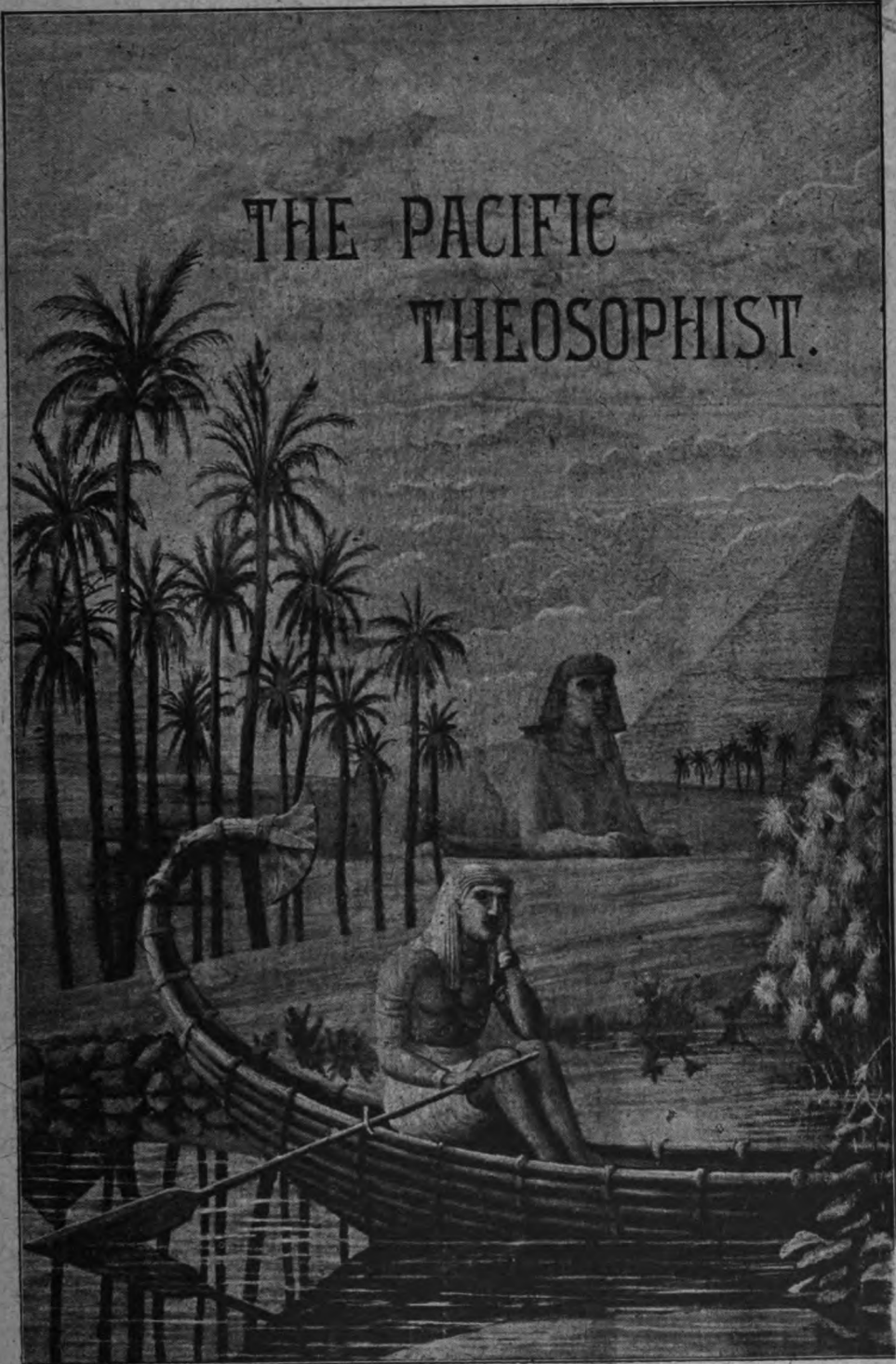


7:6
DEC 8 1897



— } "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!"



THE PACIFIC THEOSOPHIST.

A THEOSOPHIC JOURNAL,
Devoted to the Practical Realization of Universal Brotherhood, &
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THEOSOPHY IN THE FIRST AND NINETEENTH CENTURIES.*

Theosophy is as old as man, and is the spiritual side of philosophy and religion, appearing in every age, called by many names, but always emphasizing the things of the spirit as more important than the things of the flesh, and ever dwelling much on the brotherhood of man. In every age it has been intent always on the same thing, and that is a brotherhood in Christ or a spiritual fraternity. Sometimes this takes a new external form, as the Christian Ecclesia of the first century of the era; sometimes inspiring old forms of society with new life, but always establishing a brotherhood, and making love of man to man more important than any dogma or practice. And this is as true now as in other days. Brotherhood is the all important part of the Wisdom religion. One may eat no meat, live apart from the world, practice all the rules laid down for the acquisition of occult power, obtain, indeed, that occult power, and yet not be a theosophist. Remember, friends, theosophy is a higher, larger, grander thing than occultism. You may journey through the astral world, visit all the lokas, travel in your thought-body, use unknown forces to produce wonderful results, and not be a theosophist, nor be so full of the spirit of the Master as one who leads a Lotus Circle, or at a brotherhood supper speaks words and does deeds which revive some well nigh desperate brother or sister. Just as in the olden time, the lowly disciple, who does faithfully the daily duty, is

*Lecture by Rev. W. E. Copeland, before Prometheus Branch, T. S. A., Portland, Or., May 31.

nearer the Master than one whose occult power almost equals that Master. It is love which opens the eye of the spirit, and enables one to discern spiritual things. Others make a greater display, attract the world's attention, astound by their occult power, and yet, like the people of Atlantis, which was blotted out of sight, be Masters for evil. The test ever is: "have you conquered self, have you merged yourself in the Universal Self?" If you have, then whether you have developed occult power or not, you are near the Master, or at one with your Father in heaven.

There is a very close similarity between theosophy in the first and nineteenth centuries. The leaders in both cases, Jesus and Madame Blavatsky, were despised and rejected, without form and comeliness. Jesus was called a wine-bibber and glutton, a friend of publicans and sinners; he chose for comrades rough Galilean fishermen. Madame Blavatsky was ridiculed because of her appearance and habits, and chose for comrades men and women whom no one ever heard of before. For a number of years Jesus went about teaching and had only a few followers; made but little impression on the Jewish and less on the Roman, world; then he was crucified; his disciples drew together, and under the leadership of Paul, began a propaganda movement, which reached all parts of the Roman empire, and resulted in the forming of ecclesiae all over the then known world.

In 1875 the Theosophical Society was organized and for ten years made little advance. In the 80's Madame Blavatsky gathered a few students; but not until her death, and under the leadership of Mr. Judge, did it make much headway. Since that the progress has been phenomenal, and now theosophy is a familiar word all over the earth. Branches are being formed in every nation, and there is a general interest to know what the word means. Of course, there is an opportunity now to spread theosophic ideas which existed at no other period of the history of man. Newspapers and magazines place the thought before tens of thousands who, in the olden time, would have lived and died without ever hearing the truth. Rapid communication makes it comparatively easy for a crusade to go around the world in about the same time that it would have taken Paul, in the first century, to visit the churches in Asia Minor, Africa and Italy. Everything now helps to spread the knowledge, while everything hindered in the first century.

An ecclesia in the first century, was the same as a theosophical Branch of the nineteenth, only the communistic, external form was then in general use, while this has not been adopted by our Branches. An ecclesia was a body of Christian students and brothers, all intent on the same thing, and all distinguished from the world by their willingness to sacrifice themselves for the good of others. They were essentially a body of students. We must not forget that in the early church there was something to study as well as something to believe, and there was an exoteric and an esoteric body among Christians just as there is among members of the Theosophical Society. Only a few received full knowledge of what Christianity meant, just as now only a few are members of the Esoteric school. This point of resemblance between theosophy in the first and nineteenth centuries has in general been overlooked. Not only was there an esoteric part to the Christian ecclesia, but there was a regular initiation, a careful training of the spiritual side of man, and an evolution of remarkable powers called in the New Testament, gifts. This latter work has not been done in the Theosophical Society; but will be done in due time. Christians, ordinarily, look upon the churches of the first centuries as just like the churches of the present time, when, in fact, they were quite different. The most important portion of the church was the esoteric, to which the brothers belonged, and for whom a certain part of the service was designed. And a word here as to the reason why so little has been done among theosophical students to develop occult powers—why so very few can work wonders. It is because in the Christian church the mistake was made of giving secrets to those who were not prepared. Men were allowed to become occultists before they were Christians, whence confusion and mammon-worship, which finally prevented any advance in occultism. So, wisely, the leaders of the Theosophical Society do not encourage the members to seek the development of occult powers.

To the Jews, Christianity was a stumbling block, and to the Greeks, foolishness. So, Theosophy is to the orthodox Christians a stumbling block, and to the men of science, foolishness. Neither the devout Jew nor the theosophic Greek could accept Theosophy in the first century, and both the pious and the cultured reject it in the nineteenth. Many were called then, but few chosen as worthy to receive full knowledge, and this is true of theosophy nowadays.

Yet, as time passed, Christians became learned, and Greek philosophy was replaced by Christian theosophy. So already we see statements made by Madame Blavatsky in the "Secret Doctrine" and laughed at as unscientific accepted by men of science as statements of truth. An ancient civilization in America, continents called hyperborean, Lemurian and Atlantian, giants, living matter, vibrations in regular mathematical progression, and many statements in the "Secret Doctrine" were ridiculed.

The common people heard Jesus gladly and willingly accepted Christianity or the theosophy of the first century; so the common people heard the truth gladly and eagerly read the books first published, and have become enthusiastic members of the Branches.

As the church increased in numbers, wealth and strength, division arose, the question of what is Christianity was agitated. Discussions were frequent between the factions, each denounced the other, one was declared orthodox, the other heterodox, and at last each side resorted to violence. Then the spirit of brotherhood which had been a power was lost, and the church became a merely formal affair. Even in this respect we follow the example of the early church, and we have in many cities two branches, both calling themselves theosophists, but following different leaders. Both are theosophists so far as they show the spirit of brotherhood, and speak no evil one of the other.

In the early church the division was between those who followed Peter and those who followed Paul, or those who would make of Christianity simply a Jewish sect and those who would make of it a new religion for all the world, free from the forms and ceremonies of Judaism.

Nineteenth century theosophy finds itself divided into two classes, one which follows Mrs. Besant and one which follows Mr. Judge and his successor, Mrs. Tingley. The former would make of theosophy an offshoot of Brahmanism—would give to it a purely oriental character, and would select among oriental religions Brahmanism as the one to be especially studied; the latter would make the new movement independent of any of the old, and would study them all, taking the good from each. The members of each are deeply in earnest; the truths taught are about the same, but the methods are different; each must decide which he prefers.

Divisions have come upon us, but we have not yet begun to excommunicate, perhaps because neither division has enough of wealth to be worth struggling for. May the time never come to us as it did to the Christian church, which alternately excommunicated Arian and Athenasian, Monophysite and Gnostic, and which took up arms to compel conformity. This division, which troubles some so much, if it does not proceed to excommunication, is a good thing, for it places the truth before more people than though there were only one body. The two theosophical societies are doing vastly more than either could have done alone. A generous rivalry is a good thing, and carries into the minds of hundreds the great truths which we are called upon to teach, of many lives, of the reign of law which apportions cause and effect throughout the universe, of a universe teeming with intelligent life, of progress through sacrifice, the higher ever reaching down to the lower, and lifting it up. These ideas are finding lodgement in thousands of minds, which perhaps for active propaganda would never have known of them.

Here we want to learn a lesson from the history of the Christian church. Human institutions are much alike, and the theosophical society is no exception, and may split on the same rock which brought ruin to the theosophic movement almost 2,000 years ago. To secure power and control the minds of men, each of the great parties in the Christian church tried to ally itself with wealth and civil power. Once this was accomplished a church was formed, a creed promulgated, a regular form ordained, and the work for that age ended. Let us avoid this. Only in "*hoc signo vinces*"—by the sign of the cross, or sacrifice of self for the uplifting of the world, we shall conquer.

REV. W. E. COPELAND.

A WORD ABOUT THEOSOPHY.

Many people fancy Theosophy is a new religion, while in fact it is as old as man himself. All religions were originally identical, but now they have wandered so far away from each other as to be hardly recognizable as the same. People everywhere are noticing the lack of the true ring in their religions, and go about saying: "Christianity cannot be the whole truth, Buddhism is not the whole truth, Atheism is surely all wrong, where, WHERE shall we look for the Truth? It must be in existence somewhere."

Indeed it is. Man can find it in his own soul, Theosophy says. The mistake made by the various forms of religions is their trying to chain truth to a set of creeds and catechisms. However, if one prefers, he can cling to his creed, and still be a Theosophist; for all he is asked to accept is a belief in the Spiritual Unity of mankind—that is, Universal Brotherhood. This is the object for which the Theosophical Society works. Many believe this to be entirely visionary and impracticable, but such beliefs cannot be true. The whole human race has a tendency to recognize this law, and would do so, were it not for the selfish claims of the lower nature. But Theosophy tells us the lower nature can be raised, and we know this is true, because here and there in the world's history strong characters stand out utterly free from selfishness. And most of us know at least one person whom, if all the world were like, wars and disputes would cease. What is possible for one is possible for all, since law governs the universe, and not chance or chaos. Modern science has proved the universality of law on the physical plane; Theosophy confirms this and adds that it controls the mental and moral planes also. What we sow we reap. This law governs all the affairs of our lives. So if we work for a Universal Brotherhood of mankind, it is setting up a cause which must have its fulfillment some day. In Theosophy this great law which regulates all things is called, Karma, and it shows us how responsible we all are for our own conduct; and for the conduct of others also. The Spirit of Unity down in our souls makes each of us a sharer in the experience of all the rest.

Every human being, no matter how obscure he fancies he may be, by his acts and thoughts, raises or lowers the whole mass of humanity, and quickens or retards its evolution towards a grander future.

Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, FEEL, with everything that cries, with everything that suffers, and in even the most broken fragment of a life find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her,

therefore, she comes in mercy. Go forth to meet her, trembling, perhaps, but reverently, patiently, unflinchingly; only so can the lesson be learned, and from the dark hours spent with her, a light shall arise, showing the way to stumbling feet, giving the power to comfort and console. And in the peace that of your heart shall understand and be satisfied.—*From the Monthly Circular issued by Narada Branch, Tacoma, Washington.*

THE SECRET OF STRENGTH.

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Its source is profound conviction. Through this great moral power, in the natural life of the man, is born that which enables him, however frail he may be, to go on and conquer. Conquer what? Not continents, not worlds, but himself. Through that supreme victory is obtained the entrance to the Whole, where all that might be conquered and obtained by effort becomes at once not his, but himself.

To put on armor and go forth to war, taking the chances of death in the hurry of the fight, is an easy thing; to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armor and without hurry or excitement, to take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done; and it can only be done in the moment of equilibrium when the enemy is disconcerted by the silence.

But there is needed for this supreme moment a strength such as no hero of the battlefield needs. A great soldier must be filled with the profound convictions of the justness of his cause and the rightness of his method. The man who wars against himself and wins the battle can do it only when he knows that in that war he is doing the one thing which is worth doing, and where he knows that in doing it he is winning heaven and hell as his servitors.

Yes, he stands on both! He needs no heaven where pleasure comes as a long promised reward; he fears no hell where pain waits to punish him for his sins. For he has conquered once for all that shifting serpent in himself which turns from side to side in its constant desire for contact—in its perpetual search after pleasure and pain. Never again (the victory once really won) can he tremble or

grow exultant at any thought of that which the future holds. Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he lives? He knows it only by argument; and in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains.

Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinctions. Religion is always made-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God how is it that we find that same God in his own works and acts violating the precepts of religion? He kills each man once in life; every day the fierce elements and strange circumstances, of which he is said to be the author, bring on famine, cold, and innumerable untimely deaths: where then, in The True, can there be any room for such distinctions as right and wrong? The disciple must, as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Krishna, Vedas or mysterious acts of grace. Any of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question "What am I?" The Buddhist ascetic holds a fan before his eyes to keep away sights of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

"If we were convinced that we could never make our crooked ways straight, we should forever continue in our errors."

So, in prayer, if we aspire earnestly there is for the time being a change, but to bring this to full fruition, strength in action is necessary. I don't believe in these spasmodic efforts! They are simply emotionalism and reaches only as far as the personal self and its special interests. If a man wants to pray, *one word* is as good, if not better, than one hundred.

“Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light, so that we may see the truth and know our whole duty!

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit?—*Yajur Veda*.

There are four great obstacles that stand in the way of the practice of concentration of thought.

1st, that natural tendency of the mind which makes it ever and anon fly from a fixed point. This habitually diffusive tendency is one of the causes of our bondage. The practice of concentration is recommended with the primary object of counteracting this evil tendency. But the apparently insurmountable nature of this is never manifested so strongly as when we try to battle with it. Every beginner knows how frequently his mind unconsciously wanders away from the groove wherein he has been so assiduously striving to keep it. Exert himself to the best of his endeavors to keep the image standing clearly before him, it gets blurred and indistinct in almost no time, and he finds, to his utter discomfiture, the mind diverted into quite an unexpected and unlooked for channel.

The channels through which the mind thus slips away stealthily, afford it impression either of pleasurable or painful character, and according to the predominance of one or the other, the 2nd and 3d obstacles are said to present themselves.

The 2nd is that state of the mind in which it broods over pleasurable ideas. Our mind is in such intimate sympathy with those impressions which are called pleasurable, that it at once reverts to a train of similar ideas, it is very hard to turn it away from them and fasten it upon the point from whence it wandered.

The 3d is that condition in which the mind is lost in the recollection of unpleasant thoughts whose withering influence and death-like shadow over the mind, have been many a time the cause of blighting, saddening, and often crushing, the best, kindest and noblest of human hearts.

The 4th, though not the least of the obstacles to abstract contemplation and concentration of thought is what is termed passivity of the mind. Passivity of mind is that state in which the mind is a perfect blank, and which, if continued for a short time, merges into sleep. This state if induced during contemplation is replete with dangers and should be perseveringly guarded against. It is a state

which presents an opportunity to any passing elementary, or what is worse, it may offer the best conductivity to the "magnetism of evil."

The best remedy against all these obstacles is an iron will to overcome them, and a dogged and persistent drill and discipline of the mind in the faithful performance of each and every duty. When we are in doubt let us remember that "Self-knowledge is of loving deeds the child." The "Voice of the Silence" also tells us, "Have patience, as one who fears no failure, courts no success. Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life, it is the man that was, that is, and will be, for whom the hour shall never strike."

MYRTLE BURNHAM.

THE SCHOOL, R. L. M. A.

The fact that but little has recently been published about the school at Point Loma need not be taken as indicating any lack of activity in that quarter. On the contrary, the evolvment of the Institution is progressing under the most promising auspices.

The corporate organization of the school has been carefully looked after and it has been found desirable to further incorporate under the laws of the State of West Virginia, owing to some legal inconveniences incurred by a the first organization under the New York laws, the management however remaining practically the same as heretofore, with officers as follows: Katherine A. Tingley, President and Directress; E. Aug. Neresheimer, Treasurer; A. H. Spencer, Secretary; the Board of Directors being constituted of Mrs. Tingley, Mr. Neresheimer and Mr. E. T. Hargrove.

On the grounds the cottage which had first to be put up for the accommodation of those who should be in charge or concerned with the care of the school buildings, has been completed and is now occupied by Dr. and Mrs. W. T. Partridge, who had been selected by the Directress for purposes therewith connected.

Mr. M. A. Oppermann, an old member of the Aryan Branch of New York, though of late a resident of Pittsburg, has purchased an adjoining piece of land on which he has built living apartments for himself.

Dr. L. F. Wood of Westerly, Rhode Island, who, it will be remembered, joined the Crusaders on their arrival at San Francisco and accompanied them across the country to New York, is about to erect, on the same tract, a Sanitarium and Hotel for the treatment of the physical ailments of the people who may be attracted to the vicinity for that purpose, as well as for the entertainment of healthy people who come to enjoy the glorious climate and wonderful scenery of Point Loma, and from what we all know of Dr. Wood it is quite safe to promise that in either department the very best management will obtain. Dr. Wood's plans are quite extensive and include boating and bathing facilities in addition to the main building of sixty rooms with all the outfit of a hotel of the first-class, which is expected to be completed by the time winter travel sets in to Southern California and which will be found a great convenience to our members and others who may contemplate spending a little time in the neighborhood of the school. All such persons should correspond direct with Dr. Wood at Point Loma.

Elsewhere teachers and assistants are being instructed and prepared under the advice of the Directress for such positions as must be filled by those who are to work on educational and philanthropical lines, and it will no doubt by this time have been perceived that the school will extend its scope no less widely into what are called "practical" fields of work than into the mystical and occult side of the great Theosophic movement which is surely, and not altogether slowly, permeating society.

All the above is stated *en passant* and further information will be given as it accumulates. Inquiries and correspondence will receive prompt attention from the undersigned. A. H. SPENCER.

Saith the perspicuous Book: Tied on the neck of a man
 Hangeth the scroll of his fate, not a line to be gainsaid or judged;
 When the trumpet of Drafel thunders, the angels will show it and say,
 "Read there what thine own deeds have written thyself by thyself
 shall be judged."
Pearls of the Faith.

Give not to thy friends those counsels which may be most agreeable, but those which may be for their most advantage. SOLON.

THEOSOPHY AND CHRISTIANITY.

Between the Christianity of modern times, and that taught during, and a few years after, the life of its great teacher, Jesus, a line of division must be drawn. The doctrines taught a hundred years or so after his death, were in no way those that had been taught by the teacher himself, or those of his disciples closely connected with him. To be sure, much of that we now have under the name of Christianity, has been handed to us by those who knew and understood the teachings; but these teachings were so veiled, and so many misleading suggestions have been presented, that it is little wonder that few of the so-called Christians of to-day, rightly understand their religion.

Of the direct teachings of Jesus but little is known. It is stated that nowhere in the New Testament did he lay down a definite form of belief, which he demanded of all of his followers, nor did he leave a single written word behind him which might serve as a guide to those who wished to understand his teaching. So that all the knowledge we have of the truths of Christianity is gained through the writings of those who had been with its teacher—and necessarily these writings are colored by the thoughts and opinions of the writers.

Christianity in its true sense is Theosophy—and Theosophy is the great Wisdom Religion of all ages, having been taught in all countries and tongues. It is Theosophy that is the essence of all religions.

To any one who reads with the desire of understanding, the Bible is full of theosophical truths. Karma, Reincarnation, and Universal Brotherhood are all to be found there. The oft quoted sentence—“As ye sow, so shall ye reap,” is one of the best ways of rendering the word Karma, or the law of Cause and Effect.

Reincarnation is not treated in the Bible as a fact just newly stated by Jesus but as a belief that had existed throughout the ages. In the 17th chapter of Matthew, we find one of the many references to Reincarnation, made by Jesus and his disciples: 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. Likewise shall also the Son of Man suffer of them. And then the disciples understood that he spake unto them of John the Baptist.”

In another place in answer to the question put by Jesus, as to whom the people thought he was, the disciples said—“Some say that thou art John the Baptist; some Elias; and others, Jeremiah, or one of the prophets.” By this we may see that, at that time the people were wondering of what prophet Jesus could be the Reincarnation.

As Universal Brotherhood is the first principle of Theosophy, so it is with Christianity. The 12th chapter of the Epistle of Paul to the Romans says—“For as we have many members in one body, and all members have not the same office, so we, being many are one body in Christ, and every one members one of another.” This takes us back to the cause of Universal Brotherhood; showing that we all have the Christ, the Divine principle, the Ray of the One Life, dwelling in us. And again, we find—“Know ye not that ye are

the temple of God, and that the Spirit of God dwelleth in you?" If we know that the Spirit of God dwells in us, and that this Spirit is One, and Eternal, we may in some way realize how man is united to his fellow-man. The Crucifixion is said to be an allegory of the Christ being chained down or crucified by the selfishness of the body. In fact, the whole life of Jesus may be said to be an allegory. The Christ—the Divine Man—dwelling in physical man, to fulfil his mission on earth.

Thus we may see that Christianity and Theosophy are the same, and that by the help of Theosophy the true meanings of the many parables and visions of the Bible may be found. In Christianity is contained the Truth, and if Christianity were studied aside from the dogmas and creeds now attached to it, a greater degree of harmony would pervade the Universe C.

BRANCH REPORTS.

REPORT OF BRANCH WORK P. C. T. C., SEPTEMBER 10TH, 1897.

To the Coast Branches:

Bellingham Bay T. S., Fairhaven, Wash.—Two meetings per week are held, on Thursday evening and Sunday afternoon. Attendance has been small. The members are considering ways and means for more active work. The Branch has much to contend with, but the workers are moving steadily along. A joint meeting is held with Whatcom T. S. once a month.

Hargrove T. S., Sacramento, Cal.—For the first time in the history of the Movement in Sacramento, regular Sunday evening lectures interspersed with "quiz" meetings, have been held through the summer months. This will give a greater impetus for the coming winter's work. All meetings are held at Headquarters, 1017 Ninth Street, a central location, well ventilated and well-lighted and on the ground floor. Folsom Prison is also visited by one or more of the members on the second Sunday of each month. On August 8, Alfred Spinks talked to the prisoners, and on the 12th inst. E. A. Woodward addressed them on "Evolution."

Los Angeles T. S., Los Angeles, Cal.—Attendance was good throughout the summer. In spite of warm weather, all meetings were kept up. Lectures were given by H. A. Gibson, A. B. Clark, Mrs. Francis Nellis, H. B. Leader, Mrs. L. F. Weiersmuller and Miss Emma Baker on the subjects: "How Theosophy Helps," "Cycles," "Life Now and Hereafter," "Thought and Act," "The Child Heart," "Universality of Law," "The Purpose of Jesus," "Universal Brotherhood," "The Problems of Life," and "Self Discipline."

Los Gatos, Cal.—During the summer a study class of seven inquirers was organized by J. W. Rupert. Weekly meetings are held for study of the "Ocean."

Olympia T. S., Olympia, Wash.—Meetings were held regularly all summer, the usual August vacation being omitted. Headquarters are maintained in a pleasant little hall.

Petaluma T. S., Petaluma, Cal.—Branch resumed Sunday evening meetings in August. Interesting and instructive papers are written and delivered by the members. Papers read were: "The Three Fundamental Propositions," by Mrs. I. Anderson; "Why I Believe in Reincarnation," Dr. Ruth A. French; "The Use of Words," Mrs. J. D. Ellis.

Prometheus T. S., Portland Or.—The Branch has added to its activities a Sewing Circle, which has been busy with the paraphernalia of expected additions to the Lotus Circle when it next convenes. The Branch meetings, study classes and Sunday evening lectures have been well attended. It has been decided to form a committee for work in this part of the Theosophical vineyard, and the members crave a "good-speed" in the undertaking from every comrade on the Coast.

San Francisco T. S.—The Branch enjoyed a visit and several lectures from Rev. W. E. Copeland early in August. Attendance at meetings is again on the increase. On the 31st inst. a collection was taken up for benefit of India famine sufferers, \$35 being realized. One of our members recently gave a package of Theosophical magazines to a newsdealer, telling him to sell them, and keep the proceeds, as he thought some one might be interested in this way. The newsdealer evolved the scheme of selling the first copy for 20 cents, and allowing the purchaser, after reading, to return it and get another for 5 cents. Already several ladies have read all the magazines he had, and have followed this up by attending Theosophical meetings. The following lectures and papers were given in August: "One Life or Many Lives," Dr. J. A. Anderson; "Capital Punishment," Mrs. Frona E. Waite and H. H. Somers; "Theosophy in the First and Nineteenth Centuries," and "Cycles of Inspiration," Rev. W. E. Copeland; "Upbuilding of Character," Mercie M. Thirds; "Heredity," Dr. Allen Griffiths; "Why I Believe in Reincarnation," Mrs. H. H. Somers, Dr. J. A. Anderson and Miss E. J. Whittier; "Evolution of Form," Amos J. Johnson; "Alchemy," Miss Clara A. Brockman and Dr. Henrietta H. N. Brown.

San Rafael, Cal.—"A Brief Outline of Theosophy" was the subject of an address given in San Rafael on the evening of August 24, by Mrs. Mercie M. Thirds. Owing to the well-directed efforts of Mrs. Florence Dreipolcher, a zealous member residing in that suburb of the Coast metropolis, fully 150 people assembled at the Opera House to hear the lecture. It was an intellectual audience, including three ministers. That interest in the subject was awakened was proved by the many questions which followed its presentation. It is hoped that a study class will be formed as an immediate result of this work.

Seattle T. S., Seattle, Wash.—Frank I. Blodgett, Secretary, writes: The activities of the Seattle Branch have been in all respects up to full requirements of general propaganda work. One of our members is at Nelson, Neb., and has formed a large study class; a Branch is to follow soon. Arthur F. Arnold of San Francisco Branch now located at Foggies Tunnel, near Monte Cristo, Wash., in the mining country, is carrying on active work among the miners and has aroused serious inquiry. Our Lotus Circle will open doubtless

with thirty children. An inquirers' class meets Sundays, at 1. P. M. Sunday and Thursday meetings are well attended and everything as promising as could be desired.

Spokane T. S., Spokane, Wash.—The Branch is doing quite well. It was decided not to take a vacation this summer, so those who were in town and most interested have met every Sunday evening, in room 14, Thurwood Building; and a study class meets on Wednesday afternoons.

YEARLY REPORT OF THE SOUTHERN CALIF. LECTURER FROM JULY 1ST. 1896 TO JULY 1ST. 1897.

Number of Branch meetings attended, 46; persons present, 1264; press reports, 8; number of lectures given, 72; persons present, 3962; press reports, 139; number of Classes held, 45; persons present, 464; press reports, 26; number of Leaflets contributed, about 5000.

Lectures have now been given in almost every town of Southern California and enough of Theosophic teaching has been spread abroad, so that a good sized audience having an intelligent appreciation of the subject can now be obtained in any part of Southern California. It will be gratifying to note the growth resulting from the Crusade visit, and the steady harmonious work under Mrs. K. A. Tingley. The Southern California Centre, Los Angeles Branch, has tripled its numbers during the past 19 months, and now has 91 members. San Diego, Pasadena and Riverside Branches have also made great progress. The entire Movement is united and harmonious as never before, and all are strengthening their inner natures for the next great effort.

ABBOTT B. CLARK.

REVIEWS.

***OLD AND NEW PSYCHOLOGY** is another book from the prolific pen of W. J. Colville. It is a study of Psychology in relation to the human will, imagination, memory, instinct, reason and intuition, mental and moral healing, hypnotism, telepathy, mediumship, dreams and visions, etc. The work is written in the easy flowing style of this author, and will prove a very pleasant introduction for beginners and pave the way, perhaps, to a subsequent deeper study of Psychology. The book shows a decided improvement both in manner and matter upon Mr. Colville's earlier work. It also evidences a wide range of reading along the line of which it treats. It will be a welcome addition to those books which treat of psychological matters in a popular vein, and will also be duly appreciated by the many admirers of the author.

†**SCIENTIFIC CORROBORATIONS OF THEOSOPHY** is a little pamphlet of some fifty pages by A. Marques of this city. The author points out a number of prophecies in the Secret Doctrine which have already been verified by scientific discoveries since the publication of that work. The pamphlet will be a

*The Occult Publishing Company, Boston.

†Mercury Publishing Company, 414 Mason St. San Francisco, Calif.

great aid to all students who have occasion to meet hostile scientific criticism, and the thanks of all such are due to Mr. Marques for the really able manner in which he has handled the subject.

Theosophy for September is a most excellent number. The principal articles are "The Teachings of Plotinus," by Prof. Wilder; "The Power of Imagination," by Doctor Keightly; "Why I Believe in Reincarnation," by Doctor Anderson; "The Socratic Club," by Solon; "Buddha's Reincarnation," by Charles Johnson, and Richard Wagner's Music Drama, "The Dusk of the Gods," by Basil Crump. "Science Notes," "The Literary World," "The Mirror of the Movement," "The Screen of Time," and "Correspondence," completes a strong and excellent number.

The Irish Theosophist for August continues "The Founding of Emain Macha," by Laon, as well as the articles upon Robert Browning by Omar. "The White Spirit of Solitude," is a most poetical gem by A. P. D., and "Abram Tegner," is a mythical narrative by Rollo. "Scraps from a Sketchbook," is a good paper from the pen of Charlotte E. Woods, and, by the way, it is not the first good paper which has appeared from the same source.

The Theosophist of Adyar continues "The Old Diary Leaves," Second Oriental Series, by Col. Olcott. Among the other papers we note "Brahminism and the Future of the Brahmans," "Modern Prophecies," "Christ an Imitation of Krishna," "The Christian Past," "The Evolution of the Soul," and "Yoga Instructions." "Cuttings and Comments," are always worth reading in this Magazine.

Ourselves for August is also a very good number. Its principal papers are, "The Uses and Abuses of Environment," "The Benefits of a Broken Leg," a storiette by William Jameson, "Theosophic Art," by our artist brother, R. Machell; "The Brotherhood of Walt Whitman," "I Am The Way," etc., etc.

Australian Theosophist for July is quite up to its usual standard of excellence. "Fragments of the Past," "Seeking Liberation," "Theosophy," "The Husk and the Fruit," and "The Book of Life," are its principal articles for the month.

The Grail for July is full of its usual assortment of short crispy articles. This Journal certainly has an able editor, or a model set of contributors, for its equal in papers which resemble minna bullets in their conciseness and the directness with which they reach their aim can not be found. The principal articles are "The Second Object," "Theosophy for Children," "Suggestions for Lotus Work," (a most excellent paper), "Color and Sound," "Lotus Circles," "The True Spectator," and a long and full Crusade report.

Received, Hypnotic Magazine, Herald of Health, Public Ownership, The Free Thinker, (London) The Dawn, (India), Rays of Truth, Coming Nation, Japanese Voice, The Thinker, The Herald of the Golden Age, The Theosophical Forum, The Humanitarian, Mercury, Satwa Sadhani, Notes and Queries, Sophia, Prasnotara, Journal of the Maha Bodha Society, Lucifer, Lucifer (Chicago), Hayes Valley Advertiser.

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).....		.60
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
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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 Pronaos 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 (Philalethe's).....		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
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Occult Science in Medicine (Hartmann).....		1.25
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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
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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.
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Letters That Have Helped Me		50c.
Compiled by Jasper Niemand. Printed on handsome super-calendered paper, same size page as the <i>Ocean of Theosophy</i> . 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.		

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