



The Pacific Theosophist.

Vol. IV.

SAN FRANCISCO, CAL., JUNE, 1894.

No. 11.

The Pacific Theosophist.

PUBLISHED MONTHLY BY

THE LOTUS PUBLISHING CO.,

1170 Market Street,

SAN FRANCISCO, CAL.

JEROME A. ANDERSON, M. D., F. T. S.,Editor

ABBOTT B. CLARK, F. T. S., Associate Editor.

SUBSCRIPTION, \$1.00 PER YEAR.

Practical Theosophy.

DO YOU HEAR a good deal at present about Practical Theosophy. Is such a thing possible? To many Theosophists, Theosophy is an individual, internal thing; a system of cosmogony, philosophy and science to which the term practical is completely inapplicable. As well, they think, talk of practical metaphysics. Others again, feel that to love your neighbor and still neglect to help him in the material things which would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet talk glibly about the "Rounds" and "Rings" and the "seven Principles of man", who long for Nirvana, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, and that thought makes them, oh, so happy! gives them such peace of mind! The convict is their brother; their caught and locked-up brother; the tramp is

their brother—their idle, unwashed whiskey-soaked, good-for-nothing brother; the work-woman, who has to sew sixteen hours a day to keep body and soul together, is their sister—their sister with bad "karma". Then there is their fallen, wicked sister, who is hurrying to an early grave; but still their sister! Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about Practical Theosophy, and they all look suddenly stupid. Tell them that in a garret not a hundred yards from their back door there lies a fever stricken family; that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were talking Sanscrit. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their "higher selves" and the great All, into which no vulgar earthly considerations enter. These people are probably quite unaware what a wretched sham their "Theosophy" is, and what miserable frauds they are themselves when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel; if they realized in their hearts the meaning of the

words "my brother", "my sister." Suppose they heard that their real brother was starving to death because without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and anxiety to save him? Would not any one under these circumstances fly to his banker and make him instantly telegraph money to his nearest correspondent, with instructions to send messengers with immediate relief at any cost to his brother? Were it a poor woman, even, would she not hurry with her trinkets, her clothes, her furniture—anything—to the poor man's banker—the pawn broker—thankful and proud to be able thus to raise the money to save her brother from a horrible death? No. We who descant upon the brotherhood of man, seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words we utter. If we did, there would be no question as to the nature of Practical Theosophy. If we did, a great unrest would seize us, a supreme desire to help the thousands of suffering brothers and sisters that cross our path every day of our lives, and from whom we shrink because cowardice, selfishness and indolence inhabit furnished rooms in our hearts. The Australian savage murders any black fellows he meets who do not belong to his little tribe. He kills them on general principles because they belong to another set. How far upon the road to Practical Theosophy, the world has advanced since that we do not actually murder

mankind those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the pioneers of the race, write on their tombstones "Here lie my brothers and sisters."

The fact is, and a staggering one it is too, that Practical Theosophy, in its full acceptance, would mean the dissolution of society as at present constituted. Of this there cannot be the slightest doubt, for it would institute a reign of kindness, of sympathy, of unselfishness, of tenderness, of happiness in seeing others happy! And there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not burst to pieces were the ferment of altruism introduced in it. Only fancy what the result would be of introducing Practical Theosophy in our treatment of criminals, and in our legal processes! What would become of that dignified and learned profession, the law, were the object of the attorney to make people friendly and forgiving, instead of being to fan their enmity and hatred? What would we do with our great prisons and convict establishments, were jurymen, judges and legislators, to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or again, what would become of our armies, arsenals and iron clads, were people of various nationalities to refuse to shoot and stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and

had no quarrel, and did not want to harm each other?

And another noble profession would go to the dogs! What would become of the churches were the clergy to treat their fellow creatures as brothers and sisters? Would not the bishops hasten to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the roads before their gates? Would not the lesser clergy quickly follow their example? The next thing would probably be that these would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting such lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God—and then what on earth would become of religion?

But let us be reassured! The social order is in no danger just yet of being upset by the introduction of Practical Theosophy in the lives of men. For this to exist, except in fancy, requires practical Theosophists—in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any walk in life. If anyone feels to-day that his sentiments are those of Practical Theosophy, and seriously proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny that anyone would be considered a madman

who openly and confessedly followed the injunction of the great Practical Theosophist of Judea, to sell all that he had, and having given the proceeds to the poor, to follow him—that is to say, one who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person being altruistic for the sake of a good living and an assured position in society; it can even excuse a man for loving his neighbors, if he firmly believes that he will thereby be entitled to a reserved seat in the halls of the gods; but “utter forgetfulness of self,”—that is quite unnatural, and amounts to a sign of weakness of intellect!

When people talk of Practical Theosophy as a thing that is possible in the world to-day, in ninety-nine cases out of a hundred, they are thinking of practical benevolence and charity; for if the foundation of Theosophy be the sentiment of the brotherhood of man, Practical Theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics,—our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist in a world inhabited by Practical Theosophists.

The natural laws that govern the

manifestations of Practical Theosophy are as different from those that obtain in our present system of egotism and destructive competition, as the laws that govern the phenomena of steam are from the law of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to the boiling point. Even so, we also know that in order to raise the world to the point at which men will generate Practical Theosophy the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder, and still kinder, in heart, stronger and still stronger in spirit, and this can only be done by raising the standard of kindness and of spiritual strength in the whole race. Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause? a fruit rather than a seed? Benevolence and charity belong to the time when men stoned and crucified those who told them that all men are brothers and ought to treat each other as such. Were Practical Theosophy the rule of life, benevolence and charity would not be needed, for these owe their existence to the prevalence of vice and injustice. They are the exceptions occurring when the rule of selfishness is in force, and disappear when that rule ceases to act. Benevolence has become an anachronism since the idea of unnatural brotherhood has dawned upon the world. Charity under the Higher law is no better than a flattering deceiver, for it tells people that they are worthy of praise

and reward for doing the things which Theosophy declares it to be criminal to leave undone, because *not* to do them, is to *do* an injustice. Works of benevolence and charity, I submit, are therefore not Practical Theosophy. They belong to the old regimen of egotism, of which they are the flower and fruit, and, however good in themselves they should not be mistaken for Practical Theosophy, if a dangerous delusion is to be avoided.

If, then, Practical Theosophy be in reality a form of human life—of morality and of society—far higher than any which exists in the world to-day, and for the coming of which we can but prepare the way, can we not give a practical turn to such Theosophy as we already have, so that it may hurry on the reign of brotherhood? Or must our Theosophy remain for long centuries only a thing centered on self and selfish ideals? What form can we Theosophists give to our efforts so as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egotistic modes of thought and standards of value, what it will be like to live in a world peopled by Practical Theosophists. But, without the slightest doubt, we can turn what The-

osophy we have in us to practical account; for we can each of us add his or her warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself; and at present, as society is constituted, it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbors. Practical Theosophy in isolated individuals, if it is to avoid an opposition that would paralyze or destroy it, must of necessity take on a somewhat different form to that it would assume in a society where all were Practical Theosophists.

The Practical Theosophist of today is the individual who is animated by that spirit of brotherhood which will one day become universal; and, as such, he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth; who tries to induce his neighbors fearlessly to think out the problem of existence for themselves and to feel the dignity and the re-

sponsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet, in the present order of things, for their overflowing impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of Practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy; they are incidents in the growth of Theosophy, just as the useful inventions of modern times are incidents in the progress of science. The object of Science is not to discover new bleaching powders, or murderous explosives, but the intellectual conquest of material nature. Even so, the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or kill out all the lower animal nature, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind and make his own spirit strong, and the difference between theoretical and Practical Theosophists is that the former talk about these things and the latter *do* them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong and pure hearted, is, even unconsciously, a powerful influence on

the world, and he becomes a center of energy potent in proportion as he forgets himself and merges his hopes and fears, his likes and dislikes, his thoughts, words and deeds, in the great life of humanity, dissolving his personality, so to say, in the race to which he belongs, feeling with it, thinking for it, bearing its burdens in his consciousness and upon his conscience, and knowing that to sacrifice himself for the good of humanity is, therefore, in reality but to insure his own salvation.

The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Ingersoll was once asked if he thought he could improve upon the work of the Creator. He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that the Creator is not so stupid as he thinks Him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owes most of his great influence in the world of thought, not to his logic, powerful as that is, not to his wonderful command of illustrations and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity and pity, and charged with electricity of a love for the good, the true and the beautiful. The Practical Theosophist, wherever he goes and whatever

he does, causes those with whom he has to do to "catch" Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, become through the power of his vitalizing magnetism the seeds of Theosophy in others.

Frank I. Blodgett, F. T. S.

Messages From Masters.

THE subject of Messages from Masters is so much under discussion just now that a few words on it may be timely and appropriate.

In the first place, there is the broad and general law which seems to be that the Aryan race shall receive a spiritual influx once in a century, when mystical and spiritual influences prevail, as the influx of vitality prevails in the spring.

During the last quarter, or spring-time, of the century the Masters work more generally with the race. They do not create the law; they utilize it, as the wise husbandman does the spring. They appear or send messengers among men for the accomplishment of certain definite and specific results, always looking to the present and future elevation of the race. Now, as all things in Nature which are done are brought about by force or energy, it follows that the Masters, to accomplish anything, must use forces or energies, of some kind, even though these should be more invisible and spiritual than those in use by less developed men. As our forces and ordinary state of consciousness are upon the Kama-Manasic plane, so the Masters' are naturally upon the Manasic, and their forces

are more subtle, far-reaching, and potent. And these forces of the Buddhi-Manasic plane are really at the root and well-spring of all higher action. The Masters, using forces on that plane for definite, specific results, anyone co-operating in the work for that specific end would, in a general way, receive the assistance and sustenance of the forces proceeding from Them, and might, in one sense, be said to be in communication or connection, on the plane of force, with Them. This is undoubtedly the case with anyone who is working devotedly and sincerely for the Theosophical movement. This, at first general and indefinite relation, would, necessarily, in more advanced cases become mutually conscious and definite, and in this Chelaship would be constituted. Just as in the case of the man who has not proceeded far with self-analysis and control, the opposite states of intuition and impression are inextricably mixed and inseparable, so in the disciple, not yet free from delusion and passion, the voice of his desires and emotions may not always be distinguished from the voice of his Master. From this inability to discriminate would result confusion and disorder, but in the absence of these latter there would be no ground for the supposition of delusion.

Now, as to communications from the Masters, in a more specific sense. We have heard a great deal about precipitations and other phenomenal assistance from Masters; but, happily, the age of objective phenomena, and the rage for it, are ceasing; and the idea of

reaching the Masters on Their own plane and in subjective regions is animating some.

Among the many methods employed by Masters, it is said that in Their Mayavi-Rupa they may ensoul or envelope a man, thus coming in contact with men and external objects and producing certain results. If this, under rare circumstances, may be the case, how much more likely would it be to occur with their devoted disciples and pledged Chelas. And, in truth, this is frequently the case, as evidenced by Col. Olcott's "Diary Leaves," in which he describes the various characteristics of several of the Masters, nearly every one of whom he had no other means of knowing. This "ensouling" of a disciple by the Mayavi-Rupa of a Master has been definitely known to occur in other cases than that of H. P. Blavatsky.

An occasional psychic phenomenon is for a person to sit down and write, simply from the impression on his mind, communicated by thought transference, long articles with certain information not in anywise known to the subject, yet correct in all its details. While doing this the operator might remain in full possession of all his faculties, quite well understanding what was being transmitted through him and written down in his own hand-writing, yet he not in anywise its author, being previously in complete ignorance of the facts given.

A higher and better method than all is in the case of the one who can transfer his consciousness to the higher planes of his own being and communicate with Them

on Their own plane. Yet, in even this, the most exalted of all, the spectator who could not sense the inner plane of the operator, much less that of the Master, would be utterly unable to decide whether such communications were genuine or not. In the case of thought transference, or psychological telepathy, the evidence is still uncertain from an objective and skeptical standpoint. In the case of precipitation and objective phenomena, all these have been produced by psychics of a much lower order, and by mediums. Hence this is not an indisputable evidence to him who is disposed to cavil.

In no case could the works of the Master be indisputable except in that of his personal, objective appearance. And of enduring the critical Karma and enormous force of these startling objective phenomena he is quite certain to kindly and considerately exempt us.

In any case our verdict upon any phenomenon must rest with ourselves individually, and we base our own private opinion upon implicit confidence in the integrity of some individual, or upon reason, or upon interior evidence, but in no case can we either by a Committee, or officially, or in any dogmatic way, assert the verity or otherwise of any communication.

Lay Chela.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

Who is there that judgeth not either too highly of himself, or thinketh too meanly of others?

Editorial.

Karma, or—a Psychic Czar?

AS NOTED in the last issue of the PACIFIC THEOSOPHIST, the American Convention placed itself squarely on record as opposed to the introduction of dogmatism within the Society, under any guise or pretext whatever. In this it did well, for any dogmatic assertion strikes at the very life of the Society. And, as was also pointed out, it is impossible to try any member upon a charge of "misusing the names and handwriting of Mahatmas" without postulating the existence of those Mahatmas as a basis for the charge. A decision either for or against an alleged misuse must involve the assertion that there are Mahatmas, for if there are not then the charge of misuse of Their names and handwriting would fall by its own weight, being founded upon a chimera. It has been claimed by some Theosophists that the question at issue is merely one of forgery, and does not involve the dogma of Masters at all, and that upon this ground the accusations ought to be met. But the absurdity of accusing anyone of forging the handwriting of a person who does not exist is apparent. And if the offence charged is reduced to simple forgery, it must be tried by precisely the same methods which would have to be adopted in an ordinary Court of Justice. That is to say, questions of handwriting, motive, veracity, and all such things would have to be taken into consideration. As Mr. Judge points out in his circular, such a course is not only absurd but impossible in these cases, as it would require a body of Mahatmas to properly try them, for the whole question turns upon and involves Occultism and its methods.

For what is the ordinary means by which Masters have communicated with the public in the past? Through Chelas who are capable of receiving such mes-

sages in Occult ways, and who then transmit them to individuals or the public, as the case may be, by ordinary methods. That is to say, that the Chela receives the message through and because of his psychic faculties, and transmits it either verbally or in writing. In proof of this, and also to show the folly of attempting to judge these matters by ordinary standards, we quote the following from an article by Madame H. P. Blavatsky, entitled "Lodges of Magic," and published in *Lucifer* some time before her death:

"We have been asked by a correspondent why we should not 'be free to suspect some of the so-called precipitated letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem, from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test alleged communications. The inevitable consequence of applying his untrained judgment in such cases would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has anyone to decide between one precipitated letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses*, (the *Chelas* and disciples) can tell? *For it is hardly one out of a hundred* occult letters that is ever written by the hand of the Master, in whose name and on whose behalf it is sent, as the Masters have neither need nor leisure to write, and that when a Master says 'I wrote that letter,' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their Chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-painting process of precipitation. It depends entirely upon the *Chela's* state of development how accurately the ideas may be transmitted and the writing model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought

by the same mysterious means. For all that the recipient of occult letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name*, would wink at the unlimited repetition of the deception. And this leads directly to the following. All the so-called occult letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the 'Occult World,' 'Esoteric Buddhism,' etc., etc., may be, and there is no reason why they should not be in such a case—*frauds*, 'clever impostures,' and 'forgeries,' such as the ingenious but stupid agent of the 'S. P. R.' has made them out to be, in order to raise in the public estimation, the 'scientific' acumen and standard of his 'principals.'"

Thus it will be seen how absurd it is for an ordinary person to set himself up as a judge of the genuineness or otherwise of messages from Masters, and, it is also apparent how absurd is the attempt to determine the genuineness of such messages, by ordinary methods.

Farther than this, those making accusations of fraud are constituting themselves the conscience of the Society; are assuming, as well as a general supervision and dictatorship, its control in all Occult matters. The Masters themselves, as has been distinctly stated, are content to leave all offences against the Society or of any kind to the workings of the law of Karma. They punish no one. Are we to consider ourselves wiser than They that we must take the action of this divine law into our own hands, and attempt to mete out retributive justice from the pinnacle of our own dense ignorance? This is doing the one thing that the *Gita* solemnly warns against—attempting the duty of another, which it declares is "full of danger." And this attempting to decide occult matters, is a clear invasion of the duty of the Masters themselves, and must be attended with corresponding peril. It is no wonder that, to those engaged in the prosecution of this self-imposed and mistaken duty, the existence of the Society as a united whole seems imperiled. For

they are attempting a task far beyond their powers, and their interference, while it may or may not result disastrously to the Society, is certain, if persisted in, to bring disaster upon themselves. Such is the law; and when the Master himself refuses to abridge freedom of action or to punish wrong action, members may well be content to imitate this high example and especially to leave all occult things to the working of the law.

More than this, the sowing of dissension and distrust within the ranks of the Society, which such charges must necessarily bring about, is one of the surest means of disintegrating it in the present, and of preventing its re-formation in the future. For the bond which holds its workers together is that of love, and this cannot be lightly severed or even strained. The Society is not a thing of to-day, but dates back through untold centuries, and its workers have undoubtedly been associated together in this particular work during numerous lives. Therefore, quarrels and dissensions weaken this tie of the ages, and create the sole thing which is capable of cutting us off from that Society in the future—indifference. For the workers must come back as a body, if the work is to be efficient, and must be drawn together by the tie of mutual association, mutual help, and, above all, by mutual love. So it becomes our sacred and bounden duty to ourselves and to humanity, to trust each other wholly and to love each other sincerely.

In cases like the present, if an error—which the writer does not admit nor believe—has been committed, at the worst it could only be one of the head and not of the heart. The *motive* could only be the best interests of the Society; and, therefore, the sole duty of any one, if he believed certain messages from the Masters not to be genuine, would be in a kindly, brotherly spirit to express his doubts to the brother or sister through whom such messages came, and there let the matter rest. The possibilities of mistakes in messages is, as we have seen, pointed out by Madame Blavatsky her-

self. Are we, then, to demand a perfection of transmission which only psychic powers among Chelas who have passed long lives in Occult training, unharassed by that daily contact with the world which our work necessitates, could bring about?

Let us be just to each other. Besides, nothing but evil can come from appealing in spiritual and Occult matters to the intellectual and passionate aspect of man's nature and its consequent arousing, and those who do so only generate causes which will in future incarnations, unless repented of and atoned for, cut them off as individuals from the sacred position they now occupy as Helpers of the Grand Lodge, and servitors of Humanity.

The Countess Wachtmeister's Work - on the Pacific Coast.

The Countess Wachtmeister, who accompanied Mr. Judge and party on his recent Western trip, has proven herself a most indefatigable and tireless worker for Theosophy, as the following brief *resume* of what she has accomplished since arriving on the Coast will prove. Beginning in San Diego, her first lecture was delivered in the Theosophic Hall, before the Branch, and was of an hour's length, followed by another hour of questions and answers. Going thence to Los Angeles, she remained in that city for three days, and during that time gave a lecture in Blavatsky Hall, to a crowded audience; receiving a constant stream of people at Headquarters during the day, and at the private residences of members of the Society during the evenings.

She then went to Riverside and organized a new Branch in that city. After this she came on to the Convention in San Francisco with the other delegates, and gave a number of lectures before the Convention and at private and Branch meetings in this city. A large hall was then secured, and she was announced for a special lecture upon "Spiritualism and Theosophy," which she gave before a fine audience, and which

was of over an hour's duration, and was a most successful effort in showing the explanation of spiritualistic phenomena by Theosophic philosophy.

A regular tour through the Santa Clara Valley was then mapped out for her, and she visited all the principal points in this section, lecturing at each place. At Santa Cruz she gave a lecture to a good audience, and received visitors at Dr. Gamble's residence and at the Headquarters, while there. She did a great deal of most satisfactory work in that city. The next day she attended a Branch meeting at the village of Soquel in the afternoon, followed by a lecture in the evening. Next morning she attended another Branch meeting, and was then driven over to Watsonville, where a lecture was arranged for and delivered at the Opera House, in the evening, to a fine audience. The next day she received visitors, both afternoon and evening, in the parlors of the hotel, with the result that a class for the study of Theosophy was formed, and it was arranged for Mrs. Russell, of Santa Cruz, to go over once a week and take charge. Seven or eight persons joined the class, and a room was engaged for regular meetings.

Thence she went to San Jose, and received enquirers at the houses of both Mrs. Gassett and Mrs. Morgan. The following day she lectured in the Town Hall. The day after she again received visitors and enquirers. Next morning she visited Gilroy, and received visitors the whole time at the residence of Mrs. Angney. Gave one successful lecture, and the following evening a *Conversazione*, where there were continual questions and answers. During the same afternoon, at a private residence, she met many people who were interested in Theosophical subjects. The next day, continual visitors again, and in the evening a Branch meeting, to discuss methods of work. She then returned to San Jose, and was thence driven to Mrs. Stubbs' house, about six miles from San Jose, returning to San Jose and lecturing in the evening to a full hall, on "India." The

next morning, received visitors again, and in the afternoon left for Oakland, where a lecture was delivered that night to an appreciative audience, upon "India."

Following is a programme of the future work, of which a report will appear in future THEOSOPHISTS:

Countess Wachtmeister will leave for Stockton, Monday, May 28th. Remains in Stockton, May 29th, 30th, 31st and June 1st. Leaves for Sacramento, Saturday, June 2nd. Remains Sunday, June 3rd, also 4th and 5th. Leaves for Redding, Wednesday, June 6th. Remains in Redding 7th and 8th. Leaves for Portland, Saturday, June 9th. Arrives in Portland, Sunday. Remains in Portland, June 10th, 11th, 12th and 13th. Leaves for Seattle, Thursday, June 14th, at which place the details of the time to be spent at Tacoma, Olympia, Seattle, Port Townsend and possibly Victoria, B. C., will be arranged. Returning to Portland the Countess will leave Portland not later than June 29, so as to reach Salt Lake for Sunday, July 1st. She will stop at Omaha, Chicago, Fort Wayne, etc. It will thus be seen what an amount of work is contemplated by her, and the consequent good to Theosophy which must accrue may be estimated. Let this tireless worker be welcomed and aided by all true Theosophists wherever she may go.

White Lotus Day.

On the evening of May 8th, the anniversary of the death of H. P. Blavatsky, the Theosophists of San Francisco, Oakland, Berkeley and Alameda assembled at Headquarters in this city to offer their tribute of gratitude and affection to their departed Teacher. The rooms were hardly large enough to accommodate all who attended, and many were obliged to stand during the proceedings.

Dr. J. A. Anderson was the President of the evening. The exercises were opened with music, after which the President briefly stated the object of the meeting.

After speaking of the family of Madame Blavatsky and her life as a child in Russia, he touched upon the work which she had been chosen to accomplish, and upon the fact that the Theosophical Society was not an accident, or the result of the casual coming together of a few students of occultism, but that, on the contrary, long before its actual formation, the work had been laid out by the Lodge of Adepts whose Messenger Madame Blavatsky was; that she had been chosen for that purpose, and was watched over and guided to that end from her childhood by the very Master whom she afterwards, when a woman, met and recognized, and for whom she then agreed to do the work which was mapped out for her. He spoke of the many difficulties which she encountered, of her years of hard study and preparation, and of her journey to America, where she sought out Col. Olcott, and where she finally, in 1875, organized the Society, as directed by those whom she always called her Masters.

Mr. Abbott Clark then read a chapter from the Bhagavad Gita, which was followed by a reading from the Light of Asia by Mrs. V. S. Beane.

Mr. E. B. Rambo made the first address of the evening. He said that H. P. B. herself never spoke of who she was, but always of the work which she had to do. Whether she were an Adept (as some believe), or a high Chela, or merely a woman of extraordinary ability, each must determine for himself. It really did not matter. We who have been so near to her and to the whirl of events which ever surrounded her, cannot fully judge of what she was. But, in the future, she will be judged by the results of her work; by the men and women whose lives have been filled with something of the grandeur which filled her own; by those who, being near her, absorbed something of her love and devotion for humanity, and who continue to carry on the work which she began. Then we shall judge her by the work and devotion of Annie Besant; by the untir-

ing efforts and self-sacrifice of William Q. Judge; by the writings of A. P. Sinnett, who was so long associated with her; by the labors of the workers at the London Headquarters, where she lived for so long, and where she finally passed away; by the lives of the men and women all the world over who have been helped and benefited by her teaching. But, above all, we shall judge her by her own writings—by those books which she has written and bequeathed to us—by “Isis Unveiled” and by the “Secret Doctrine”. In closing, Mr. Rambo said that Theosophists should be careful in referring to Madame Blavatsky to avoid a tendency to create a dogma by quoting her as an unimpeachable authority. This, to outsiders, would give us the appearance of a Blavatsky Society, whose main object was to laud the works of Madame Blavatsky; while our true purpose was to spread abroad a knowledge of the law of Brotherhood and the truths of Theosophy as given out by H. P. B., at the same time working for one another and for humanity. Unselfish devotion to others was the keynote of her whole life. Let us follow her example in this, and, putting self aside, work for the uplifting of the race.

Mrs. Sarah A. Harris spoke feelingly of the work and devotion of Helena P. Blavatsky, one of those Great Souls who had made enormous sacrifices for mankind. In closing she said: “To-night I bring a wreath of lotus blossoms and immortelles—flowers which never fade—and ask your leave to lay them at the feet of Helena P. Blavatsky, as the offering of a grateful heart.”

Mrs. M. M. Thirlds of Chicago, spoke of the beautiful influence which surrounded H. P. B., and which all who came in contact with her felt—that atmosphere of love and kindness which encircled all about her. In no better way could we show our appreciation of her life work and of the sacrifices which she made for humanity, than by attempting to reach up to her plane, and to follow the example which she laid before us. Personali-

ties and disagreements should all be laid aside, for the time is short; and, if we would fulfill the wish of H. P. B. "Keep the chain unbroken; do not let my last incarnation be a failure," we should work together, as one united body, not only for Theosophy and Theosophists, but for the whole of humanity.

Mr. Munges of San Francisco furnished some music, after which brief remarks were made by Mr. Walters, Miss Bell of Oakland, Mrs. Hunsucker of Honolulu, and many others. All dwelt upon the fundamental teaching of H. P. B.—brotherhood and unselfishness—and all were united in the expression of the thought that the only way to manifest a sincere appreciation of her labor for humanity, and to fittingly show our gratitude and reverence for her, was in an effort to follow in the Path which she pointed out to us.

C. B.

Notes and Items.

The San Francisco League of Theosophic Workers is still going on with its good work, and three new members have recently joined.

Bro. Leach, a travelling Theosophist, has proven himself a most efficient aid in the conduct of Branch work in the various small towns he has visited on the Coast. Wherever he remains for a short time he buckles on the harness and helps and encourages the resident members. This kind of service for Theosophy cannot be over-estimated.

The Secretary, Mrs. Vera S. Beane, has received the following letter from Mr. Leon E. Corneille of Palo Alto: "We had the pleasure, last Thursday evening, of listening to Miss M. A. Walsh lecture on Theosophy in the Stanford University. The lecture was well attended, for fully three hundred persons were there—professors and students.

"Miss Walsh scientifically gave us a synopsis of what Theosophy was. After the meeting several introduced them-

selves to the speaker, as they wanted to learn more of the Wisdom Religion."

For several weeks preceding the Annual Convention visitors began to flock in from various portions of the country, and our Headquarters presented the appearance of a hive of bees rather crowded for cell space. The amount of work quietly and orderly accomplished by our efficient Secretary, Mrs. Vera S. Beane, was something remarkable. Everything was kept in perfect order, letters answered, books sold, supplies sent out, leaflets distributed, etc., as quietly and efficiently as though the Headquarters were not thronged with visitors and questioners from morning till night.

Yet, in the face of all this extraordinary stress of business, Mrs. Beane not only succeeded in transacting it successfully, but also found time to prepare one of the best papers presented at the Convention. Dr. Buck, certainly no mean judge, declared it to be the very best paper presented, as showing more original research and genuine work than any other offered. The Pacific Coast, and particularly the Committee in charge of propaganda, have every reason to congratulate themselves upon, and to be very proud of, the unselfish and efficient Secretary they have secured.

Mr. Kronke, of Santa Rosa, visited Headquarters, Saturday, May 12th, and expressed a wish for someone to visit Santa Rosa and deliver a lecture. The Branch is small, and if a few more could be interested, Mr. K. thought, more active work might be engaged in. The Committee, at its next meeting, accordingly delegated Bro. Abbott B. Clark for this duty. He visited Santa Rosa on the 19th, and on the afternoon of the 20th, spoke to an audience of some thirty people in Hahman Hall. Much interest was manifested, and numerous questions followed the lecture. After this meeting, the Santa Rosa Branch was practically reorganized. All interested parties were requested to meet at the residence of Mr.

Kronke in the evening, and, notwithstanding the inclement weather, some ten persons attended and arrangements were perfected for continuing open meetings of the Branch upon each Sunday evening.

Mrs. McIntire, President of the Alameda Branch, is, fortunately, visiting Santa Rosa for the summer, and has done and will do much to assist the Branch in its work.

SAN DIEGO, CAL.

Mrs. A. Shaeggs writes:—

Mr. Wm. Q. Judge accompanied by Mr. Hargrove reached San Diego, April 11th, and were met at the depot by a number of the Theosophists of the City. They visited the Headquarters of the Society on 7th and E Sts., which was crowded with Theosophists and others eager to hear from our honored General Secretary and our Brother from London. Mr. Hargrove first addressed the meeting, and was listened to with the closest attention and interest. His remarks were specially to Theosophists and bearing on Theosophical subjects. Mr. Judge then followed in the same strain. In the evening, Mr. Hargrove again spoke in the Unitarian Church, followed by Mr. Judge, who was at his best, and talked for nearly an hour with an earnestness, depth of conviction and knowledge that held his audience in almost breathless silence and attention. The remainder of the Eastern party, the Countess Wachtmeister, Mrs. Judge, Mrs. Cape and Dr. Buck, came in on a later train. The next afternoon, the Countess Wachtmeister spoke for an hour in the Theosophical Hall, which was well filled, giving reminiscences of India and Madame Blavatsky. About an equal length of time was consumed in answering questions, after which the Countess was literally besieged upon the platform by those anxious to speak to her. In the evening the hall was again crowded and the whole party were present, with the exception of the Countess. Mr. Judge and Mr. Hargrove made a few brief re-

marks and then Dr. Buck delivered a lecture on "Memory," which was listened to with the deepest interest. They left for Los Angeles on Friday morning, April 13th.

SAN QUENTIN NOTES

For several months the Theosophists of San Francisco have been endeavoring to get permission to present Theosophy to the convicts at San Quentin. Recently their efforts proved successful, and a course of monthly lectures was inaugurated. The first of these was given by the Pacific Coast Lecturer, Dr. Allen Griffiths, upon the first Sunday in April, his subject being "A Plain Statement of Theosophy." He was accompanied to the prison and assisted by Bros. Abbott B. Clark and Julius Oetli. This being the first meeting, but a small attendance was expected, but to the surprise of the visitors, the hall was packed with an audience of about five hundred, all of whom eagerly listened to the lecture, and proved their interest by frequent applause and intelligent questions afterwards.

Upon the first Sunday in May, as per arrangements, the second monthly lecture to the Convicts at San Quentin was given by Dr. Anderson; the subject being, "Thought the Cause of Action." The interest was intense. When the hall was thrown open, a steady stream poured in until it was completely jammed and many remained standing during the entire lecture. At least five or six hundred, the full limits of the room, must have been present. They listened with the most marked, and evidently, intelligent attention, as the Theosophic conception of the power of thought over our present life and future destinies was plainly set forth. It was pointed out to them that they were there because of bad thought, and the social restraint they suffered as a consequence, was not curative, and that they would leave the prison walls precisely the same men they entered, and liable to fall again into their old habits, unless they reformed themselves by a complete change in

their own thoughts. Although somewhat personal, this was received in the spirit in which it was spoken, and the recognition of its truth appeared to be general in the audience.

No more intelligent questions were ever presented in any public meeting in San Francisco than those from these convicts, some two hundred or more of whom remained at the close of the lecture to ask questions. They are eager for weekly meetings; have organized a class for study, and in many other ways show a realization of the fact that Theosophy can be carried into any condition of life and solve the problems there encountered.

Upon the first Sunday in June, Mr. Abbott B. Clark will continue the course of lectures thus happily inaugurated.

Among the Coast Branches.

Bandhu Branch, Santa Cruz.

MRS. L. A. RUSSELL, Sec., writes: The Countess Wachtmeister arrived in Santa Cruz, Saturday, May 5th. Sunday morning she addressed the children of the Lotus Circle, and in the evening delivered a public lecture in the A. O. U. W. Hall, our regular place of meeting. There was an audience of about two hundred. Monday morning and afternoon were taken up by answering the questions of all enquirers who came, and in the evening an invitation reception was held in Dr. Gamble's parlor. Those present were delighted with the manner in which the Countess presented Theosophy. Tuesday, May 8th, was spent similarly to Monday except that the evening meeting was in remembrance of H. P. Blavatsky, it being White Lotus Day. The Countess spoke of the Life and Work of Madame Blavatsky, and reminded the members of their duties and work in the Masters' cause. Wednesday afternoon was spent in Soquel. On Thursday evening, May 10th, the Countess lectured in Watsonville, and on Friday held a reception in the Mansion

House. Literature was for sale at all the meetings, with good results, as many were so interested as to buy books to take home and learn more about Theosophy.

Salt Lake, T. S., Salt Lake City.

A. J. Johnson writes: Dr. Buck stopped here April 27th, on his way East, and gave a lecture in the Congregational Church on "Theosophy, What it is and What it is Not." Owing to the very stormy weather there was a light attendance, but those present were interested, and at the next Branch meeting four gentlemen made application for membership. We hope to do better for Mr. Judge as we have time to advertise, and the Unitarian Society will co-operate with us. The lecture will be given on Sunday evening, May 13th, on "Karma and Reincarnation." The Branch officers are, A. V. Taylor, President; G. A. Wiscomb, Vice-President; C. L. Robertson, Secretary.

Los Angeles Branch, T. S.

Dr. G. F. Mohn, Sec., writes: The Theosophists of Los Angeles still continue active. The usual meetings are held at Headquarters and are well attended. During April the following lectures were given: April 1st, "Masters, Adepts, and Mahatmas," Mrs. L. E. Giese; April 8th, "Theosophy in Relation to Social Evils," H. A. Gibson; April 13th, Bros. W. Q. Judge, J. D. Buck and E. T. Hargrove gave each a short lecture on "The Aim of Life," to an audience of from three to four hundred, in Unity Church. April 15th Countess C. Wachtmeister gave a lecture at the Headquarters, on "Theosophy." The rooms were crowded to overflowing; even the hall-way leading to them was filled as far as her voice could reach. A flood of questions followed, and at the close the audience departed reluctantly.

April 22nd, F. Neubauer read a paper on "The Cause of Separateness;" April 29th G. F. Mohn lectured on "The Ancient Wisdom Religion."

The Countess held a reception on April 15th in the afternoon, and April 19th both morning and afternoon. As many as forty called at one time. April 25th Bro. H. Wallerstein joined our Branch. He will fill the temporary vacancy caused by Prof. F. H. Cavalier going East to join himself in wedlock to Princess Serabje of India. He was an active worker.

Alaya Branch, T. S., Santa Ana, Cal.

Mrs. S. A. Smith writes: I gave my report of the Convention, and there was not an expression to show a lingering doubt of the integrity of the officers of the Society. Twelve persons were present. Our Branch shows healthy signs, and there is talk of trying to increase the membership.

Keshava Branch, Riverside, Calif.

A member writes: On April 14th the Countess Wachtmeister went to Riverside to organize a Branch. In the evening she delivered an address to an invited company in the parlor of the Glenwood Hotel, speaking for over an hour and giving a general outline of Theosophy and the Objects of the Society. She also spoke of the marvelous personality and unselfish work of H. P. Blavatsky and the love and veneration which she inspired in her pupils. All this was listened to with intense interest, and elicited many intelligent questions, to all of which the Countess responded with a logic and readiness which showed a complete grasp of the teachings.

Keshava Branch was then organized, with ten Charter Members. These are mostly professional people, among whom are lawyers, editors, teachers, etc. The Countess left next morning for Los Angeles. She endeared herself much to Riverside F. T. S. who esteem it a great privilege to have met her. The Branch meets Sunday afternoons and has taken up the study of the "Ocean of Theosophy." The meetings are becoming quite popular and much interest is man-

ifested in the discussion. At the last meeting the President appointed Miss Mayer, Mr. Johnson and Mr. Silliman a committee to correspond with P. C. Headquarters staff, and other Branches, with a view to ascertaining methods of work and keeping in touch with the movement.

Pacific Coast Lecturer's Movements

[Lecturer's Address: 418 Market St., San Francisco. Correspondence invited.]

Dr. Griffiths began his Southern Californian trip May 3rd, Gilroy being the first stopping place. While there he delivered two lectures before large audiences, which were reported at length by the three local papers. Several quiz meetings were also held, which were well attended.

The Gilroy Branch was organized with eight charter members, the officers being, Mrs. Mary A. Van Shaick, President; James W. Forsyth, Vice-President; Mrs. L. E. Forsyth, Secretary and Treasurer. The other members are, Mrs. Lydia A. Agney, Mrs. Martha E. Seay, Mr. Holmes David Van Shaick, Mrs. Sarah E. Manley and Miss Clara M. Owsley.

Hollister was visited and a lecture given in the Masonic Hall, May 11th, to a crowded house, the audience being composed of the best people in the town. Dr. Griffiths spoke for nearly two hours, and the questions and answers kept the meeting going until a quarter of eleven o'clock. Many remained after the lecture and general conversation took place. Cordial invitations were given and hopes expressed that the speaker might again soon visit Hollister. The local papers gave long reports.

Since leaving California, Mr. Judge and Mr. Hargrove have lectured in Portland, Oregon, Seattle, Tacoma, Port Townsend and Olympia, in Washington, Victoria, B. C., and other places. The audiences at these places ranged from two to four hundred. Very large for small cities where Theosophy a few years ago was an unbroken word.