



The Pacific Theosophist.

Vol. IV.

SAN FRANCISCO, CAL., AUGUST, 1893.

No. 1.

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.

SUBSCRIPTION, \$100 PER YEAR.

THE CREED TO BE.

OUR thoughts are moulding unseen
spheres,

And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.

We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape;
No priest-made creed can alter facts.

Salvation is not begged or bought.
Too long this selfish hope sufficed;
Too long man reeked with lawless
thought,

And leaned upon a tortured Christ.
Like shriveled leaves, these worn-out
creeds

Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free.

Above the chant of priests, above
The blatant tongue of praying doubt,
He hears the still small voice of love
Which sends its simple message out.

And dearer, sweeter, day by day
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."

Ella Wheeler Wilcox, F. T. S.

"Blessed are the pure in heart for
they shall see God."—*Bible.*

Reincarnation.

AN examination of the philosophy and fact of Reincarnation, though compressed within the limits of a single paper, demands the establishing of the affirmative of the following propositions, viz:

1st. That Reincarnation is an Universal Law in every kingdom and upon every plane of nature, and includes man by virtue of his being a part of nature, distinct in but not separate from the Whole.

2nd. That Reincarnation in man is a specific return of the same, distinct, individualized soul to successive bodies without loss of conscious identity.

These two propositions—the second of which is indeed but a corollary of the first—are fully capable of proof under the most exacting methods of scientific procedure. The latter has been declared by a German philosopher to be only scientific when all investigators can arrive at similar results by repeating the processes of any alleged demonstration. This test Theosophy fully accepts in its proof of the fact of Reincarnation; and only demands that the steps by which it arrives at this demonstration be repeated and not set aside without proper examination, as is too largely the custom of so-called scientists of the West when dealing with the spiritual aspect of nature.

The proofs of Reincarnation, then, are to be found in the law of

evolution, of which it is the process, and in the further laws of the conservation of force and the indestructibility of matter. Certain axiomatic truths will also be of service if kept in mind as we proceed, the most important of which are:

That the lesser can not contain the greater:

That the widening of a conscious area is the exact equivalent of a physical or mathematical addition upon lower planes:

That any law in nature must of necessity be universal.

In illustration of this last truth of the necessary universality of law, a moment's digression may be permitted in order to show why any law whatever which obtains in any kingdom of nature must be an Universal Law. This is easily accomplished, for if it be not universal then it would conflict with some superior law, and cease to exist. And two conflicting or opposing forces cannot be present in Cosmos, however much the universal "pairs of opposites" would seem to imply this, for either they must be equal or unequal. If equal, then nature would rest throughout eternity upon an infinite "dead center;" each force would exactly neutralize the other and no progression nor evolution be possible. If unequal, then in the eternities of the past the greater must have overcome the lesser, and it would have become practically and actually non-existent. So that one single instance of Reincarnation or re-clothing in matter of the inner, spiritual essence establishes the universality of the process, even if it seems to elude our discovery as a potency in action upon all planes of the

Cosmos. Theosophy claims as a fact that the law of Reincarnation is an actual and potent factor in every process in the Cosmos, but that the cycles required to complete its vaster operations are so immense that the small portion of their arcs which one brief life subtends is so minute that we are unable to perceive that it is a portion of a tremendous spiral, and not the straight line we have imagined. It is to such immense cycles that we must assign the Reincarnation or re-birth of stars and worlds; the sufficient proof of which is in the fact that upon lower planes we have discovered the action of this force or mode of motion which must of necessity be universal, and so by correspondence and analogy we apply the law in these higher instances.

In the demonstration of the first postulate that Reincarnation is universal throughout nature, the law of the conservation of force will be first examined, after which appeal will be had to the facts of evolution. And at the very outset certain self-evident generalizations under these laws of evolution and force conservation must be briefly defined. These are:

That evolution is continuously displacing the threshold of consciousness in man and in nature, and thus compelling the constant widening of the conscious area of every entity in nature.

That this continuous addition to conscious experiences, and the infinite variation of conscious states, necessitates the ultimate individualization of conscious centers of force, or units of consciousness, moving in orbits or along lines pre-

determined by the coloring and limitations arising out of past conscious associations.

That as a result of this individualization of such conscious centers within the whole, atoms, elements and molecules are continuously being correlated in higher forms of matter by conscious entities seeking higher expressions of consciousness under the stress of evolutionary necessities. And, lastly, which brings us logically and legitimately to our second basic postulate:

That the human soul has been thus individualized, without having been separated from the whole of nature, and as a consequence reincarnates in successive bodies as a distinct, individualized, self-conscious center of consciousness, or soul.

Taking up the examination of the first generalization, it is evident that in its correlation of Force and conservation of Energy, modern science has, unwittingly, perhaps, laid the foundations upon which the structure of universal, cyclic reincarnation may be safely and even scientifically reared. For what is force? Science is dumb, except to define it as anything which changes the relation between atoms, molecules and objects. Farther than this it refuses to go, although in the assertion that it is eternally conserved, it advances it to the dignity of an entity; for, if force had no real being, then it would be impossible for it to be conserved. It is an "Aspect-Entity," as Theosophy defines it; or, in other words, it is one side of the Manifested Triangle behind whose veil the Absolute lies eternally concealed.

Matter, Force and Consciousness are inseparable and co-eternal, and one can not be thought of as existing apart from the other two. Matter affords the vehicle, Force (motion) the means, and Consciousness the directing intelligence for every conceivable manifestation in the Universe. Force must have a material vehicle or basis, and, as it cannot be dissociated from this, if it be conserved, then its material basis is conserved, as must also be the associated intelligence which directs its action. Until scientists can show pure force unassociated with matter and exhibiting no phase of intelligence, their proof that it is conserved carries with it the farther proof that its material base and guiding consciousness are also conserved. Matter, science admits to be, like force, indestructible, yet, by the strangest inconsistency, it denies the permanency of the one element, intelligence, which alone renders possible the orderly sequences exhibited in the manifestations of its two admittedly indestructible elements.

The failure of modern science to recognize this universal Reincarnation in nature arises from its faulty conception of the basic principles underlying the Phenomenal Universe. Refusing to recognize the absolute One-ness in origin of everything in the Universe, whether Force, Matter or Consciousness, Western scientists cannot bring themselves to apply the same laws obtaining upon the physical plane to psychic and spiritual realms. They can very well see that force cannot escape the grasp of the All-container,

Space, and recognize that matter, too, is limited by the same inexorable bounds; but consciousness, the superior and ruler of the other two, is most absurdly and illogically conceived of as capable of annihilation. It is true that this dilemma is sought to be avoided by claiming that consciousness is only a "property" of matter, manifested because of certain, they would have us believe, entirely fortuitous combinations of force and matter. But this claim is a purely gratuitous assumption. The Idealists, who look upon matter as a "property" or product of consciousness, have even a better warrant for their position, while the various permutations of Fohat, or the Force-Aspect of the Causeless Cause, which are to be found in all the old philosophies and religions, are equally entitled to have both consciousness and matter classed as their "properties."

The claim will not stand. When science shall have presented us with matter free from consciousness; unable to assert a determining choice, if resolved into its chemical elements and placed in the presence of other similarly situated elements, its "property" plea will be entitled to consideration; until then, the counter claim that matter is a property of consciousness is equally valid. Therefore, in this inquiry, Reincarnation will be proven by facts and phenomena capable of scientific observation and classification only; scientific deductions therefrom being set aside as incomplete and incapable of that universal generalization and application which Theosophy demands as a *sine qua*

non of any and all laws in the universe. For, as stated, if matter is indestructible, then the material base of the soul is indestructible; if force is eternal in its action, this includes intellectual and psychic or soul "force," and hence the necessary preservation of the conscious factor in all its essential integrity as an element upon which the intelligent action of both matter and force depends.

Therefore, to establish the universality of Reincarnation in nature, it is sufficient, for the present, to rest upon the accepted fact that force is conserved; that it but abandons one material guise to reappear in another. Let us follow it for a time in its conservations and correlations and see if it does not prove to be something more than mere force, before we proceed far, and thus establish as a corollary the further truth that this process results in the necessary evolution of individualized centers of conscious force, or souls.

At its very turn we perceive this empty abstraction—this mere "matter in motion"—exercising choice as to its modes of motion. Atoms will only combine with other atoms in certain definite proportions. They cannot be made to exercise an indiscriminate selection and combination such as would be their only method if force were the non-intelligent, non-entity science would have us believe. So, with molecular associations; they must have selective choice, or the combination perishes. Man can as easily fill his lungs with nitrogen alone as with a mixture of this and oxygen, yet, in the former case would per-

ish almost instantly because of the impossibility of atomic interchange taking place. All such refusals of atoms to enter into combinations, when there is no other reason than non-affinity, show that there has already been such a divergence through former conscious experiences among the atoms that each seeks the line of its engendered affinities with an almost irresistible tendency. This shows the absolute truth of the assertion—in reality an axiom—that the laws of nature are universal, and that the addition of consciousness through additional experiences is just as truly an addition in magnitude as is the adding of one material molecule to another. By the latter process the physical magnitude is increased, rendering a double amount of space necessary, under the law that two bodies can not occupy the same space at the same time; by the former, the conscious area is widened, and can never be compressed back into the old limits any more than can the oak be compressed again within the limits of the acorn in which it had its physical origin, and this under the law that the lesser cannot contain the greater. It is plain that, under this law, consciousness which has impressed upon it the vegetable stamp, can never re-enter the mineral kingdom; it has widened its area beyond the limits capable of finding expression in that kingdom. Similarly conscious centers of force which have reached the animal can not again re-enter the vegetable plane, nor can human consciousness ever again function in the animal kingdom. All of these

facts depend, primarily, upon the law that the lesser cannot contain the greater, and, secondarily, upon the necessary universality of law upon one plane obtaining upon all the planes of the Cosmos. Human Consciousness added to animal consciousness is as veritable an addition as that $2 + 2 = 4$.

J. A. A.

(To be continued.)

letters to a Student. . . No. 4.

[Continued from the New Californian.]

Dear Sir and Brother:

SINCE my return I find not only your letter, but also the sad word that our sister has passed from our sight, though still visible to the heart of love. Such beautiful natures as that of Mrs. B. come to us in their sweet and uncomplaining faith as revelations of heights we may reach and, reaching them, couple such love with knowledge and power. This she will doubtless do when she returns; such achievement is not for one life, but is reached through many lives. It almost seems as if she bore her karma for our teaching. I can not think her afar, but seem to see her pass with some bright meteor down the sky, going from the invisible to the invisible, and caught by us on her bright track for a moment, with hearts that remember and hope.

It seems sad to lose them thus. Yet it is at the behest of nature. How far sadder to lose them otherwise, as we have lost. . . . But that was at the behest of nature, too. We can only view all alike with calm, garnering lessons and experience from all.

How vain it is to reach "higher in effort than in hope." And we do not—we can not.

He who thinks so knows not himself. What prompts or sustains "effort" if not the hidden hope? The soul force is not reached by the mind. We do not cognize the *concealed* will; only when it becomes self-conscious can we know it, and then the man at first thinks it is something beside himself—some mysterious regent or governor entering and ruling him—just as clairvoyants have mistaken their own auric body for an angel. In last *Path* I have given some hints which may help you to see that, unknown to you, the inner self is guiding—and perhaps, too, thwarting your plans for its wise purposes.

It is not *money* the T. S. needs. If that were all! Don't you see that what we need is *devotion*, true and earnest devotion, union, harmony, a sense of absolute identity with all and with the Cause? If we had this, money would sufficiently come—as it comes in other poor societies more devoted than ours because they have a *form* to cling to, and the average man still needs the prop of form and creed. He does not really, but thinks he does, and makes it so. If we had ten millions to-morrow we could not do more than increase our propaganda and sow the *intellectual* seed. That never reaches the heart, nor changes the life. What we need is to show an example of Brotherhood and union, of a calm, strong, kindly spirit, untouched by any personal wrong, oblivious of personal fault, reckoning not with man, but with the latent Divinity in man

which makes every Adept salute each man as "*Aum!*"

So I regret to see you still holding on to this idea that money is greatly needed and bearing disappointment because of it. You thus engender energies which are contrary to your growth. They stunt and warp the soul-body. Understand me—I do not say money would not help; I say it is not our chief need. Our chief need is individual example and brotherhood. I do not say it is no help. I say nothing can advance us so long as we maintain our present attitude of separation.

My brother, I know that sadness well. I myself am always tasting its bitterness anew, and I believe many others are. When we offer all, it seems hard not to be accepted, or to be put under service. Well, *we are*. The first service is patience and faith; the next, to *sense our orders*. We are always getting them in daily indications, inside and outside, in a way to test and develop intuition; but, absorbed in our daily plan, we do not always see them. On rising, I make no plan; but as I wake I say: "What is to-day's work?" Every circumstance then presents itself. If not, I know I am to study and to grow—perhaps to rest, though this is rare.

Fraternally yours,

Jasper Niemand, F. T. S.

Now bend thy head and listen well, O, Bodhisattva! Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?—*Voice of the Silence.*"

Experiments in Telepathy.

THE following experiments were conducted by a well-known physician of this City and his wife. Both were somewhat interested, in the subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting and in one or two instances actually foresaw occurrences which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what psychic faculty is active. The phenomena recorded are common-place in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows:

May 12.—Transmitter, Mrs. S.

Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 13.—Transmitter, Dr. S.

Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May 14.—Nothing sent.

May 15.—Transmitter, Dr. S.

E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May 16.—Transmitter, Mrs. S.

Paid a visit to K.'s. B. feels quite well.

May 17.—Transmitter, Dr. S.

Nothing sent; business prevented.

May 18.—Transmitter, Mrs. S.

B. does not feel well at all. Went for medicine.

May 12.—Received.

Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently.—ED.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north east. [Fire occurred next night.]

May 13.—Received.

I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

May 14.—Forgot to keep the appointed time. [Note this.—ED.]

May 15.—Received.

Could get nothing definite; think you collected some money.

May 16.—Received.

You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May 17.—Received.

Could get nothing at all. Think you were out.

May 18.—Received.

See a lot of wine casks and demijohns. Something about curtains. [Mrs. S.

May 19.—Transmitter, Dr. S.
Case of D. will come off in the courts
29th. Business still quiet. Played whist.

May 20.—Transmitter, Mrs. S.
My clothes and shoes are all torn. I
have poison oak on my arms. Hope it
will not be bad.

May 21.—Appointment forgotten.

May 22.—Transmitter, Mrs. S.
Visited springs. Very warm all day.
I have a sick headache.

May 23.—Transmitter, Dr. S.
Up all night. Very tired. Nothing
new.

May 24.—Transmitter, Mrs. S.
Sent nothing.

May 25.—Transmitter, Dr. S.
I have a bad sore throat. I am going
to Drs. F. & S. (dentists) to give ether.
It is a windy day.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is their child, for whose benefit the trip was taken. The doctor had never been in that part of the country, and so could not have seen the house and church he so accurately described. The experiments throw much light on psychic faculties other than mere telepathy.

Let thy soul lend its ear to every
cry of pain like as the lotus bares
its heart to drink the morning sun.
Let not the fierce sun dry one tear
of pain before thyself hast wiped
it from the sufferer's eye. But let

visited a large wine cellar on the 17th.
The curtains in her room annoyed her
very much. But nothing about either
was consciously sent.]

May 19.—Received.
Think you had rain. You seem dis-
satisfied. You are telling me something
about D., I am sure. [It did rain, but
the fact was not consciously sent.]

May 20.—Received.
You went out riding. I see you hold-
ing a shoe in your hand. You have poi-
son oak on your right arm. B. is better.
You want me to mail you the *Bulletin*
and *Chronicle*. [Mrs. S. did ride out to
some sulphur springs. Poison oak was on
right arm only. B. gained three pounds.
She was hoping for the *Bulletin* supple-
ment only.]

May 21.—Not at home; did not sit to
receive.

May 22.—Received.
It must be warm; I see you fanning
yourself, you were riding; on a donkey,
I think. [She rode in a carriage but saw
a donkey on her trip which amused her
very much.]

May 23.—Received.
You are looking very cross and tired.

May 24.—Received.
I see a big church-like building—brick.
[Mrs. S. went the evening previous to a
church entertainment. The description
correct. Not sent consciously].

May 25.—Received.
You have unpleasant weather. You
are trying to tell me something about
Dr. F. and his partner, Dr. S., but I can't
make it out.

each burning human tear drop on
thy heart and there remain until
the pain that caused it is remov-
ed—*Voice of the Science.*

Think purely, speak purely, act
purely.—*Zoroaster.*

Editorial Announcement.

FROM and after this date the PACIFIC THEOSOPHIST will be issued under the auspices of the Pacific Coast Committee for Theosophic Work; Bro. F. I. Blodgett, one of the most earnest and energetic members of this Committee, having kindly consented to this arrangement. Its first and indeed its only object will be in the future as it has been in the past, to do, to the best of its ability, the MASTERS' work in the uplifting of humanity. More specifically, it will endeavor to unite the Pacific Coast Theosophists in one harmonious whole for better pushing and systematizing our work. It is desired by the Committee that every Branch and every member on the entire Coast should feel a joint sympathy for and proprietorship in it. It is the intention to send it to every Theosophist upon the Coast whose address can be procured, regardless of whether they are able to pay or not. Any who fail to receive it are invited to send in their address, and if any do not desire it, they are kindly asked to notify the editor to that effect. At the same time, all who can afford to pay one dollar a year are earnestly requested to do so, for it will be largely used for propaganda, and in few other ways can a dollar be better invested theosophically. It will be issued monthly, and enlarged to at least the size of the *Path* as soon as the subscriptions, or income from any other source, permit this. Branch Secretaries are especially requested to send in brief monthly reports of work done, interesting news, etc.

It is intended to make this a permanent feature and a means of bringing separated branches and individuals in touch with each other.

While the *Pacific Theosophist* is, as stated, issued under the auspices of the P. C. C., it should be borne in mind that each writer is solely responsible for that which he writes. The P. C. C.—and much less the Theosophical Society—is not responsible for any thing which appears. When the P. C. C. issues any communication officially, it will be signed by the President and Secretary.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, it is not puffed up, doth not behave unseemly seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. There abideth Faith, Hope and Love; but the greatest of these is Love.—*Bible*.

Thou shalt not let thy senses make a play-ground of thy mind.
—*Book of Golden Precepts*.

Aphorisms on Karma.

THE following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.—*William Q. Judge.*

APHORISMS.

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men,

gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

Concluded in next number.

'Cautions in Paragraphs.

DO NOT make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

BEWARE of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

DO NOT be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

NEVER cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

CAREFULLY avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

ALWAYS discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

NEVER forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

BE not deluded by the idea that you can do a great good by entering a church society in which you do not believe. Theosophy is not benefitted by being thrown among those who declare they do not want it.

BEWARE of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

BE charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

DO NOT make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.—*Rodriguez Undiano, in The Path.*

Among the Coast Branches.

Narada Branch.

SEC. H. A. GIBSON, writes: "We are now quite settled in our new quarters, and every one is delighted with the change. We notice already a disposition on the part of passers-by to drop in and see what is going on.

"We have put in about \$60, in fitting up, and all is cozy and inviting. Our room is 13½ by 52 feet, and being in a new building and on the ground floor, creates a good impression. We have a nice sign over the entrance 2x14 feet, white ground and gold letters, outlined with a narrow stripe of dark blue, '*Theosophical Headquarters.*' Last Sunday Bro. T. A. Barnes lectured on 'India and Theosophy,' a fair report of which appeared in *The Ledger*. Bro. Schwagerl lectured Thursday evening upon 'Occultism,' which we enjoyed very much. We hope for greater things now that we are as a Society incarnated, so to speak, in a more perfect organism."

Members at Large.

Mrs. Lulu H. Rogers in charge of the Correspondence Department for isolated members, writes:

"WIELAND, AMADOR CO., CAL.,
June 12th, 1893."

"The correspondence I have been endeavoring to arrange has made as much progress as we could expect. I have introduced each of the unattached members who would give me permission so to do, to a fellow member. I know that in a number of cases these members are now in correspondence with one another and assure me of the deep interest they feel and of the profit to themselves in such interchange of thought.

"With any of the F. T. S. who would do so I have myself kept up an exchange of letters, which I, at least, have found very agreeable as well as profitable. To such members of the T. S. I have written since my last report, forty-eight letters. Meanwhile I have written thirteen letters

in reply, in the first instance, to inquiring letters forwarded to me from your San Francisco Headquarters. Through some of these I have established an active correspondence. One of these latter correspondents, Mr. Chamberlin of North Fork, Fresno Co., has joined the Theosophical Society.

"I have to thank one of the San Francisco Fellows for welcome assistance—Miss Brockman—who kindly sends me an epitome of the weekly studies of the Theosophical Class there. These pamphlets are useful to send to isolated F. T. S. who find it difficult and often impossible to buy as much Theosophical literature as they would wish. If it seems possible in the near future I would like very much to form a small circulating library of the simpler and more elementary Theosophical works, which I can lend to such members. I have a few books which I can thus lend, and a good supply of pamphlets on Theosophical subjects which I often find occasion to send to inquirers and sometimes to members for distribution.

"It was to be expected that the permanent interest felt in such a work as this of correspondence would be confined to the few, therefore I am not disappointed that some of the members have failed to respond. On the contrary I am very hopeful of good results following the work we succeed in initiating, and think that with patience and perseverance it may be gradually extended."

San Diego Branch.

Concerning this Branch, Bro. T. D. Beasley writes: "San Diego Branch has fitted up and successfully opened its new Headquarters; the first public meeting being held last night. About 60 people present, over half of whom were strangers. We have rented a good, large room, intended for a store, on the corner of 7th and E. streets in a quiet neighborhood, but only a block from the Post Office and Public Library. It is in the corner of a brick block, and we have a transparency over the door bearing the le-

gend: 'THEOSOPHICAL HALL AND LIBRARY.' Nicely furnished and curtained and containing our library, it presents quite a home-like appearance. It was dedicated with appropriate exercises; Bro. Thomas making the opening address and explaining the three Objects; a poem by C. A. Blackman; a paper on Universal brotherhood, by Miss McKenzie; extracts from the light of Asia, by Mrs. Nellis and closing with questions from the audience. We feel that we are on the right track. Our financial condition is satisfactory. Last Sunday I read my first paper, 'A. B. C. of Theosophy,' and rather enjoyed it. There is much harmony in the Branch, and we will be able to do good."

San Francisco Branches.

Theosophy is steadily advancing in San Francisco and its suburbs. In San Francisco alone the two Branches are holding open Branch meetings on Tuesday and Thursday evenings at the Headquarters, 1504 Market street; public lectures every Sunday evening, at 329 Post St.; a Lotus Circle for the children, and a Discussion Class, for adults, at the Headquarters at 11 o'clock, Sunday; a P. C. Committee meeting every Wednesday afternoon, at Headquarters; an H. P. B. Training Class for "assisting its members to get a clear, comprehensive and common sense view of Theosophy, and to acquire the faculty of presenting this view to others," meeting every Friday evening; a Sanscrit Class for the study of this most important parent language, meeting Monday evenings; besides the necessary meetings for private study. It will thus be seen that a steady stream of Theosophic energy is flowing out from these Branches at all times. Recent public lectures have been: "Man," by Mrs. Vera S. Beane; "Foreordination and Free Will," by Mrs. S. A. Harris; "Theosophy—the Esoteric Basis of all Religions," Dr. Jerome A. Anderson; "The Beyond," Dr. G. A. Danziger; "Wise Men of the East," Abbott Clark; The P. C. Committee have also

supplied lecturers to the following places recently: Stockton, Mrs. S. A. Harris, Abbott Clark and Dr. Anderson; Santa Cruz, Mrs. Harris; Santa Rosa, Abbott Clark; San Jose, Edward B. Rambo; besides frequent lectures in Oakland and Alameda.

Los Angeles Branch

Dr. G. F. Mohn, Sec., writes: "Our public meetings are fairly well attended. The public lectures given during the month are as follows: "The Potency of Thought on the Astral Plane," Mrs. L. Giese; "Theosophy, the Ancient Wisdom Religion," Dr. G. F. Mohn; "The Seven Principles of Man," Frank Neubauer;" "Astral Intoxication," Mrs. L. Giese. Branch meetings are held once a week, leaflets distributed, books loaned, etc. Although our struggle is a hard one we do not intend to relax our hold."

Bandhu Branch.

Mrs. L. A. Russell, Sec., writes: "We continue our propaganda work through the local Press—two dailies accepting articles of not over 400 words weekly. Our open meetings have been carried on with more success than ever before. Mrs. S. A. Harris of Berkeley has given two lectures before our Branch and one before the Pleaides Branch at Soquel and other work which we feel has been of great benefit to us."

Triangle Branch, Alameda.

Mrs. C. Story, Sec., reports that the Branch has secured Red Men's Hall for Branch meetings on Saturday night, and that two members have joined as a consequence of the change. The attendance is better than ever.

Port Townsend Branch, Port Townsend, Wash.

A new Branch has been organized here, with 10 Charter members. Mr. Thos. Trumble is President and Mr. Frank Howe, Sec. Meetings are held on Tuesday evenings, and the Key has been taken up for study.

Pacific Coast Lecturer's Movements

Portland, Or.

THE members at Portland, gave Dr. Griffiths a cordial welcome and active co-operation. Lectures were given in the Auditorium of the A. O. U. W. Block, June 20th and 25th, to large audiences. The *Portland Oregonian* gave a column interview, and afterwards devoted a column to each of the above lectures. It was eleven o'clock before the audience dispersed on the occasion of the last lecture. Branch and other meetings were also held.

Vancouver, Wash.

A general lecture on Theosophy was given at I. O. O. F. Hall, June 27th, to a good audience. Among those present were the Mayor of the city, the Supt. of Public Instruction, leading business men, editors, and others. A number of the Portland Branch accompanied Dr. G. to Vancouver, thus permitting the forming of mutual acquaintance between the members of the two places.

It is the intention of the Portland members to follow up the initiative effort of the Lecturer at this place, hold meetings and work for the establishing of a Branch at Vancouver. The usual full press reports of the lecture were given. [At this point the Lecturer was hurriedly summoned home on account of serious illness in his family. He will be again in the field by the time this reaches our readers.—Ed. P. C.]

Notes and Items.

THE attention of the various Branches is called to the importance of holding their Branch meetings in public halls and not at private residences. The Branch is the place above all others where Theosophic propaganda can be successfully carried on. It was selected as the best method by the Founders of the Society, and the result has proven the wisdom of the choice. Therefore every effort ought

to be made to render Branch work effective. And where a Branch meets in a private residence, as is the case with some of our Coast Branches, their Branch is not as effective as it is capable of being if in a public place. No matter how devoted the host, nor how welcome visitors are, those who are beginning to be interested will never feel the same freedom of attendance so long as they are in reality but invited guests at a private residence. Let there be a little more sacrifice—remember growth is by sacrifice—and a hall, if ever so small, be provided. Beginners are interested at public lectures very often, but they are usually "made Masons" by Branch work and the personal intimacy and influence growing out of this.

On June 1st Mrs. Annie L. Blodgett of Seattle, was in Jamestown, New York, and assisting the members of the Branch at that place. Mrs. B. speaks most encouragingly of the work there, and of the interesting features of the late Convention in New York.

Tacoma has the coziest headquarters on the Sound, in fact the only headquarters, and library which keeps a member in attendance each day and evening. The room is nicely furnished and will seat 150.

The members of the Tacoma and Seattle Branches indulged in a picnic on Mercer Island, Lake Washington, Friday, July 14.

Rev. W. E. Copeland addressed a Public meeting at Tacoma, and on Sunday, July 23, will occupy Seattle T. S. Hall. Bro. Copeland will also visit Victoria.

Seattle Branch by the aid of the league has held four meetings in towns adjacent to the City, every Sunday during the past month.

'Tis from the bud of renunciation of the self that springeth the sweet fruit of final liberation.—*Voice*.

The prompt response of Branch Secretaries to our Corresponding Secretary's request for members gives us a mailing list of about four hundred. The edition of the *Pacific Theosophist* will be at least one thousand copies. This leaves some five or six hundred for general distribution. We are very anxious to make this magazine as useful and effective as possible, and most earnestly request the active assistance of every member on the Coast. This *every one* can do by sending us a full list of the names and address of all persons whom they know would be interested or benefitted by receiving an occasional copy of the *Pacific Theosophist*. We can in this way obtain a mailing list of several thousand names of persons already interested in Theosophy. Those not yet interested must have their attention called by tracts, newspaper articles, and public lectures. Those already interested may be bound together in the common bond of Brotherhood by kind thoughts, personal acquaintance, magazines and correspondence. The time of cyclic assistance is short, and though our Teachers tell us that since the time of the enormous exertion, following the departure of H. P. B. the success of the T. S. during the coming century has been assured, still the degree of that success lies yet in our own hands. Let every member more deeply realize the vast importance of the Message of Theosophy and the Theosophical Society to the Western world, and arouse himself to the most active and energetic efforts to speed the Message which shall elevate and enlighten the world.

The San Francisco self-elected spiritualistic Horrible Face-Maker and Terrorizer of Small Children, who has been making faces at Madame Blavatsky and Theosophy through the columns of the *Carrier Dove* and elsewhere, has gotten himself into serious trouble. Out of sheer force of habit, it must be supposed, he forgot himself and made a face at Cora V. L. Richmond. Upon which no less a spiritualistic journal than the "Of-

ficial Paper of the World's Congress of Angels" heaves to, depresses its muzzles, and fires a broadside into him at point blank range. *Sic(k) Transit gloria Colemanii*. Notice of the funeral hereafter.

Mrs. Frank I. Blodgett, Seattle Branch, and Mrs. E. M. C. White are still at Jamestown, New York. They are both very busy theosophically from reports. The Jamestown *Daily Journal*, recently contained an excellent article from the pen of Mrs. Blodgett on "Hyponotism and Mental Healing." Through her efforts a course of public meetings on Theosophy is in progress in that city.

Mrs. Mary A. Whitney, the Secretary of the Olympia Branch, is in Seattle where she will make her home for the present, Mr. A. D. Whitney, of the Hotel Olympia, having closed his business engagements in that city. Thus Olympia loses a valuable Branch member and one who has done much to build up the T. S. in the capital city to its present condition.

Mrs. F. L. Wiersmuller of Tacoma Branch occupied the platform of Seattle T. S. Hall Sunday, July 9. Her subject was "The Source of All Religions." The paper was interesting and instructive; result, a good meeting. H. T. Turner, a member of Seattle Branch, lectured in Tacoma headquarters, July 9th, to a packed house.

Mrs. Fanny Sheffield, Sec'y of Tacoma Branch, delivered a lecture in the Unitarian Church, Puyallup, July 27, on "The Septenary Nature of Man."

Tacoma Branch has now four lecturers in the field. Weekly meetings, will soon be commenced at Edison, a suburb of Tacoma.

Thos. A. Barnes addressed the people of Dwamish, a suburb of Seattle, E. O. Schwagerl at Chico, and F. I. Blodgett at Ballard, on Sunday July, 9th—all of Seattle Branch.

Will the numerous correspondents of the Pacific Coast Headquarters kindly address all communications, "SECRETARY OF THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK," only? Then in the temporary absence of the Secretary, or in the event of a change in the Secretaryship such as has just occurred, all inquiries, orders for books, etc., can be promptly attended to. Much delay and confusion is now experienced because the late Secretary is in the country for a rest and the business letters go to her with her private mail because of being addressed to her as Secretary. Make all drafts and money orders payable to E. B. Rambo, as heretofore; but address letters as above.

The work of the Committee having grown so largely, the Office of Secretary was abolished and those of Corresponding and Executive Secretaries created. To the former, Mrs. Vera M. Beane was elected; to the latter, the old and hard working former Secretary to the Committee, Miss Gertrude Piper. Miss Piper, because of ill health and other reasons, has not accepted the position, and Mrs. Beane is therefore *de facto* Secretary of the Committee.

The league T. W. of both Seattle and Tacoma are at present very busy distributing literature and giving lectures.

Book Reviews.

The Ocean of Theosophy*.

THIS is a most welcome addition to Theosophic literature. It is a clear, comprehensive exposition of Theosophy from the pen of one who is evidently a master of his subject. Its style is that of lucid concentration; a world of information being often conveyed in a few sentences. As a key to the Secret Doctrine, it is invaluable to those who have not the time or intuitive power to synthesize into orderly sequences the cyclopedic contents of that magnificent work of the MASTERS.

One of its chief merits, aside from that just indicated, consists in its plain statements of the tenets of Theosophy in simple, but strong, English. There is no attempt at literary affectation, no display of mere pedantry, no resort to Sanscrit terms, so often done by tyro Theosophists or shallow thinkers to conceal their ignorance of the subject they are attempting to explain. English is a strong, beautiful language, and in the hands of Mr. Judge demonstrates its capacity to express the subtlest metaphysical distinctions. Only those Sanscrit terms are used for which our materialistic thought has evolved no synonyms, and these are fully explained.

The scope of the work covers the entire Theosophic conception of man's origin, relation to nature, and destiny. Chapter I deals with the general aspects of Theosophy, and that ever-interesting subject, the MASTERS. Chapter II is a concise presentation of evolution and its records in ancient chronologies; III deals with our earth more particularly—shows its septenary nature, and its relation to other planets of our plane. Chapter IV applies this septenary division to man, and deals with his "Principles" in a general way; V takes up the Body and Astral Body; VI examines the nature of Karma; VII, of Manas, or the Thinking Principle; all together, forming, perhaps, the clearest explanation yet written of the nature and functions of these Principles; VIII, IX and X deal with Reincarnation and its evidences; XI, with Karma; XII and XIII, with Post-mortem existence; XIV, with Cycles; XV, with the derivation of Man, the Apes, etc., and XVI and XVII, with Psychic Force, "Spiritualism," and allied topics. The Table of Contents is a marvel of synoptic art. Altogether the book ranks next to the Secret Doctrine and Key, and is indispensable to every true student of Theosophy.

*The Ocean of Theosophy, Path Pub. Co., 144 Madison Ave., New York City. Cloth, \$1.00; paper, 50c. May also be ordered from the P. C. Committee, 1504 Market St., San Francisco.