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Can the Thoughts of Man Give Rise to Physical Forms?

AS PRELIMINARY to our investigations, we have to ascertain the difference between a thought and an idea. The latter, we hold, is of a direct spiritual nature, and may perhaps be considered as an aspect of the Buddhic principle. Selecting a form as a basis for our conditioned understanding to proceed from, we conceive of an idea as a spiritual cell with its protoplasm, nucleus, membrane, etc., containing in function or character the special career of the physical form it represents. As is shown by the natural evolution of species, besides the spiritual or *universal* development, engendered by the constant pressure of the Atmic ray or monad, we also observe a *special* development in the physical encasement or type through which the monad manifests. To illustrate: a horse will always remain a horse, though as such its form is subjected to constant improvement, which is shown by paleontological records

that furnish the history of the typical career of the animal. This special development of the physical form of the latter, from its rudimentary stages and up to a perfection and grace of mobility in the future—of which we as yet can form no conception—is the result of the unfolding of the idea of which the horse is a physical expression or symbol. Consequently, an idea is eternal and indestructible, and if the species should become extinct the idea underlying the horse would still exist, and ever be ready to manifest in the reproduction of the lost form whenever environment and other conditions permitted. This, of course, applies to every real form or object in nature.

As the functions of *idea* and *monad* almost seem to fall in the same line of activity it will at once be necessary to distinguish between these two characters of spiritual energy. The idea of the horse will never desert the form as long as the latter exists as such, while for the monad the horse is merely a temporary stage, which it abandons as soon as it is able to approach higher encasements in the scale of evolution. When the form of the horse is no longer wanted in the scheme of existence, the idea recedes to its divine source, and the form it delineated is forever lost.

From this it follows, that the

idea may be understood to manifest as *form*, while the monad manifests as *character* in the evolving entities of the several kingdoms of nature. The difference between the two energies thus being made clear, the next thing is to examine the relation in which they stand to thought. As we have seen, the idea and monad are units in essence and function, while thought must be a compound of units or psychic atoms. A thought can not be defined as an entity, *per se*, as its substance and character depends upon the energy combining and dispatching it. As is generally known, physical bodies are composed of units of matter known as atoms, and the attraction and repulsion that constitute properties in the atoms guide them in their formative activity. Atoms of iron are found in nearly all compound bodies, but only by the entire exclusion of all others can the element of iron be obtained. The same law governs the compositions of all simple bodies or elements. If we apply this theory of physical atoms and their specific transpositions to elements of the psychic or astral plane, we may perhaps be able to form a conception of what is understood by thought and by transfer of thoughts. The psychic plane, like the physical, consists of atoms with specific characters and affinities. As the physical plane presents atoms of iron, gold, copper, silver, etc., so the psychic plane offers a corresponding division of elements in atoms of hatred, envy, selfishness, or love, altruism, affection, charity, etc., endowed with specific tendencies of at-

traction and repulsion. Now what we call a thought is merely a body or compound of psychic atoms, and the character of the thought is determined by the character of the atoms that constitute the thought. Atoms of love, for instance, cannot fail to produce loving and tender thoughts, while the atoms of hatred and malice turn out the very reverse, and so on. And as the compounds may be made up by atoms of various stamps, so likewise do we find thoughts of various mixtures and degrees, of the beautiful and the ugly, the good and the evil.

As physical man by elaborate processes can use the atomic aggregations of matter for the welfare or destruction of his fellow-beings—can extract poisons from plants and minerals by virtue of his skill and knowledge, so also, if the law of analogy has any meaning for us, must we consider it reasonable and logical that atoms pertaining to the psychic plane can be subjected to corresponding processes. And as fire is needed for effecting transpositions and compositions of physical atoms, so, upon the psychic plane, we have that *fohatic* fire or *will* without which the properties and affinities of the atoms on that plane cannot be made serviceable.

From this it will be understood that the atoms composing a thought are indestructible and eternal, while the thought-compound, as such, is finite and conditional. The latter may dissolve and set free its constituents, which being subjected to psychic law again combine and form other thoughts. And as, for instance,

the impression caused by the sunlight upon a negative still remains a picture even though the sun has set, so likewise do the pictures impressed by the process of thought upon our minds remain though the thought that transmitted the impression is no longer in existence. The chemist operating in this psychic laboratory, forming and dispatching thought-compounds, is the human soul, and the output of his industry corresponds to the degree of knowledge and experience possessed by him.

From what has been said it will be evident that thought is unconscious in itself; but if the person whose soul energy calls it into form and activity possesses a strong will, the thought becomes animated and semi-conscious, as ordinary iron becomes magnetic when it comes in contact with a magnet. Considered from this point of view, the thought has the quality of an induced magnet, and when by *psychic magnetism* is meant *soul energy* the result must be that the thought will exercise a portion of soul energy itself. As the position held by man in this case is that of a God or ideator, and as the projected thought through the power of induction becomes endowed with a pseudo-idea or life-germ, there can be no more reasons for denying such an idea the power of embodiment, or material manifestation, than to deny the existence of magnetic properties produced by a process of induction. For all that is needed in the production of form is the idea. Could, for instance, the idea that lies back of gold be

produced by means of knowledge about psychic properties, the elements of gold would crystallize around it, and the art of gold-making become a reality.

Through such processes man is able to corporify his nobler or baser thoughts into forms of corresponding character, though as ordinary man is not in a position to watch the processes that take place in the Astral Light it will to a large extent remain a matter of conjecture as to which forms are real and which unreal, if these two terms may be allowed in this case. Moreover, there is nothing extravagant or absurd in the supposition that a noble thought of man can take form in a beautiful flower any more than in the power of his genius to embody in a poem, a picture or a statue. In the symbolism of the Greeks, we find the insatiable longings of Narcissus embodied in the lingering sweetness of a flower, and that the jealousy of Juno transformed its subject, the unfortunate Io, into a cow; which, in the Egyptian Isis, changed into a beautiful woman, with nothing of the metamorphosis left but the lunar horns in the waning moon, as a splendid ornament to her celestial brow.

The theory of thoughts assuming physical forms is endorsed by all our ancient mythologies and traditions. The thought of Jupiter embodied in Pallas Athene, and Venus is but a thought of love and beauty emanating from the fiery Helios, the sun God, as he fructifies the watery waste with his glowing thoughts. Unconsciously we give strength to this beautiful theory when we ensoul

the various types of flowers and animals with emotions and virtues. Purity is represented by the lily, love, by the rose, faithfulness, by the forget-me-not, patience, by the pansy, innocence, by the dove, pride, by the eagle, cunning, by the fox, etc. This symbolism goes to show that by means of intuition we perceive, even if unconsciously, our true position in nature, and the intimate relation thus existing between nature's forms and the thoughts and emotions of man.

A. E. Gibson, F. T. S.

The Adepts and Modern Astronomy.

THE seeming unwillingness of the Adepts to share with the world some of Nature's secrets, that have for ages past been in the possession of the few, arises, not from selfishness, but from the knowledge of the impossibility of imparting, at the present state of the world's development, those lofty physical and spiritual truths and occult secrets that would revolutionize modern science. The keen, critical, materialistic intellect of the modern scientist is an impediment, rather than a help, to those who would fain lift the veil from humanity's eyes, but as yet dare not.

Hitherto, astronomy has groped between light and darkness, with the help, only, of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies and—no more. So far, it has been unable to discover the physical constitution of either sun,

stars, or cometary matter. Of the latter, it seems to know no more than was taught five thousand years ago by the official astronomers of Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of the stars and planets. But, concerning the essence of cometary matter, the modern scientists disagree. They have learned nothing of the inner constitution of the orbs of space. The Adepts say that this is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar, all recent hypotheses to the contrary notwithstanding.

The next best thing to learning what is true is to ascertain what is not true. Do the Adepts deny the Nebular Theory? No, they do not deny its general propositions, nor the approximate truths of the scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many exploded old theories.

Is the sun merely a cooling mass? Such is the accepted theory of modern science, but it is not what the Adepts teach. The former says, "The sun derives no important accession of heat from without." The latter answer "The sun needs it not. He is quite as self dependent as he is self luminous, and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system—a heart that will not cease its throbbing until its hour of rest shall come. Were the sun 'a cooling mass,' our great life-

giver would have indeed grown dim with age by this time, and found some trouble in keeping his watch-fires burning for the future races to accomplish their cycle, and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity."

The Adepts, who are thus forced to demolish before they can reconstruct, deny most emphatically:

(a) That the sun is in combustion, in any ordinary sense of the word.

(b) That he is incandescent, or even burning; though he is *glowing*.

(c) That his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time.

(d) That his chemical and physical constitution contains any of the elements of terrestrial chemistry, in any of the states that either chemist or physicist is acquainted with.

All this is denied by the Adepts; but, with reference to the latter, they add that, properly speaking, though the body of the sun—a body that was never yet reflected by telescope or spectroscope—cannot be said to be constituted of those terrestrial elements with which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown, so far, to science.

The Adepts affirm that the true sun—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of

every element that exists in the solar system, and his chromosphere has the same, only in a far more developed condition, though still in a state unknown to earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the colored light in the latter be properly called solid, liquid, or even gaseous, as now supposed, for it is neither. Thousands of years ago, the old Aryans sang of Surya, "hiding, behind his Yoga robes of red-yellow, his head that no one could see."

If the Adepts are asked: What then, in your views, is the nature of our sun, and what is there beyond that cosmic veil? They answer: "Beyond rotates and beats the heart and head of our system; externally is spread its robe, the nature of which is not matter, but vital electricity, condensed and made visible."

"No physical law of which Western science has any knowledge could account for the existence of such an intensely high temperature as that of the sun without combustion. The appearances are all there, yet it is not combustible. Undoubtedly, were the "robes," the dazzling drapery which now envelops the whole of the sun's globe, withdrawn, or even the shining atmosphere which permits us to see the sun, removed, so as to allow one trifling rent, our whole universe would be reduced to ashes. Jupiter Fulminator, revealing himself to his beloved, would incinerate

her instantly. But it can never be. The chromosphere is of a thickness, or at a distance from the Universal Heart, that cannot be calculated by your mathematicians. When the whole basis of their theories is shaken, the astronomers may yet accept the occult theory; viz., that they have to look to the sixth state of matter for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns.

"To nature nothing can be added; from nature nothing can be taken away. The sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation—the flux of power is eternally the same."

Marion McConoughy, F. T. S.

The Consummation of the Age.

IN THE Secret Doctrine, and in other writings of Madame H. P. Blavatsky, as well as in essays by astrologers and psychics, the closing years of this century have been indicated as troublous and full of change, physical, social, and spiritual. Indeed, it would seem that this was the time referred to by Jesus in the 24th chapter of Matthew, when he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;

and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Proceeding with the dead-letter interpretation of the Bible, the most of the Christian world look for a literal fulfilment of these sentences, which would mean the end of the Manvantara; when, so far as the manifested Universe is concerned, Chaos would reign, and there would be an end of the out-breathing of Brahma. For, if the stars fall from heaven and the sun and the moon are darkened, what would this mean but the end of the manifested Universe? There would be a grand crashing together of the planets in this constellation, and of the central suns with their attendant constellations, and once more absolute confusion, or Chaos, so far as manifestation is concerned, would reign in the Universe. What the Hindus mean by the Night of Brahma would have begun, to last an equally long time with the Day of Brahma. And there must elapse countless myriads of years before again there would be an earth on which to live, or men to live anywhere in a visible form. Evidently, then, we must look for some other interpretation of the mystical passage.

These sentences, like most others, must be taken in their esoteric meaning. Then the sign of the Son of Man would be not some celestial figure visible to the physical eyes of all men, but a celestial figure to be seen only in the

spirit. And what can this be but the same condition which Jesus established among his disciples and in the early church which was Universal Brotherhood? Jesus, in the passage under consideration, tells his disciples that "this generation shall not pass until all these things be fulfilled." And before that generation had passed Universal Brotherhood had been established in the young church, and the Christ principle had become victorious in the lives of the members of the Christian Ecclesia. It would seem, then, that now the beginning of the end of another aeon had come, since Universal Brotherhood, which is the sign of the Son of Man, finds in all parts of the world some who accept it, and the sign may be plainly seen in all parts of the earth.

Now, then, the stars are to fall from heaven. Those who have been looked upon as the most envied among men, those rich and powerful, the plutocrats of America and the aristocrats of Europe will be shaken from their places, when once Universal Brotherhood is established. Under this new system, "the last shall be first, and the first shall be last." When once the sign of the Son of Man appears in the heavens, when Universal Brotherhood takes entire possession of humanity, then will those esteemed great step down from their places and stand on a dead level with all men. The light of the world to-day, which shines both by day and night, is temporal success, especially the acquisition of wealth. Whoever has a fortune is in the light. The sun and the moon

which men and women worship, is wealth; whoever has it is blessed of the gods; whoever has it not is cursed. The religion of the day is the worship of wealth; the constant prayer is "May-I be rich;" the one ever present thought is how to gain a fortune. When Universal Brotherhood comes in, this money worship will end: that which has been a light to so many will disappear. The rich man or woman is charged with greater responsibility and more duties, but is by no means superior to the poor man—if there be any rich when "the Son of Man comes in the clouds of glory."

"The tribes of the earth will mourn;" that is, all those whose affections have been set on earthly things, those who have been bound to the earthly-self in the lower Talas, having lost what they most valued, will be bowed down with sorrow which cannot be comforted. We may naturally expect that, before the time comes, there will be social convulsions, and since nature seems to sympathize with man, perhaps physical convulsions as well. So say the astrologers; so say the psychics, and so the ancient books teach. Prophecies are multiplying of terrible things soon to come to Mother Earth, and to the dwellers thereon. With each attempt, in the past, to step higher, there has been a tremendous struggle, and we may expect it now. The overturning of the present social order is as certain as anything in the future can be, and when such revolution comes, it will seem as if there were a new heaven and a new earth. When Universal Brother-

hood has been established, which is the second coming of the Christ, then, indeed, "all things will become new." In the past, for such new life a new continent has been prepared; something of the same kind may take place now.

But, whether or not the tremendous convulsions, social and physical, prophesied by some occur, the sign of the Son of Man does appear, as the Theosophical Society founds its Branches, in all parts of the world. Already there is a trembling of the stars in the social firmament, and a decided paling of the baleful lustre sent forth by the sun and moon of the nineteenth century, which are plainly gold and silver, betokening that the time is near at hand when, in the clouds of glory, the Son of God, the Light or Word of God, shall again enlighten the world, and once more truth shall be revealed for the healing of the nations. The powers of the social heavens are already shaken, and the old gods are about to be destroyed, that henceforth men may worship the true God, in spirit and in truth. Welcome the change, even if it should be preceded by a revolution! For, with its coming there would begin an altogether new life for humanity, and the time would soon come when "we should no longer see through a glass darkly but face to face," and we should "dwell together in Unity and Peace." The Spiritual Eye again opened by the light of fraternity, we should advance in true knowledge, as the Atlanteans advanced in the height of their glory.—*W. E. Copeland, F. T. S.*

KAMA.

This principle, which in its highest essence is pure, divine Desire, is the most degraded one in general Theosophic thought, because least understood of all the seven which make up man. The reason is that through it are manifested the three qualities, Sattva, Rajas, and Tamas. Of these three qualities, Rajas is the most pronounced and self-evident. It is, therefore, in many of our minds, confounded with Kama, desire, when in reality it is but a fractional part, because Sattva itself is as much desire and as much a part of Kama as Rajas is. For, desire may be either spiritual or material, either lofty and aspiring or base and ignoble. So Kama does not mean only our desires for the gratification of self in matter, the giving way to our gross appetites and passions, and to those evil tendencies which make life abhorrent, but also all the fiery zeal and energy which reaches and aspires to what is good and noble, even to the heights of spiritual power. For Kama is the "force-principle" of our nature; and, as force, it is impersonal, neither good nor bad. It is comparable with steam to the engine, and is capable of performing stupendous tasks by the power inherent in it. Now, behind steam there is fire and also water, and so we obtain the correspondences of Spirit, Force, and Matter, to fire, steam, and water. And thus we see that Kama is almost the counterpart, on a lower plane, of *Fohat* on a higher. If we carefully consider the subject, we shall find that without Kama we should—consciously at least—cease to be. For these three aspects of the Absolute are inseparable; spirit and matter must ever have the connecting link between them, or Being becomes Non-Being. A careful reading of the "Secret Doctrine" shows this very plainly.

Vol. II, pp. 70, 80, and 81. "For to complete the Septenary man, to add to his three lower Principles and and cement them with the Spiritual

Monad—which could never dwell in such a form otherwise than in an absolutely latent state—two connecting Principles are needed, Manas and Kama.” * * *

“The human ego is neither Atman nor Buddhi, but the higher Manas * * *. Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is an impassible abyss of mentality and Self-Consciousness.”

“Desire is the bond which connects entity with non-entity.”

Vol. II, p. 176. “Kama is the personification of the feeling which leads and propels to creation. He, (Kama) was the first movement that stirred the One, after its manifestation from the purely abstract principle, to create.”

“Kama was born first. Him neither gods nor fathers nor men have equalled * * *. Kama is born from the heart of Brahma, therefore he is Atma Bhu—Self-Existent, and Aja, the Unborn.”

Vol. II, p. 241. “The two higher Principles can have no individuality on earth, cannot be a man, unless there is the mind—the Manas ego—to cognize itself, and the terrestrial, false personality, or the body of egotistical desires and personal will, to cement the whole * * *. It is the fifth and fourth Principles—Manas and Kama (Rupa) that contain the dual personality; the real immortal ego, if it assimilates itself to the two higher, etc.”

Vol. II, p. 255. “At the mid-point of the Third Root Race, man was endowed with Manas * *. The lower animals received their monads, * * * which have to remain dormant—in all the higher qualities—till each reaches its human form. In the animals every Principle is paralyzed and in a fetus-like state, save the second, Vital, third, Astral, and the rudiments of the fourth, Kama, which is desire, instinct, whose intensity and development varies with the species.”

Going back to the lower and grosser

aspect of Kama, which is the one usually put forward, we must study it, and learn the lesson it has to teach. As we observe mankind around us—not separating ourselves from the humanity of which we are a part—what do we see? Selfishness predominating. All the energies of man directed to the things of matter; the attainment of wealth and pleasure, we vainly thinking that these will give happiness. And, seeking rest and satisfaction, first one pleasure and dissipation is sought and then another, until man becomes like the wandering Jew, ever beset by a mad unrest, ever urged onward to gratify some unsatisfied longing, some passion or emotion surging within. It is Kama uncontrolled; it is the steam going to waste, or perchance accumulating with the safety-valve weighed down and no escape for it, until some terrible explosion takes place. Thus, Rajas predominates among us, and we hear daily of atrocities and crimes that make our hearts feel faint; we see men lying and cheating under the name of business, to get the better of their fellows. The old motto seems to hold almost universal sway. “Do everybody, but see that nobody does you.” We see nations arming for war, until the support of army and navy becomes a burden well nigh unbearable. We have capital and labor arrayed against each other where nothing but harmony should prevail. And all because we seek the gratification of self.

Now, this energy must be directed from the material to the spiritual; Rajas must be transformed into Sattva. But even “Sattva ties through attachment to happiness and knowledge.” So we find that as the lower, selfish desires are overcome the more refined and subtle ones come to the surface—and there is still desire, still Kama is present. Kama cannot be destroyed, but it must be controlled by an iron Will, until, purged and purified, it becomes the motive power of all that is noble, high and spiritual.

What contempt we inwardly feel for a lukewarm person! How each of us realizes that even misdirected effort is better than no effort at all. Let us not, then, undervalue this Desire, this power, this Principle of Kama, which urges us ever to action, but make and will it to carry us "Upward and Onward," until what was selfish and ignoble becomes a blessing and a potency used in the service of our Brother man.

T. H. Slator, F. T. S.

Editorial.

The European Convention.

The readers of the PACIFIC THEOSOPHIST will be glad to learn that the European Convention, held on the 12th and 13th of this month, was a large, enthusiastic and successful one in every respect. The apparent trouble in the Society, of which our enemies have made so much, all disappeared, as every one thought it would, when the leaders of the Society came together face to face.

At the date of this writing, it is too early for particulars by mail, but a telegram announces that satisfactory statements regarding the supposed difficulty were made publicly, and that the leaders of the Society are in cordial agreement.

This is as it should be, and now that this trouble has blown over, it only remains for each earnest Theosophist to put his shoulder to the wheel and keep the Theosophical car moving while the cycle still aids us. It will be particularly gratifying to all Theosophists that Mr. Judge has been able to dissipate and disprove all the ungenerous doubts regarding his work. Standing directly in the line of Hierarchical succession as the already chosen President of the Society, anything affecting him, or any attack upon him, is really directed at the very heart of the Theosophical move-

ment. And all true Theosophists will rejoice that harmony has prevailed, and that he has been reinstated in his office of Vice-President, from which he had been suspended during the investigation, which has now ended in smoke. But, while this trouble is thus happily over, it should be a warning to all Theosophists that "the work of another is full of danger," and that each one should attend to his own duty, which always lies directly before him, and not intermeddle with that of another. The conscience of the Society is in the keeping of no one, and each member in his dealings with interior psychic planes is answerable to the law of Karma alone, and not to any self-constituted psychic censor. That there should be mistakes in treading these difficult, and for us unexplored psychic pathways, is inevitable; but they must be looked upon as mistakes, and not as crimes. Let us all endeavor to maintain a constant struggle against our own lower natures, and to be charitable to the weaknesses of others, and above all let us abstain from condemning others, upon whatever pretext. For it is only by acting from such motives that we can ever steer our way safely across that sea of psychic development over which every one who would be in truth a worker for humanity must sooner or later pass.

It is an especial cause for rejoicing that no one has been condemned—neither accused nor accuser. The misunderstandings which grew out of distance and absence have all been removed by face to face consultation and explanation. So there is no victory to be proclaimed for either side, in the sense of a conflict having been fought and won or lost. The Theosophical Society and all its sincere and devoted adherents, high or low, have been restored to their *status quo ante*, and the trouble, without having been settled by decision, is as though it had never existed. Let us all look upon it in this light and with this feeling in

our hearts, and the Theosophical cause will move forward with greater momentum and assurance than ever.

Since our last issue the Pacific Coast Theosophical Corporation has received the assent of every member of the old Committee, to the change, and has taken full control of the work of that Committee. It is to be hoped that every branch on the Coast, without exception, will constitute its President a member of the Corporation, by subscribing to the amount of \$6 a year to the propaganda carried on through the Corporation. This can be done in various ways. Subscription to the Pacific Coast Lecture Fund, to the leaflet propaganda, to special lecture funds, or to any work of the Corporation, is all that is necessary to secure membership. Thus, the Seattle "League for Theosophic Work" is entitled to representation upon the Corporation because of donations, in the shape of subscriptions to the PACIFIC THEOSOPHIST to be used for propaganda, because the PACIFIC THEOSOPHIST is one of the many methods for Theosophic propaganda by the Corporation. It is true all deficits are met by a single member of the Corporation, but it is as a member and not as a private individual that this is done. So that Branches may elect the method in which their contributions shall be used, by subscribing to any particular one of these ways of spreading the knowledge of Theosophy.

Individual members, also, are earnestly invited to subscribe to and become members of the Corporation. This they can do independently of their Branches, by payment of the entrance fee of \$5, and 50 cts. per month dues. And we hope individual members of Branches will take a pride in being active members of the Corporation, as well as in seeing that their respective Branches are also. The work of the Corporation now extends from British Columbia, on the North, to Mexico, on the South; and from

Honolulu, in the west, to the Rocky mountains, in the East, and is really large enough to entitle it to the most generous support.

Mercury.

Mercury, the messenger of the gods, (to men—little men in this case) has just risen in the Theosophical horizon. He bears in one hand a pen, which is mightier than the sword; and in the other, a magazine, whose light is more far-reaching than that of any torch. The magazine bears the name of the messenger, "*Mercury*," and is edited by Mr. William John Walters.

Mr. Walters has for some years been the Conductor of the San Francisco "Lotus Circle," where he has had a large and promising class of children who, many of them, find it easier to learn Theosophy than do their parents. It is very important that the children should have the opportunity of learning a clear, elevating and rational philosophy, while their minds are still unwarped by bias, prejudices, or creeds, which they would have to unlearn with much difficulty in later life. It is equally important that a child should not grow up without ethical and philosophical training, for they will be beset by selfishness, greed, and the misconceptions of ignorance, from their earliest hour, and should be fortified by as high an ethical training as it is possible to give them. This is furnished by the Theosophical Lotus Circles; and this it will be the endeavor of *Mercury* also to supply.

The magazine also has a wide field of usefulness among the young people, whom we have found in our H. P. B. Training Class to be a most ready and devoted class of workers. *Mercury* is a magazine almost as large as this; well printed and of the neatest design. To all young people and children, and to all parents and others interested in the young we would most heartily recommend it. Its subscription price is only fifty cents a year. Address Mr. W. J.

Walters, 1504 Market St., Rooms 35 and 36, San Francisco. *A. B. Clark.*

Notes and Items.

Mrs. Francis Nellis, of San Diego Branch, is also in the City.

Miss Louisa Off, one of the founders of the Los Angeles Branch, has been visiting at Dr. Anderson's this month.

Miss Marion McConaughy, of San Diego Branch, is again spending a few weeks enjoying the advantages of Headquarters.

Mr. Irving Clark is returning to assist the Alaya Branch, of Santa Ana, in its work, and visiting in Santa Barbara and Ventura Counties on his way.

Mrs. Mercie M. Thirds has been for some days visiting Mrs. Wadham. She is en-route for Honolulu to assist the new Branch by lecturing or other ways which may benefit it and the cause of Theosophy in the Hawaiian Islands.

Miss Anne Bryce has recently returned from a visit to Santa Barbara and vicinity, and she speaks encouragingly of the class for Theosophic study lately formed there, which gives hopeful signs of blossoming into a branch before long.

The League of Theosophical Workers, No. 5, of San Francisco, is, among other things, distributing leaflets to the sailors on the water-front. From three to five hundred are given away every Sunday morning: Messrs. Williams, Smith, Leitch, Pile, and Clark, assisting in the work. Mr. Frank Neidl has also distributed several thousand in various parts of the City.

The Countess Wachtmeister writes from Salt Lake City: I found that I had one day to spare before arriving at Ogden on the 30th, and so went to Boise, City, where I had a good meeting in the evening, with about thirty people, and next day talked with many privately; so that I am glad that I went there. I arrived here just before the trains stopped. Have plenty of work mapped out for me. A hall packed last night, and I lecture again to-night.

Among the Coast Branches.

Kshanti Branch, Victoria, B. C.

Mr. H. W. Graves writes: The Countess Wachtmeister lectured in Victoria to a packed house, on "Karma and Reincarnation," answering questions at the close with great power and conviction. Much good to the Cause will certainly result. Two members have already joined, and several declared their intention to do so. The Countess met quite a number of people at the Headquarters, 212 View St., and addressed members of the Branch at an evening meeting. In Victoria, the work proceeds quietly, but Theosophic thought is slowly but surely leavening the public mind, the sale of literature being freer than it has ever been before. A few weeks ago, when Mr. Judge was here, the audience simply sat spell bound whilst listening to his lecture, so profoundly impressed were they with the calmness of the speaker and the reserve of power which this betokened.

Olympia Branch, Olympia, Wash.

Mrs. Amelia R. Shimmons, Pres., writes: During the month of April, Miss Ida Wright, of Tacoma, gave three public lectures on Theosophical subjects in this city, since which time Mrs. Blodgett, of Seattle, has spoken twice. Mr. Judge's visit was greatly enjoyed, and the visit of the Countess Wachtmeister looked forward to with pleasure. Our Branch meets regularly, and although we are few in number we are in earnest. We have quite a good library, with the books in constant demand by outsiders as well as members.

Boise Branch, Boise City, Idaho.

Mrs. E. E. Athey, Sec., writes: A visit from the Countess Wachtmeister has awakened new life in the Theosophical movement here, and we hope our Branch will receive added membership, courage and strength.

Aurora Branch, Oakland, Cal.

A member writes: There seems to be a permanent center for study based upon the Bhagavad-Gita and the correspondence in the Christian scripture, which is the outcome, and the remains, of the attempt to carry on a Childrens' Hour movement in Oakland. The class has steadily increased in numbers and helpfulness. Those who have attended from the first recognize the benefit to be obtained from such comparison. Many strangers to Theosophic teaching obtain a view of life as held in Theosophy, which it is very difficult, if not impossible, to present upon the platform or by books. That is, the devotional and "heart" side of Theosophy. Another activity that has been inaugurated is the Aurora Branch training Class. It admits those interested in Theosophy as well as those affiliated.

Marysville Branch, Marysville, Cal.

The Pacific Coast Theosophical Corporation recently sent Mrs. Harris to this City for the purpose of aiding the local Branch. Upon her arrival, notices were inserted in the daily papers, as well as invitations by post, inviting those interested in Theosophy to call upon her. At the succeeding Branch meeting several strangers were present, Mrs. Harris addressed the Branch, and her remarks were reported in the *Daily Democrat*: "To Unite Humanity, the work of the Theosophical Society." During the following week several Parlor Talks were held, and the next Branch meeting was devoted to questions and answers. She was then invited to speak at the Jeffersonian Lyceum, and, after the usual five-minute speeches, the meeting was given over to her. Ministers, physicians, lawyers and materialists present listened with marked attention. After the address, questions followed until half-past eleven. Thought was evidently awakened which will bear fruit. Brother Ruckert has arranged to keep a supply of leaflets on the parlor tables in the hotel.

Yuba City was also visited three times, and an interest in Theosophy awakened. Returning, Mrs. Harris visited Sacramento, and attended the regular Wednesday evening Branch meeting, at this place speaking upon the subject of "Unity."

The new Branch began its existence with seven Charter members; of these, the following were elected as permanent officers: President, Mrs. C. G. Hancock; Vice-president, Mr. H. T. Sproul; Secretary, Mr. A. Spinks; Treasurer, Mrs. J. H. Domingos; additional member of Executive Committee, Mrs. L. E. Drinkall.

Blue Mountain Branch, Elgin, Oregon.

Mr. Henry Hug writes that the Blue Mountain Branch still keeps firm, though few Theosophists find their way to it. He regrets that more work cannot be done in its isolated region, but rejoices in the comfort which Theosophy has brought to himself and fellow members.

Keshava Branch, Riverside, Cal.

A member writes:—In spite of the hot weather Keshava Branch holds regular meetings, the interest in Theosophy seeming to increase with the temperature.

The members of the Branch have given their books toward forming a Branch Library, and these books are in constant demand by inquirers.

During Dr. Griffith's southern tour he visited Riverside. On June 29, he lectured to a good audience on "Theosophy, Reincarnation and Cycles." Sunday July 1st, he presided at the local Branch meeting and gave instruction upon methods of conducting Branch work. The same afternoon a parlor meeting was held, which was attended by Branch members and inquirers. Monday evening, a second public lecture was delivered to a large audience, the subject being "Karma and Reincarnation." Tuesday evening a quiz meeting was held. Beside these there were many informal conversations with the local members

and inquirers. An unusual amount of interest was manifested among a very intelligent class of people and Theosophy in Riverside has received an impulse which augers well for the future.

San Diego Branch, San Diego, Cal.

Mrs. J. Y. Bessac, Sec., writes: Dr. Griffiths left us on Saturday morning, after a stay of one week. During this time he gave four public lectures, which were well attended, and was present at the regular meeting of the Branch. He also met at our "Training Club," and gave many valuable suggestions.

Denver Branch, Denver, Col.

Mr. E. B. Cronkhite, Sec., writes: The members of the Denver Branch have been favored with a three-day's visit of the Countess Wachtmeister, who left July 17th for Kansas City. Before reaching here, she formed a Branch in Colorado Springs, consisting of eight members. She gave three lectures whilst in Denver, Saturday, Sunday and Monday evenings, at the Unitarian Church, which were well attended, and the audience enthusiastic. A constant stream of visitors called upon the Countess during the day; and six members were added to the Branch as a result of her visit. The newspapers devoted a great deal of space to reports of lectures and interviews. The Countess will arrive in Kansas City on July 18th, where she will stay three days, and then go on to Lincoln, Neb., to spend two days; thence to Omaha, where she will remain three days.

Alaya Branch, Santa Ana, Cal.

Mrs. S. A. Smith, Sec., writes: Dr. Griffiths goes to San Diego this morning. We have had three meetings in Santa Ana, and one at our house here in Orange. The audiences though not large were attentive and appreciated the lectures very much. We have ourselves to blame if we are not greatly benefited by the spiritual strength and energy he brought to us.

Aloha Branch, Honolulu, Hawaii.

Mr. A. Marques, President, writes: We have just organized our new Branch, called the "Aloha," the Secretary of which is Mr. Mark P. Robinson.

Notes from the Sound.

Seattle Branch has changed its meeting place to Room 209 Seattle National Bank Building, a very cosy hall on the second floor, which will seat 250 people. All the meetings of the Branch are held here. An H. P. B. Training Class has been organized.

On the evening of the 18th July, Mr. E. C. Schwagerl, Supt. of Public Parks of the City of Seattle, and Mrs. Frances A. McKay of Seattle, both members of the local Branch, were married.

Three members of the Seattle Branch are camping out in the vicinity of Kingston, and are holding well attended Sunday meetings, averaging thirty people.

The following lectures have been delivered at Seattle Headquarters: July 1st, "Purpose of Birth," E. C. Schwagerl; July 8th, "Historical Basis of Reincarnation," Miss Ida Wright, of Tacoma; July 15th, "Karma and Free-Will," Frank I. Blodgett; July 22nd, "Astrological Symbolism," Mrs. Jennie Clark.

Port Townsend announces the addition of two new members to the Branch.

A new Branch on the Sound, the "Solar Branch," T. S., was organized at Shelton by the Countess Wachtmeister and Mrs. Anna L. Blodgett, June 25th, with eleven charter members. Preliminary work was done in this section about a year ago by Bro. E. C. Schwagerl. Among its members are Mr. David Shelton, the founder of the town, an old gentleman over seventy years of age, who is very enthusiastic; the President, Mrs. A. H. Kneeland, wife of State Senator Kneeland, and Editor Lotz and wife, of the leading paper of the county.

F. I. Blodgett, F. T. S.

Trust is the best of relationships.

San Quentin Notes.

The regular monthly lecture at San Quentin was delivered on Sunday, July 1st, by Mr. E. B. Rambo, assisted by Mr. Paul Bunker and Mr. Abbott Clark. Mr. Rambo spoke upon the subject of Reincarnation, about six hundred being present.

The audience listened with unabated interest for over an hour and a half to this, which, above everything else, offers hope and opportunity to all, to pay all debts, overcome all weaknesses, and to gain purity, wisdom and ultimately, divinity.

Here, where all other religious teachings have failed most ingloriously, Theosophy has brought light and life and reformation.

Why? Because it appeals to the intellect and common sense, bringing these, with all known natural laws, to the support of its ethical and spiritual teachings. The ethics of Christianity fail to reach the lives of the people because they are not supported by a correct philosophy, but, on the contrary, all the purely Theosophical ethics of Jesus are rendered null and void by the insidious fallacy of vicarious atonement and salvation through grace, instead of through effort and merit.

The very power which the natural laws of Karma and Reincarnation have to mold character is stimulated by the fact that peace and progress are merited, and can be won, by our own efforts. Karma and Reincarnation, together with the doctrine of the septenary constitution of man and the perfectibility of the soul, enforce unselfishness and altruism, induce self-reliance and aspiration, unfold the inherent divinity in man, gradually transforming his life and character into harmony with his broader, higher views. On the plane where the thought and mind dwell there the life will follow.

Letter from San Quentin.

MY DEAR SIR: Many, many thanks from us all, and more especially my-

self, for the last grand gift, "Isis Unveiled." I can now give an authoritative answer from "Isis Unveiled" and the "Secret Doctrine" to some of the numberless queries I receive almost daily. I can still give you the "good word" as to the progress of the Good Law. Many, I am quite sure, are in reality trying to live the life in earnest; and, also, a great number are reading and studying our books and teachings. And this, also, has its own effect. One thing, anyway, is very noticeable by all; that is, we are no more a by-word and laughing-stock.

I am endeavoring to make a group, as it were, of two or three who, by reason of their working together, are more or less in general contact. I give, then, to such a group a certain study with the appropriate book, and on Sundays we compare thoughts. It's the best we can do. Can you suggest any other working ideas? If you can please do so. We need all the help we can get.

Kind regards to all of our good friends. We want just such another plain talk next month. Whom shall we have?

Fraternally yours,

B.

Pacific Coast lecturer's Movements

[Lecturer's ss: 18 Market St., San Francisco. Correspondence invited.]

A GENERAL LECTURE was given in Ventura, June 7th. Leaflets were distributed, and extended Press Reports followed.

Large and deeply interested audiences attended two lectures at Santa Paula, Calif., June 12th and 13th. Three informal meetings were also held; numerous calls made upon the speaker; leaflets distributed, and good Press Reports in the two local papers. Steps were taken to form a class for study. Mr. and Mrs. A. O. Egbert, Mrs. M. Reece, Mr. P. J. Lynch, Mrs. M. Bowman, and others, rendered the lecturer much assistance. Mrs. Egbert has taken the

class in charge, and no doubt Santa Paula will soon be known as another Theosophical center.

At Los Angeles, June 17th, "High Lights of Theosophy" and June 19th, "Evolution" were given—the latter in the Church of the Unity, to a good audience. Los Angeles, Dhyana and Harmony Branch meetings were attended, besides others, including the Discussion Class which meets weekly and does good work. A new order of things seems to have begun in Los Angeles Theosophical affairs, due to a number of causes, all tending to better understanding, co-operation and solidarity. The spirit of Theosophy with its brotherliness, broad charity for failings of others, and helpfulness prevails to a promising degree. All the Branches are engaged in the systematic study of Theosophy itself; and the good effect of that course is manifesting in the above mentioned conditions. May the Heart Doctrine prevail!

After Los Angeles the lecturer visited Pomona, Cal., and lectured there, June 23rd, to a fair audience. Two informal meetings were held which were well attended.

Lectures were given at Redlands and Colton, June 28th and 30th.

At Riverside two lectures were given June 29 and July 2. Branch and Quiz meetings were also held, which were all well attended. Prospects are that Theosophic work will be kept up, and that Keshava Branch may become one of the active centers of the Coast. Long Press Reports were printed throughout this season.

The Railroad "tie-up" did not interfere with the lecturer's work in Southern California. All dates were filled though private conveyances were called into use.

At Ontario, everything had been arranged by Bros. Fargo and Bumstead, and as a result the hall was crowded to overflowing. In fact, many were unable to secure even standing room, and, although the platform and stairway

were crowded, a number returned home disappointed in not being able to hear the lecture. A Quiz meeting was held next evening and was well attended. The Keshava Branch members formed the acquaintance of many present, and hope to continue the work thus begun. There is growing interest in Theosophy in Southern California. Requests are made for the lecturer to visit Compton, the Soldiers' Home at Santa Monica, also to revisit Pomona and lecture under the auspices of the Unity Society there. These and other dates will be filled.

Good Sayings.

He who is truly virtuous, loveth virtue for herself; he disdaineth the applause which ambition aimeth after.

When thou hast taught thyself to bear the seeming good of men without repining, thou wilt hear of their real happiness with pleasure.

If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion there is never a time not fit.—*Fo-sho-hing-tsan-king*.

To feed a single good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men.—*Sutra of Forty-two Sections*.

Do not ever believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong; like to the worm that fattens on the blossoms heart.—*Voice of the Silence*.

The gods, men, and evil spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful. Therefore let this triad be taught; subduing Giving, and Mercy.—*Brihadaranyaka-Upanishad*.