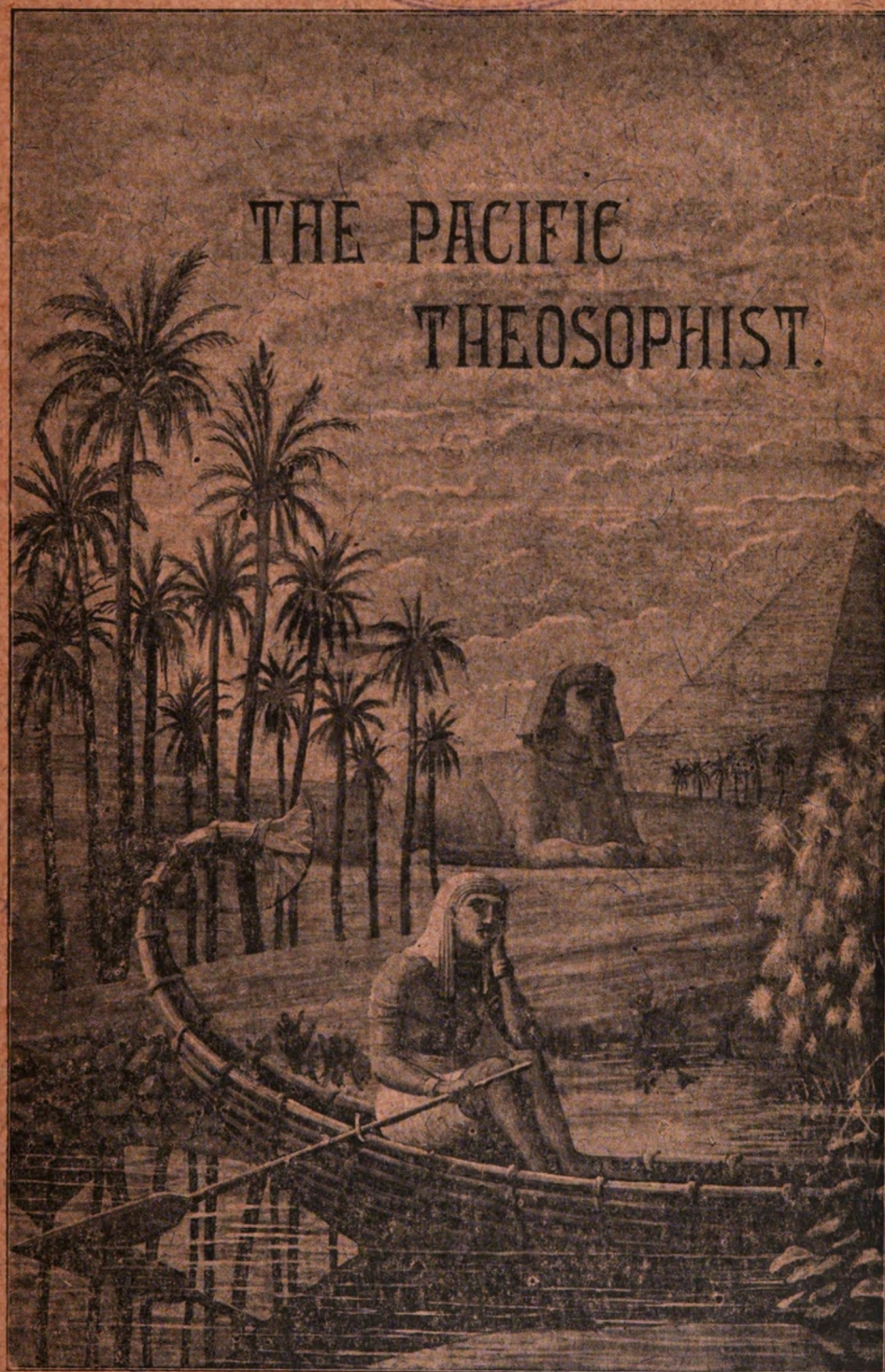


7:2  
"Seek out him who knows still less than thou; who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him know the truth."



A THEOSOPHIC JOURNAL,  
Devoted to the Practical Realization of Universal Brotherhood.

Entered as Second-Class Matter at the San Francisco Post Office.



## CONTENTS OF THIS NUMBER.

Life's Little Ironies—Part II.....	<i>James H. Griffes</i>
Hidden Meaning in Christianity (Continued).....	<i>Edwards Paul Jones</i>
The Act and the Actor.....	<i>Zeta</i>
The Historical Jesus.....	<i>W. R. Wilson, F. T. S</i>
Brotherly Love.....	<i>Alma E. Keith</i>
EDITORIAL,—	
The Annual Convention.....	
Purple Pence.....	
Branch Reports.....	
Book Reviews.....	

## THEOSOPHICAL MAGAZINES.

Following are the principal Theosophical Magazines, to be obtained through any Theosophic Headquarters, or by sending direct to their respective addresses:

**Theosophy, per annum, post-free..... \$2.00.**  
 Edited by Ernest T. Hargrove. New York: 144 Madison Avenue.

**The Grail, per annum,..... \$1.50.**  
 Edited by H. A. W. Coryn. London: 77 Great Portland Street.

**Australian Theosophist, per annum..... \$1.00.**  
 A Monthly Australasian Magazine. 16 Covington St., Sydney, N. S. W.

**The Theosophist, per annum..... \$5.00.**  
 Adyar, Madras, India.

**Ourselves, per annum..... 50c.**  
 193 Bow Road, E. London, Eng.

**The Irish Theosophist, per annum..... \$1.00.**  
 Dublin: 71 Drumcondra Road,

**Child-Life, per annum..... \$1.00.**  
 147 Hancock Street, Brooklyn, New York.

**Theosophical News. Weekly, per annum..... \$1.00.**  
 24 Mt. Vernon St., Boston, Mass.



# The Pacific Theosophist.

---

VOL. VII.      SAN FRANCISCO, CAL., MAY, 1897.      No. 2.

---

PUBLISHED MONTHLY BY

\* THE + LOTUS + PUBLISHING + COMPANY, \*

1170 Market Street,

SAN FRANCISCO,      -      -      -      CALIFORNIA.

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

SUBSCRIPTION, .....\$1.00 PER YEAR.

---

## "LIFE'S LITTLE IRONIES."

### PART II—LAW IS SUPREME.

Let us stand aside for a moment from our own sorrows and troubles and look at life in all the kingdoms below man. See how the grass grows—always the same under the same conditions. Is there not always a plain, definite reason why the grass does not grow when the earth is barren? Is there not always a cause, quite an apparent cause, for every effect we see in nature? Certain soils will grow certain plants. Certain foods will fatten the cattle. Rain and sunshine are causes followed by very sure results. If a tree is barren we do not call it chance, but we search for the reason. Sometimes the reason, or cause, is a little difficult to find, but we know that there was a cause—for we have seen the result, and we know that every result must have had a cause.

Look into nature as deeply as you can and tell me if you find anything there that is not under the operation of law. Look into the heavens—the planets and the stars move in their orbits, every one of their countless number according to definite, fixed laws. If you put your hand in the fire can you escape the pain? If you drop a stone does it not always fall towards the earth? And if an exception to any ordinary rule is noted do we not at once seek confidently for the cause, knowing well that nothing can happen without a cause? We can neither lift a finger nor think a thought without the operation of this eternal law of cause and effect.

Theosophy calls it Karma, and that is a better name for it, because it is simpler and at the same time more comprehensive. Now this

law of Karma, as we have seen, and as no one will care to deny, I take it, operates throughout the universe, the seen and the unseen universe alike. Given a cause, an effect will follow, says science and common sense. If there is no cause there can be no effect. If there is an effect there must have been a cause.

Even the sentimental novelist does not mean to say either that all causes are not followed by effects or that all effects do not have causes, and the greatest of these in the English writing world, the author of this melancholy and true tale of Tess of the D'Urbervilles, after vaguely wondering,

Why it was that upon this beautiful feminine tissue, sensitive as gossamer, and pure as snow, should have been traced such a coarse pattern by such a ruthless hand,

Still seeks for his cause. But he does not search far enough, nor deep enough—that is the trouble. He says, as though scarcely believing his own farfetched theory:

One may, indeed, admit the possibility of a retribution lurking in the catastrophe. Doubtless some of Tess D'Urbervilles mailed ancestors rollicking home from a fray had dealt the same wrong to one as undeserving.

But this theory of inheriting our sins from our parents will not stand the test of either common sense or justice, and thinking men repudiate it because it leads unmistakably to the conclusion that the universe is unjust and that therefore life is useless and has no meaning. And Thomas Hardy himself says:

But though to visit the sins of the fathers upon the children may be a morality good enough for divinities, it is scorned by average human nature; and it therefore does not mend the matter.

True enough is it “scorned by average human nature,” and believe me, it is scorned by divinity as well. For Theosophy holds it a blasphemy either to conceive of an unjust God or to dwarf its conception of a God that exists in every atom of the universe, by any attributes or words that the finite human mind can comprehend. Theosophy holds, indeed, that God is something quite above and beyond the reach of the intellect of man.

But let us go on with these lesser things that we can comprehend—this beautiful, reasonable, common sense law of Karma, for instance.

Now if Theosophy halted with its enunciation of Karma as a fundamental law and left us entirely in the dark as to its operations, we would be little better off than before. For while we could not deny Karma, yet the mysteries of its workings, when viewed only by the



common knowledge of the western world, would leave us doubting still, at times. For it is difficult to trace the effect back to the cause—impossible in many cases.

We see a rich man's son who leads an idle, thoughtless life, with never a serious care to worry him and never a deep thought for the human misery around him.

We see a bright, intelligent, thoughtful, honest, kind-hearted boy start out in life, and fail utterly, cruelly. And we see, his brother, perhaps, less intelligent, cold, crafty, self-seeking attain all the good things that the world calls success. How can we reconcile these things? Even with the law of Karma for a guide how can we believe that the world is just or that "Life's Little Ironies" have their just and reasonable causes like all other things? We do not require to see the cause. We only demand to see how and wherein there could be causes in justice for such apparent discrepancies. Even in physics we do not always trace back to the first cause except in reason. But we have come to view reason as the highest of proof, and we are satisfied when we can trace a reasonable connection, say between the brain and the stomach, or between the tiny seed and the giant tree. But where shall we look for any reasonable cause for the riches and ease and comfort that comes to this idle and sinful man; or for the years of suffering that fall to the lot of those who have not sinned, or who have sinned, perhaps, but lightly and whose fate or punishment seem to be all out of proportion with the fate and punishment meted out to other men?

Where shall we look for the answer to these problems?

JAMES H. GRIFFES.

(To be Continued.)

### HIDDEN MEANINGS IN CHRISTIANITY.\*

[Continued from April Number.]

Another doctrine taught in the Christian Church is the Theosophical doctrine, called, technically, Karma, or the law of cause and effect, or the doctrine that declares the effect to be exactly suited to the cause. Very little attention is paid to this doctrine at the present time, however, because of the belief in the vicarious atonement of the man, Jesus. This atonement is erroneously understood to

\*Lecture delivered in Academy of Sciences Hall, San Francisco, Cal., Jan. 31st, 1897.

have the power to set aside the law, to deprive it of its force, and to permit a man to evade the responsibility of his own acts. In Galatians, Paul says, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Could any language be clearer or more emphatic than this? Let us not allow ourselves to be deceived by any strange interpolations of doctrine, for, notwithstanding any and all such substitutes, God is not mocked; the majesty of the Divine law is not to be laughed at or set at naught—the Divine Law which notes the fall of a sparrow to the ground! Oh, no, there is no possible means to avoid reaping the harvest, no matter what was sown, for we have the positive statement "whatsoever a man soweth, *that*"—and here is something to look at in no trifling mood—"that *shall* HE also reap." "He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Jesus said, "he that taketh the sword shall perish by the sword." This has the same meaning to my mind and is like the recognition of the law by "the eye for an eye and a tooth for a tooth." This, I say, is only a recognition of the law, which was materialized into the every day physical life of the ancient Jews, in their impatience at the apparent slowness of its operation. In fact, we are about as impatient to day, for we demand and expect restitution where we fear we have been defrauded or imposed upon; but we should know better; we should be content. We feel the spirit of revenge when we think we have received an affront, forgetting entirely the command to "turn the other cheek," not for the purpose of receiving another blow, but of proving to the spirit within that the man is content and forgiving, and fully recognizes the majesty of the law, which takes note of and will repay each act or word or deed in exact proportion to the intensity of the cause set up. There need be no impatience. There need be no fear that anything is forgotten. The judgments and apportionments of the law are represented by the book of the Judgment day, and this Judgment day is not some one day in the long stretch of the future, but is to day, was yesterday and will be to morrow. •

"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law." In other words, the law is, that whatsoever we do to others, will be done unto us. The new Testament has much of this teaching, for elsewhere we find "with what meas-

ure ye mete, it shall be measured to you again," and other similar teachings, too numerous to mention, but all indicating a perfect recognition of the law of the Lord, the Divine Law which controls everything in the universe from the smallest infusorium to the mightiest archangel, from the tiniest speck of sand on the sea shore, to the most magnificent sun that sweeps through the circles of space.

Another truth hidden in the teachings of Christianity is that of rebirth. Jesus, no doubt, taught his disciples this fact, and it is claimed that the Jews of that day generally believed in the doctrine. We are told there was a division of opinion amongst them, for the Sadducees held that there was no resurrection. They—the Sadducees—must have believed in the life of the soul, for otherwise, what was the need of observing the commandments, and all the other observances that go to make up the outward forms or evidences of an inward belief, and the desire to conform to the demands that such belief imposes? I have never heard it claimed that this sect, a powerful one in its day, were the atheists of that time. The division appears to have been solely one of the belief or disbelief in the resurrection. I am of the opinion that the word, "resurrection," as we have it rendered, is the keynote to this division, and that a rendering of it in the sense with which it was first written would show that the idea was more of a philosophical than religious division. Be that as it may, whether the belief in rebirth of the soul was general or not, I do not know, but in one instance where Jesus referred to it, he spoke as if in doubt whether it could be generally understood and accepted. I refer to the case of John the Baptist of whom Jesus said, "If ye will receive it, this is Elias which was for to come." Again, in Matthew xvii, Jesus says, "But I say unto you, that Elias is come already and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist." In the Gospel of John (I—6), it is said, "There was a man sent from God whose name was John." The obvious meaning or sense of this verse amongst the early Christians appears in the writings of Origen, who says that it implies the existence of John the Baptist's soul previous to his terrestrial body, and hints at the universal belief in pre-existence by adding "and if the Catholic opinion hold good concerning the soul, as not propagated with the body, but existing previously, and for various reasons clothed in flesh



and blood, this expression, 'sent from God,' will no longer seem extraordinary as applied to John." That John himself should deny his being Elijah, as would appear in the 21st verse of John I., does not follow that he was not that prophet, for no one remembers distinctly his earlier life. The soul only is the ever living entity; the physical brain and personal mind take their knowledge from physical surroundings.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Overcometh what? The personal self, the passions of the world, the desires of sense, the physical ambitions that war against the soul, that are the enemies of Christ. Then, triumphant over the death of the personal, "he shall go no more out;" his long pilgrimage is over; the misery of rebirth shall be his no more; the soul's experience is complete.

In considering Jesus as the Christ, the representation of the soul, the acts ascribed to him as miracles may justly be considered as types of the powers of the soul. He raised the dead to life; that is the personal man, which is "dead in trespasses and in sins," and condemned to perish everlastingly. The power of the soul is able to confer eternal life on the lower man which was spiritually dead, until raised by the indwelling Christos. To pray to Christ is to ardently aspire to the God within, to desire to reach the highest ideal possible to the lower man, and thus by the power of soul to raise the spiritually dead. He gave sight to the blind. The blind are those whose spiritual eyes do not perceive the truth, those who are so absorbed in everyday physical life that they do not perceive the meaning of true religion (to keep unspotted from the world). The soul, when it is permitted to, becomes the guiding power of life, opens spiritual vision, and truth becomes reality. He who leadeth the life shall know of the doctrine. St. Paul frequently emphasizes the fact that scriptural teachings—yes, and the commonest everyday outward forms—have a spiritual, or what I call a hidden, meaning. He says, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly and circumcision is that of the heart; in the spirit and not in the letter." Again, in Galatians, Paul declares that the story of Abraham, Sara, Hagar, and the two sons, is an allegory and has its own inner meaning.

Jesus taught one doctrine that needs no explanation to bring out its meaning or its beauty. It is really the chief teaching of his life, and it is the corner stone of the Theosophical Society. It is the doctrine of love to all, charity to all, kindness to all, toleration towards all, because all are Brethren. We believe in the "Universal brotherhood of humanity without distinction of race, color, creed, sex or caste." Jesus constantly tells his disciples "Love one another." Plain and unveiled is the truth that Love is "the greatest thing in the world," as Professor Drummond so aptly puts it. Can we conceive of anything more ennobling and essential to Christ-like life than faith? Is there anything more necessary to the human heart and human progress than hope? "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Paul says "Love is the fulfilling of the Law," and in the sense that the Law is considered a punisher, or a means of punishment to the one who disregards its commands, only can it be said that a man is freed from the law; is not under the law.

Where there is no transgression of any law, it follows logically that there is no law. The law exists solely by reason of that which runs contrary to it. Where universal love shall reign, where there is no stealing, no killing, no anything but the love that Jesus commanded, the law will disappear and then, and then only, will we not be "under the law." Then shall the kingdom of heaven be within. Then may it be said that Christ and the Father have come into the heart, and then will apply the real meaning of "Our Father which art in heaven." This is plainly the Theosophical teaching, that the son of God, the only God that mortal man may know, is the Higher Self of each man, and His rightful kingdom is the human heart. If a man will open unto Him, will do His will, will live the life of Jesus of the Gospel, this wonderful sacrifice of Deity for man has been recognized at its true worth and accepted by him, and his immortality is assured so long as Christ remains pure in heart. "The pure in heart shall see God."

Finally I would speak of what idolatry means. The Church of Rome is accused of idolatry because of the images in the temples, and of prayers to saints. All Christendom speaks of the heathen as idolators, charging that they pray to idols—and I do not dispute that anything set up and worshiped in the place of God is an idol.

But this is not the only forms of idolatry. This is the idolatry of the ignorant only. Consider a moment, the spirit or purpose which prompts to the making of a wooden idol is a direct recognition of the desire or necessity to worship something, and which, perhaps, the wooden image may be made to represent! I hold that no matter how small the sacrifice, how inadequate, apparently, the service may be, how varied from our own ideas the opinions of another may be found, the spirit which prompts the sacrifice or the worship is the same in all humanity, differing only in force or intensity. Idolatry has various forms; but the form that seems most dangerous to me is the Materialistic; that form which takes literally what is meant spiritually; that form which makes an idol to represent the conception of a truth and then worships it. If we materialize high conceptions of Divinity we are setting up idols. If we persist in reducing all ideality to the plane of length, breadth and thickness, instead of attempting to see God, we are not worshipping God who is a spirit, "and they that worship Him must worship Him in Spirit and in Truth."

"Little children, keep yourselves from idols," says St. John. Let us be careful to examine all aspects of every truth presented to us, look for its hidden meaning and be sure we fully understand, so that we may not be idolators or given to superstitions. Jesus said of the doctrine he taught, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

EDWARDS PAUL JONES.

### THE ACT AND THE ACTOR.

But some of you have asked: "How can I condemn the act without at the same time condemning the actor? Does not the condemnation of the act carry with it the condemnation of the actor, implied if not expressed?"

Let me illustrate: Suppose one whom you loved should become insane, and while in this condition try to injure or wrong you, or to hurt or destroy themselves. How tenderly would you prevent the self-injury; how readily forget the attempt to injure yourself! It would not occur to you to forgive, for you would never think of it in this way. You would say, "She is not herself;" and your love would go out to her greater because of her misfortune.



You see, already. You separate the act completely from the actor because of her lack of responsibility for that she does, and because of your great love.

Even when wrong is done you in the heat of passion, you say again, "He was not himself when the harsh word was spoken; for this reason I forgive."

So, learn to love all humankind with as great a love as you feel for your own most beloved, and the evil act will at once separate itself from the actor. Sorrow for the act may follow; but condemnation of the actor—never. He is your beloved: how tenderly, how truly will you forgive. Only the act can hardly be called forgiveness; it is such a little thing to do!

Do you not see, then, that in asking this question you are condemning yourselves? Love more, and your vision will become clearer! Lo, love "suffereth long, and is kind; seeketh not her own; is not easily provoked; thinketh no evil; beareth all things; believeth all things; hopeth all things; endureth all things!"

Deep in your heart this love already is. But it cannot flow out; the ways are choked. Begin, mechanically almost, to will yourselves to love all men. Each effort, unknown to you, will remove some inner obstacle, and that which at first seemed a dry bed, a mockery, will some day suddenly broaden into a living stream of deep and pure love for your fellows. It will flow from the depths of being, constantly, unvaryingly, for it will be a portion of your true Self.

ZETA.

### THE HISTORICAL JESUS.

The Christian Churchman may smile that any honest doubt should be entertained by any religiously inclined person that the "Man of Nazareth" ever lived, in *propria persona* in Galilee, and exemplified by examples the doctrines he taught; but that such a doubt does exist among men of average intelligence, who, perhaps, have not investigated carefully nor thought deeply, is sufficiently common to require something more than the self-complacent smile of the "believer," or the wordy dissent of the sectary, to eradicate it.

The following considerations are of sufficient weight with the writer to assure him of the fact that the truest and sweetest soul of divine humanity the earth has known for twenty centuries, is not the

ideal creation of some unknown, rapt enthusiast, but that he was a veritable personage, who did, indeed, teach by the Sea of Galilee, and in the valleys and hills of Palestine; that as an Elder Brother he taught the doctrine of Universal Brotherhood, and at last suffered himself "to be lifted up that he might draw all men unto him."

Some hold that the question of an historical Jesus is not of special importance, as the doctrines of "Love" and "Brotherhood" are fully established and recognized. Now, I ask, is it, indeed, of no importance that one man, at least, has lived the life—the loftiest and holiest practiced by any public character in modern history? Is not the concrete example a thousand times more potent than the most glowing description of how "God so loved the world that he gave his only begotten Son?" Let the Christian zealot sequester himself from his creeds, live in his imagination with the lowly Nazarine, walk with him from Bethlehem to Calvary, witness his works of mercy and love, note how he always emphasized the concept of the universal brotherhood of humanity and its divine origin, and will not his fetters, forged by the unskillful dogmatist, fall from his limbs, and a more practical interpretation of his responsibilities to his fellow-men permeate his being, till he, too, unconsciously moulds his own life along the lines of the master?

The burning of Rome occurred A. D., 64, in the tenth year of the reign of Nero. Tacitus, according to Gibbon, was born several years before that event. The time of his birth, then, was about twenty years after the Crucifixion. The quotation from the annals of Tacitus in reference to the punishment and persecution of the Christians by Nero for the alleged crime of firing the city, is translated by Gibbon as follows: "With this view, he inflicted the most exquisite tortures on those men, who, under the vulgar appellation of Christians were already branded by deserved infamy. They derived their name and origin from Christ, who, in the reign of Tiberius suffered death by the sentence of the procurator, Pontius Pilate. For awhile this dire superstition was checked," etc.

Commenting on the above, Gibbon continues: "The most skeptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment inflicted on the Christians; a set of men who had em-

braced a new and dangerous superstition. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolations of pious frauds; and by the purport of his narration," etc., etc.

Tacitus gave his annals to the public in the early part of the second century, or when he had reached the ripe old age of eighty years.

So, it is impossible to say just when the "celebrated passage" was written. Nor is it important that it should be known. The point is that Tacitus, alert in apprehending and recording the events of his time, was a man of affairs, not a dreamer; and that during his boyhood, even, it is quite probable that the story of the Crucifixion of Jesus had been brought to his notice by rumor, which later in life had been verified by documentary testimony, and possibly by eye-witnesses.

The disputed reference to Jesus occurring in the antiquities of the Jews is not given up by Gibbon as an entire forgery. (Note 36, of ch. xv.) The editor adds the following: "The modern editor of Eusebius, Heinichen, has adopted, and ably supported, a notion, which had before suggested itself to the editor, that this passage is not altogether a forgery, but interpolated with many additional clauses. Heinichen has endeavored to disengage the original text from the foreign and more recent matter.

But whether it is an entire forgery or not does not, by any means, settle the question. The reality of the bodily existence of so sublime a being as the Christ does not rest on the testimony of any single individual, however exalted his station. The life itself, little as we know of it, is the best evidence of its actuality.

Besides, are the other characters of the New Testament to be set aside, also? We can spare the fishermen of Galilee, for fishermen are plenty. But what of that grand old hero of the Acts of the Apostles? Him, whose system of propagandism was so perfectly Theosophic; whose self-abnegation was so constant; whose courage and devotion was so lofty that the shipwreck off the coast of Melita, or his arraignment before Felix, served but as opportunities to benefit his fellowmen. No! That grand old adept, Paul, was not the creation of a dreamer.



A lofty character, even one so every way rounded out and glorious as that of Jesus, or one so devoted, so unselfish, so energetic and virile as that of Paul, may exist as an ideal, and be portrayed by tongue and pen, by souls who fall far short of the practical realization of their concepts, and in this idealism there is a promise of what is in store for the race, when, ages hence, it shall have lifted itself by strenuous effort to the level of its exalted aspirations; but the hope of humanity to-day is, that the Nazarene and beings such as he, existed and do exist; that, perchance, all unnoticed, they aid the struggling soul in its endeavors to keep its feet in the path that leads to perfect emancipation, and thus verify the Christian's belief, that "Jesus hears and answers prayers."

W. R. WILSON, F. T. S.

### BROTHERLY LOVE.

"The truths a man carries about with him are his tools."

No society can fail of doing good work that has for its keynote brotherly love. Is there one person who has arrived at the years of understanding who does not recognize it as the saving principle of the animal, the human race, and the world?

Are there no mothers in Israel? Love thou thy child; love thou then mine! Protect thou thy child, protect then mine! Are the physical and moral wants of thy children requiring thy care? look well then to mine? Art thou afraid of contagion of either body or soul? Encompass the world, then, with thy love and kindness. (There are always the victims!) One sin by any one committed, and all suffer. "For none of us liveth to himself, and no man dieth to himself."

Do thou thy Father's work! Each day work for some soul, and reap even on that day, in thine own soul, a glorious harvest.

"That which we are, we are all the while teaching; not voluntarily, but involuntarily," says Emerson. Were earth for thy habitation alone not so many would jostle thee. Then why shout "Lord, Lord;" and *do* nothing "By their acts ye shall know them."

These are times that try men's souls. There are wars, and rumors of wars. "Kindness turneth away wrath, and charity covereth a multitude of sins," saith Holy Writ. "The life is more than meat and the body than raiment.".....

Owe no man anything; but love one another, for he who loveth,

fulfilleth the law. Theosophists? Then let them that are strong bear the infirmities of the weak, and "for this I pray, that you more and more abound in knowledge, and in all Judgment."

ALMA E. KEITH.

---

## Editorial.

---

### THE ANNUAL CONVENTION.

Our delegate to the last Annual Convention of the Theosophical Society in America, Mr. Edward B. Rambo, confirms the reports already received of the greatness of this gathering, and of the magnitude of the work accomplished. Many of us can remember the time when we were glad to see even a few idlers present, as they helped to make the audience respectable in size. Now, Theosophy has become so strong in the United States that, notwithstanding the immense distance to be traveled, the gathering of the clans presents so goodly an array that it was found necessary at this last convention to exclude all but actual members from participating in any of our meetings, except the single one devoted to public addresses and active propaganda alone.

This is a most encouraging sign. Indeed, Theosophy has long since acquired a standing and a following which enables it to set at naught any opposing influence whatsoever. The religious organizations can not harm us, and, indeed, must soon learn to look upon us as their most powerful ally. Science is already delving into the secret doctrine, if not openly, at least, covertly. Many of its votaries have been forced by their own discoveries into a tolerant, if not a friendly, attitude. Philosophy is becoming more and more tinged with theosophic thought. And the influence of all this will become more and more apparent as the years go by.

The whole world is moving in theosophical directions, and there is greater danger that this motion may not be guided aright, than that it will lose in power. Therefore, Theosophists must be on strict guard; no dogma nor creed, however mighty the name that backs it, must be tolerated for a moment. Brotherhood, not dogma, nor even philosophy, must be our watchword, for this is the one principle which will carry Theosophy safely down through the ages.

## THE OUTER HEAD.

But the most satisfactory thing which the convention did was its entire unqualified endorsement of Mrs. Katherine A. Tingley, our great leader. Of course, there was no official action had, but every act of the convention was colored by this intense feeling of devotion and loyalty to her. Unknown to almost all the members, she was accepted because of our trust in Mr. Judge, and the Masters behind him. Whether she would prove capable of guiding the great Theosophical movement, was something which she had to show. So that the year has been one of strain and trial both for her and for ourselves. Our loyalty and devotion was put to a stern test, and right nobly has the Society responded. But if we have done our part and duty, she has proven herself to be the real leader an hundred times over, and it was the joyful recognition of this fact which made the last convention the peaceful, harmonious, and steadfast body which it was.

There is no question but that we have a great Leader amongst us. H. P. B. has redeemed her promise to us right royally. By this great Crusade, which has just been completed, the whole world has been stirred to the depths of its innermost being. It has been awakened to greater conceptions; it is longing for and looking up to purer ideals. It has thrilled to the touch of a Master hand, and it can never re-become the same dead, materialistic age which the cycle just dying witnessed.

All this the world owes to the Leaders which the great Lodge has sent out. It is true, quite true, that these could have accomplished little without the loyalty and devotion of those who rallied around their standards, but this does not controvert the undeniable fact that without a competent leader the most energetic army becomes a mere rabble. There must be the General at the head, the one who synthesizes and directs the mighty forces, generated by the loyalty and devotion of the units composing the army, as well as by the great Lodge itself. This is an absolute law in nature—this synthesizing element. No form could be produced upon the manifested, nor no result accomplished upon the mental plane, without the synthesizing center which molds the one and directs the other. Equality in these things is only the babbling of ambition. Let Theosophists throughout the world emulate the example of this last convention, and rally



around, support, and protect our great Leader from all foes, whether these be of the outer world or within our own household. Only by united loyalty and devotion will we prove ourselves worthy of such a Leader, and only by united effort upon our part can be retained such an one as we now have with us. The weal or woe of the world therefore, is in the balances to-day, and by our sinking of all personal vanity, and ambition, we will be able to turn it in the direction of safety and progress. Let Brotherhood, loyalty, and devotion, then, be our watchword in the future as it has been in the past.

#### PURPLE PENCE.

The great Crusade, just completed, was accomplished at an expense of not quite 30,000 dollars. A large portion of this sum was made up from small offerings of members through the Purple Pence boxes. No more convincing evidence of the real strength of the Theosophical Society in numbers, solidarity, and devotion, could have been afforded, than by this great feat which it has just accomplished. We did not know our strength, nor the work which we were capable of doing. At the beginning of the Crusade, not any one would have believed that it could have been carried to a successful conclusion in the manner in which it was. But the united pennies, pouring in from all portions of the world almost, turned themselves into magnificent pounds in a manner most gratifying.

We have learned our strength by this, our united effort; let us lay the lesson to heart. The last Convention resolved to continue the Purple Pence, under the name of the "Brotherhood Fund." Let every Theosophist, then, who really believes in Brotherhood, put it into practical application by making his daily contribution, however minute this may have to be, towards this brotherhood fund. The amount matters little; the daily remembrance, and the daily sacrifice, matter a great deal. Indeed, it is only by sacrifice that spiritual progress can be made: and here is the opportunity for which so many have fancied they longed. Let us now see if we really did desire to sacrifice. Let us make this Brotherhood Fund such a magnificent thing, that it will enable the world to be saturated with the Theosophical teachings, within the next few years.

We can do it; we ought to do it. The Crusade has shown us our strength. Let us, then, make the small sacrifice necessary, and the Theosophical Society will soon become a nucleus of universal brotherhood in fact, as well as in theory.

## BRANCH REPORTS.

---

San Francisco T. S. reports good work all along the line. Sunday lectures and Branch meetings are well attended. Sunday lectures have been as follows: April 4, "Has Man a Soul?" Dr. J. A. Anderson; April 11, "Suicide," Dr. Allen Griffiths; April 18, "Real Meaning of Easter," E. Williams; April 25, "The Prophecy of Science at the Close of the Century," Colonel E. T. Blackmer; May 2, "The Purpose of Life," Mrs. S. A. Harris; May 9, "Man and Woman," Dr. Allen Griffiths; May 16, "The Masters of Wisdom," Miss Anna Bryce; May 23, "An Old Testament Adept," E. P. Jones; May 30, "The Science of the Soul," Amos J. Johnson.

On April 13, the Branch celebrated the 46th anniversary of the birth of Wm. Q. Judge, a dozen speakers paying tribute to his life and work; and on May 8, memorial services were held in memory of Helen P. Blavatsky, as is the custom of Branches on the annual recurrence of White Lotus Day. The programme was as follows: Music, Orchestra; Introductory remarks, E. B. Rambo; Reading—Bhagavad Gita, Julius Oetli; Music, Orchestra; Address, Dr. Allen Griffiths; Solo, E. P. Jones; Reading—Light of Asia, Miss Clara A. Brockman; Address, Mrs. Sarah A. Harris; Music, Orchestra; Address, Dr. Jerome A. Anderson; Music, Orchestra.

Among other matters of note in the Branch was a Brotherhood Supper, given on April 10, to 390 of the unemployed of the city; addresses being made by Dr. J. A. Anderson, Dr. Allen Griffiths and E. Williams. Music was furnished by Mr. and Mrs. H. B. Monges. The supper and speeches were well received by the men, and on April 14, another meeting was held for the unemployed, addresses being made by H. B. Monges and A. F. Arnold.

On April 24, the Headquarters were packed with members, the occasion being the organization of a Brotherhood Auxiliary, which intends to engage in propaganda work. The officers are: Mrs. H. H. Somers, President; Dr. Allen Griffiths, Vice-President; H. B. Monges, Secretary. The membership is open to members of T. S. in A. and their families.

James H. Cutter has arranged for the placing on coast and river steamers of twenty or more receptacles for Theosophical literature. This is a new departure in propaganda and one that promises excellent returns.

Recent subjects of Branch study have been: "The Dual Mind;" "First Object of the T. S.;" "Theosophy;" "Successive Lives on Earth;" "Faith," and "The Needs of Children."

---

### OLYMPIA BRANCH, OLYMPIA, WASH.

Amelia R. Shimmons, Sec., writes: We have kept our Branch room open two evenings each week to the public, and from time to time have had speakers from other towns; Mr. Jas. Pryse being our last. One of our members, Mr. Geo. Gaswell, who was obliged to leave the city two years ago, to find employment and who now is in Grand Forks, B. C., writes he has a class there of

twelve persons, all interested, studying the "Key," and thinks in time he will see a Branch formed there, which shows the work goes on even though we sometimes feel we are doing no good in our little Branch. We procured a nice stone for the school at San Diego, and were commissioned by the Narada Branch, of Tacoma, to obtain one for them also. The two stones are now in our Branch room awaiting further orders. They were photographed, the other day, and make a nice picture. We think you must have gained much good from the Crusaders' visit and hope some day to have the good Karma to meet Mrs. Tingley.

---

#### KSHANTI BRANCH, VICTORIA, B. C.

W. Harold Berridge, Sec., writes: The following is a list of our Sunday evening lectures for April: "The Cause of Sorrow," W. Stewart; "The Need of Our Times," W. H. Berridge; "Practical Theosophy, and Its Relation to Daily Life," F. C. Berridge; "Death," J. E. Whiteside. The interest in Theosophy and the T. S. is continually growing and the attendance at our meetings is consequently increasing. Much good work was done here by Brother Jas. M. Pryse, who was with us for a week during March. At both of his lectures our hall was packed.

---

A. Spinks, of Sacramento, writes: I recently visited Placerville on business and through the efforts of Mrs. Cunningham, I was enabled to lecture to an audience of about fifty. The editors of both local papers are not only interested in Theosophy, but made all arrangements for the lecture, getting the hall, notices, etc. After the meeting, both editors and others assured me that they would do all in their power to make subsequent meetings successful. Fifteen remained after lecture and signified their intention to form a study class.

---

#### TRIANGLE BRANCH, ALAMEDA, CAL.

C. B. Woodruff, writes: Triangle Branch of the T. S. A. has removed from the old Headquarters at 1424½ Park St., to 1429½ Park St., Alameda. Our new Headquarters are much more commodious and better situated than the old rooms, and the increased attendance proves that the move is a good one.

---

### OBITUARY.

Mrs. Lydia M. Bostwick, President of Redding T. S., departed this incarnation May 14th, at 5:5 A. M. Her body was brought to San Francisco for cremation. She had suffered from a complication of diseases for years, but the end came from heart trouble. Redding Branch feels its loss deeply, and other lines of humanitarian work will also miss her.

---

Captain Reimers, of Hunter's Point, an old student of Theosophy, died on May 22d, and at his request, his funeral was conducted with Theosophical rites on May 25th, by members of San Francisco T. S.

## BOOK REVIEWS.

Among new books at the Headquarters of the Pacific Coast Theosophical Committee, Room 30, 819 Market St., S. F., is a pamphlet on the "Evolution of Manas," a valuable compilation from the "Secret Doctrine," and other sources, by Mrs. S. A. Harris, the price of which is only 10 cts. New booklets received are: "Astral Intoxication," 5 cts.; "Culture of Concentration," 10 cts.; "Devachan, the Heaven-world," 10 cts.; "Elementary Theosophy," 5 cts.; "Sermon on the Mount," 10 cts.; "The Purposes of Soul," 5 cts.; and "Souvenir of San Diego," 25 cts.; a poem by Stanley Fitzpatrick, which was written before it was known that the School of the Mysteries was to be located on Point Loma, and was a prophecy of the event.

In mystical books may be found "Mysteries of Magic," \$4.00; "Philosophy of Mysticism," \$7.50; "Among the Gnomes," \$1.75; "Mystic Masonry," \$1.50; "Occult World," \$1.25; "Nature's Finer Forces," \$1.50; "Paracelsus," \$1.25; "Raja Yoga," \$1.50; "In the Pronaos of the Temple of Wisdom," \$2.00; "Magic, White and Black," \$1.25; "Astral Light," 75 cts.; "Mohini's Bhagavad Gita," \$2.00; "Atlantis," \$2.00; "Adventure Among Rosicrucians," 75 cts.; "Man, Fragments of Forgotten History," \$1.25; "Yoga Sutra," \$1.00; "Brownings' Paracelsus," (Buck) \$1.00; Yoga-Sara Sangraha," 75 cts.; Pistis Sophia, \$2.50; "Seven Easy Lessons in Astrology," 25 cts.; "Story of Atlantis," (Scott-Elliott) \$1.25; "Egyptian Book of the Dead," \$6.00; "Kabbalah Unveiled," \$3.00; "Magical Writings of Thomas Vaughan," \$2.00; "Studies in Occultism," (6 volumes) \$1.50; "Prabodha Chandrodaya," 75 cts.; "Soul of Things," \$1.50; "Yogasara Sangraha," 75 cts.; "Etidorhpa," \$2.00.

Besides the above all the standard Theosophical books are kept in stock, and orders will be taken for any book or periodical on Theosophy and Mysticism. Inquiries are often made for second-hand copies of "Secret Doctrine" and other Theosophical works. If anyone wishes to dispose of S. D., (old edition) or other work on Theosophy, the Secretary will endeavor to find purchasers for same. In writing state condition of book and price wanted.

AMOS J. JOHNSON.

**BROWNING'S PARACELSUS AND OTHER ESSAYS.\*** This beautiful little volume is the latest production from the pen of one of the most faithful servitors of the Lodge, Doctor J. D. Buck. In these essays, Doctor Buck is seen at his very best. A poet by nature, the necessities of the times have caused him to enter the field of philosophic writing whether he would or no. But in this little volume he has given his muse the rein, and while he would be the last to assert, or, perhaps, to believe them to be poetical, they are full of the true essence of poetry. The easy flow of diction, the elegance of style, the deep thought put forward so deftly that one does not discover its depth, the truth underlying the subjects with which he deals so quickly grasped—all show Doctor Buck to have been in a very happy vein when he produced this little

volume. To review each essay separately, would be to quote the whole book almost *verbatim*, and this we will leave to our readers, assuring them, that of all the delightful things which Doctor Buck has ever written, these essays are, in our opinion, the most delightful.

\*Browning's Paracelsus and Other Essays. Dr. J. D. Buck, author of "A Study of Man," "Mystic Masonry," etc., Cincinnati, the Robert Clark Company. Price, \$1.00.

**THE REDEMPTION OF THE BRAHMIN,\*** by Richard Garbe. This is a novel intended to show the slavery of Hindus to the Caste system, and the horrors of child marriage and unnatural widowhood—two of the most hideous customs which prevail in India. Like most novels written with a distinct purpose, this is dominant throughout the work; but unlike many of these the moral is woven about a very pleasing thread of romance. Aside from the light it throws upon Hindu customs, the book is of distinctly human interest as a portraiture of thoughts and emotions which well up in every human heart regardless of race or caste.

\*The Open Court Publishing Co., 175 La Salle St., Chicago, Ill. Price, 75 cts.

**ELEMENTARY THEOSOPHY**, by Mrs. Lang of Toledo, is a little booklet of some forty pages, intended to present the primary teachings of Theosophy in a simple, intelligible form. This it certainly accomplishes, and is a most valuable tract for propaganda purposes. Where one desires a little more definite and extended information than the ordinary leaflet affords, one can do no better than to place this little brochure in the hands of inquirers. Single copies at five cents each, may be had by addressing Mrs. A. M. Bell, 1909 Collingwood St., Toledo Ohio—discount for larger quantities. The Pacific Coast Committee keep it in stock.

*Theosophy* for May is fully up to its high standard. A timely article, is "The New and the Old Regime," by Doctor Buck. "Mesmerism," by W. Q. Judge, is continued. It is full of the most profound knowledge on this subject, and is worthy of the careful study of every student. The "Search for Wisdom," by Katharine Hillard, "Richard Wagner's Music Drama—Siegfried," by Basil Crump, and "Work," by Mrs. Alice Cleather, are all valuable contributions. In the "Screen of Time," by the editor, he announces the intention to enlarge the magazine to double its present size, and advances the most cogent reasons therefor. "Literary Notes," "Questions and Answers," "Correspondence," "Mirror of the Movement," complete the number, except that we must not forget, among "Faces of Friends," to mention a beautiful half-tone of our beloved leader, Katharine A. Tingley.

The *Irish Theosophist* for April continues the "Bhagavad Gita in Practical Life," by Mrs. Keightley. Other articles are, "Fire-Fountain of Loch Lein," by Laon; "Priest or Hero," by A. E.; "A Warrior's Weapons," by Rafe Hop-ton; "The Supreme Moment," by Gregan; "Robert Browning," by Omar;



"Some Aspects of Brotherhood," by A. P. D., and "The Outlook," by the editor. The best article, even where all are good, is certainly the beautiful interpretation of "Bhagavad Gita," by Mrs. Keightly. "Some Aspects of Brotherhood," also strikes the right key note. "Priest or Hero," commences finely and promises well for the future. Our Irish friends must drop into poetry, and we are glad to know that some one has at last heard "the blushful secret of the rose." The number is quite up to its usual high standard.

---

*Ourselves* leads off with "Arbitration or War," (a strong paper), following it by a beautiful storyette, "Him That Overcometh." Our artist brother, Macchell, writes of "Color and Character;" Sydney G. P. Coryn tells of the "Temples of Egypt;" Walter Woods has a good paper on "Theosophy and Christianity," and Henry T. Edge another on "Happiness."

---

The *Australian Theosophist* reprints the proofs of reincarnation to be found in the well known Socratic dialogue, and a strong little paper on "Theosophy," by E. I. Willams; quotes some "Western Gems" from our great American nature-poet, Walt Whitman. Lodge Notes and an Indian letter complete the issue.

---

Volume I, No. 1 of *The Grail* is at hand. It presents a handsome appearance, and is full of short and crisp papers. "Brotherhood Suppers," "Finding the Light," "The Grail," "Beethoven and Wagner," "Leadership," are the principal articles and are so strictly limited to two pages each, that it gives the impression that editor's shears must have been used. All the articles are good—"The Grail," by Gordon Rowe, and "Finding the Light," by Mrs. Keightley, especially so. We wish the latest reincarnation of *Isis* every possible success, as it surely will have with its corps of devoted, talented writers.

---

The *Dawn*, a new Hindu Magazine, comes from India and seems to be fully equal to any of the magazines already published there. The best article in it is perhaps "Future Hinduism," by C. Turnbull, though it takes almost as much space for the editor to guide the writer over stony places, as does the original article.

---

We note the receipt of the Journal of the Mahabodhi Society, the Herald of Health, Coming Nation, Hayes Valley Advertiser, Lucifer (Chicago), The Theosophist (Adyar), The Thinker, Humanitarian, and The Future of Ireland, and The Awakening of the Fires—The latter, a beautiful phamplet by our Irish Poet friend, A. E. The Forum is exceedingly good, also, and is a most welcome visitor.

# A PARTIAL LIST OF BOOKS

ON THEOSOPHY AND KINDRED SUBJECTS,

To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

Adventure Among the Rosicrucians.....	paper, 50c; cloth \$	75
Among the Gnomes (Hartmann).....		1.75
Animal Magnetism (Binet and Fere).....		1.50
Astral Light (Nizida).....		.75
Atlantis (Donnelly).....		2.00
Atlantis, the Story of (Scott Elliot) with maps.....	cloth	1.25
Bhagavad-Gita, American Edition (Judge).....	75c,	1.00
Buddhism (Rhys Davids).....		1.00
Buried Alive (Hartmann).....		.75
Christos (Buck).....		1.00
Compendium of Raja-Yoga Philosophy.....		1.25
Conflict Between Religion and Science (Draper).....		1.75
Discourses on the Bhagavad-Gita (Row).....		.75
Dream of Raven, The.....	cloth	1.00
Dreams of the Dead (Stanton).....	paper, 50c; cloth	1.00
Echoes from the Orient (Judge).....		.50
Egyptian Book of the Dead.....		6.00
Elixir of Life.....		1.00
Esoteric Buddhism (Sinnett).....	paper, 50c; cloth	1.25
Five Years of Theosophy.....		3.25
From Adam's Peak to Elephanta (Carpenter).....		3.50
From the Caves and Jungles of Hindoostan (Blavatsky).....		2.50
Gems from the East; a Birthday-Book (Blavatsky).....		1.00
Guide to Theosophy.....		1.50
Idyll of the White Lotus.....	paper, 50c; cloth	1.25
In the Porticos of the Temple of Wisdom (Hartmann).....		2.00
Isis Unveiled (Blavatsky).....	2 vols., cloth	7.50
Jacob Boehme, Life and Doctrines of (Hartmann).....		2.50
Kabbalah Unveiled (Mather).....		3.00
Karma: a Theosophical Novel (Sinnett).....	cloth	.75
Karma (Anderson).....	paper, 50c; cloth	1.00
Key to Theosophy (Blavatsky).....		1.50
Letters That Have Helped Me.....		.50
Life of Buddha (Lillie).....		2.25
Life of Jehoshua, the Prophet of Nazareth (Hartmann).....		1.50
Light of Asia (Edwin Arnold).....	paper, 25c; cloth	1.00
Light on the Path (M. C.).....	25, 40, 75, and	1.00
Magic, White and Black (Hartmann).....	paper, 50c; cloth	1.25
Magical Writings of Thomas Vaughan (Philaethes).....		2.00
Magicians of the Blue Hills (Blavatsky).....		1.00
Man, Fragments of Forgotten History.....		1.25
Mysteries of Magic (Eliphas Levi).....		4.00
Mystic Masonry (Buck).....	cloth	1.50
Nature and Aim of Theosophy (Buck).....		.75
Nature's Finer Forces (Rama-Prasad).....		1.50
Neila Sen, and My Casual Death.....	paper, 50c; cloth	1.25
Nightmare Tales (Blavatsky).....	paper	.35
Ocean of Theosophy (Judge).....	paper, 50c; cloth	1.00
Occult Science in Medicine (Hartmann).....		1.25
Occult Sciences, The (Waite).....		2.25
Occult World (Sinnett).....	paper, 50c; cloth	1.25
Patanjali's Yoga Aphorisms (American Ed.).....	75c,	1.00
Philosophy of Mysticism (Du Prel).....	2 vols.	7.50
Pistis-Sophia.....		2.50
Posthumous Humanity (D'Assier).....		2.50
Problems of the Hidden Life (Pilgrim).....		1.75
Purpose of Theosophy (Mrs. Sinnett).....	paper	.15
Reincarnation (Anderson).....	paper, 50c; cloth	1.00
Rosicrucians, History of the (Waite).....		2.50
Sankhya Karika (with commentary).....		1.25
Secret Doctrine (Blavatsky) 2 vols. and Index.....		12.50
Septenary Man (Anderson).....	paper, 50c; cloth	1.00
Sermon on the Mount (Aretas).....	paper	.10
Song Celestial—Bhagavad-Gita in verse (Edwin Arnold).....		1.00
Source of Measures, The (Skinner).....		5.00

[List of Books continued on last page.]

Studies in Occultism (Blavatsky) 6 vols. ....	cloth	1.50
Study of Man, and the Way to Health (Buck) ....		2.50
Through the Gates of Gold (M. C.) .....		.50
Transactions Blavatsky Lodge, .....	No. 1, paper, 50c; No. 2	.35
Upanishads, The Twelve Principal .....	cloth	3.00
Voice of the Silence (Blavatsky), .....	Red Leather	75, 1.00
Wonder-Light and Other Tales for Children (Ver Planck) .....		.50
Working Glossary for Theosophical Students .....	cloth	.50
Yoga Sutra of Patanjali (Divedi) .....	Boards	1.00
Numerous Valuable Leaflets, such as Culture of Concentration, Modern Failings, Devachan, etc., at from 1 to 10 cents each. Send for complete Price List.		

## THEOSOPHIC BOOKS.

**The Secret Doctrine**.....\$12.50.

The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. New and revised edition, with Index bound as a supplementary volume.

**Isis Unveiled**.....\$7.50.

A Master Key to the Mysteries of Ancient and Modern Science and Theology. By H. P. Blavatsky. Royal 8vo, 2 volumes, about 1,500 pages.

**The Ocean of Theosophy**.....\$1.00

By William Q. Judge. Giving a clear and connected idea of the fundamental principles of the Wisdom Religion.

**Reincarnation**.....\$1.00. Paper, 50c.

A Study of the Human Soul, in its relation to rebirth, evolution, post-mortem states, the compound nature of man, hypnotism, etc. Proving the existence of the Soul, its rebirth upon earth, its state during the intervals of its earth-lives, etc. By Jerome A. Anderson, M. D.

**Septenary Man**.....\$1.00. Paper, 50c.

A study of the Human Soul, in relation to the various vehicles, or avenues, of Consciousness (technically known as the Seven Principles), by means of which it brings itself into relation with the Outer Cosmos: including a brief examination of Dream and the Problems of Heredity. By Jerome A. Anderson, M. D.

**Letters That Have Helped Me**.....50c.

Compiled by Jasper Nienand. Printed on handsome super-calendered paper, same size page as the *Ocean of Theosophy*. Light cloth with olive-green side stamp.

**Karma**.....\$1.00. Paper, 50c.

A study of the Law of Cause and Effect. By Jerome A. Anderson.

**A Study of Man**.....\$2.50.

And the Way to Health. By J. D. Buck, M. D.

## “THEOSOPHY.”

### A MAGAZINE

*Devoted to the Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy and Aryan Literature.*

**E. T. HARGROVE, EDITOR.**

Founded in 1886, Under the Title of *The Path*, by WM. Q. JUDGE.

Beginning with June, 1897, every issue of this magazine will be made a complete propaganda leaflet in itself, suitable for distribution at all public meetings, as well as for donation to individual enquirers. In addition to the usual articles on Theosophical topics, many important subjects will be dealt with by prominent writers who have not thus far contributed to this magazine. Its size will be increased to sixty-four octavo pages, while its price will remain the same.

As a potent means of spreading and popularizing a knowledge of Theosophy, this magazine ought to be sustained by every member of the Society.

**Subscription—\$2.00 per Year in Advance. 20c per Copy.**

If it be found more convenient to take only a six months' subscription, the amount for the same—one dollar—will be received as a trial subscription.

THEOSOPHICAL PUBLISHING COMPANY.

144 MADISON AVE., NEW YORK CITY

OR

PACIFIC COAST THEOSOPHICAL COMMITTEE,

ACADEMY OF SCIENCES BUILDING, SAN FRANCISCO.