted and there are indications of more coming in later on, as the crops due to Miss M. A. Walsh's successful efforts. Mr. A. Sharpe, Treasurer of the Lodge, has been elected member of the Pacific Coast Propaganda Committee. The library continues well patronized, and the new headquarters, in the Woman's Exchange Building, prove very convenient, so that the future prospects look very satisfactory.

SAN FRANCISCO, CAL., May 5th, 1898.—The past month has been a happy one for Golden Gate Lodge. We have successfully reopened our Lotus Circle, and we now have most charming times with our little ones on Sunday afternoons. Miss M. A. Walsh has returned from a helpful visit to the branch at Santa Cruz, where she gave sixteen lectures. She has also commenced a course of lectures to be given at our headquarters, on "The Mind and its Control," which promises to be very instructive. Miss Nellie Dashiell also has charge of a class at headquarters on Tuesday afternoons, which is a continuation of the Bhagavad Gita Class, commenced by our brother, the Brahmacharin. In our regular Wednesday evening lodge meetings, we are giving a great deal of time and thought to the syllabus issued by the Chicago Branch. We are now dealing with the subject of the "Reincarnating Ego." During the past month we have given the following free public lectures: "The Histology and Psychology of the Cell," A. S. Brackett; "Our Duty in Time of War," Mr. Will C. Bailey; "Practical Theosophy," Mr. William John Walters; "Prayer," Miss M. A. Walsh. We are now arranging our program for White Lotus Day.

SANTA CRUZ, CAL. For the past month we have had the pleasure and benefit of lectures and instruction from Miss M. A. Walsh. We engaged Masonic Hall for the four Sunday afternoon public lectures, and the eight class lectures on "Laws of Life," given during the week. Miss Walsh devoted Wednesday afternoons to the regular branch meeting. The other afternoons were given up to talks with the many persons anxious for information. The Conversation Club invited Miss Walsh to speak, and a large and appreciative audience gathered for the lecture. We all feel greatly strengthened and refreshed by her visit which has also done much to re-awaken interest in Theosophy, so that we have good reason to expect accessions to our branch in membership. A. D.

BOOK REVIEWS.

✓ *Theosophy Applied.*—Under this title appear the four lectures delivered by Miss Lillian Edger at the Adyar Convention last December, and which are now presented to the western world in a neat little volume that will be a very use

ful addition to Theosophic literature. Miss Edger is a clear, impartial thinker of broad culture and strong intellectuality. She knows the needs of human life today; she is in full sympathy with every effort towards a higher condition, through toleration, co-operation, proper training of youth, the education of woman, etc., etc., and in these lectures she shows that Theosophic principles, rightly comprehended, supply these needs of life and lead men and women into a fuller, happier condition. Reforms can be effected only by changing selfish desires into unselfish loving thoughts and deeds. The theme of the first lecture is "Religion." The speaker considers the various religions of the world, even that of the Aztecs. The need of these various systems is explained. "It is only when we can reach the spiritual plane that we shall be able to find one universal religion, and that will be neither Hinduism, nor Buddhism, nor Zoroastrianism, nor Christianity, nor any other of the systems that exist to-day; but it will be the recognition of that essence which underlies them all." The second lecture applies Theosophy to the home. The speaker's plea for the education of women is pre-eminently tactful, while her ideas on the education of youth out of competition into co-operation, solve a much discussed problem. The third lecture makes a similar application of Theosophic truths to the betterment of social conditions; the fourth to the state. The interblending of the calm of the East and the activity of the West is graphically pictured, closing with these words: "And so both you and I shall take, each from the other, what is good, and shall reject what is harmful in both; then will come that true meeting of the East and West, which will do much towards building up a society of which we shall have no cause to be ashamed. And the basis on which it will rest will be truth, brotherhood, religion and spirituality, four aspects of that divine wisdom which we call Theosophy."

The Metaphysics of Balzac, as found in *The Magic Skin*, *Louis Lambert* and *Seraphita*, by Ursula Gestefeld.—The lovers of Balzac, especially those of mystic tendency, will offer a glad tribute of praise to Mrs. Gestefeld for this powerful, yet exquisite, interpretation of three of Balzac's finest works. The writer reveals the hidden thought of this master of heart-secrets; that which he gave as a puzzle, she resolves into a picture, glowing with life, fraught with meaning, the picture of the unfolding of a human soul. But let the author speak for herself. "The three books under consideration illustrate the natural order of the development of the soul, or the self, of primal man, according to the law of being. In the 'Magic Skin,' we have the lower human soul which includes the animal soul; in 'Louis Lambert,' the higher human which is becoming detached from the lower; and in 'Seraphita,' the divine soul whose home is above the things of sense to which it is almost a stranger." Balzac saw that animality, humanity and divinity were enfolded in the genus man, and that they were unfolded or evolved as soul or self-consciousness . . . He saw the struggles of an infant humanity to resist the attraction of the lower nature, and yield to that of the higher; the distortions of the human soul resulting from non-success; the death of the power to enjoy through unlimited opportunity for enjoyment, when enjoyment concerned the sensuous and intellectual natures only; the ever increasing capacity when it was the unfolding of the divine in the soul. All this he has outlined in these three books; and as in a mirror, the student sees himself, dissected and analyzed. Recognizing the individual as the epitome of the whole, the world itself, with its light and shade, its sores, scars and saviors, lies bare before him." The story of this soul growth, through experience, as told in these three books, is the theme of the work, and

never does it lag in beauty and interest. Those to whom Balzac is unknown, will find "Metaphysics" a delightful reading, for the interpreter has caught something of the genius of the master in expressing her own thoughts; while the selections given from the trio of stories show the great French writer at his best.

Theosophy in Brief, with Hints on its Practice, by W. A. English M. D. Reprinted from Theosophist. Workers in propagaunda are ever finding the need of cheap pamphlets, presenting in a concise and simple form the great truths of Theosophy; and as people who inquire into Theosophy are very diverse, belonging to divergent channels of opinion, so these presentations should be of very different form; in this way, every class of thinker will find some explanation that makes clear to him Theosophic principles. This little pamphlet of Dr. English comes in good time and workers will find it useful for those who cannot see into reincarnation. Its special points are the simple presentation of the seven principles, the difference between ordinary mind and the thinker, and reincarnation. Dr. English explains clearly the reason why we do not remember past incarnations, and lays special stress upon the fact that "The thinker reincarnates; the animal-man does not."

The Seven Golden Keys, by M. A. English M. D. This excellent commentary on the Seven Portals in "Voice of the Silence" has been reprinted from the Theosophist. It makes a pamphlet of eight pages, and we doubt not that it will be welcomed by many a student.

The Isavasyopanishad, and Sri Sankara's Commentary, translated by S. Sitarama Sastri, B. A. The editor of MERCURY is now able to supply copies of this valuable translation.

MAGAZINES AND PAMPHLETS.

The chapter of "Old Diary Leaves" which opens the April number of *The Theosophist*, tells of meetings held by Col. Olcott and H. P. B. at the palace of Lady Caithness, and of making the acquaintance of Sir Edwin Arnold, who presented the Colonel with some pages of the original manuscript of the "Light of Asia," which are now treasured in the Adyar Library. Col. Olcott also takes us into his confidence in reference to getting the portraits of the two Adepts, which now hang in the Picture Annex of the Adyar Library. The other continued articles are, "Immortality of the Soul in the Light of Theosophy," by Prof. John Mackenzie; "Mystic Fire," by W. A. Mayers, which treats of Sun Worship; and "Prophecy," by C. A. Ward.

"Theosophy and Spiritualism" is the report of a lecture reproduced from *Light*, and delivered by Mrs. Besant at a conversazione of the London Spiritualist Alliance in February. A very interesting paper is also contributed by H. A. Wilson on "Ancient Australia." "Samadhi, a State of Stable Equilibrium," by P. J. G., relates to an article by Mr. Varma of Bombay, published in the *Pioneer* treating of a paper which has created much discussion, read before the Royal Society of London last November, by Messrs. Horace T. Brown and F. Escombe, on "The Influence of Very Low Temperature on the Germinative Power of Seeds." These gentlemen claim that seeds retain their germinative power when subjected, for more than 100 hours, to the abnormal temperature of -180°C and -190°C , and as science claims that all chemical action ceases at 100°C , Mr. Herbert Spencer's definition of "Life" no longer holds good. Mr. Varma compares the condition of the Yogi, while in Samadi, to "resting seeds," and asks, "Can it be that the Yogi knows the art of consciously attaining a

state of absolutely stable equilibrium, in which, side by side with a complete cessation of chemical activity, there is life—life with consciousness?"

The April number of *The Theosophical Review* offers the reader a varied and attractive table of contents. As usual, "The Watch-Tower" is full of interest. Mrs. Besant concludes her paper on "Problems of Ethics," which places the deep questions of life in a clear light, most satisfactory to the reader. "Notes on the Polyhedric Theory" is a continuation of the article on "The Geometry of Nature," which was published in the same magazine some months ago. The writer, Senor Soria, continues to hold our interest in his unique geometrical problems. "Personality and Individuality" is a paper written in Mr. Keightley's usual charming style. Mr. William T. James, in an article called the "Over-Soul," proves beyond a doubt, if proof were needed, that Emerson was a Theosophist of the finest type. Several experiments are given to show the remarkable germinative power of seeds, in an article called "The Dethroning of the Inanimate" by W. C. Wotsdell, who makes no note however of the opposite fact, that seeds are often rendered sterile, without any apparent cause. All that has yet been said on the subject only proves the truth of Herbert Spencer's idea, that the essence of life is "the power which brings about that continuous adjustment of internal relations to external relations." We may not be able to see and examine the minute action of the inner mysteries of "Life," yet it is logical to suppose that it is sustained by some form of vibration. Mr. Mead's "Notes on the Eleusinian Mysteries" is not only valuable to students, but interesting to the casual reader. Mrs. Cooper Oakley continues her articles on "The Comte St. Germain." "Some Thoughts on a Buddhist's Manual of Meditation" tells of an interesting booklet, the MS of which was brought to England by H. Dharmapala. The writer of this paper, J. C. Chatterji, says: "What is of interest to us, however, is the fact that the publication of such books by men like Dr. Rhys Davids, who have hitherto so persistently fought against that mystical side of Buddhism, which is so transparently in its very foundation, shows the beginnings of a change in the attitude of official scholarship."

We are glad to welcome again *The Metaphysical Magazine* under its original name. Mr. John Hazelrigg, whose excellent likeness forms the frontispiece of the April number, begins a series of articles on "Astrological Symbolism," which promises to be of great interest, and in reference to which the editor says: "It is most significant that all scoffers at Astrology are people who have never taken the time or trouble to look into its mysteries. The only thoroughly effective 'scoffer' is one who understands all the 'ins' and 'outs' of his subject. It is easier to laugh than to investigate, and he who laughs loudest, frequently knows the least." The present issue begins the eighth volume, and sustains the high standard of this excellent magazine.

Pearls, is the very appropriate name of the child of *The Metaphysical Magazine*. This classic little monthly for the home circle, is devoted to the mental forces, and will meet the wants of those who want advanced thought in a practical and simple form. *Pearls* is beautifully printed, illustrated and edited, it is in fact beyond criticism, and we have no doubt that it will win the place in the home it so richly deserves.

We find not only much good reading but good Theosophy in the May issue of *Mind*, which opens by the Swami Abhedananda on "The True Basis of Morality." After giving the ideas of various philosophers on the subject, he sums up the matter in a few words: "Unselfishness as the recognition of oneness, is the true basis of morality." "New Light on India" by M. E. Carter,

promises to be an interesting series, this chapter relates to the Jains. "True Desire" is a strong paper by Harriet B. Bradbury. The serial story by Julian Hawthorne becomes more interesting and occult as the plot deepens.

Theosophy in Australasia for March quotes in the "Outlook," an article from the *Sydney Morning Herald* upon "China's Place in Ancient History." "Christianity in the Light of Theosophical Teachings," is the report of a lecture by Miss Edger.

With the March issue begins the ninth volume of *Le Lotus Bleu*, which will hereafter be known by its old name, *Revue Theosophique Francais*. We think this modification of the title a wise one, for many reasons. A short editorial opens this number; then follows a lecture given by Mrs. Besant in India in 1895, "On The Path." "The Sensitive" is a paper dealing with the phenomena of mental healing by Dr. Pascal, who asks: "Is it impossible or absurd to suppose that a disease is an entity?" "The Use of Language" by Paul Gillard is a plea for greater sincerity and truthfulness, in fact a plea for practical Theosophy. "Symbolism of the Bible," is the introduction to a promising series of articles by H. deCastro. Captain Courmes gives, in detail, practical directions in the matter of cremation, in an article on that important subject. The work on the translations of Mr. Leadbeater's "Devachan," the well known Commentaries on "Light on the Path," and Mme. Blavatsky's "Secret Doctrine," has been delayed, and these valuable translations do not appear in this number, but will be continued, we are assured, as soon as possible.

Sphia for April continues "Genesis" by Senor Soria; also the translations of "Spiritualism in the Light of Theosophy" by the Countess Wachtmeister, "Reincarnation" by Annie Besant and "The Sankhya Philosophy" by Mr. Keightly, which with the usual book reviews make up a good number.

The third and fourth numbers of *Theosofia* give a good deal of space to Mrs. Besant's recent visit to the lodge in Rome, and her lecture given in the grand hall of the Press Association, also a translation of her pamphlet, "The Place of Peace." The translation of that exceedingly useful pamphlet, "The Scientific Corroborations of Theosophy" by Dr. Marques, is continued. A letter from Madam Blavatsky to the American Convention in 1888 is reproduced from *Mercury*.

The March number of *Balder*, published in Christiana, opens with a translation from Mrs. Besant's "Ancient Wisdom" which is followed by a translation of "Invisible Helpers" by Mr. Leadbeater and an editorial on "Looking Within One's Self."

L'Idee Theosophique, which is the first Theosophical publication to appear in Belgium, has issued its second number, consisting of an editorial by Octave Berger and an account of the Theosophical movement in general.

The organ of the Sphinx Society in Berlin, *Die Uebersinnliche Welt*, published by Max Rahn, gives the reader of its April number, a report of the address of Prof. William Crookes before the Society for Psychical Research in London. A paper on "The Evolution of Spirit-Photography," "The Mystical Element in the Last of Shakespeare's Dramas," "Occult Study and Christian Belief" and "Light of the Unseen World."

The April number of the *Chicago Vegetarian*, appears with a new and improved cover. It contains a very useful article on "The Normal Diet of Man," by Dr. Nyssens, giving analytical tables showing all the elements of various kinds of food.

The Realm, published in Toronto, Canada, has a Theosophical Department under the management of Mr. F. E. Titus, who has an article in the April issue on "The Special Creation Theory."

Theosophic Clippings has also reached us from Auckland, representing our New Zealand Section. The March number makes the twentieth issue of this bright little pamphlet.

We have received the April number of the *Temple*, which has taken on the form of a magazine of advanced thought, and the April and May numbers of *The Coming Light*, which radiates its cheering, loving rays upon this sad world.

We have also to acknowledge the receipt of *Voice of Labor*, *Human Nature*, *The Philosophical Journal*, *The Altruist*, *The Woman's Tribune*, *The Exodus*, and *The World's Advance Thought*, all of which are published in the United States.

In closing its first volume, *The Dawn* presents to its readers the claims of the Bhagavat Catuspath, a free Hindu Boarding religious institution at Calcutta. From Herbert Spencer "Onwards," "The Riddle of Mind and Matter," "Leaves from the Gospel of Lord Sri Ramakrishna" and "Mother Nature" which make up the February number, are all profitable reading for a Theosophist.

The faithful little "Theosophic Gleaner" comes to us with its usual excellent gleanings from the Theosophic field. Mrs. Besant, Miss Edger and Dr. Buck are the principal writers whose names appear in the March number which also contains an excellent paper on "The Threefold Fire" by Mr. Arthur Richardson.

The March number of the organ of the Hindu Boy's Association, *The Arya Bala Bodhini* or "Hindu Boys' Journal," is up to its usual high standard. The most useful study it contains is "Karmas and their Divisions" by Nundo Kishore Sett.

Number twelve of the *Brahmavadin*, contains an editorial on "Love and Immortality," a lecture given by the Swami Abhedananda in London on the "Vedanta." Also a paper giving his "View of Christ" which is reprinted from the *New York Sun*.

Other periodicals received are, *Rays of Light, from Ceylon*, *The Vahan*, *The Prasnottara*, *The Hindu*, *Arjuna*, *Journal Maha Bodhi Society*, "Light of Truth."

New Wine in Old Bottles and the *Power of an Endless Life*, two lectures given by Alexander Fullerton, General Secretary of the American Section T. S., have just been issued in pamphlet form by the Theosophical Book Concern, 26 Van Buren street, Chicago. The lectures are reprinted from "The Theosophical Review," and should be read by everyone. Price ten cents.

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