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The Mystery of Christ.

A Lecture by Dr. J. S. Cook, Given at
Sacramento, Dec. 25, 1893.

THIS subject in some form has been in the minds of men in all ages. For more than eighteen hundred years, it has been before the (so-called) Christian world. The Council of Nice claimed to have decided it, but, as others before, they failed.

Yet in all ages, as now, there have been those who held the key to this mystery. Jesus of Nazareth was one, so he declared, and, to those who understand his teachings, it is evident that he did. And that he taught a few chosen ones this mystery we are also well-assured, for he said to these, "To you it is given to know the Mysteries of the Kingdom," while, to those without, "he spake only in parables." These chosen ones addressed him as "Master"; others called him "Jesus Christ," "Lord Jesus," "Son of David," and other high and lofty titles, all tending to show that they knew his true name and character.

Our Lexicographers have furnished us with but little light on the deep meaning of the word Christ. They simply state that it means "anointed," or "the act of consecration," or "installation into an office, by pouring oil over or upon a person's head, thereby signifying their induction into an elevated position, such as prophet, priest or king." How very inadequate and unsatisfactory this is to the earnest seeker after the whole truth. But we are not left in ignorance regarding its meaning, for the teachings of Theosophy, or Divine Wisdom, elucidates and makes it plain. From Theosophy then, together with the teachings of the New Testament, I shall draw principally the evidence offered this evening. I shall try to show you that these are a unit on this subject. I also hope to impress upon your inner consciousness, how much this same Christ is the spiritual life of each of us.

In the New Testament, Christ is claimed to be God; one with the Father. This is the mystery—to show that this is capable of proof; that Christ is not only God, but Man also. To do so, we will consider him as God in his nature as related to man, and as man in his individual consciousness. Teacher, Saviour and Redeemer; Word, Spirit and God; Crucified, Risen, Enthroned and Conqueror,—these are his titles from different points of view, or judged from

different planes of consciousness.

The question has often been asked, "Who and what is Christ?" Seldom has it been answered by the teachers of the day, although at all times there have been hosts of these. Other similar questions have also been asked; such as: "How can Christ be both God and Man?" How could Christ be crucified if he is God, God being a Spirit?" How can the body be dead if we are in Christ, and still perform the functions of a human being?" "How, if all died through Adam, can all be made alive through Christ?" How can Christ be made a sacrifice for sin?" How can Christ be a Saviour and Redeemer?" How could he die, rise again, and become the first fruits of spiritual life?" "How can Christ be one with the divine Father, God?" Many other questions bearing on the same facts might be propounded, but I think these are sufficient for our purpose.

Theology gives but the exoteric, superficial answer to these questions, although the New Testament abounds with statements and answers to those who can read and understand. Theosophy, on the other hand, offers an esoteric and logical answer to all such questions, at the same time averring their truth; and, by delving into the secrets of nature, draws forth irrefragable evidence that the doctrines as set forth in all ages by the Great Souls, or Masters, are identically the same. With only very slight variations, all taught the interpenetrating and interblending of man's higher and lower nature, thereby uniting God and man, and man and God.

To illustrate, let us take a cursory glance at the Septenary nature of Man, as taught by Theosophy. We find that not only is man composed of different Principles, representing different planes of manifestation, but also a corresponding state of consciousness for each plane. We have thus Atma, Buddhi, Manas, or Spirit, Spirit-Soul, and Spirit-Mind, or Thinker. These are the highest Principles known to us, or that the finite mind can comprehend, and these are permanent and ever-enduring. Then, we have Kama-Manas, Prana, Linga Sharira, and the Body, as lower or impermanent Principles. The object of this life is to unify and harmonize these Seven Principles, that they may glorify that Christ of whom I speak. Viewed separately, Atma is the God above, rather than within us. All consciousness is synthesized in this one Principle, and on this plane. Hence it is the silent Watcher of its child through all stages of evolution and development, as we are taught in the Secret Doctrine.

From this one state of consciousness all others are differentiated. Buddhi is the vehicle through which the Spirit Ray, Atma, illumines the Principles and states of consciousness below it. Manas is the Mind which first receives the Ray—the great Spiritual Thinker. These three are one; this Trinity in Unity is the Christ of all Mystics; the permanent, reincarnating Ego.

Kama-Manas is the lower mind, the Animal Soul, and is the Principle in which functions the lower nature, with its emotions, passions

and longings. It stands at the head of man as we know him; it is the center—the pivot, on which all turns. Its central position renders it very important, for upon this plane perception first commences both psychic and physical—for through the psychic all consciousness comes to the physical. This is the lower reincarnating Ego. Prana, or vitality is the all-pervading Life Principle, or "Great Breath," as manifested in all living, moving, breathing things. The Astral Body is the vehicle through which functions the last two. It is also the mould or form upon which the physical body is built. The last and lowest Principle is the physical Body. This seems to many to be the whole man, but their mistake lies in taking the house in which the real man lives for the man himself.

Only as the lower Ego frees itself from desire, and becomes pure can the Shining One impress it, and, sometimes even become one with it—the triumphant conqueror over sin and death. In that supreme moment the neophyte sees before him the glorious Presence; he becomes one with Christ—is himself Christ. Henceforth, such an one may live in a body, but it has become subject to his will; he is again God. And this God-man is the Teacher, Guide, Master or Christ. Now the silent Voice can be heard; the spirit has developed in him and he can understand its communings, for none can commune with Spirit but those of the Spirit. This communion is through the heart, for that is the only organ through which it can manifest itself in the flesh; the only vehicle

through which its voice can be heard, because it is the great center of the human organism. It is to the human organism what the Sun is to the Earth.

Christ, then, is the Spiritual Ego, always drawing the Soul to God, always seeking God, always athirst for God. Having this inextinguishable impulse upwards, it is the ideal Son; Humanity; the personal God; the God-Man found in all religions; the God incarnate; the Word made flesh. This Christ must be born in each, and with whom the Lanoo, Chela or Disciple must be made one. God's highest revelation is man. Perfected man is the highest God, and Saviours of men are all Christs and, as Jesus, of Nazareth, draw men to them. They are the power of God unto Salvation, for all terrestrial things are put under their feet, and death is swallowed up in victory. There is no more darkness; there is no more night, for the effulgent rays of Christ, the Sun of Righteousness, have illumined the entire man, and thus we see that Christ can be both God and man.

Christianity teaches that God the Father, God the Son, and God the Holy Ghost are one. Brahmanism teaches that Brahma, Vishnu, and Siva are one; and Theosophy teaches that Atma, Buddhi, and Manas are one. It requires no great penetration to see that when this One imbues and permeates man's lower nature and he becomes saturated with spirit, he is no longer the gross physical being he had been. No longer does he desire the sensuous things of his lower nature.

The body is dead in the Christ, and Christ is all in all; He has become one with the Father; every Atom, Molecule, Cell,—all sensation, and all consciousness, are one with God and Christ.

Nor, is it difficult to see how Christ can be crucified and still be God. He cannot in the commonly accepted sense, it is true, but in the Esoteric sense he can. Christ as the three Higher Principles of man's nature is constantly antagonized by the lower Quaternary; these Principles struggling continually for their own gratification at the sacrifice of those Higher, and each time the lower succeeds in defeating the higher, is Christ crucified in the flesh. Paul said, "there be some who crucify the Lord daily." The body is dead to sensual joys if we are in Christ and Christ in us. One who knows has said, "That soul has done with sadness who knoweth Christ aright."

All mankind die to Christ by virtue of not knowing him. So all die by Adam, the physical man, and all can be made alive by Christ, the eternal man. In this way, Christ becomes a sacrifice for sin when man indulges the Adamic nature in him. Christ thus becomes a Saviour and Redeemer; saving us by His Will, and redeeming us by His Love. This love, this compassion, induces the Nirvanee to make the Great Renunciation, that he may save while there is a soul still unsaved, and redeem while there is a soul yet unredeemed. "For he willeth not the death of any, but rather that all should accept Christ and live." What a wonderful sacrifice these

great souls make! Yet some ask more of them, and want to know why they do not do thus, and so, that we may know them!

Christ dies, rises again and becomes the first fruitage of the Spirit. It is said Christ dies for the ungodly because they will not have the Christ-man to reign over them, their hearts are closed to his illuminating power, the Higher Manas is excluded, the silver cord is so attenuated that the fiery, or mother, power cannot pass through. But when the lower self becomes, through constant hunger, thirst and despair, like the Prodigal Son—has nothing but husks of the animal senses to sustain him—he then intuitively remembers Christ, the Father's House; the way begins to open, the *Kundalina* has made an impression; he has drawn nearer to the spirit light, and Christ arises from the death or separation that existed, and the soul realizes a newness of life, the first impression of its Higher Self.

It is said that the distinguishing difference between other world Saviours and the Judean Master, exists in the fact that the latter taught that Love is the great power used to instruct and enlighten the soul, that love is the great coherent by which unification, oneness and solidarity ensue; the force which will draw all men to higher planes of life; the spirit which strives with the lower nature, until the lower is conquered and cries "Abba, Father."

Our Masters of to-day teach us that Love, Purity and Wisdom are necessary; that love unites all in an Universal Brotherhood. The first lesson taught by Theosophy

on entering its portals, is, that the pure in heart only can see God, and that Wisdom is necessary to the finding of the straight Gate, and the narrow way. Many say, that this brotherhood is by virtue of all coming from the same source—the same Father. In that sense it does, it is true, come all along the lines of the elemental, mineral, vegetable and animal kingdoms, because these are a part of the great Whole, but this is not the sense in which Theosophy teaches Brotherhood. Where is there any purity of heart on these lower planes? Does heart speak to heart, or is there altruism there? On the lower planes of life it is a constant struggle for supremacy; the weaker being devoured by the stronger; but upon the plane of Wisdom, Love and Purity, heart dees speak to heart, and the bonds of pure unselfishness unite all together in Christ. This is the Brotherhood upon which the Theosophical structure is erected. Reared millions of years ago, from “everlasting to everlasting” it must endure. This is the Christ-plane and means the Eternal. Well might Wise Men come from the East, Shepherds rejoice and Angels sing, when a child was born, through whom this Christ could become manifest to humanity.

If the mind is clear, even in a dark room there will be radiance; if the thought is dark, at noon-day there will be demons.

As hunger is curable by eating, so is ignorance by study.

There is no cordiality for the too frequent visitor.

Universal Brotherhood.

“All are but parts of one stupendous whole,
Whose body nature is, and God the
Soul.” —Pope.

UNIVERSAL Brotherhood is a great reality, a living truth, and the underlying basis of all true progress. All things in the Universe, from the great worlds revolving in space to the smallest atom, are dependent upon each other for their existence. A noted scientist once said that if one atom could exist alone, it would tear the Universe to pieces. We are atoms, as it were, in the Universe of Humanity; each man being as but a drop in its great ocean. We are all parts, or units of a Great Unity—the Cosmos—and are all subject to the same laws. But, while it is a fact that the same physical matter makes up the material bodies of all mankind, true Brotherhood does not rest upon any such idea; but rather upon the fact that we are all one in Spiritual Essence—one with the Eternal Principle which is the Rootless Root of all, and which Principle Theosophy calls, Atma, or Spirit. When we realize this fact, we can understand how we are linked one to the other, and how an injury to a brother or sister must be felt by all. And then we shall understand those words of the Voice of the Silence: “So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one Teacher, the sons of one sweet mother.”

“To form a nucleus of a Universal Brotherhood of Humanity,

without distinction of race, creed, sex or color," is the first and fundamental object of the Theosophical Society. How can we claim to better accomplish this than any of the hundreds of organizations who, in a more or less definite way, have a somewhat similar object?

The reasons are these: Firstly, because we have stated it more broadly than has any other existing institution, save the Brotherhood which founded our Society—the Sacred Lodge of Adepts in the East; and, secondly, because the philosophy which we study bases this ethical idea of Universal Brotherhood upon facts in Nature. These facts are the fundamental principle of that whole system of thought and philosophy known as Theosophy. According to its teachings, the Universe is One Great Whole, divided, into matter and spirit; which are, however, but as two opposite poles of the same great magnet. One of these poles, the denser, the coarser, that of slowest vibration, we call matter; the other, the most sublimated, the most refined, of the highest attenuation and the greatest rapidity of vibration, we call Spirit. Between these two poles, the entire Universe exists, in various degrees of density or ethereality. Man is an epitome of Nature, embracing within his constitution, in miniature, the entire Universe, and having within him the extreme of matter and the extreme of Spirit. He is a mirror of the Universe; and, in this way, each of us is connected with and essentially the same as every other human being. In this fact,

the first and primary of all natural laws, rests the law of Brotherhood.

This law would teach us, then, to recognize in every human being a brother or sister, whose sufferings are our sufferings, whose pleasures are our pleasures; for, a shared sorrow is but a half sorrow, and shared joy, double joy. It would fill our hearts with love and sympathy for all mankind, and take away all prejudice. For our own advancement must be measured by the progress we help others to make; and the moral and intellectual elevation of our brothers must be the criterion of our own growth.

Brotherhood is the teaching of all the ancient religions. This was the doctrine of Jesus, but rarely exists to-day among his professed followers; for so-called Christianity takes the law of Moses—"An eye for an eye and a tooth for a tooth"—rather than that of Christ, as a guide. The Theosophical conception of Brotherhood is the giving of sympathy, kindness, strength, and an effort to uplift, as well as the giving of material aid. It is the mental and spiritual equality of the race which Theosophy hopes to bring about, as well as equity in material conditions. This can only be done by the overcoming of selfishness—by self-sacrifice. We must work for others; not for ourselves. And the best way to purify ourselves is by unselfish efforts to serve Humanity; so that, in reality, such unselfishness would be supreme selfishness. Let us put into daily practice the teaching of the gentle Nazarene, who said,

"Love one another," and "Do good to them that hate you."

The fact of the antagonism existing between the various individuals in the human kingdom is often observed, as is also the fact that it is greater among men than in the lower orders of Nature. The reason for this is, that man occupies the turning point in Nature—the place between the two extremes of matter and spirit where the forces meet and cross. Man is evolving from that plane where he obeys the laws of Nature blindly or through instinct, and is evolving toward that higher state where he will obey those universal laws from knowledge—deliberately placing his will in harmony with Universal Law. It is because he occupies this position in Nature that Man is so antagonistic to his fellows. When he reaches an understanding of Nature's laws through experience, then, with definite knowledge and deliberate intention, he can put himself in harmony with them, and thus become not only the silent co-worker with Nature, but an active, powerful, planning, thinking, intelligent being—a helper of Nature. The Voice of the Silence says: "Help Nature, and work on with her, and Nature will regard thee as one of her creators, and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom."

This gives us, in the poetic language of the archaic stanzas, the enormous possibilities that are before man, if he will but put him-

self in harmony with Nature's laws. Nature knows no separateness, no distinction. She is a kind, universal mother, showing compassion to every being in her whole embrace. Man, then, to work with Nature, must feel within him this same universal compassion—the same tenderness, kindness and care for every other portion of that Great Humanity of which he is a conscious part.

In order to do this, we are advised to cultivate the mental attitude of thinking of every human being as our brother. This is not a sentiment, but something for us to practice, daily and hourly, in our attitude of mind, as well as in every act. In order to cultivate this until it shall become a part of our being, we are told to sympathize with, to attempt to put ourselves fairly and impersonally into the place of, other human beings, to feel their feeling, and to act then carefully, wisely, justly, from every standpoint.

In the same book from which we have already quoted, the question is asked the candidate for divine knowledge and power: "Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For, as the sacred River's roaring voice, whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes."

Follow that Path; cultivate that attitude of mind; act upon that principle; take that rule for guidance to the end; and one will reach the fruition of human strug-

gling, the final goal of human attainment—Nirvana.

And then there stands before him the opportunity of accepting the fruits of his long toil, or that further, greater one of renouncing peace and bliss for self, that he may return to assist Humanity in its conflict, following in the footsteps of that great sage who said, "Neither will I enter into final salvation alone; but forever and forever will I wait and work, while one Soul remains unsaved."

H. P. B. Training Class.

Editorial.

Communications From Masters.

THERE is, perhaps, no member of the Theosophical Society who would not be pleased and gratified by a communication from the Masters, who are the real Founders of the Society. And there are many, no doubt, who secretly long and hope for such communication, and who, it may be, feel that an unnecessary reticence and mystery is maintained upon the part of the Masters, in this respect. Let us look into this a little more closely. Is not every member of the Society already in communication with the Masters? Unless we have no faith in our fellowmen; unless we believe that those who devote their whole lives, and sacrifice everything which the ordinary man holds dear in life, to be infamous liars, we must admit that we are; that through these we are now, and have long been in communication with the Masters. Through these our tasks have been allotted to us by the Masters; we have been told just what to do, and, broadly speaking, the best lines along which to work in order to bring about the desired results, pointed out. We have each had work assigned to us—work sufficient to employ us a dozen lives. The Masters

have indicated to each of us their desire that the knowledge of the laws of Karma and Reincarnation should be brought home to Western, materialistic minds, and, by this means, a higher ethical comprehension, and a nobler ideal of what life really means, be substituted for that universal worship of sensuous delights, which now obtains. Let the one who most desires the honor of a communication from a Master; who would fain deceive himself into thinking that such a course, on their part, would advance the welfare of humanity by making him a harder, more efficient worker for humanity, pause and honestly ask himself whether or no there is not all and more work than he can do, now waiting at his hand. If there is an idler who can find nothing to do, or a stupid who does not know what to do, let such ask for communications. They will not get them; but it is far more reasonable for these to do so than it is for one already up to his eyes in work, who appreciates that there is a thousand times more to be done along plain, easily followed lines than he can do, to ask such a personal favor. And it is just these hard-working, busy ones who are least anxious about special communications. Such workers recognize the Herculean task before them, and they are not so foolish as to suppose themselves ready for new, until the old are accomplished. These commands are all the communications we need, and all that we deserve, if we are, as we claim to be, true servants of humanity, asking for no wage nor reward. If we are in the Theosophical movement recognizing its grandeur and importance, realizing the tremendous effect it must have upon human destiny for weal or woe, we shall be glad of the opportunity to so work for it. What private, who really loves his country, demands, in time of danger, that the General shall issue each order to him in person? So, with the workers in the Society. If our Generals receive orders, unless we are untrue to ourselves, unless we are the very essence of selfish-

ness, while professing to be unselfish, it is enough.

We are, therefore, in communication with the Masters—every one of us. We have our orders direct; let us see that we carry them out. Let us accomplish that which has been given us to do; let us rise to the point where the interests of humanity, as a whole, will be subserved by such a course, before we demand that our petty actions shall be personally directed by those great Beings

The Convention in April.

Arrangements for the approaching Annual Convention of the American Section of the Theosophical Society are being rapidly perfected, and the gratifying news has reached the Coast that not only Mr. Judge himself but also Dr. J. D. Buck, and Mr. W. T. Hargrave, of London, will be present. Dr. Buck is a host in himself, and will no doubt come prepared to give us two or three of his strong, scientific papers. His coming to the Coast is most fortunate at this time, because it will enable him to be present and participate in the Theosophical portion of the Midwinter Congress of Religions. This Religious Congress has had so many applications from different religious bodies that Theosophy has been limited to a single evening session and two addresses. These have been assigned to Wm. Q. Judge and Dr. Buck, respectively; the titles being, "The Truths Common to all Religions," and "The Belief in Reincarnation."

But the Midwinter Congress dwindles into insignificance when compared with our own Annual Convention, which follows it some five days later. This will take place upon the 22nd and 23rd of April. There will be two day and one evening session for both days. For the day sessions, Red Men's Hall has been secured; for the evening sessions the new and beautifully furnished Golden Gate Hall has been taken. This hall has a seating capacity of about one thousand,

and is one of the most conveniently situated in the city.

Appearances indicate that there will be a large attendance of Theosophists from all portions of the Coast. Indeed, our distance from the East puts us upon our metal, because we have, practically, to make the Convention a success unaided by any help from our Brothers on the Atlantic seaboard.

Many papers have already been submitted to the Committee in charge of the arrangements, and from these a provisional programme has been formulated. Among those who will read papers or give addresses are: Mrs. Annie Blodgett, Mrs. Mercie M. Thirds, Mrs. Sarah A. Harris, Miss M. A. Walsh, Mrs. Vera S. Beane, Mrs. Schaeggs, Wm. Q. Judge, Dr. J. D. Buck, W. T. Hargrave, Rev. W. E. Copeland, Dr. Allen Griffiths, Abbott B. Clark, Dr. J. S. Cook, A. R. Read, Evan Williams, W. J. Walters, and Dr. J. A. Anderson. Some of the titles are, "Theosophy not Brahminism, not Buddhism, not Spiritualism nor Atheism;" "Relation of Theosophy and Theosophical Work to Religion, Education, and Society;" "Esoteric Christianity;" "Extent and Variety of Theosophical Work in the World;" "Reincarnation;" "Karma;" "Karma and Reincarnation Found in the New Testament;" etc. Indeed the Coast has come to the front so liberally in papers and addresses that some of these may have to be read by title only from lack of time. But it is better to have too much matter than too little, and from what is already at the disposal of the Committee, the literary tone of the Convention will be very high.

The Indian General Convention of the T. S.

The January *Theosophist* contains a report of the General Convention of the Theosophical Society held at the Headquarters, Adyar, Madras, India, Dec. 27th, 28th, 29th, and 30th, 1893.

Perfect assurance of the strength and

scope in the world of the T. S. is given in the fact that it requires seventy-eight pages of the *Theosophist* to give a condensed report of the various Sections. The attendance was very large, delegates being present from America, Europe, Ceylon and every part of India. In his opening address the President says:

"I bid you welcome once more, my brothers, friends and colleagues, to the annual home-coming of the members of our scattered Theosophical family; glad to have been spared to do it, gladdest of all that I am able to meet you with a joy in my heart to which it has long been a stranger. The night's blackness is rolling away, the dawn of a happier day is breaking. Thanks—as I believe—to the kind help of those whom I call my Masters and Elder Brothers of the race, our patient and loyal persistence is about being rewarded by help of the most valuable kind, for they have sent me "An-nabai" [Annie Besant] to share my burden, relieve our mental distress, and win the respect and sympathy of good people. While she is not yet able to quite fill the void left by the departure of my co-Founder, [H. P. B.] she will be in time, and meanwhile is able to render service that her Teacher could not, by her peerless oratory and her scientific training. This meeting will be historical, as marking her first appearance at our Annual Conventions—her first, but not her last, for I have some reason to hope that she will devote a certain part of her future years to Indian work.

"Mrs. Besant's and my close association in the Indian tour now in progress, and the consequent mutual insight into our respective characters and motives of action, has brought us to a perfect understanding which, I believe, nothing can henceforth shake. She and I are at one as regards the proper scope and function of the E. S. T. as one of the activities carried on by our members; others of the class being our educational work in Ceylon, and that which H. Dharmapala and I, with other Buddhist colleagues, are carrying on through the channel of the Maha Bodhi Society. Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society as a body, and the Esoteric Section which I chartered in 1888,—now known as the Eastern School of Theosophy—and of which she is the sweet spirit and the guiding-star, have passed away—I hope, forever."

The European Section takes the lead

in general activity. It reports twenty new Branches, and over two thousand Branch meetings, aside from public lectures, during the past year. Also the publication of over two hundred new books, magazines and pamphlets, besides new editions of the "Key to Theosophy," the "Voice of the Silence," the "Secret Doctrine," and about 250,000 pamphlets and leaflets for inquirers. In all, over eighteen tons of printed matter. The H. P. B. Pres., London Headquarters, where most of the printing is done, is presided over by two Californian Theosophists, James and John Pryse.

The "League of Theosophical Workers" reports the flourishing condition of the H. P. B. Home, and the East London Working Women's Club; also, day nursery, and sundry classes for children, soup kitchens, work circles, classes and workingmen's clubs, all under the charge of the League.

The American Section reports the Theosophical Congress at the Parliament of Religions. [Though that is reported by the President of the T. S. as an affair of the whole Society.] Also, eighteen new Branches, three travelling lecturers, Bros. Claude F. Wright, B. Harding and Allen Griffiths, and an increase in the efficiency of Branch work and moral and philosophical training.

The Indian Section reports long lecturing tours by the President Founder, Col. H. S. Olcott, and by Sydney V. Edge and W. R. Old, and by their Branch Inspectors, Pandit Bhavani Shanker and Bro. Srinivasi Row. But by far the most important event since the advent of the T. S. and H. P. B. in India, is the present tour being made by Mrs. Annie Besant, accompanied by the Countess Wachtmeister, Col. Olcott and others.

Mrs. Besant and party first landed on the island of Ceylon, and visited most of the important cities, where they were welcomed by over two thousand children from the schools founded by the T. S. The Countess writes that on landing at Colombo, "crowds were lining the streets, standing before every door—with

eager eyes and kindly faces." They were met at the T. S. Headquarters by the boys from the Buddhist English school, singing the *Jaye Mangala*, or *Hymn of Praise*.

From Ceylon the party crossed to Southern India, where they visited some fourteen cities, before arriving at Madras in time for the Annual Convention of the T. S. After the Convention, Mrs. Annie Besant was to travel to the North of India, cross country, and thence return to Europe, visiting twenty or thirty more of the leading Hindu cities. So far her course through India has been one triumphal march. Thousands turn out to the lectures: they form in processions, and strew the way with flowers. Prime Ministers, Rajas and Brahmins wait upon her for advice as to methods of education, reform, and the revival of Hindu Religion; beseeching her to remain with them and aid them. Of one lecture the Countess enthusiastically writes: "The hall and corridors were packed. Annie Besant spoke as I have never heard her speak before. Those who really wish to hear her at her best must come and listen to her in the East."

But to return to the Convention: The Ceylon Section reports some seventy-seven schools founded and conducted through the agency of the T. S., where the Singalese children may receive an education untainted by the dogmatism or materialism of the West. These are attended, as near as I can estimate, by an average of over a hundred pupils per school.

The Australasian Branches have been very active during and since the very successful visit of Mrs. Cooper-Oakley.

Thus the Theosophical Society is seen to have established the "Nucleus of a Universal Brotherhood," and is growing in strength and influence in every part of the world. It is rapidly permeating and leavening the whole mass of thinking, intelligent people with its large minded and noble ideas of Duty, Religion and Philanthropy. *A. B. C.*

Notes and Items.

Mrs. Wood, F. T. S. and daughter, of Milwaukee, Wis., are visiting in the city, and have spent some time at Headquarters.

A few weeks ago, Lee Hong Hay, of Canton, a very intelligent Chinaman, came to Headquarters and bought several advanced works on Theosophy. He spoke English perfectly, and had already read a great deal on the subject.

Some prominent church members, visiting the Headquarters for the purpose of study, express much surprise in finding Theosophy entirely free from the inconsistencies which the pulpits seem so ready to pronounce against it.

Several letters from San Quentin have been received by the Secretary asking for Theosophical books and pamphlets. Considerable interest is manifested by numbers of the inmates; and so the Masters work goes on!

The number of young men who are becoming interested in Theosophy, and making use of our library is very gratifying. Their earnestness in reading upon abstruse subjects, and thus leaving ordinary pleasure behind is evidence of a great awakening.

A prominent young man, who is travelling a great deal, has visited all the public reading rooms and supplied them, and also the cars, with Theosophic leaflets. He has been on several occasions the center of a little crowd of fellow-travellers, and has availed himself of the opportunity to explain Theosophy.

The H. P. B. Training Class continues its good work, having added many new members recently. A change of programme has lately been inaugurated. Instead of the usual six-minute talk or paper from each member, the early part of the meeting is devoted to a twenty-

minute paper by one member, followed by brief extemporaneous remarks, not exceeding three minutes in length, by the others. A list of subjects has been prepared and assigned, to occupy six months' study. Thus far, the papers have shown considerable research and care, and promise well for the future.

The report at the Coast Meeting of the Theosophical League proved the success of the work of its faithful adherents. Mrs. Caroline Bunker, Miss Bryce and Mrs. McKaig have especially exerted themselves. The President, Mrs. Vera S. Beane, is not lost sight of by the poor, who remember her work in the "Women's Educational and Industrial Union." J. W. Rupert joined, when in San Francisco, and his earnestness in all things Theosophic insures another good worker for humanity. The propaganda work undertaken by the League shows good progress.

Mr. Rambo lectured in Sacramento on Sunday, Feb. 4th. His subject was "The Heart Doctrine," which was much appreciated. Mr. Clark spoke in Oakland, on "Karma and Common Sense," a subject of great importance. On the same date we were pleased to have Dr. Anderson back at his old place on the rostrum at Red Men's Hall. He continued his subject of the Seven Principles, giving an excellent lecture on "Prana," which called forth a number of questions. The following Sunday, Feb. 11th, he went to San Jose, and gave an address on the "Mystery of Life." The Branch there shows activity and progress. On the latter date, Mr. Abbott B. Clarke visited Stockton and greatly pleased his audience with his discourse on "Karma". At the close a number of members gathered together for instruction and assistance in the "Secret Doctrine." T. H. Slator spoke in Oakland on "The Inquirer's Difficulties," and Mr. Merwin gave some interesting remarks on the "Secret Doctrine" in Red Men's Hall.

Among the Coast Branches.

Blue Mountain Branch, Elgin, Oregon.

PRESIDENT HENRY HUG writes: At the last meeting of our Branch, we re-elected the old officers, with the exception of Librarian. Eugene F. Hug received the unanimous vote of the Branch for that office. At present, we have nearly thirty books, all well bound. We have ten members, and one or two others are about ready to enter. Of late, we have adopted a new plan of operation, in order to enlarge our knowledge of Theosophical principles. Each one of the Branch members gives and receives in exchange from three to twelve questions. These are written out; as, for instance, "What is Karma?" "What is the lower and the Higher Self?" "Explain the Astral Light." The answer, when given, has also to be written out. By this method, we hope to gain more knowledge than in any other way.

Our Secretary will soon lecture in Elk Flat school-house, and also near Summerville. Our work in the inland region goes slowly on, but the rays of truth must finally break through the dark, cloudy atmosphere of ignorance, superstition and materiality.

Narada Branch, Tacoma, Washington.

Addie E. Barlow, Sec., writes: At the annual election of officers, Miss Ida Wright was re-elected president of Narada Branch. Meetings are well attended. The League has managed to keep the reading room open from 2 to 5, and from 7 to 9 each afternoon and evening. Books recommended for study are seldom in the library. We appreciate the Puget Sound League work. By this system each local league is able to do something toward general work. Since organization of local league, members have written and delivered forty-two lectures for home and general work.

The pastor of Trinity Church gave a

series of lectures on "Foes to the Faith." Three days before his lecture on Theosophy he came to the rooms and secured reading matter enough to occupy three months time when undertaken by an earnest student. In a voluble manner he gave what he misnamed theosophy. His misconceptions were so great there was no basis for argument. A triangle was embroidered upon the altar cloth and over the entrance was the interlaced triangles in colored glass. The proceeding to assail the fundamental truth, which these symbols should help them to recognize, seemed a strange one. A fellow student signing himself "J. L. B." ably defended the cause in regard to the misrepresentation in a published article.

Triangle Branch, Alameda, California.

Mrs. C. McIntire, President, writes:—Triangle Branch is having successful parlor talks every other Tuesday evening, at the residence of one of its members. The meeting of January 30th was conducted by Mrs. V. Schoultes of Oakland, her subject being, "The Two Principles Active in Dream States." Students and strangers alike manifested much interest. On Tuesday, February 13th, Mr. E. B. Rambo gave the Branch an instructive talk. Meetings are held every other Tuesday evening. All are cordially invited.

Mrs. M. L. Lemon, a member of Triangle Branch, T. S., passed out of this life on Thursday, February 8th. Her body was cremated at Cypress Lawn Cemetery, Sunday, February 11th. Mrs. Lemon was a Theosophist in good standing, who was much beloved by her fellow members, and she will be missed from among them.

Golden Gate Branch.

The Secretary, W. J. Walters, reports: The attendance at Lodge meetings, and interest in our new line of study gives great promise for the future. All our members who attend are taking an active part. A reader is appointed for the

evening, and the members either prepare papers or make extracts from other books upon the subject which is under consideration. The book at present being studied is Mrs. Annie Besant's "Seven Principles." After the papers are read one of the members asks questions, which have been prepared during the week, on the subject of the previous reading. We thus get along slowly but surely, covering, as far as possible, all the ground. Two new members, Mrs. M. Sweet, and Mrs. Bertha Brosius, have lately joined.

San Francisco Branch.

The Secretary, Mrs. Vera S. Beane, reports increased interest in Branch meetings, with a growing attendance. Mr. Evan Williams was duly elected Vice-President on Jan. 30th. On the same date Mr. Harry Monges was received as a member.

Los Angeles Branch.

The following is a syllabus of lectures published by the Los Angeles Branch, to be given in that city at Blavatsky Hall: "Septenaries in Nature and Man"; "The Theosophical Conception of Death"; "The Eye and the Heart Doctrine"; "The Ministry of Pain"; "The Rise and Fall of Continents"; "States of Consciousness"; "Karma and Elementals"; "The Necessity of Rebirth"; "Astral Bodies".

Portland, Oregon.

The Branch has sent out the following printed programme of lectures, given at Room 205 Marquam Building every Sunday evening: Jan. 7, "Theosophy and the Old Testament;" Jan. 14, "Theosophy and the New Testament;" Jan. 21, "The Oriental Religions;" Jan. 28, "The Crucified Saviours;" Feb. 4, "Why we ought to be Brothers;" Feb. 11, "Results of Theosophy;" Feb. 18, "The Social Question;" Feb. 25, "Woman from a Theosophical Standpoint;" March 4, "The Scientific Basis of Religion;" Mar. 12, "The Cause of Discontent;" Mar. 18, "Reincarnation;" Mar. 26, "Karma."

Pacific Coast Lecturer's Movements

BY INVITATION of Bro. E. C. Miles, F. T. S., of Porterville, Dr. Griffiths visited that City and gave two lectures. The first was on Sunday evening, Jan. 21st, the second, on Tuesday evening, Jan. 23rd. The lectures were given in the City Court Room, which was tendered for that purpose. Large audiences attended both lectures and many, unable to secure seats, remained standing. Great interest was manifested, questions were asked after the lectures and many remained to talk with the speaker. The *Porterville Enterprise* gave nearly two columns of reports. Bro. Miles had done good T. S. work, and prepared the way well for the lecturer's visit.

A reception was tendered Dr. Griffiths on Sunday afternoon, Jan. 21st, at the residence of J. E. Fontaine, by the leading residents of the City. Besides the lectures and reception, informal meetings were held on the evenings of Jan. 22nd, and 24th, in the City library, attended by about forty people upon each occasion. The leading attorney of the City proposed at one of the latter meetings that a Branch of the Society be formed, and headed the list himself. As a result, the Porterville Branch was formed with eighteen Charter members, composed of cultured and thinking people. Among these were teachers, attorneys, merchants, orchardists, and one of the Editors and Proprietors of the *Porterville Enterprise*. Prof. E. C. Miles was elected President; Emil Newman, manager of the Pioneer Company, Vice-President; Mrs. Robert Baker, Secretary; James Wilson, Treasurer. Committees on Lodge Room and Library were formed, and work begun in earnest. A systematic course of study was also adopted. Under the wise council and direction of Bro. Miles, who is an old student of Theosophy and a member of the T. S., present bright prospects of Porterville Branch bid fair to be realized. Success to the new Branch!

Visalia received a visit and lecture from Dr. Griffiths, Jan. 29th. Also, upon the urgent request of a resident minister, Dr. Griffiths visited Selma, and gave lectures there Feb. 1st, and 2nd, to good audiences. A Revival of Religion [?!] was in progress on the same dates. The lecturer was introduced to two ministers and was told by one of them that, "Theosophy was a dangerous thing," and by the other, "Theosophy was a blight upon Society." When Dr. Griffiths attempted to reply, one had a sudden call elsewhere, and the other berated the gentleman who attended the speaker for introducing paganism. Here was a queer spectacle! One Christian minister, known to his fellow citizens as a broad minded, scholarly gentleman, who extends the hand of fellowship to one whom he believes will exercise an elevating influence upon others; while another, who presides over a small country flock, unknown beyond his narrow circle, condemns, *without a hearing*, both Theosophy and its advocates. The former gentleman replied, "I know the lecturer and something of Theosophy. We will first give a hearing, after which we shall be better able to judge both. The truth in it will stand, the untruth we will condemn." This incident serves to illustrate the attitude of the two classes of ministers on the Coast, and speaks for itself. A number of ministers and many of their members attended both lectures, read the leaflets there distributed, and took them to send to others. The same was true of the informal meetings held after lectures.

The Freethinkers and Secularists of Selma, between whom and the church element there is bitter controversy, desired Dr. Griffiths to identify himself with their side. But that was declined on the ground that he visited Selma not to create or perpetuate *differences* of religious beliefs, which he thought superficial, but to endeavor to reconcile those differences by showing that all had a common basis which, when known, would cause a realization of that rea-

Brotherhood which exists as a law of nature upon physical, mental and spiritual planes of being. This attitude had a taking effect, and a number of those entertaining widely differing beliefs afterward said to the lecturer that they believed that was the best course, and that the other only aroused bitter antagonisms which made matters worse.

Theosophy was formerly regarded as "heathenism" by many in Selma, who now are disabused of false impressions, and desire to study a subject that is of such wide spread interest.

Treasurer's Report.

E. B. Rambo, Treasurer, in Account with Pacific Coast Committee, Theosophic Work.

RECEIPTS.

SEPT. 5, 1892.

BALANCE as per last report, \$17.89; Collections Third Ad Interim Convention, 48.50; from San Francisco Public Meetings, 155.00; Profits of Book Sales, 62.91; Subscriptions to PACIFIC THEOSOPHIST, 23.50; Leaflets Sold, 29.57; Receipts Golden Gate Lodge, 72.00; San Francisco Branch, 54.00; E. S. T., 72.00; An F. T. S., 290.00; F. T. S., 226.65; Annie Besant, 50.00; Dr. Henry Bowman, 32.50; Mr. Archibald Campbell, 25.00; Aurora Branch, T. S., 30.00; "S. Friend," 24.00; "F. T. S." G. G., 25.00; Indra Branch, Clinton, Iowa, 3.00; T. H. Slator, 8.00; Mrs. H. M. W., 20.00; Mrs. L. A. Russell, 3.50; Dr. Thos. Docking, 1.00; Capt. Samuel Calhoun, 2.00; W. T. Jenkins, 5.00; Abbott Clark, 2.75; Mrs. M. E. Fountain, 2.50; W. J. Walters, 1.00; J. C. Hug, 1.75; Mrs. E. S. Wadham, 1.00; Luman Wadham, 3.50; Miss Wadham, 1.50; Mrs. Gunn, 50c; Mrs. Wilcox, 50c; Sunday Donations, 355.00.

Total Receipts.....\$1,299.57.

DISBURSEMENTS.

Leaflets Printed, \$152.47; Postage and Express on same, 29.00; Postage on Keys Distributed, 2.59; Books Donated, 36.26;

Rebinding Books in Public Library, 5.35; Tax on "Ramayana" imported, 1.50; Expense of 3rd Ad. Interim Convention, 49.90; Stationery, 38.85; Envelops, 33.60; Postage Stamps, 20.03; Postal Cards, 3.25; Addenda Book List, 2.50; Press Scheme, 9.50; Sacramento Lecture Clark, 3.00; Special Lecture Tour, Mrs. Beane, 100.00; PACIFIC THEOSOPHIST, August, 37.15; PACIFIC THEOSOPHIST, Septemb'r, 28.00.

HEADQUARTERS' EXPENSE.—Rent, 240.00; Secretary's Salary, 455.00; Gas, 25.20; Coal and Kindling, 9.25; Janitor, 14.35; Visitor's Register, 5.00; Photograph Frame, 7.35; Sundries, 11.55.

Total Disbursements...\$1,320.65.
Balance due Treas. Sept. 1, 1893, \$21.08.

E. O. E.

E. B. Rambo, Treas.

SAN FRANCISCO, Sept., 1893.

COAST LECTURER FUND.

The subscription to this Fund for the year 1893, pledged about the sum of \$1,025, for the twelve months, with some indefinite amounts, if subscribers should be able.

The Committee engaged the services of Dr. Allen Griffiths as such lecturer for the year, and so far have paid him as agreed the sum of one hundred dollars monthly.

A number of pledged subscriptions have not been paid; some have been obliged to cease their payments, and the burden has fallen heavier on others, but promptness and self-sacrifice has been the rule, and the Committee expects those delinquent will come in; and it must and will for the lecture year, closing March 15th, 1894, meet its agreement with the lecturer.

At the request of a majority of the subscribers, no details of names and amounts is made. Same may be had by those entitled to such information from the Treasurer's books at any time.

Fraternally submitted,

EDW'D B. RAMBO, Treas.

September, 1893.

Notes from the Sound.

THE Tacoma, Seattle, and Olympic Branches have arranged courses of lectures between them. This will make the subjects more varied, and avoid what somet mes becomes irksome—one or two persons doing all the talking. Besides it will materially strengthen each Branch by interchange of ideas and good wishes. The following programmes will be of interest to many:

Tacoma, Jan. 7—"The True Path"; Jan. 14, "Where Did We Come From"; Jan. 21, "Esoteric Teaching"; Jan. 28, "Theosophy and Science"; Feb. 4, "Elementals, What are They?" Feb. 11, "Who is Responsible For Humanity?" Feb. 18, "Theosophy *versus* the Churches"; Feb. 25, "Hypnotic and Mesmeric Forces"; Mar. 4, "Dreams"; Mar. 11, "Reincarnation"; Mar. 18, "Colors and Sounds"; Mar. 25, "Spirit and Matter."

Seattle, Jan. 7—"What is True Yoga?" Jan. 14, "Evolution of the Soul"; Jan. 21, "Sounds and Colors"; Jan. 28, "Esoteric Teachings"; Feb. 4, "Duty to the Body"; Feb. 11, "Rise and Fall of Nations"; Feb. 18, "That that Reincarnates"; Feb. 25, "The Races, Third, Fourth, and Fifth"; Mar. 4, "Ethics and Theosophy"; Mar. 11, "Inquiry Into the Nature of Idolatry"; Mar. 18, "Spirit and Matter"; Mar. 25, "The Masters"; April 1, "Elementals, What are They?"

Olympia, Jan. 7—"Elementals"; Jan. 14, "Esotericism"; Jan. 21, "Karma"; Jan. 28, "The Seven Principles of Man"; Feb. 4, "Sounds and Colors"; Feb. 25, "Spirit and Matter"; Mar. 3, "Who is Responsible for Humanity?" Mar. 10, "Ethics of Theosophy"; Mar. 17, "The Law of Love"; Mar. 25, "That that Reincarnates"; April 1, "Theosophical Toleration."

Victoria will soon be included in these lecture courses.

At the end of the year, 1893, the membership was as follows: Seattle, 18; Tacoma, 16; Olympia, 4; Victoria, 4. The number of lectures last year was 78;

delivered by the following: Mrs. Vera S. Beane, 5; Thos. A. Barnes, 9; Mrs. Annie L. Blodgett, 2; F. I. Blodgett, 5; W. Brown, 5; Rev. W. E. Copeland, 5; H. A. Gibson, 2; J. L. Greenbaum, 3; Miss Eleonora Kling, 1; Mrs. Hattie E. Ogden, 1; Dr. H. T. Turner, 11; Mrs. A. K. Skimmins, 1; John H. Wilson, 2; B. A. Welbone, 3; F. L. Weirsmuller, 2; Miss Ida S. Wright, 5; Mr. Manges, 14; Mrs. Fannie A. Sheffield, 2. This shows enthusiastic and hard work among our brother and sister Theosophists in the North. Such example we should all follow, and then our Teacher's "Last Incarnation will not be a failure."

Branch Secretaries will confer a favor by sending branch news or items of interest to the Editor, each month.

"Not unrelented, unified,
But to each thought and thing allied,
Is perfect nature's every part
Rooted in the mighty Heart."

Emerson.

"Whoso performeth, diligent, content,
The work allotted him, what e'er it be,
Lays hold of perfectness."

Bhagavad Gita.

Japanese Ethics.

If the water be too pure, fish cannot live in it; if people be too exacting fellow-beings cannot stand beside them.

Approach too near to ink, you will be dyed with it.

People become old, but the spirit fades not; they endure poverty, but yield not their aim.

Even a jewel without polishing has no lustre.

Chinese Ethics.

See that what thou receiveth as the truth be not the shadow of it; what thou acknowledgest as convincing, is often but plausible.

Condemn not the judgement of another because it differeth from thine own; may not even both be in error?