

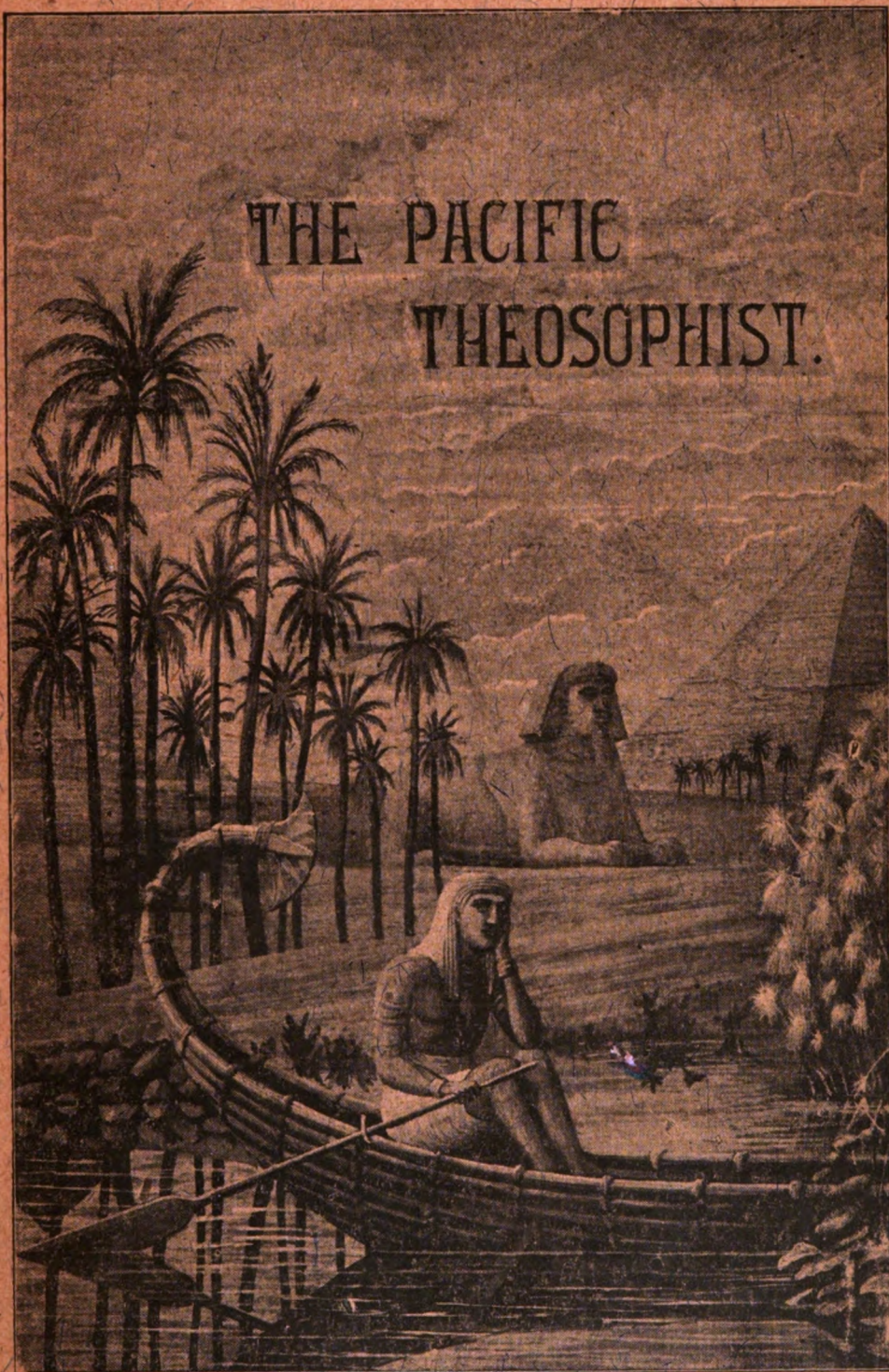
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UNIVERSITY OF THE CALIFORNIA

Dec. 97

— } "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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JEROME A. ANDERSON, M. D., F. T. S., Editor.

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WHENCE!

I do not know. I seem a child at play
Before the wondrous mystery of life;
And know not it is there: except at times
There comes to me a sense unnameable;
The veil seems just a little drawn; I see
An awful glimpse that shakes my inmost soul.
It may be but a tone, a word, a face;
A strain of music, or a look, a song—
And all the world goes fading into dream.
I seem to feel all this has been before;
There rises up a something in my soul,
A something of unutterable age,
As old as life, aye, and as old as death,
That gazes through my eyes upon the world
And brings a sense of loneliness, a gleam
Of fearful knowledge—then it fades away!

And once—I know not what the cause—it came
And in the frenzy burst from out my lips
The one involuntary cry, "I know!"
And then it left me helpless as a child;
The dream died from me; and I went my way
Into the world of toil and commonplace.

J. A. EDGERTON.

PSYCHIC DEVELOPMENT.*

We often speak about psychics and psychic development, but seldom comprehend the true meaning of the words used. Psychic comes from the Greek, "Psyche," meaning the soul or mind. This is not the popular definition, or generally accepted meaning, of the term. In the majority of minds almost anything is psychic that can not be weighed nor measured physically. In ages past the word psychic was used in the proper sense. But the world at large comprehends so little about man's real constitution, of the permanent man, and the vehicles he uses, that it confuses many phenomena caused by the astral or desire vehicle with, and considers them a part of, the real soul development—which they most certainly are not.

Theosophy divides man into seven principles. To enable us to understand our own nature more readily, we must clearly grasp the fact of our dual being; the three higher principles being the real, permanent man; the four lower, the temporary. Associated with this temporary man, are the physical body, model body, life principle, and the selfish, desire principle. We are not this lower quaternary but we often, yea daily, identify ourselves with it. Hence the confusion as to what psychic means. In the popular mind psychic experiences refer to consciousness on one or more of these four lower planes. An ordinary medium or clairvoyant is one who has not lost the use of his astral senses, but has forgotten how to control them. We all have these senses, and in ages past used them, but we have become so immersed in this material world we know not of their existence except, perhaps, in the dream state, which we do not control.

There are many schools today, called "occult," which promise to develop psychical powers for a certain monetary consideration! Let us see just what they can do. A superficial examination shows that they are not referring to our soul powers, for these we most unfold ourselves. But they will teach you how to become a medium or astral clairvoyant. It is undoubtedly a fact that by Hatha Yoga practices, assuming certain postures, ways of inhaling and exhaling the breath, staring at bright crystals, etc., we do open the door into the astral world, and once the door is unlocked it is most difficult to close again. Perchance we hear voices, or see pictures. This

*Read before San Francisco Branch Sept. 14th, 1897.

does not give us the knowledge necessary to govern and control these forces, or to guide our own consciousness on that plane. It is as if these so-called "occult" teachers were to try to explore the vast ocean with a cockle-shell boat. They can, indeed, put us in the frail craft and send us out on this unknown sea, without oar or rudder, and knowing nothing about the tides and winds belonging to this state of consciousness. If the applicant for occult knowledge knew what he was doing, he would certainly refrain from such psychic development.

We often meet another class who tell us they are naturally psychic; they have visions, hear voices, without their desire, thought, or volition. Supposing they do see pictures like a panorama pass before their eyes, of what use are they? They have not even the knowledge to call up or to dismiss any picture at will. It may be a strange experience, an entertaining half hour, but what good can it possibly do? Nothing seen thus is reliable; it may or may not be true. No lasting good can come from such practices; but much real harm. Many have started investigating in this way out of curiosity, and are now inmates of asylums. Theosophy recognizes and explains these planes of consciousness, showing their dangers, and advising all students of truth to leave such practices alone until they have acquired the necessary knowledge.

We have reviewed at some length the general idea of this lower, let us now try to understand, if only partially, what true psychic development is. In studying our own nature we find we are an immortal Soul, a Christ, a potential God, with many lessons to learn by experience during incarnation. We have to bring out to the circumference that which is latent at the centre of our being; working from within without, which is the only way real growth can occur and our power and consciousness expand. This enables us to so train our minds and physical bodies that we are able to express through them the evolving powers of the Soul. The average man does not recognize this, as he identifies himself with his body, and is therefore limited with its limitations, when he should realize his divine birth-right and god-like possibilities. If we have no ideal, nothing to strive for, no goal in view, no thought beyond some gratification, no love for our fellowmen, no compassion for our erring brother, no desire to uplift our fallen sister, we have no reason to believe our Soul

has as yet commenced to develop. If such a condition exists, we would better start at once thinking in the right direction, and when we succeed in so doing we know right action will follow, and we may be assured the Soul will soon try its wings. To reiterate: Psychic development is of two distinct kinds. The first, the astral or lower psychic; the second, the higher, or real, soul unfoldment. The first includes unconscious mediumship, clairvoyance, clairaudiance, dealing with spooks, elementaries and elementals. Theosophy strongly advises us to avoid all this; pointing out the many dangers that will befall the ignorant and unwary in these realms. To the second class, all real students of truth belong, for they recognize the Divine Light within, the Christos, the potential God, the possibility of bringing this latent potentiality into an active potency. This can alone be done by serving our fellow-men; bearing love, sympathy and compassion to all. Striving to do this in daily life, each may succeed in true psychic development, or the unfolding of our god-like natures.

ANNE BRYCE.

RELIGIOUS BLASPHEMY.*

"He is not an infidel or an atheist who denies the existence of the Gods whom the multitudes worship; but he is such who fastens on the gods the opinions of the multitudes."—EPICURUS.

What is Religion? It has been defined as an attempt to rebind man to God; to reunite the immortal portion of man to the Source from whence it came. The word itself means a rebinding. To discover what religion was in its pristine purity, we must go back into the very night of antiquity. There is no religion extant in the world to-day which is not tinctured with man-made creeds; not one which teaches or even possesses the original truths which once constituted religion. The proof of this is seen in the thousand-and-one creeds, the multitude of so-called religions, each asking the world to accept its dogmas, and to reject those of all others. Religion, truth and God are one. If men had the truth, they would not and could not have a multitude of religions.

Going back, then, to the time when all the nations of the earth, so far as myth, tradition, or history inform us, believed the same

*Stenographic report by Clara A. Brockman of a lecture at Academy of Sciences Hall, San Francisco.

things about God and Nature, we find the earliest recorded traces of religion in the old Vedic hymns. These hymns antedate by thousands of years the Jewish Bible, which in the West, is regarded as the oldest and the most sacred of all books. The Jewish Bible belongs to a far later stage; indeed, most of it belongs to the strictly historical stage, because its writings can be located as to time, country and author. Not so with these old Vedic hymns. They go back into the very night of time. Internal evidence shows that when they were the expression of man's thoughts and man's beliefs, man believed in a God *in* nature—not outside of or apart from this—and that he further believed himself to be a portion of nature, and that therefore in him dwelt divinity. These old Vedic hymns taught the most sublime and philosophic pantheism. In the days when man attempted in this poetical manner to voice that which he felt within himself to be divine, he separated himself not from nature nor from God. Within himself he permitted to well up all that was divine and sacred, and these hymns which now so puzzle those who study ancient nations, do so because this civilization has lost the conception of the oneness of God and nature. No longer have men the key to these sacred songs. So long have we been taught to look upon ourselves as apart from nature, on the one hand, and from God, on the other, that the very notes struck by them sound strange and discordant to our ears. But these old pantheistic hymns voiced a belief in a divinity which made all nature ONE, and which recognized man as a portion of nature and of divinity. For them, the voice of God was the law of cause and effect—the Karma of to-day. They recognized in those olden days that man was the arbiter of his own destiny, that no one was responsible for the effects of his acts and thoughts but himself. For this conception of the divine law of cause and effect went hand in hand with olden pantheism, when the recognition of the same divinity in man and in nature was a universal human belief.

But as the cycles rolled by, humanity as a race repeated that which each unit repeats in every mortal life. We come to earth as children, and with a hold upon diviner things which we lose as the years go by and as we become more and more material—more and more interested in material things and material pursuits. Exactly the same thing has happened to the race. We have descended deeper into

matter than in that olden time. It was necessary for us to do so; men have no cause to complain of Nature, or of the law of cause and effect which has permitted this to take place. There were lessons for us to learn; there were depths for us to descend into in order to fully conquer and comprehend our universe. So we descended, even as the child descends from the innocence and purity of childhood into the corruption, vice and wickedness of maturity. But, like the child, mankind has the power through right thought and action to regain its pristine purity. For if the child-man lives an unselfish life he reascends in old age to the purity of childhood. Is it not beautiful to see one who has lived down the passions and appetites of the animal nature, upon whose head whitens the snow of age, who looks forward to the future with hopeful eyes, undismayed by any fear of hell or by any other blasphemy? Old age, if normal, repeats its childhood—reascends to purity. And so may the race.

But, as we descended into these material conditions, as matter more and more solidly surrounded us, this divine conception of the unity of God and Nature was lost. Over us fell the greatest of all illusions—the illusion of separateness; the belief that each human soul was separated from all others; that its own welfare was its most supreme object. This is indeed the Great Illusion. It caused men to separate God, the universal God, the one God, the God in nature, into many gods; and so that which is known as polytheism arose. Originally, polytheism was but a harmless anthropomorphizing of various aspects of nature. The olden Brahm, or Jupiter, or Jehovah, were only intended to represent the workings of the divine law of cause and effect in portions of the universe. But as humanity descended more and more deeply, men came to believe that Brahm was a real person; that Jupiter was a great being who hurled thunderbolts in the sky; that Jehovah was the ruler and creator of this world and the men upon it. There was but one more step on the ladder of degradation that could be taken after polytheism, and that was to descend into monotheism—to select one of these man-made gods, and to declare him to be the only god, or, at least, superior to all others. This was done by many nations, and marked another step downward; one other densely material pall fallen over men's souls.

If, then, religion is this belief of divinity *within* man, and the same divinity in the rock, the flower, the animal, only at differing

stages of its expression, then what is blasphemy? It is to deny this great central truth; it is to lie about God; to set up false, unjust, wicked, cruel, sacrilegious gods; to teach false theories of religion, and so to set up false ideals, and thus make men false. All these things are the very worst of blasphemies. And these blasphemies are the things which it is the mission of the Theosophical Society, and of every organization or man who has the welfare of humanity at heart, to endeavor to correct; to create higher and purer conceptions of God and of man. The so-called teachers of religion may say that we blaspheme in declaring Jehovah or Jupiter to be man-made gods. Let them have their brief day—it is already drawing to a close. They, themselves, blaspheme in believing and teaching such horrible conceptions of deity—not we who plead for a purer, holier religion!

Let us examine some of the dogmas which this Western world terms “religion;” some of the things which we are taught from our cradles to believe. Let us see whether they are religious, or whether they blaspheme that which is high, pure, holy, and above all things, true.

The God of the Christians, worshiped throughout the West, is Jehovah. I assert, without fear of successful logical or philosophical contradiction, this “God” to be the greatest blasphemy of divinity which was ever imposed upon human intelligence. There is scarcely a conception connected with the ordinary Christian beliefs about Jehovah which is not horribly blasphemous. We have been taught these dogmas; have quailed under the terrors of the anathemas of the Church; have been threatened with hell and devils throughout eternity; have been forbidden to use reason, until we have become mental slaves. The very moment man opens his eyes, and recognizes the divine within himself, he will see how he has been blaspheming divinity by attributing to it the things which have been and are attributed by the Church and the Bible to Jehovah.

In the first place, Jehovah made man out of nothing—created him entirely new. “We are in no way responsible,” says the Church, “for our having been created and placed upon this earth.” Then, is it not the act of a fiend, when he had the opportunity to make man so that it would have been impossible for him to sin or to have fallen, to make him, instead, so wicked and so sinful that the very first man fell? Would it not have been as easy for an *almighty* God

to have created man perfect as to have created him imperfect? Could not God, who had all our destinies in his hand, according to the Church, have made us so strong, have given us enough of his divine essence, of his divine will, of his divine nature, to have prevented us from descending into committing the terrible sins and crimes we have committed? Is it not a blasphemy to say of the divinity which created this world—this beautiful world, and this wonderful humanity upon it—is it not, I say, a blasphemy to assert that our wickedness was made possible by the God who created us out of nothing? Why, he is said to have created the devil, as well as ourselves. Why should he have done this thing, and why has he surrounded us with all these temptations, when he could as well have kept us eternally in the Garden of Eden? To create man weak, when he could have made him strong; to leave him ignorant when he had it in his power to bestow wisdom, was the act of a fiend; such a deed as not one parent in this assembly would have done to his own child. Would a man take a beloved child and plunge it into such conditions that it must of necessity become wicked and vile? Would a parent who really loved his child make it possible for that child to be eternally lost, when by the simple exertion of his will this could be avoided? Would he not rather so hedge about his beloved as to make their “peace and their election (as it is called) sure?” Would man, having the power, willfully have left in doubt the eternal happiness of *his* children? Then do not those blaspheme who attribute to God cruelties man himself would not commit? At least, they should believe God as good as themselves; they ought to credit him with loving his children as well as they love theirs! Then why should he not surround mankind—his children—with the same love and protection with which we surround ours?

But no! they place God infinitely below man in his capacity for father and mother love. They declare that he brings helpless, ignorant souls into the world, and then sends them into eternal perdition for sins which he gave them no wisdom to avoid nor strength to resist. What a horribly blasphemous conception of Deity to suppose that the God who creates human souls “out of nothing” suffers them to plunge moment by moment into everlasting torment! Aye, even as I talk and you listen, every moment a soul is plunging into eternal perdition! Computing the number of daily deaths, and the very

small proportion of those whom God succeeds in "saving," a score or more of our sisters and brothers—of despairing human souls—have, since I began speaking, passed to that hell from which there is no escape! But God sits, either helpless or unconcerned, and beholds these, his creatures, plunging one after the other into this awful hell, which he himself also created. Is not such a "religion" a blasphemy that ought to make our very souls curdle within our breasts? Ought not those who assert and teach such blasphemies to be afraid that divine justice would strike them dead for having the hardihood to declare such horrible things of God?

It *is* blasphemy to believe such things of God! We must learn to recognize this. We must teach higher conceptions, and cease to think that Divinity can be more cruel, more heartless, and more wicked, more weak, than ourselves. For, see, Jehovah permits a devil *whom he created* to outwit him. The devil gets nine out of every ten souls created, for according to the teaching of the Church, nine people out of every ten go to hell, and suffer eternal punishment and torture. What kind of a wicked, impotent god is he who can not or will not prevent this? How they blaspheme the divine who assert that divinity can be and is continually outwitted by a cruel, anthropomorphic devil, of his own creation. This god is a colossal man, and their devil another great man, too, and they lock horns, so to say, and the devil has mostly the advantage! Surely, the one who gets the most souls must be said to win in the contest, and certainly the devil gets the majority of them! Hell is a populous place, and heaven only a village according to the Christian teaching!

This same fickle, changeable God made men, they say—these "teachers"—and then repented that he had done so; was not wise or powerful enough to do it well, it appears, and so made imperfect beings; and then did like some people sometimes do when they have too many kittens—drowned them! Is this not a dreadful teaching—that god made men, and then allowed them to become so wicked he was forced to destroy them? Only four or five out of the whole lot were "saved" from the flood, and they were bad samples, for their children are to-day just as wicked.

This changeable God one may pray to, and "tease" him until he changes his mind. He will lead his people into temptation—so the Bible teaches—and then punishes them if they yield. He triumphs

over little things—just as a man would. In short, it is easy to see that this is a man-made God; that men have taken their own perfections and imperfections, and magnified them into a great, colossal, brutal giant, set him upon a pedestal of dogmatic authority, and said to humanity, “Bow down and worship!” So I might go on for hours, keeping within the statements of the Bible, and multiply examples of how, for example, this Jehovah ordered all the people of Canaan to be slain, *except the young virgins*. You, fathers and mothers, take this home to your hearts—this horrible thing which was ordered by Jehovah, and recorded in the Bible which you revere! Is not such a record, even, an awful blasphemy? Yet this, with many another just as horrible a thing is recorded of God in the pages of the “only sacred book of the world!”

Yet another blasphemy is that of prayer. We are often asked if Theosophists believe in prayer. Aye, in *unselfish* prayer. If one is praying with the least idea of benefiting one's self; it is not prayer; it would be, if one were powerful enough, black magic. The man who prays that he himself may be benefited is not praying; he is damning. Prayer consists in unselfish deeds and acts; by every act, thought and word in life we are praying. For every thought or deed appeals to the impersonal law of cause and effect, which cannot err, but which will adjust exactly the right effect to each cause. If this erroneous conception that we can be forgiven our sins could be corrected, and all brought to the realization of the fact that in every act or thought they are appealing to God—asking divinity to judge each action—would not men have a higher, a greater, a more powerful, incentive to right action, than when taught that they can do the most horrible things, commit the most heinous crimes, and, by repenting, be forgiven, and so escape all consequences? What kind of blasphemy is this that teaches that we can *change the mind of God*—can get all the wicked acts of a long life blotted from the record, by repenting at the last moment and asking God to forgive us? We may take ninety years in which to do evil, while ninety minutes—aye, one moment—is enough, if we sincerely repent, to persuade God to forgive us, and so ensure our eternal happiness!

This idea of prayer taught by the Church is one of the worst of all its blasphemies. It is entirely selfish. We go to war with another nation, murder them, and thousands of chaplains will pray to

God to bless *our* bullets, to send *our* swords to the hearts of *our* enemies; while, on the other side, other parsons are praying equally fervently that *their* armies may win. One man prays that the wind may blow in this direction, in order that *his* ship may come into port, another man prays that it may blow in an opposite direction that *he* may be benefited! All such prayers are selfish; black magic, at the very core—tainted with that illusion of separateness which causes us to believe that our welfare is separate from that of all other men.

We must recognize the blasphemous selfishness which permits us to pray for good to ourselves, without regard to our neighbor. True prayer is prayer for some one else—not for ourselves. One may aspire to be a better man—that I believe to be true prayer—but if he aspires in order to escape hell or to gain heaven, there is the taint of selfishness, and it is not prayer. The motive behind must be that you may be enabled to help your fellowmen. Prayer must be absolutely selfless, or it is not prayer. And yet we are taught to go down upon our knees and make *our* peace with God; above all things, to save *our own* souls, without thought of others. “Oh, Lord, save me and my wife; my son John and his wife; us four and no more.” Is not this the essence of the praying of to-day? Are not your children taught to save *their* souls; that the most important thing in the world is to save *their own* souls? Theosophy teaches that true prayer is to work for others, for its ideals are not those of an eternal hell and heaven hereafter.

And that brings me to the most horrible of all blasphemies—the attributing to divinity, to God, the act of *sending our beloved into everlasting hell!* Who are our beloved? The whole world; humanity as a whole; we cannot leave out a single unit. The time will and must come when the affection which we now feel for those most dear to us will extend to every unit in the great mass of humanity. There must be no separation, no distinction. Our love must grow deeper and grander than now; we must shut no man out of our heart. The idea that one portion of humanity is in an everlasting hell, tortured in everlasting fire, while another portion are singing praises to the God who has “saved them,” is a most awful blasphemy. How could any man with even human affections be happy in heaven if he knew of another in hell suffering horrible tortures? What kind of a conception of Deity is this which leads us to believe

that divinity prepared this place of eternal torment? And what kind of a conception have we of our own souls to believe that we could endure our heaven of bliss with a devilish, horrible torture going on in hell? How could we bear to know that some person whom we loved, but who had failed in the struggle of life, was suffering, suffering, suffering, throughout the eternal, cruel ages? Would not heaven itself become a worse hell in the face of such horror? Yet Christians believe this thing of God; believe he has created this eternal hell, and that he roasts and grills their beloved there, while they twang harps and sing his praises throughout eternity!

This is a blasphemy men must cease to entertain. We must strive for higher conceptions; we must stop attributing such horrible things to God. Let us, then, see to it that we endeavor to bring into our own souls a realization of that which divinity surely is. Do we find in our own hearts feelings of compassion, of mercy, of love and justice? Magnify *these* into infinity, and in that glorification we will find, not the imperfections of the lower human nature, with all its passions and appetites and selfishness which bind it down to earth, but rather all that is best, highest, purest, most compassionate, most helpful! These come from God. Let us seek to realize this; let us strive to reach a higher ideal of divinity; one not debased by ignorant association with all that is lowest, most wicked, most gross, and most material, in our animal natures. So shall we cease to blaspheme; so shall life open to us purer, higher, clearer, nobler vistas; so shall we be enabled to face its mysteries with faith and hope, realizing more and more clearly that all life is divine. And one day, clear and fair to our view, shall appear that "new heaven and new earth" which the prophet of old foresaw. JEROME A. ANDERSON.

A LAW-GOVERNED UNIVERSE.

Under the above title a leaflet has just been issued by the Pacific Coast Committee for Theosophical Work. It is intended to be used for free distribution at I. B. L. meetings, and all technical terms have been very carefully eliminated. The want of such a leaflet was felt at our own meetings, and in the hope that it will fill a similar one elsewhere it is offered for sale at 50c per hundred. It is a large 4-page leaflet, on clear type, and written in simple, plain language. Address, Sec. P. C. T. C., 819 Market St., San Francisco.

THE ILLUSIONARY PERIOD.

A GLIMPSE OF THE NINETEENTH CENTURY, AS SHOWN TO THE
JUNIOR CLASS IN HISTORY AT THE UNIVERSITY OF CAL-
IFORNIA, DURING THE WINTER TERM OF 2736-7.

Being the Verbatim Report of a Course of Lectures Delivered by HIRAM
EVERETT, F. T. S., Ph. D., and Reported by LUKE NORTH.

LECTURE II.

Fellow Students: Let us, in this lecture, with due modesty, I hope, pay a tribute to our own age by adopting the method of active intellection and going at once to the root of the matter in hand. What was the basic error of the Illusionary Period?

Years might be consumed, and with but little profit, perhaps, in consideration of only the more radical illusions and mistakes of the 19th Century, and yet the subject remain unexhausted. It will be our duty, in time, to examine casually a few of the more egregious of these, but let us now search for the vital point. There is always a relative beginning to things apparent, a basic point from which springs and which includes all other points that come after it. The 19th Century came at its knowledge slowly, with many a faltering and uncertain step, for the intellection of the period—fondly believed and proclaimed from the housetops as the very height of human consciousness—was, in general, but a passive process. Something of the kind, indeed, that I shall often employ in these discourses for the purpose of illustration. At that time man could only gain the higher knowledge either by reasoning from many things to one law, or from an apparent law to many things. Direct knowledge was either unknown or unrecognized and men tried to believe only that which could be reasoned out in theories and syllogisms. Knowledge carried over from previous lives, knowledge derived from direct contact of the ego with the thing desired to be known, and the knowledge of great souls made perfect in all that pertains to human evolution, were alike ridiculed, scoffed, or disbelieved.

Fix your thought for a moment upon the Illusionary Period. Travel back, mentally, to those strange, strange years. Think hard just a moment. Yes; separateness is the word. The 19th Century was accursed with the grand illusion of separateness. It was the one great heresy against nature of which all were guilty, yet of which

but a handful of men in the Western world had the slightest realization.

It is dimly remembered that a man of the 19th Century, a very learned instructor in one of the early colleges of California, gave utterance to the truth "Thy neighbor is thyself." But no man seriously believed it and numerous subsequent utterances of the same person went far toward strengthening the general belief that he had spoken merely a platitude, or at best a pretty theory that sounded well for its euphony, but could have no possible bearing upon daily life and thought.

Here and there throughout this century, and in all countries, men of the Western world had uttered the same truth before, and some even tried to live it. But the overwhelming presence of a heedless or scoffing world; a world steeped in the great illusion that man could enjoy alone, could suffer alone, that mankind was heterogeneous at base, and that no man was his brother's keeper, made the lives of these rare souls a bitter and despairing struggle. For men saw with but their eyes, heard but with their ears; and seeing only matter, cognizing only substance, living always through the sensory organs and with these dulled beyond the power of perceiving other than gross forms, mankind could not grasp the truth of homogeneity, of brotherhood. And from their own point of vision they were right. The gross bodies of men may not, I maintain, be considered as necessarily related, for the homogeneity of them depends largely upon their dissolution. It was but natural that a race which viewed all life only from the standpoint of gross substance should fall under the illusion of separateness—natural and inevitable.

The Illusionary Period lacked not its teachers, its so-called philosophies and sciences, and there grew to be, toward the close of the 19th Century, quite an undercurrent of altruism and brotherhood. But I venture the statement—for your own verification or contradiction—that no man of the Illusionary Period ever dared be his brother's keeper. As I have said, some tried, some died in trying and therefore entered into spheres of larger usefulness. But while in the body the boldest soul had no choice, at times, but to deny his brother. Think of a whole world of selfishness and self-seeking! each nation and state bent upon self-aggrandizement at the expense of all others! each individual intent only upon self and selfish interests! Even

men who aspired to holy things must crowd and elbow each other in the mad race that had personal supremacy for its goal. The civilization of the Illusionary Period grew and fed upon this heresy of separation, whose concrete synonym was selfishness. Nations were built, states organized, homes founded and maintained in the awful mistake that one could prosper at the expense of many or all others, that individual happiness was possible in the midst of universal misery. Every dealing between nation and nation and man and man was guided by the passion—born of dire necessity and fruited into instinct—for individual advantage.

Out of the heresy of separateness grew the lesser heresy of rights. The Illusionary Period was peculiarly one of "rights." There were many rights—and but few duties. There were personal rights, town rights, corporate rights, state rights, the rights of the nation, the rights of kings, emperors, rulers. Everybody talked of their rights, demanded their rights, fought, killed, aye, lied, cheated, robbed, for their rights—nations, rulers and individuals alike. Never before or since has the world witnessed such a noisy clamor for rights. And the clangor about rights—inalienable rights, as many called them in unconscious paradox, for there could be no physical right that was not constantly being taken—that the matter of duty was lost sight of and relegated to a very subordinate place in the line of human appurtenances. A man and a nation might fail in their duties, seldom did not, in truth, but none should infringe their rights with impunity. The nation maintained vast armies of trained men-killers to defend its rights; the individual made laws, had courts, prisons and gibbets with which to preserve his rights. In the nature of things the man that held the most riches had the largest number of rights. He had personal rights and property rights, a right for each several piece of property, equity rights, probate rights, common-law rights, the right to do with his own as he pleased, the right to hold in exclusive possession as much land as his keener faculties of aggression and his duller perceptions of human and divine duty made it possible for him to secure; the right to keep everybody off that land, though it was a fact then as now that the acreage of practicable land was limited while the number of souls seeking experience in bodies demanding material nourishment was practically, and for aught that race knew, absolutely unlimited. It follows, naturally, that the rich man

had rights which, to a greater or lesser degree, gave him power over the material destinies of the less fortunatè. And these industrial slaves, as they were often called—for in truth slavery never was abolished until the “right” to exclusive ownership of the soil became an untenable wrong—had their rights, or fancied they had; the vagabond, the outcast, and the criminal had their rights. Everybody had some rights. A very well meaning woman wrote about the rights of children—the only class of human beings, indeed, that were denied any rights whatever by society. Vast, wonderful, and fragile systems of philosophy were built upon the dogma of human rights.

But it made no difference that the philosophies were fragile, and it is true that not all thought of the day was under domain of the great heresy. During the Illusionary Period, however, philosophy was one thing; daily thought and practice quite another. The universities gave prizes to students that could write better essays upon philosophy than their less facile rivals. Sometimes after dinner men discussed what they called philosophy, rather by way of diversion from the worries of their so-called real world. A few thoughtful men, as I have said, wrote and even tried to live philosophically, but their numerical strength was almost zero. What I desire to emphasize, however, is not so much the nineteenth century’s lacking of a sound philosophy, as the fact that men were altogether heedless of it. I do not wish to decry what systems of thought were extant then, but to point out that the great mass of mankind did not think at all during that age.

Karma takes account of motive, but the historian, I believe, should only judge the deed. Insomuch as we are now attempting at all to judge the nineteenth century’s mistakes and illusions, we may rightly depend for our conclusions merely upon the acts themselves and the results thereof. What lay behind them is not ours to ask at present. We have found the nineteenth century venal and selfish, the selfishness based upon the great heresy of separateness, heterogeneity; and the venality following as but the natural result. It is not ours to condemn, remember. I am pointing only to facts and endeavoring to name them in plain and simple language. In our next lecture we will examine more in detail, it may be, some of the lesser illusions that grew out of the great heresy.

THE SEARCHLIGHT.

"Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson."

In the ranks of the workers for humanity there are many true hearts, many devoted souls, who through their very excess of devotion, misapplied, become unwise and work serious harm. Thus, in their zealotry for the cause and their desire to convince as many as possible of the truths of their position, they unconsciously make statements which are not only unauthorized, but have no foundation whatever.

We have all come across these brothers and sisters, and some of us have listened in pain at meetings in public places, to glib sentences about the work, from the lips of speakers who were quite unconscious that they were making statements not based on fact or any authority.

An example of this may be found in the statements which have been made concerning the S. R. L. M. A. Some persons have even gone so far as to say specifically what studies were to be pursued there; who the teachers would be, and what the requirements for admission would be, etc. Now it is sad to have to chronicle that there are a few people who have been advertising the School in a manner which is the last thing in the world its Founder desires. And it may here be authoritatively stated, that the Founder of the School for the Revival of the Lost Mysteries of Antiquity has given to no one information of any consequence. Those, therefore, who hear statements made concerning the School will know that they are without foundation and that, as its very name would indicate, knowledge about it will not be made public.

The overzealousness of the few sometimes works disaster on the many. In the past history of the theosophical movement good work has more than once been retarded or entirely prevented by the unguarded utterances of ill advised members. "Ignorance of the Law excuseth no one," and the harm which is unknowingly done, is harm, nevertheless. Now, we cannot deny that there is a class of people who revel in going about with only one mission in life, which is to disturb and destroy everything they cannot control. They seek to besmirch the good work and restrict the influence of those who are working unselfishly for the good of humanity.

Another class who would not willfully destroy but who should be guarded against are those, who appearing indifferent to consequences, utilize at every opportunity the ideas of others in order to bring themselves into prominence and air the great knowledge they think they possess.

The very fact that there are such people, and that they will persist in getting in our way, makes it all the more imperative that we should work steadily and persistently, endeavoring to inspire others with a firm conviction, that as they work unselfishly they evoke the helpful force and the real energy that can be utilized for the uplifting of humanity.

The world needs more impersonal men and women who will bend all their efforts to restore the divine ideals, so that out of the present disorder and unrest, perfect order and peace shall result.

Everything, no matter how small, counts when it is carried on in the right spirit and with pure motives. Let us not get into the habit of regarding things from the standpoint of expediency and compromise, nor feel we are bound to use one moment of our precious time in apologizing for being born. The world cannot be measured with a yard-stick, nor the minds of men with a tape measure.

What is our real mission in life? Are we to hug our philosophy and grudgingly deal out according to our whims small teaspoonsful at a time? We raise the question, having incidentally heard that recently in this city, a lecturer publicly declared "that it would fare badly with Christianity had its apostles left the word of God to serve tables." Think of it! at the end of this nineteenth century. With all the misery, despair, suffering and hopelessness that exist around us, that one presuming to teach Brotherhood should adopt such an attitude.

Has it fared so well with Christianity?

Did not the gentle, compassionate Nazarene, the founder of Christianity, "serve tables," heal the sick, comfort the oppressed and wash the feet of his disciples?

Is it not true if it had not been for the comparative few who did "serve tables" Christianity would probably have disappeared from the world long ago. Let us look around us, and out all over the world and see the great battle that is raging. Are not the wounded lying on every side? Should they not be cared for with loving and merciful hands? Are not their sufferings ours? And should we not exhaust every means in our power to help them?

Is this not the spirit of real Brotherhood? We might take time to reason the cause of the battle and endeavor to avert calamities that might arise in the next century, but in the meantime the weak and wounded are dying without hope, and the suffering are enduring agonies untold. May *we* be delivered from becoming so absorbed in new theories, that we forget how to be natural and true in the highest sense. Can we wonder that under such circumstances people receive new theories with distrust?

Anyone with a grain of common sense who possesses a real love for his fellow men cannot fail to realize how important it is that we should be well equipped for our work, with our philosophy in one hand and philanthropy in the other. When the real spirit of the philosophy pulsates in unison with the hearts of men they cannot stand still, they must go out into the great broad world for their cause is the cause of Humanity. And so in time they will move into closer touch with the great hearts of compassion.

KATHERINE A. TINGLEY,
In Universal Brotherhood.

Editorial.

THE OUTLOOK.

With the New Year enters the last of the first cycle of the Kali Yug. It also closes, so to speak, the probationary period of the Theosophical Society—the time allotted us in which to prove whether or not we were worthy to be entrusted with the work of the Masters for the redemption of humanity. But so faithful had the Society been to its trust that long before the cycle waned we received our warrant; the promised leader appeared; and the work went on with an energy unparalleled in its history.

Never a New Year dawned more brightly for the Society or for humanity. Never was a Theosophical Movement so strong and virile as now. The organization of the International Brotherhood League by our Leader has afforded an opening for the great mass of members who longed for some such method to test and prove their devotion. With twenty years' drilling in the principles of brotherhood, it was getting high time to put it into practice. And the I. B. L. has succeeded beyond all peradventure, notwithstanding the fears of the timid and the doubts of the croakers, about "diversion of energy."

The years past have witnessed many comrades fall from the ranks, and often these have been those closest to our Leaders. But here the fire is always the hottest, so we must not be dismayed. Many will fall in the future;

we must expect this, too. Vanity has ever been and will always be the deadliest foe of him who wins a high position. Scarcely one of these fallen ones but thought the very life of the Society depended upon him or her, as with a great clamor and noise they turned their backs upon their trust, and went—to oblivion! But the grand old Ship of the Movement has continued upon her course, as little disturbed by these desertions as a real ship would be by the plunging overboard of some mutinous sailor. There are none so high as to preclude falling; not one so important as to even deaden the momentum of the onward march.

Comrades of the Pacific Coast, if we must close ranks once more, or twenty times more, let us still be faithful. The heart may grieve and the eye dim for a moment over the fallen comrade, but our allegiance to our Cause, the sacredness of our trust, must nerve our hearts to sturdier efforts. If we would be loyal to the Movement, we must be loyal to its Leader; any other course is hypocrisy, and a shameless betrayal of our trust. So, in entering this bright and hopeful New Year, let us renew our vows of allegiance and devotion to our truly great leader, KATHERINE A. TINGLEY.

JEROME A. ANDERSON.

CYCLIC CHANGES.

The older members of the T. S. well remember the warnings thundered by Lion Hearted, H. P. P. as to probable events which will fill in the last years of the closing cycle, which ends Feb. 28, 1898. She who first struck the keynote of Theosophy in our century and founded the T. S. well knew that the dying cycle would not yield its life without a struggle which shall make this old earth of ours tremble in its swinging orbit. And well she knew that the birth of the new cycle would be attended by travail and suffering. W. Q. J., the exile, who, like H. P. B. served the Great Ones, and upon whom her mantle fell, also sounded the same warnings. H. P. B. and W. Q. J. did their work so well as our weak human nature made possible, and departed. But never was there not before the world a messenger of the Lodge whose office is the leadership of the whole Theosophical movement. And so the host was not left without its Head, for even before the fall of one leader another is ready, and thus the long chain that runs throughout the ages is never broken. When W. Q. J. departed there arose, and by common consent was hailed, the new Leader, Katherine A. Tingley. Around her as if drawn by magic ties knit by a karmic past, gathered the many who, in turn had served H. P. B. and W. Q. J. and now vowed allegiance to the new messenger. Grand beyond expectation has been the work planned and executed by her. Grand still the possibilities of work but just begun, for now is struck the hour for spreading broadcast among the people the hope-giving teachings proclaimed by H. P. B. and W. Q. J. which have been laboriously acquired by members after years of study. It is our present leader who gives the word that time is ripe to lift the world's struggling masses by sharing our knowledge with them and helping to bear their burdens.

And once more the great test is applied, the test of the Heart Doctrine—Great Sifter is its name. The closing cycle, culminates many things, and coupled with the clash of social and physical upheaval is the individual test for fitness to survive the cyclic crisis.

Around the Leaders burns the fierce fire that either consumes or purifies—the Light of the Lodge. Those unable to withstand it, are destined to desertion, and give this or another reason for their action. "Lo here, lo there," belongs to no particular age, and those who mistake the evanescent flashes of amateur occultists for the steady beams of the Lodge, lose themselves midst their own shadows and are known no more. But, no uncertain sound has yet been uttered by Katherine A. Tingley. Above the din and strife, drowning the wails of the weak and despairing, is heard the cry of that Valiant Heart, "Push on the work."

What say you, my comrades, shall we not be loyal to our Leader to the end, close broken ranks and plunge ahead, as did the warrior kings of old?

ALLEN GRIFFITHS, F. T. S.

BRANCH REPORTS.

To the Coast Branches:

Denver, Colo., T. S.—Theosophical books are kept on hand all the time, and many are sold. Tracts are distributed at every meeting. Active correspondence is kept up with many people throughout Colorado, Kansas and adjoining States, who are interested in Theosophy. The circulation of "Universal Brotherhood" among the newsdealers of Denver amounts to 25 per month. November subjects: "Is Immortality Conditional?" Mrs. Lois Chapman and Mrs. L. L. Lockwood; "Theosophy," Cyrus Field Willard of Chicago; "Brotherhood," Sydney F. Smith and Mrs. L. L. Lockwood; "Theosophical Aspects of Swedenborg's Teachings," Mrs. F. A. Wheeler, Dr. Albert F. Abbott and Cyrus Field Willard.—ALICE G. HERRING, Secretary.

Excelsior T. S., San Jose, Cal.—More than usual interest has been shown in the meetings during the past month. In September the plan was adopted of appointing one member to act as teacher, who gave certain aspects of the subject to different members for treatment. Sometimes the discussion of one subject covers several meetings. A different member is appointed as teacher for each subject. This plan has put us all to work, and each feels a personal interest which was lacking when one was expected to lead all the time. The subjects studied touch closely upon every day life, and outsiders are taking more interest than formerly.—MISS L. S. MORGAN, Secretary.

Los Angeles, Cal., T. S.—A Secret Doctrine class has been formed with an average attendance of about 30. The attendance at meetings has greatly increased of late. We are looking for a larger and more central hall, in order to keep pace with the expansion of interest. Lectures for October and November: "What We Propose to Do," "The Present Opportunity," "The Child and the Home," "Occultism in Daily Life," "The Law of Life," "The Im-

portance of Solidarity," "Antagonisms in Nature," "The Larger View," and "Man as a Force," H. A. Gibson; "Life Is Harmonious Vibration," Rev. W. E. Copeland; "Esoteric Christianity," Mrs. M. R. Egbert; "The Necessity for Thought Control," O. Taylor; "Truth, Light and Liberation," Miss A. E. Wheeler; "Heroism," H. B. Leader; "Theosophic Ideals," O. I. Clark; "The Key to the Mysteries of Life," E. E. Synge; "The Religion of Brotherhood," A. B. Clark; "Unity in Diversity," Mrs. Nellis.—H. B. LEADER, Secretary.

Narada T. S., Tacoma, Wash.—This Branch has issued No. 5 of its monthly type-written bulletins, containing forceful articles on "Brotherhood," and "Prayer," besides the budget of activities. November subjects: "Theosophy and Early Christian Fathers," Mrs. Virginia Herman; "Hypnotism," George Sheffield; "Reincarnation," Mrs. Mary F. Bean; "Theosophy and Modern Science," F. G. Plummer; "The Start of the Pilgrim and the Purpose of the Pilgrimage," J. B. Buckley; "The Pilgrim Journeys through the Mineral Kingdom," George Sheffield; "The Pilgrim Leaves the Plants," Mrs. Edna B. Lund; "The Pilgrim Moves Onward Through the Animal Kingdom," Paul Henning. The new book on "Brotherhood" is being used as a text-book for Thursday evening study.—R. H. LUND, Secretary.

Olympia, Wash., T. S.—Our little Branch is trying to do something outside of regular Branch work, such as gathering and distributing clothing to the poor, reading Theosophy to those who cannot see, getting items on Brotherhood from the "New Century" published in the papers here, etc. Also, it is hoped that the work being done in the United States Prison at McNeil Island, may result in good.—MRS. AMELIA R. SHIMMANS, Secretary.

Prometheus T. S., Portland, Or.—A new Standard Dictionary has been added to the reference Library. November subjects: "The Trees and Rivers of Eden," Rev J. S. David; "Capital Punishment," Edwin Grundy; "The Divine Titan," Mrs. L. R. Webster; "Concentration," E. Grundy and Mrs. M. A. Whitney; "The Soul's Anchor," Mrs. L. D. Durkee; "The Four-Fold Lower Man," Mrs. R. M. Glason; and two lectures by Rev. W. E. Copeland on "Modern Magicians and Their Excursions Into the Fairyland of the Invisible."—MRS. L. D. DURKEE, Secretary.

Riverside, Cal., T. S.—Regular Branch meetings are held every Sunday at 3 p. m. in room 14, Waite and Simms' Block. "Septenary Man" is the basis of study.—MISS JESSIE MAYER, Secretary.

Salt Lake, Utah, T. S.—The Wednesday evening study class has been much interested in "The Central Sun," as found in the "Secret Doctrine." Attendance at this class has been 20. November lectures: "The Aim of Theosophy," Dr. Ellen B. Ferguson; "The Relation of Man and Woman to Each Other and to Nature," A. V. Taylor. One evening was devoted to a discussion of "The One Life," the first chapter in "Brotherhood," Burcham Harding's new book.—MRS. LEOLINE W. BROWN, Secretary.

San Diego, Cal., T. S.—On November 16 the Branch held a very successful social. A short musical and literary entertainment was given. October and

November lectures were: "Globes, Rounds and Races," Mrs. Ellen Dean; "Adeptship" and "Life and Death," Stanley Fitzpatrick; "Three Great Ideas," Mrs. J. Y. Bessac; "Practical Theosophy," Paul S. Heffleman of Pasadena; "Proofs of Reincarnation," Ernest Harrison; "Theosophy for the Poor," Mrs. Ellen Dean; "Hereditry," Charles Blackmer; "Brahmanism, Buddhism and Theosophy," Mrs. Abbie Wheelock.—MISS MARION MCCONAUGHY, Secretary.

San Francisco, Cal., T. S.—The meetings are attracting large audiences; the average attendance during November was 154 at Branch meetings, and 202 at Sunday lectures. All the study classes keep up good interest. November subjects: "God is our Higher Self," Mrs. J. L. Bedford and Miss C. A. Brockman; "Religious Blasphemy," Dr. J. A. Anderson; "Mind in Nature," Mrs. M. K. Choice and Miss Anne Bryce; "Madame Blavatsky," Mrs. M. M. Thirds; "Law of Retribution," Miss Nellie E. Dashiell and Peter Dewar; "The Silent Witness," Julius Oetli of Alameda; "Is Man a God or a Beast?" R. C. Krause; "The Lost Chord," H. B. Monges; "The Law of Analogy," J. T. Moriarty and H. B. Monges.

Sirius T. S., North Yambill, Or.—Meetings are held at 3 p. m. every Sunday. After devotional reading we make a study of the "Key." The Branch has a small library, and outsiders do some reading. We have faith in the Cause.—Miss B. HAUSWIRTH, Secretary.

Spokane, Wash., T. S.—The Branch is making an effort to extend its sphere of action, and would like to receive papers on "Reincarnation," "Brotherhood" and "Karma." The Public Library is supplied with "Pacific Theosophist" and "Universal Brotherhood" by one of the members.—MRS. M. F. BISHOP, Secretary.

Stockton, Cal., T. S.—Our Sunday evening open meetings have been quite well attended. Subjects for the month were: "Karma," "The Purposes of the Soul," "True Occultism," "Concentration," "Magic." These were mostly original papers, and the one on "Concentration" was a very fine one.—MRS. ELMIRA F. WEST, Secretary.

Triangle T. S., Alameda, Cal.—Attendance at Sunday lectures increased somewhat in November, and now runs from 20 to 27. Subjects of Branch study "Thought," "Will," "Mind and Ego." Lectures: "Madame Blavatsky," Mrs. M. M. Thirds; "Use and Abuse of Symbolism," Miss Anne Bryce; "Do We Remember Our Past Lives?" H. H. Somers; "S. R. L. M. A." (Dr. J. A. Anderson,) Mrs. M. F. Magee.—CHAS. B. WOODRUFF, Secretary.

Vancouver B. C., T. S.—Our Branch is progressing in a very encouraging manner. Sister A. J. Moir has instituted a Brotherhood Supper, or conversational social, for Friday evenings. It is well attended and very interesting. Sunday meetings have quadrupled in attendance, the average now being 50. Subjects: "Evolution from the Absolute to the Absolute," T. E. Knapp; "Death as Viewed by Theosophy," J. P. Kinraid; "Hypnotism," Bro. Beken; "Prehistoric Man," Bro. W. H. Berridge of Victoria.—E. PARSONS, Secretary.

Whatcom T. S., New Whatcom, Wash.—Regular meetings are held at 993 Elk street. Branch study for November: "Cycles" "The Eternal man," "Will" and "Branch Work."—P. L. HAGG, Secretary.

AMOS J. JOHNSON, Secretary P. C. T. C.

INTERNATIONAL BROTHERHOOD LEAGUE.

Denver, Colo.—I. B. L. meetings began Nov. 18. General meetings are held every Thursday evening; women's meetings the second Monday of each month, and men's meetings on the third Monday.—MISS ALICE G. HERRING.

Los Angeles, Cal.—We are holding weekly general meetings for I. B. L. work, and monthly meetings for men and women. All these meetings have been well attended, and work and devotion are undiminished. The meetings are held regularly and are attracting considerable interest.—H. B. LEADER.

New Whatcom, Wash.—The I. B. L. committee, appointed recently, arranged for meetings at the rooms of Whatcom T. S. and Bellingham Bay T. S., on alternate Sunday evenings. Papers are given on "Brotherhood" and kindred subjects; short speeches are made and questions answered. The attendance has been very good.—P. L. HAGG.

San Jose, Cal.—An I. B. L. committee has been appointed. It is expected that beside our own members a number of others will join in this work.—MRS. AGNES VARIAN.

Spokane, Wash.—I. B. L. meetings were started December 2, in the rooms of the Public Library. We are in hopes of doing some good here.—MRS. M. F. BISHOP.

Portland, Or.—The first I. B. L. meeting was held December 26. Rev. W. E. Copeland, J. H. Scotford and Dr. E. O. Barton were the speakers.—MRS. L. D. DURKEE.

Riverside, Cal.—The members have entered with zeal on the work of the I. B. L. Meetings are held for working men Saturday evenings in the Theosophical rooms. We have had cards printed, setting forth the objects of the League, and these are distributed on the streets and to strangers attending the meetings. Members feel that the Brotherhood work is just what is needed to build up a strong Branch in Riverside. The committee consists of W. B. Hunter, L. P. McCallum, Frank C. Davis, Mrs. Gill and Miss Mayes.—MISS JESSIE MAYER.

C. Pfounds, of Kobe, would be pleased to correspond with T. S. Branches, on questions of general interest to Theosophists, such as the Buddhist and Hindu doctrines. Address as above. Hiogo, Japan.

OBITUARY.

Mrs. Angie Shaw, wife of Dr. O. F. Shaw, died in Petaluma on the morning of Friday, Dec. 17. Mrs. Shaw was formerly a member of Santa Cruz Branch, and was well known in California generally, having resided during her long membership in the society in various places. Although for several years a constant sufferer, her interest in Theosophical work never flagged. She lost no opportunity to present Theosophy to those unacquainted with its doctrines, and when unable to do more, kept leaflets on hand to give to everybody who came to her door. She was, too, enthusiastically loyal to the society, and to its great leaders. At the time of her death Mrs. Shaw was in her 62nd year.

Funeral services were held on Sunday afternoon at 2 o'clock at her late residence. They were conducted by Mrs. Thirds, assisted by Dr. Ruth A. French, former President of Petaluma Branch. The body was interred in Petaluma cemetery.

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
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 Hindostan (Blavatsky)		2.50
Gems from the East; a Birthday-Book (Blavatsky)		1.00
Guide to Theosophy		1.25
Ill of the White Lotus	paper, 50c; cloth	1.00
In the Pronaos of the Temple of Wisdom (Hartmann)		2.50
Isis Unveiled (Blavatsky)	2 vols., cloth	7.50
Jacob Boehme, Life and Doctrines of (Hartmann)		2.50
Kabbalah Unveiled (Mathers)		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 (Philalethes)		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 Life (Rama-Prasad)		1.50
Néila Sen, and the Natural Death	paper, 50c; cloth	1.25
Nightmare: Theosophy (Blavatsky)	paper	.35
Ocean of Theosophy (Judge)	paper, 50c; cloth	1.00
Occult Science and Medicine (Hartmann)		1.25
Occult Sciences (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
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