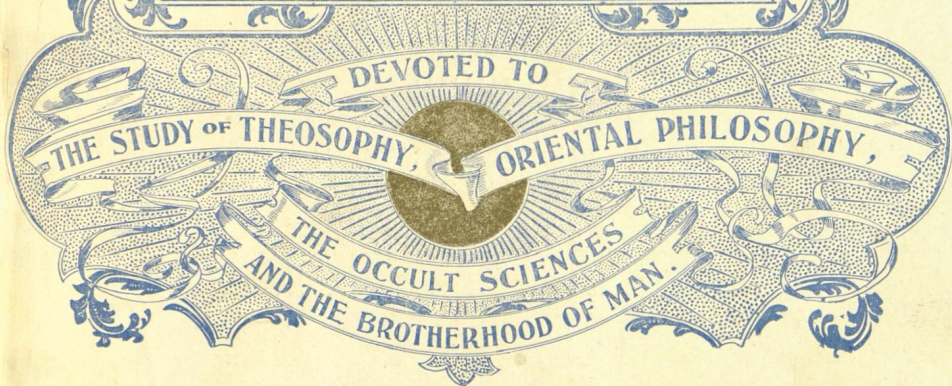
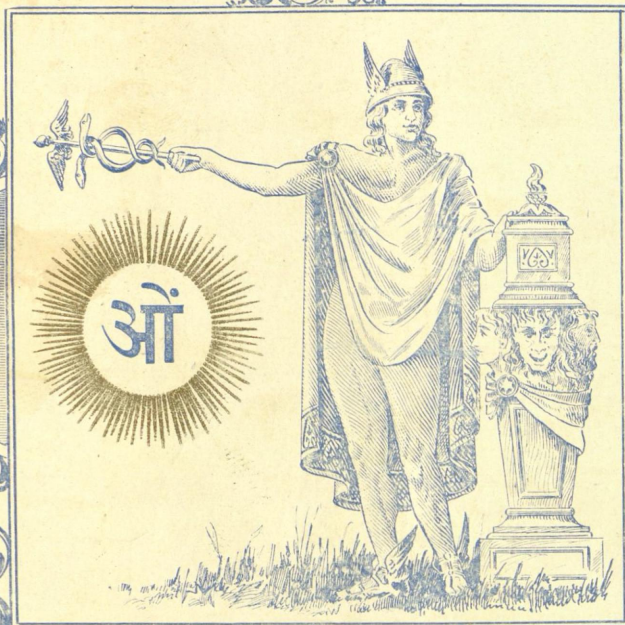


# Mercury



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Edited by William John Walters,  
San Francisco. Cal.. Odd Fellows Building.

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# MERCURY



A  
THEOSOPHICAL  
MONTHLY



## BUSINESS ANNOUNCEMENTS.

**MERCURY** is issued on the first of every month.

**ANNUAL SUBSCRIPTION** for the United States, Canada, Mexico, and the Hawaiian Islands \$1.00. Single copies 10 cents. Foreign countries in the Postal Union \$1.25. In advance.

**REMITTANCES** may be made by cash, draft or check bankable in San Francisco, or postal or express money order.

**CHANGE OF ADDRESS.**—The address of subscribers will be changed as often as desired.

**COMPLAINTS.**—Subscribers who fail to receive the magazine should immediately notify the office.

**MANUSCRIPTS** should be written on one side of paper only, and should be accompanied by stamped and addressed envelope for return if found unavailable.

**ADVERTISING RATES** will be made known on application.

**COMMUNICATIONS** for all departments must be in the hands of the Editors by the 20th of each month if intended for the following month's issue, and should be addressed to W. J. Walters, Palace Hotel, San Francisco, Cal.

**THE THEOSOPHICAL SOCIETY**, as such is not responsible for any theories or statements put forward unless contained in an official document, nor do the Editors hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

## CONTENTS.

VOL. V.

APRIL, 1899.

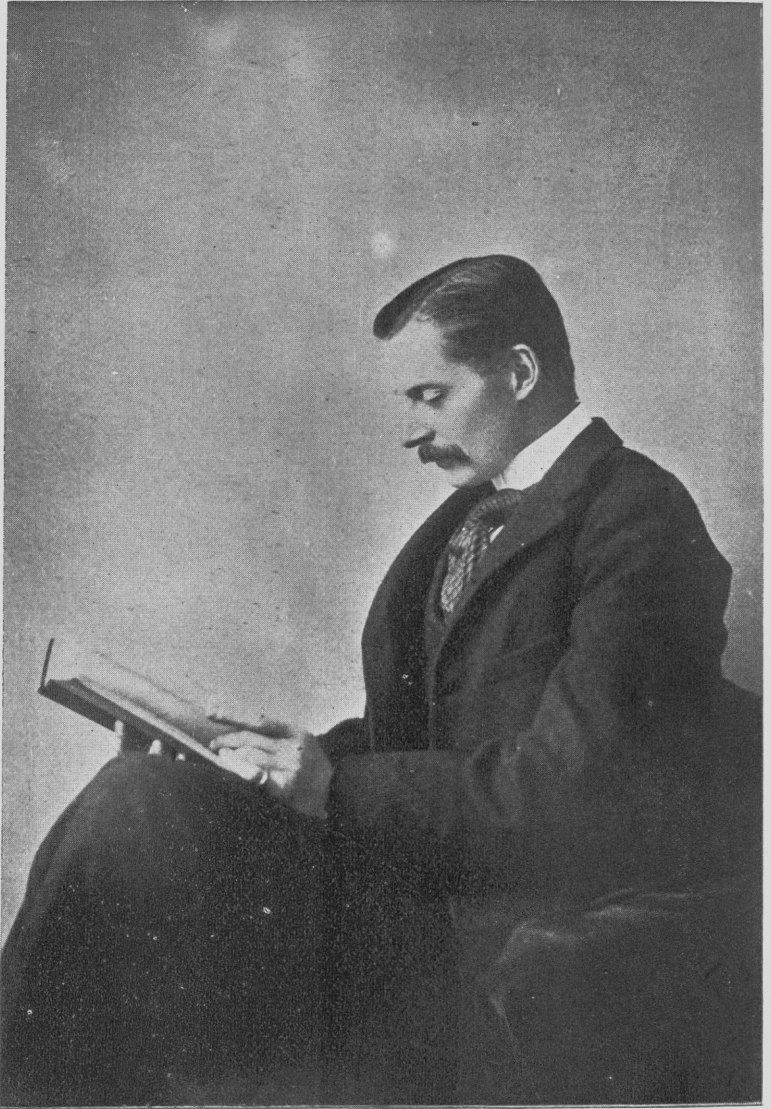
No. 8

FRONTISPIECE.....	<i>The Honorable Otway Cuffe</i> .....	
THOUGHTS ON LIMITATION.....	<i>Katherine Weller, F. T. S.</i> .....	283
FRIENDS OF OUR MOVEMENT.....	<i>The Honorable Otway Cuffe</i> .....	292
LOVE, THE GREATEST FORCE.....	<i>G. E. Bailey</i> .....	293
THEOSOPHICAL STUDIES IN THE BIBLE.....	<i>S. J. E. Solley</i> .....	304
EXTRACT FROM PRESIDENT-FOUNDER'S ADDRESS.....		305
T. S. ECHOES—NATIONAL COMMITTEE LETTER.....		204
LETTER FROM INDIA.....	<i>Correspondent</i> .....	307
<i>Reports of Branches.</i> —New Zealand, Los Angeles, Chicago, Detroit, Honolulu, Toledo, Toronto, Spokane, Jackson, San Francisco, etc.		
BOOK REVIEWS—PRACTICAL OCCULTISM.....		215
<i>Theosophical Magazines.</i> —The Theosophist, The Theosophical Review, Revue Theosophique Francaise, The Vahan, Teosofia.		
T. S. DIRECTORY.....		320





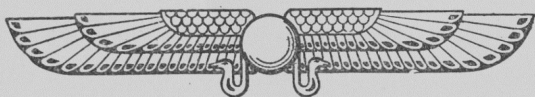




THE HONORABLE OTWAY CUFFE.



"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



# MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

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VOL. V.

APRIL, 1899.

No. 8

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## THOUGHTS ON LIMITATION.

"The sun set, but set not his hope;  
Stars rose, his faith was higher up;  
Fixed on the enormous galaxy,  
Deeper and older seemed his eye;  
And matched his sufferance sublime  
The taciturnity of time."

IN what other spirit than this dare a man contemplate the unspeakable rigors of limitation under which creation groans; creation waiting for the manifestation of the infinite, eternal, spiritual self-consciousness which is to set it free from the bondage of the material. Whether it be the atom, the infinitely little, that we consider, feeling the futility of the endeavor to realize the meaning of the numbers that we glibly score up, the million millions of atoms that go to make up a hair's breadth of dimension; or whether it be the infinitely great, the Ocean of Light with center everywhere and circumference nowhere, in which manifestation begins; whether it be the years of the life of a star, or the weight of the down on the wings of a butterfly, everywhere we must feel ourselves to be swimmers, struggling in an incomprehensible ocean of spirit and life; we must feel ourselves to be captives, caged in so small a space that we cannot move hand or foot without striking the bars of our prison house. On the one side we may not gauge the gulf that lies between us and the Flower of Humanity; whilst on the other side the animals give



proof of powers almost unknown to us. The dog, who looks up with eyes wistfully asking sympathy for his dumb life, has a faculty of faithfulness beside which human constancy pales, and a natural gift of clairvoyance that few men can emulate. We cannot realize even our own small personal world until the lapse of time has placed it in perspective for us; we can live among the sublimest beauties of nature, and remain ugly in mind and body; we do not recognize our angels as they come and go; we cannot see the wood for the trees. Most strange and tragic does it seem to contemplate the helplessness of pure spirit on the plane of matter, to consider the long slow processes through which the mind must be trained to fine issues, before it can act as the link between the highest and lowest of the human. This passivity and helplessness is strikingly illustrated by one of the meanings of the Hebrew story which we have been taught to call the "Fall of Man", in which Adam and Eve are shown turning away from the sublimities of Paradise, from daily communion with God, only for the momentary gratification of the lowest physical appetite—the sense of taste. They had not undergone that training in the life of the body, directed by the Divine Spark of intelligence, which is necessary before the spirit in man can attain self-consciousness and cognize the life of the soul. They were wholly senseless on the higher planes, where we are partly senseless still.

For what, after all, is limitation? It is the shadow cast by the giant evolution, the real Atlas who bears the world on his shoulders. The sense of limitation is our assurance that we are not that which men have sometimes believed themselves to be—automatons of a celestial autocrat, or fortuitous aggregations of atoms.

As the sun sets, as the stars rise, on one life-day after another of individual evolution, men begin at last to approximately measure their place in the order of the universe; with their feet in the dust, but their heads lifted skywards, they know themselves immeasurably far from the stars, but also inconceivably distant from the clod. They feel that their stature, insignificant though it appears, is not a dwarfed completeness, but a natural stage of growth. A noted materialist has told us that it is his belief that even the most skeptical of men have an inner altar to the Divine Perfection.

"Were there no Divin- within us,  
How could God's divineness win us?"

To a sensitive ear, the whole world of nature testifies to a sense of

limitation. In the break of the waves on the beach, in the sighing murmur of the night, in the rustle of the grass, in the splendors of sunset, "whose home is in the fire of sunset clouds," in every voice of manifestation, a silent listener may hear the wail of spirit imprisoned in matter. It is always in our ears, whether we heed it or not. Most distinctly is it to be felt during the night-hours in great cities. One listening from a height to that strange murmur which is like nothing on earth so much as the moan of an unknown monster suspiring in troubled dreams, may feel how the activities and miseries of humanity blend in one great cry—the cry of the captive yearning for release. It is the desire of the moth; the minor in music; the sadness of the singer; the tragedy of success. The perfume of certain flowers has the power to produce an almost unbearable sense of loneliness and loss. Thus, while we recognize that limitation is always pain to a soul that has reached self-consciousness, it is not and cannot be evil, since it acts as an incentive to effort after larger growth. How, indeed, could we call that evil which is the first means chosen by the Divine for manifestation? Shall we not rather say that God's glory is equally revealed in all things, whether in what we know as wrong or as right?

Let us consider a few of the limitations that press upon us most heavily in the life of every day.

First, on the physical plane. It may be supposed that a visitor from another scheme of evolution would see something very strange in the physical limitations under which we live, more or less contentedly. He might wonder to find that we are at home with only one of the elements among which we have lived so long, and this although we come into the world, as infants, with the instinct of being able to move in the air as well as upon the earth; for every child feels that it has a birthright to fly, and is surprised to find that it cannot. Such a being might justly marvel that Man, who, during uncounted ages, has carried about a body of flesh, and who, during those ages, has forcibly conquered the earth, with its animal kingdoms; who has learnt to rule the winds and chain the waters; who has made of the lightning a servant at command; and who looks eagerly onward to greater victories than these—that Man, the crown of creation, has not yet learned (or only in very exceptional cases has learned) to control or even to comprehend his own vehicle. Powerless to keep it in health or beauty, he falls a prey to all manner



of diseases and infirmities—diseases that multiply faster than the devices intended to prevent or cure them, so that civilized man has exchanged the fears that enslaved the savage for still worse terrors. The fear of solitude, of malignant forces in the elements, of wild beasts, have given place to the fear of the microbe, of the bacillus, of the ptomaine, of the food he eats, and of the air he breathes.

For many ages, education, so-called, has been little else than a bearing of burdens and a binding of fetters. That the child-mind shall be caught early and kept in a strait-jacket until almost all possibility of natural growth is crushed out of it, has been the ideal of parents and schoolmasters, and it has been a constant source of surprise and chagrin to them whenever they have found that the Divine would not fit into the earthly cage that they had made for it; that however they strove to compress and reduce it, it would still find expression in some unexpected way, place or manner.

Again, artificial limitations are often forged for children merely by the lack of loving appreciation in the home. Wanting this, the sunshine of the soul, characters are distorted and faculties stunted, so that in mature life such persons are at a disadvantage with the world, with a weak, undeveloped side to their characters, and are often peculiarly susceptible to flattery and certain kinds of evil influences. For, while men may be divided into many classes, children can be separated only into two—the happy and the unhappy, *i. e.*, the loved and the unloved.

“We live,” says Wordsworth, the poet of nature, “by admiration, hope and love.” The words have a twofold signification; we live by what we give no less than by what we receive. The generous admiration, for instance, which we extend to others, acts as a tonic to our own souls, as the admiration with which they dower us becomes our incentive and consolation. But because we are so ungenerous, so niggard in our gift of this threefold bread of life, our own souls languish whilst our neighbors go half starved. When the great new wave of evolution swept down upon the nineteenth century, breaking up the spiritual stagnation in which, for the most part, the nations were sunk, it carried away a vast amount of simple happiness and content. A late writer complains of the “frozen fog” which has settled down in these latter days, obscuring the cheerful, childish lightheartedness of yesterday, when men were satisfied with the supply of physical needs, and held the physical body as their

everlasting habitation, whose temporary laying away for repairs was the greatest misfortune that could befall humanity. Many limitations have been outgrown since the day when men clung openly to the thought of the "resurrection of the body", as the supreme consolation of religion, and in the outgrowth there has been pain, wonder and confusion, and there will continue to be until the sun rises upon the new Avatara, and the mists that foretold the daybreak shall roll away.

"Raise the stone and thou shalt find Me; cleave the wood, and there am I." In the act of labor, in the faculty of creating, man comes nearest to his God. In the work of his hands he finds rest for his soul; though here, as always, extremes meet, and in that very effort by which he comes nearest to escape from his limitations, he demonstrates them most. A man who builds a boat or a house, or a statue or a poem, is exercising, in some measure, his divine birthright, the creative faculty which belongs to him as the son of God. He feels the benediction of power which is the crown of love and wisdom. Yet there is not, and never has been, a man or woman whose limitations did not jump out at us from their work, or from the written record of their lives, as if they were written in red ink. Even the saints in heaven, says a writer, have specialties, and therefore limitations.

And if the spirit, in its effort to express itself through the earthly, is thus cabined, cribbed, confined, how much more is its expression limited in act and in effect. Truly it has been said that no man ever succeeded, though no endeavor ever failed. And of all forms of expression, the written word is the most helpless. True, it reaches the many, where the spoken word or speaking act can touch but the few; but to what small ends! A word, a spoken word instinct with personality, a look, a noble deed of which one is witness, influence the life and thought more than volumes of rhetoric. Could the world be reformed by good words, Plato would have done it long ago, or any one of the bibles or the poets, or the "Bhagavad Gita", or the essays of Emerson. Looking at the Divine thus immured in print, one feels as if words were but the winding sheet of thoughts. In our own experience we recognize this futility; we see the beautiful word come, and we thrill to it, seize on it lovingly, and resolve to make it part of our daily life. Then each returns to his daily task, and the word-clothed thought slips away as water out of a closed



hand, and leaves us—save, perhaps, for some little added susceptibility to good impressions—as empty as we were before. Generation after generation suffer themselves to be tormented by the same problems, the same mysteries, which wise teachers have answered and which have been illuminated in the canons of every revelation. There is in the world to-day so much more knowledge than there is wisdom to assimilate it! Wisdom calleth aloud in the streets, and the riddle of the sphinx, solved in every cycle, remains yet the perplexity of humanity. We feel this when we hear some good Christian exclaim, on the presentation of an old truth in a new dress: “Why, that is true, of course! It is in the Bible!” Certainly it is in the Bible, and also in every other revelation of the Spirit to the mind of man, both before and since a great Teacher cried in the the streets of a Syrian city, “He that hath ears to hear, let him hear!”

Wonderful and tragic are the limitations set to comprehension and communion between the two aspects of human nature, the male and female sides of manifestation, between which there is truly a great gulf fixed, across which few can look, and none may pass. A man may marry a woman who is at once a genius and an angel, but after a while he will find the delight of his life in something else; and little as she can give him of soul satisfaction, he has even less to offer her. It is only in the very Highest that the distinction of sex is obliterated, and by the height of that Highest may be imagined the breadth of that division. Were this fact more fully recognized, with its bearings on social life and intercourse, the relations between the sexes might become less painfully confused. Men and women would then seek in each other, not an intensification, but a complement of self. They would partially cease from seeking figs on grape-vines, and oranges on apple trees. How different might have been the story of Mrs. Carlyle’s wedded life, if she could have realized from the beginning the limitations of the man she married. On the contrary, she took her great volcanic peak, with the clouds and sunrise lights about its head and the volcanic fires at its heart, and bewailed her lot because she found there none of the delicate wild flowers and fragile heather bells of the kindly country lane. Then she fixed her eyes steadily on the eruptions of the volcano, and complained that she had to live in hell.

For what is life but one long education in the ethics of limitations, the *mine* to be discarded, the *thine* to be forgiven? The very first lesson

we have to learn is where our edges begin, and we learn it principally by bruising them against the sharp corners of life. In time, some of the more sensitive of us grow so fearful of bruises that we are afraid to stir in almost any direction outside the beaten round of our own well-known limitations. Like Christian, we walk forever with a burden strapped to our backs—the heavy sense of our inability to realize our own ideal in any direction. We seem to ourselves to live always on the borders and outer edges of good things. There are lives karmically bound to the small and mean; very capable of ideals, in the midst of trivialities they long for the sublimity of great love and sacrifice, for devotion to a noble cause, for spiritual comradeship. Sometimes the object of their aspirations may seem to approach them, but if they make an effort to grasp it, they will be beaten back, shattered and sore with the feeling of wrong, crippled and smirched with error, into the realm of the very small. Such a soul is crucified every day by a knowledge of its own defects. Of what karmic condition is such a state the sign? It is surely a stage of growth, and perhaps similar thrills from the great life-wave may stir the inertness of the chrysalis as he slowly grows the wings which are to be the characteristic sign of his next transformation. Less is he to be pitied than that other who, swaddled in perfect content, lives in his limitations, so utterly unconscious of them that it will need a new attack from another direction before such a soul can feel its chains. A very selfish, a very narrow-minded and cold-hearted person is difficult to cure in one incarnation. In any case, it costs some of us a daily struggle to overcome resentment at the circumstances which have apparently made us what we are. Those who know the law of Karma, the principle of perfect justice, find in that knowledge the consolation and strength of life; while to live under a sense of wrong is to carry a serpent coiled around the heart.

Perhaps by concentrating thought and aspiration on the qualities in which we feel ourselves most deficient, by admiring and loving them in others, and hoping to possess them ourselves, we may help to draw them towards us, either in this or some future life. I fancy that Demosthenes, walking the seashore with the picture in his mind of himself as a great orator, did more by the power of thought to realize his ambition and overcome his infirmity, than he accomplished by declaiming with the pebbles in his mouth.

Physiologists tell us that there is at present a useless space in the



brain; that the place which, in the left lobe of the brain, is occupied by the organ of speech, in the right lobe has no corresponding faculty, no power that is not latent. What force may not then be potential, waiting for us to evolve up to it, by outgrowing limitations to find the plane that transcends them. None of us can tell what have been the misfortunes of heredity, of circumstance, of environment, that have limited our brother's development, nor what hindrances he has overcome to unfold as much of good as he has. How are we to measure the age of another man's soul? In judging each other, then, let us lean to the side of the angels; let us endeavor to learn that wide and noble tolerance, which, Mrs. Besant tells us, is a very distinct stage on the path of discipleship, the sublime patience which is able to wait, which understands, and does not judge by appearances.

It is true that in the highest things and the deepest needs of life, every soul stands alone, and in this there is a hint of the ultimate perfection of humanity. The foremost in advance can only aid the least by what he *is*, and not by what he tries to do. In the last resort the soul is always alone. But on every plane, except the highest, we are interdependent, and receive the Divine through human channels. Even the surface friends are not to be despised, since so much of our lives is necessarily spent on the surface. The cup of cold water is also a ministry; and for one who can give us the red rose of real affection, or share with us the mystic lotus of spiritual aspiration, there are many to offer the humble wild flowers, the trifles of gracious acts and courteous words, which make life's journey smooth and pleasant to the traveller. We hear so much said of universal brotherhood, and also so much of criticism and disunion, that it seems pertinent sometimes to ask whether we stand for a fact and not a phrase? It is infinitely easier to love humanity in the abstract than it is to tolerate our brother in the concrete.

In this critical and self-assertive age, it is doubtful if any man would dare to make the abjuration of the Egyptian soul in "The Book of the Dead", "I have not been the cause of others' tears." This uncharity of the age was surely in the mind of the modern Saint Cecilia who wrote the litany beginning:

"Jesus, who didst touch the leper  
Deliver us from antipathies;  
Who didst dwell among the Nazarenes,  
Deliver us from incompatibility."

And who introduced that petition by ten definitions which she quaintly calls, "Purlieus or Approaches that Tend towards Hatred of the Righteous", the sixth and seventh of which are "Reciprocal Angles, Yours always in the Wrong", and "Reciprocal Soreness, I always in the Right." Could we learn to live as Keats said he had done, "for the principle of beauty in all things," we should learn to perceive the underlying beauty in things that now seem limited to ugliness. We know that the Divine is everywhere, and perhaps the value of an individual on the spiritual plane may be in the inverse ratio to his lack of value on the plane of our world's consciousness.

We find no difficulty in applying rational rules of tolerance towards the lower creation; we do not become angry with our sheep because they cannot draw a plough, nor with the horses because they give us no wool; we do not shake our heads deprecatingly over the peacock who is "so gay", nor complain that the nightingale has "nothing but her music"; but in the moral world we feel that we have a certain right to be aggrieved when our friends do not combine the differing excellences which would make them perfectly acceptable to our selfishness. Cannot we treat our elder brothers more as we do our younger ones, choosing rather to dwell on their good than their faulty qualities? There is always a balance, more or less, the strong are not the sweet, the keen not the deep, the faithful not the tender. One is brilliant in speech; another, dumbly constant in deed. We might make a system by recognizing the special gift of each comrade. What we want is not a fellowship of tolerance, but a fellowship of reciprocity; not a mutual admiration society, whose foundation is always self-interest, but an active sympathy compounded of that trinity of admiration, hope and love. This does not exclude honest criticism, but only that kind of criticism aptly described by the old English poet:

"When needs he must, but faintly then he praises,  
Somewhat the deed, much more the means he raises,  
So marreth what he makes, and praising most, dispraiseth."

We may remember for our encouragement that word of our "Bhagavad Gita", which tells us that one who approves with real sympathy the good deed of another, shares in the merit of that deed.

Some natures outgrow limitations by first carrying them to excess. We suffer and fail and fall, we fall and fail and suffer, yet are certain of victory in the end through the "power of an endless life." How



well Whitman has expressed this assurance in his rugged verse:

“All poverties, wincings and surly retreats,  
 All you foes that in conflict have overcome me,  
 Ah, think not you finally triumph, my real self has yet to come forth,  
 It shall yet march forth o’ermastering, till all is beneath me,  
 It shall yet stand up, the soldier of ultimate victory.”

KATHERINE WELLER, F. T. S.

### FRIENDS OF OUR MOVEMENT.

THE HONORABLE OTWAY CUFFE, General Secretary of the European Section of the Theosophical Society, was born January 11, 1853. He is the third son of the fourth Earl of Desart, of Desart Court, County Kilkenny, Ireland. Mr. Cuffe was educated at Bradley College, near Oxford; he passed for the army in 1870, and obtained a commission in the Rifle Brigade in 1872. He served in the Ashantee campaign in 1873-4, as Adjutant to the Second Brigade, and was promoted to the rank of captain. From 1880 to 1881, in which latter year Mr. Cuffe retired from the army, he was Aide de camp to General his Royal Highness the Duke of Connaught at Aldershot Camp.

Mr. Cuffe spent six months in the Argentine Republic in the year 1870; he also spent a year in Kentucky and Tennessee, and has several times visited New York. In 1894, he was appointed Gentleman Usher, Groom of the Privy Chamber, to Her Majesty Queen Victoria; and he is also gentleman in waiting on the staff of His Excellency the Lord Lieutenant of Ireland. In 1891, Mr. Cuffe married the eldest daughter of Lord St. Levan of St. Michael's Mount, Cornwall. In the same year, he joined the Theosophical Society, of which he became Treasurer in 1894. This office he continued to fill until 1898, when, on the retirement of Mr. G. R. S. Mead, he was elected General Secretary. In addition to his official duties as General Secretary, Mr. Cuffe also renders service to the Society as a lecturer, and as an occasional contributor to the *Theosophical Review*.

## LOVE, THE GREATEST FORCE!

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(Continued from page 267.)

**A**NIMALS are not only social because they love each other, but the needs of their young demand it. The world is the abode of the strong, but it is also the home of the loving. The love animals bear to each other is recognized with respect by all. The hardiest rough-rider of the plains will fear less to storm the heights of El Caney than to alarm a young calf, for the whole herd may go wild with rage at its "blart" for help.

Study matter; study birds, ants, bees, spiders, on down to the crustaceans, to the protozoa, and traces of the golden thread of love may be followed to them and to the crystals formed in the laboratory. Study cell-life; study the leucocytes—the white cells of our blood, the roving free lances, the soldiers that guard the currents of vitality—and see how they, as many other individual cells, literally lay down their lives for their friends.

Love is the greatest of forces, and is omnipresent and controls, from the formation of the snow crystals to the bird song, which rises as far above human speech in its power to express emotion, as it falls below in ability to convey ideas. Love is the main factor in evolution and progress. The animal or man who permits affection to influence his conduct in the struggle for existence—a struggle whose purpose is to teach it or him through experience—obeys a law of nature as truly as one influenced by hunger. In all ages poets have sung, and philosophers have sounded, the praises of the working of love in the animal kingdom. So why multiply examples?

"Then first came love upon it, the spring of mind. This the poets in their hearts discerned, the bond between being and naught."  
—Rig Veda.

As the sun at meridian height is the beauty and glory of the day, so stands love at high noon on this earth, in humanity, revealing, so far as we can comprehend, the bewildering beauty of its power. Man is the culmination of evolution, of progress on this earth. The human being is a combination of all the activities of the universe in a single body; and the greatest of these activities is love. No one can

deny the commanding influence of love in its various forms of truth, beauty, emotion, knowing and choosing. Through man's threefold nature the universe teaches him—through emotion, as love; through intelligence, as truth; through sensation, as beauty. Emotion, intelligence and sensation combined, his whole nature tells him that there is still something lacking in his completeness:

“And full of bliss or full of sorrow,  
Each heart needs a companion heart.”

One with whom man can enter into a personal, loving relation of heart to heart, and to whom he can pour out his own heart. Like a single note in music, a single human being has no completeness. A single note, be it ever so sweet-sounding, cannot make harmony. To produce completeness, thought must touch thought in their own silent and unseen homes, in kindred souls. We can just as little enter into a personal relation with a mere abstraction, a pure idea, as with the feelings of love in the highest sense, such as pervades man with irresistible power, lends wings to his soul, and lifts him out of himself.

Love is “the greatest thing in the world”; and yet love misunderstood is the most dangerous thing in the world. Love gives broad views of life. Narrow views cramp the energies of men. The large view of “there is a Divinity that shapes our ends, rough hew them as we will,” nerves the hand and cheers the heart; while the narrow view of predestination reduces man to a mere automaton.

The great secret of life is the open secret of love, fidelity and earnestness. Before the universal power of poetry and beauty, all national barriers fall. Undoubtedly years of effort, sacrifice, and burdens borne lie back of every success of artist or poet; but the very sacrifices have in them an element of joy which the worker would not exchange for any of the so-called pleasures of the world. The gospel of contentment is the messenger of peace and love to all mankind. The chambermaid who sings, the bootblack who whistles, are sure to succeed, as the boy and girl cannot who never try to divert their thoughts from the dull routine of toil. A realization of the marvellous potency of invisible, silent forces leads the mind of the lowly worker to look above the blinding drudgery of earthly labor to its certain consequences in spiritual fulfillment. Love gives the humble worker a high ideal to live up to. One's ideal, the object of one's purest affections, may be wholly spiritual, or may be robed in earthly form; but unless the ideal is there, and there is



overwhelming devotion and affection for it, there can be no permanent success, no abiding greatness. The mere bread-winner who does not love his work cannot enjoy full spiritual growth and compensation. No cold, calculating effort of the brain or hand of poet or artist, without heart, has ever become immortal. How often it is said of certain productions in poetry, music and art, "but they have no life, no soul"; and because they lack the force of love they are failures. Where there is no love of work, and no perception of its importance, it must lack that intense vitality which is indispensable to success. In religious ecstasy, the work born in the innermost recesses of spiritual fervor has portrayed loveliness more than earthly. It is axiomatic that true greatness is never attainable while the affections lie dormant. Love is just as effective in small things as in large. The talented artist is just as effective and displays just as much talent in the humblest as in the grandest work. Simple unpretending lives tend as far to develop genuine greatness of soul as those of earthly honor and distinction. Love is equally at work in the high and in the low, in the aged and in the young:

"The babe new to earth and sky,  
What time his tender palm is pressed  
Against the circle of the breast,  
Has never thought that this is I."

Yet the babe loves, and its whole well-being depends upon the love given it in return.

The body is affected by the emotions even in the most healthful state, and this is especially true of the nervous temperament. When we feel ill at ease, we are ignorantly opposing right; for all suffering is a sign of inharmony. Sweet thoughts actually sweeten the body, tending to purify all of its emanations. Courage is a powerful tonic. Peace of mind allays fever and is productive of health. Pride produces fevers of every sort, and fear disturbs every function, while ill-will may even poison food. On the contrary, all good feeling leads directly to sweet, wholesome bodily conditions.

The best tonic one can take into the sick-room is love, administered in the form of smiles, laughter and cheery words. Loving laughter is the best of medicines, healing sour dispositions, and alleviating the loss of fortunes as well as the buffets of hard luck. It needs a buoyant spirit to fight the battle of life bravely, and we need from time to time the stimulus of a hearty laugh.

Love is also expressed as will. I will be that which I will to be;

that which I long most to be. There is but one will and that will is perfect love. Love is father, wisdom is mother. Love acts first as desire, which is will seeking expression. I will to express health, harmony, strength, peace, joy, courage, and therefore I know I am in my real self. Love begets smiles and laughter, and laughter gives the elasticity of spirit necessary for carrying our burdens easily and gracefully. It is a royal gift to be able to tell the truth with jokes, and teach a needed lesson under laughter. Love expressed in laughter is an index of character. The ability to see the ridiculous side of oneself is a moral quality, enabling us to pray with Burns:

"O wad some power the giftie gie us  
To see oursel's as ithers see us."

The ability of good-naturedly allowing oneself to be laughed at is a sign of belonging to the aristocracy of head and heart.

Man inherits from the dawn of creation "the right of life, liberty and the pursuit of happiness." Mankind was made for happiness and the complete satisfaction of every being. The country is an organism, and in humanity, as in nature, the completeness of life in the whole depends upon the completeness of life in the individual. "Behold how good and pleasant a thing it is for brethren to dwell together in unity." Human kind is a gigantic harp, each nation constituting a string and producing a distinct tone, and all together, when touched by the hand of a master, joining in jubilant accord of everlasting harmony. Love effects harmony, or "togetherness"; substituting "with" for "against." Love teaches that the good of the whole depends upon the good of each, and the good of each makes the good of the whole. Love makes men work with each other enthusiastically for the good and the true, filled with exalted ideas of what it means to live, in the fullest sense. Love has brought on to the battlefields of the world the Red Cross, a union of those who love, for the service of those who suffer.

The survivors are the fittest because they have found fitness through love—the force of love teaching the conditions tending to bring out the fullness of life. In so far as he hates, the savage is a savage. Whenever he begins to love he begins his upward progress towards civilization. Spain is sinking back into savagery through lack of love. Love worketh no ill. It is man's duty to do that which he needs must do, according to his position in nature, and to let his soul grow and expand, and to develop to ever higher and

nobler aims. Kant says: "Act so as to treat humanity always as an end; never as a means alone." Fidelity to conviction, love of good for its own sake, and love to all mankind, are enough to make every life sublime and every future glorious. Greater than conquering a city, better than any achievement of marvellous powers and functions, is that wholesome condition of the mind and affections which produces, as its own outcome, those sentiments and impulses of justice and reverence, those deep principles of unselfish regard for the well-being of others, which render the individual in every essential of his being, pure, good and true, and most fit to survive and progress.

The highest is ever the simplest. Only the love of the good is the way to the intuition of the true and right. The home should be a symphony; the life there at concert pitch with high intelligence; this intelligence to be combined with strength of purpose and effort; these, in turn, joined by the mighty bond of love—light, strength, warmth—these three in one, corresponding to the common chord in music—the only true ideal of a complete human living, in the family, the community, the nation and the world. Intellect and feeling must act and react upon each other. In the perfect man there must be an accurate balance of mind and heart; for the heart, unless held in check by the control of the will, is often carried away by the power of its emotions. The condition and state of materialism is that of locking oneself inside the prison of the senses, and hushing to scorn the suggestions of spirit, which is our only true light, because it is a spark of the Flame that vivifies all. When the individual finds a way to his own well-being, the social instinct—that is, the love of his fellows—inspires him to work for the well-being of others. The unifying power of the whole—love—voices itself in his conscience, and he cannot escape the impulse to labor for others. The substance of love ever fruits in loving work. The outcome of love is widened relations, an opening up of a far fuller life, an insight into far deeper vistas of truth. Our earthly fate may be like that of the boy in "Excelsior":

"There in the twilight, cold and gray,  
Lifeless, but beautiful, he lay;

while our life-work may really lead others upward and onward to the summit revealed only to souls triumphant. Our body may perish, while our spirit may still be to others as his was, a star vocal with celestial melody, calling "Come up higher!"



"While from the sky, serene and far,  
A voice fell like a falling star,  
Excelsior!"

Love works from within, and all our sources of enjoyment are really interior and not external. The world wherein all contrarieties are reconciled, and for which all humanity longs, is only to be discovered in the human mind itself. The perfect flowering of humanity can only come from the inmost heart, and by that absolute law which makes the welfare of the whole dependent upon that of the individual. We must rely upon our inward selves. It is a false philosophy that teaches man to rely upon circumstances, and, like poor old Micawber, wait for something to turn up. Man is the arbiter of his own fate, the maker of his own destiny, and he may will to progress rapidly or slowly in his growth towards higher things. Our progress is but the unwinding of the scroll of destiny, fast or slow according as we love.

Faith and love do the work of the world, for they issue in will.

"If our virtues  
Did not go forth of us, 't were all alike  
As if we had them not. Spirits are not finely touched  
But to finer issues."

Meditation on the constitution of matter is the best method of teaching us to know spirit, and to understand that everything must be referred to it, because from it everything comes. As Browning says, "All we have willed or hoped or dreamed of good shall exist." The whole secret of a noble, happy, useful life is the secret of loving, and thus glorifying one's vocation. If we would round out our whole being, we must take into account our spirit, through which love reveals its highest power. A botany which treated only of the plant above ground, would be no worse than a philosophy which treats man only as an animal, and rejects the invisible, the mental, the psychic and spiritual.

Love is the basis of all systems of philosophy looking towards the betterment of man, and all systems have helped the world upward and onward in proportion to the degree with which they have recognized man's spiritual side. The same is true of all the systems of religion. Love has ever been the miracle-worker. It was the power of Christ, of Buddha, of Confucius, and of every other great religious leader. Their followers in early history had glimpses of great truths that were buried, later on, under the fungus-growth of dogmas spawned in the unhealthy atmosphere of the cloister. For

example, Dionysius Areopagita, in the fifth century, says in his *De Divinus Nominibus*, "Divine love is like an eternal circle." In the ninth century, Soctus Erigona, in *De Divisione Naturæ*, says: "Justly, therefore, is God called Love, because he is the cause of all love and is diffused through all things, collects all things into one, and is resolved again in an ineffable regress to himself." Eckhart, in 1260, said: "What a man loveth, that he is. If a man loveth a stone, he is a stone. If he loveth a man, he is a man. If he loveth God—now I do not dare to speak further, for if I say that then he is God, you might stone me." Love in creation, in creator and created, and in the unity of creator and created, has been forcing itself upon man's consciousness from the beginning.

God is Love, and *God in man* is the creed of to-day, causing a tremendous advance, not only in science, but in true religion. How precious the moments of communion when we feel ourselves one with the All-enfolding Love, to which our little loves are but as a drop in the ocean. The lowest form of religion is joining a church through the cowardly fear of a hell. The highest aspirations are not the result of an anxiety for the salvation of one's soul, but a yearning for a union with the One. As Loyola said long ago in a song:

"Not that Thou shouldst save me, but because I love Thee."

Is it not grand that human living means all possibilities made actual, and that the reign of love, truth and beauty is the reign of life itself? Life—more light—is the one need of all. Learn that our wildest dreams of love are but the needful prelude to truth. Learn the power of love by loving. Learn to live by living. If a bird would wait to fly until it had reflected on the process it would never fly. Cultivate this greatest of forces until it is fully at your command, and then, "Your heart shall rejoice, and your joy no man taketh from you."

"Have good will  
To all that lives, letting unkindness die,  
And greed and wrath; so that your lives be made  
Like soft airs passing by."

G. E. BAILEY.

## THEOSOPHICAL STUDIES IN THE BIBLE.

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A DEPUTATION of Congregational, Methodist and Baptist girls have waited on me to ask for a promised lesson on "Faith."

As the only way to convey unfamiliar thought to the lower Manas is to take such scattered fragments of ideas on a subject as may be already stored there, and use them for a foundation, building the larger idea from thence, I have used such authors as are easy of access, by way of illustration. When about to begin a search for truth on a subject strange to us, it is well to gather up first a few sayings of wise persons—the sum, if possible, of their experience—and make them the basis of our work. We may arrive at conclusions differing from theirs, but time is often saved by having what I might call a "working hypothesis" to start with. Using, then, our questions of "what?" "how?" and "why?" as keys to understanding, let us first see what the Bible says about "Faith."

Jesus of Nazareth speaks of faith as "being able to move mountains." Therefore, one attribute of faith is force or energy. St. Paul (Heb. xi, 1.) speaks of faith "as the substance of things hoped for, the evidence of things not seen." We may gather from this use of words, that faith contains within it the material for creation and the faculty of sight, or of perceiving form. So far, we have faith represented as Energy, Substance, Sight (proof or form—whichever word conveys to you best that faculty which creates and perceives ideas). It might be represented as a triangle, thus:

Energy.



Form. Substance.

And some students would see in it a resemblance to the symbol of the trinity which figures the Son of God. Now we are in a position to catch a glimpse of what Emerson meant when he bade us to "take care of what we wish, for whatever we wish strongly that we have."

But, you tell me, you have always been taught that faith is mental assent to all that is in the Bible, with or without understanding; that there is, and always must be, an element of doubt in faith, because we cannot be absolutely sure while we simply believe; that faith one day shall be "swallowed up in sight." In return, I ask you why?



Where did you get the authority for these assertions? And you can give no answer. For myself, I have searched the Bible in vain for such a doctrine. However, I have found in II Cor. xiii, 12, a statement to the contrary. "Now *abideth* faith, hope and charity, these three." It is one of the permanent virtues, which we shall use on the other side of death. For the present, therefore, let us take faith as implying (1) Energy or force; (2) Substance or material; (3) Sight, or the faculty of perceiving form.

Next in the order of inquiry is the question: Where shall we look for the working of this threefold power? Turning back to the definition given by St. Paul, we find that it is "the evidence of things not seen." Of course that which is not visible to mortal sight is visible in the imagination, or "heart of man." Professor Tyndall, in his "Lectures on Light", speaks of the necessity for a "highly-trained imagination" in the realms of science. Why? Because it beholds "things which are not seen." But faith and imagination are not one and the same, although faith may work through imagination. There is also a difference between imagination and fancy.

George MacDonald says: "Thoughts are things." And again, "Faith is the child of imagination and reason"—not of imagination only, nor of reason only; but the product of both. That is, while faith works through and in imagination, it displays the characteristics of reason.

Now let me remind you of a passage you have already copied in your note-books (Bhagavad Gita, iii, 42): "Greater than the thinking self is the principle of judgment (or reason)." Reason, we know, is the characteristic of the Son of God in us (Buddhi). Therefore, I take it, we must look for faith where pure reason exists, and where pure reason exists there is the Son of God. "Without me," said Jesus of Nazareth, speaking as the Son manifest in flesh, "ye can do nothing." Perhaps we can understand now why faith is spoken of as "the gift of God."

It has been our habit, during our studies, to gather up the ideas evolved from time to time, look at them carefully in their new form, and then proceed to verify our conclusions. We know faith as a trinity: *Energy*, which informs its creation or idea with life or force; *Matter*, or substance, out of which the creation is shaped; and *Form*, by which that creation or idea is perceived. Faith also works in the mental world or imagination, and is characterized by reason. It is

always able to answer the questions How? What? and Why?

Let us proceed to verify our conclusions, taking the Bible as our test. The first example of faith is the creation of our present world. Can you see how God, by faith, could take of His own *substance*, giving it from Himself *form*, and infusing it by Himself with *energy* or life, and thus make what is seen out of things which do not appear? It will occupy your mind for some time. But let me take the same thought on a very low plane. You have two old dresses; parts of both are good, but neither is wearable. You sit down with these before you and think. You think several days at odd moments, with the dresses before your mind's eye. Presently and by degrees a new dress appears in your imagination, partaking of the nature of both the old ones and yet like neither. You also know how it will be made in the physical world, why you shall cut this and refuse that, and what pieces shall make each part of the whole. Just so, on a higher plane, the world was made. You have seen the power of faith at work.

The next example given is that of Abel's acceptable sacrifice. Why was Abel's accepted and Cain's refused? I take it because Abel had perceived the meaning of the sacrifice; how material form must be purified and changed by fire; how the lower nature must die that the higher may be evolved; how this costs us pain and loss for the present. Abel, by faith, had caught the idea co-existent in the Eternal Mind and carried it, as best he knew how, into practice. Cain, not having caught a glimpse of the truth, one thing was as good as another to him, and he could not understand why the result was not satisfactory. There was no reaching up to the ideal in Cain, no aspiration, no devotion, no reason in his sacrifice. He was destitute of faith.

The third example given is that of Enoch, who saw not death, because God translated him by faith. We can catch a glimpse of what this may mean by recalling St. Paul's words: "We shall not all sleep, but we shall be changed." (I Cor. xv, 51.) "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory." (II Cor. iii, 18.) "When He shall be manifested (in us?) we shall be like Him, for we shall see Him as He is." (John iii, 2.) You perceive that the physical change takes place according to the image which faith has created in the mind. This will add force to the saying that

Jesus of Nazareth is your Saviour. In proportion as the beauty of his character becomes apparent to you, and the *image of his person* becomes living and glorious in your mind, in such proportion only do you rise on "your dead selves to higher things." And when you see the Master face to face, you will be like Him, for you will see Him as He is. I suspect that when we have seen Him as He is, we will be "translated", even as Enoch was.

It would be interesting to examine the other examples, but time will not permit. They will give you food for meditation and study on faith for many a day to come. I think you will always find it present in each, in its threefold character of energy, substance and form, exercising the faculties of reason and imagination.

S. J. E. SOLLEY.

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"As the surviving Founder of the Theosophical Society, my heart runs over with joy to see such manifest proofs of the strong hold that Theosophy has taken on the thought of our age. Most certainly it has come to stay. You and I might be swept out of sight, yet the movement would run on unshaken in its power for good. How could anyone have doubted its destiny at the beginning, who really believed that its guiding reins were held in the hands of the Mighty Ones who preside over the fortunes of the human race? Ah, blind were many from ignorance, and sad the mistake of such as were without the faith and confidence that would make them foresee the inevitable coming of the dawn after the night had run its course. Unhappy the error of those who deserted the work they had been privileged to undertake and wasted this incarnation! When too late, they will look back and mourn lost opportunities. On the other hand, happy and fortunate are we who have stood fast and kept the faith, and helped to intensify the grand vibration that is reaching human hearts in all the quarters of the globe. Feeble and puny our efforts may have been, day by day we have committed mistakes and fallen short of our ideals, yet we have with our best intention and in our humble way been loyal to our pledges and a blessing has been poured upon us. I speak this word of encouragement advisedly, for I want each member of the Society to feel that, though he may have stumbled seventy times seven, yet every forward step has been a gain. Errors are venial; the one fatal sin is apathy begotten of indifference, for that checks evolution of the ego; that stops the revolving wheel of personal progress."

[Extract from President's address before the 23rd Anniversary Convention of the Theosophical Society.]



# T. S. ECHOES.

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## NATIONAL COMMITTEE LETTER.

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To All Branches of the American Section T. S.

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Chicago, March, 1899.

DEAR CO-WORKERS:

Are we doing all that should be done in surrounding our Theosophical work with a social atmosphere? This is a question prompted by an account, sent to Chicago, of frequent social gatherings taking place in the Minneapolis and St. Paul branches. In the earnest search after truth and methods of lifting humanity to a higher standard, do we not overlook, in some measure, the advisability of keeping the social element more to the front? Should we not make it a distinct consideration? We must recognize the benefit of thought interchange; many noble impulses are awakened in the social blending of ideas. Some are attracted to the grand teachings of Theosophy, many admire and approve its standards, but are slow to become students of a philosophy with which they are not sufficiently acquainted to know if it is really the thing they need. Such might gather energy in a social Theosophical atmosphere. Evenings could be arranged, with an airy, spirited program of a literary character and one or more musical selections, followed by informal conversation. Branches might find that this social practice would relieve the pressure of arduous study, and thus inspire clearer thought and stronger purpose.

An excellent method for bringing a branch and individual members into closer touch with the National Committee comes to us from a Western correspondent. It is suggested that a basket be placed on the table at Headquarters, into which each member is invited to drop a written outline of an idea, plan of work, reference or any contribution which will be of help to the National Committee. The corresponding member of the branch should be at liberty to draw upon the contents of the basket, embodying in his letter the substance of that which he considers valuable for the Committee work. The Committee is ever grateful for fresh ideas, and in proportion to the support it receives will be the returns to its co-workers.

A novel plan—or at least something quite out of the usual order—in directing a study class, is the distribution of parts of the text

book among the members. The one who presides at the meeting leads the discussion by asking questions. This method necessitates conscientious preliminary study, and demands close attention during the class session. The system is said to work admirably. The use of questions in study classes is now extensively adopted, but it is well from time to time to break up the order of presentation by supplying some breezy change. To see that the energies of the students do not become lax is essential to success in class-study work.

Classes using the "Ancient Wisdom" will find the new "Syllabus of the Ancient Wisdom", just published by the Theosophical Book Concern, a profitable investment. It is quite exhaustive and contains valuable outlines for study. Students interested in reference research will value the "Siftings" which was published in parts in London a few years ago, as a source of light on many vital points. The "Transactions of the London Lodge" offer a rich field for research.

It might be wise, where a branch finds difficulty in maintaining public meetings, for it to stop this practice for a time and devote all its energies to its study class. Occasionally a public meeting might be held and an interesting lecture given. This is along the line of social gatherings already explained. The temporary suspension might result in commanding increased attention later on. The members could lose nothing in concentrating their forces in earnest study; rather would they be better prepared for public work. By no means must this suggestion be acted upon as the result of indifference, but only in cases where necessity demands a change, lest the meetings lose their hold on public attention altogether.

Branches whose resources permit of Lotus Circles, will find Miss Walsh and Mr. Walters, in our own country, and Miss Anna Wilson of the London Headquarters, glad to supply any information or advice in laying substantial foundations for permanent building. That this movement appeals to the hearts of Theosophical workers is evidenced by the fact that hearty responses have come in reply to the recent appeal. No doubt, as this phase of the work advances, children's literature will become systematized and abundant, in proportion to the need. In conducting these circles, of course much depends upon the age of the pupils, but for the most part, the exercises consist of music, recitations and simple teachings. Little chats always serve as a stimulus in winning attention.

As there are frequent additions made to the collection of circulating lectures, it is considered important to bring them to the notice of

branches through the monthly letter. Following is the list up to this date:

### LIST OF LECTURES—LECTURE BUREAU.

#### SCIENTIFIC.

Planetary Influences on Humanity	George E. Wright
Questions and Answers on Hypnotism	H. P. Blavatsky
Occult Chemistry	Annie Besant
Thought Forms	" "
Hypnotism	" "
Cycles	Kate E. Havens
The Eternal Cell	Herbert Coryn
The Law of Cycles	Caroline Kafel
Evolution and Involution, as Synthesized in Man	William Main
The Imperishable Sacred Land	Emma S. Brougham

#### METAPHYSICAL.

A Conscious Universe	Thomas Williams
Absolute Motion	" "
The Origin of Evil	H. P. Blavatsky
Ethereal Pressure	J. Williams
Theosophy in Practice	Alexander Fullerton
Vedantic Thought	" "
Theosophy as a Religion	" "
Consolations of Theosophy	" "
Heaven of Theosophy	" "
Power of an Endless Life	" "

#### ETHICAL.

The Rationale of Life	Charlotte E. Wood
Genesis of Evil	" "
Astral Light	Lucy Noyes
Some Words on Daily Life	A Master of Wisdom

#### MISCELLANEOUS AND ELEMENTARY.

The Spirit of the Age	Alexander Fullerton
Materialism	" "
Infidelity	" "
Initiation	" "
The Birth of a Theosophist	" "
The Prism of the Soul	M. L. Brainard
Emerson and Occultism	Charles Johnston
Education	Fernando Herbst
Exoteric and Esoteric Sound	T. Williams
Prehuman Evolution	W. Knapp
Theosophical Evidences	George B. Babcock
The Gateway of Enlightenment	" "
The Gospel of Theosophy	" "
Reincarnation	" "
Theosophy the Interpreter of Religion	" "

#### MISCELLANEOUS ESSAYS.

(Collected by George B. Babcock.)

{ Aum	(Companion Lectures)	Hadji
{ Singing Silences		Julius
The Birth of Space		Charles Johnston
The World's Intensity		Thomas Williams

Mrs. Laura Randall has been appointed secretary of the Chicago Book Concern, to take the place of its retiring secretary, Miss Isabel M. Stevens, who was obliged to give up the work on account of ill health. The Book Concern holds itself prepared promptly to supply the increasing demand for Theosophical literature; all orders will command special and immediate attention. A sympathetic tribute to Miss Stevens was expressed by the National Committee in its vote of thanks and grateful appreciation of the kindly services and helpful assistance rendered by her in furthering the Committee's work.

Fraternally yours,

THE NATIONAL COMMITTEE.

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### LETTER FROM INDIA.

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Editor MERCURY:

Our devoted and indefatigable worker, the Countess Wachtmeister, left Headquarters in Benares early in December for an extensive lecturing tour, visiting Buxar, Dumraon, Jhamalpore, Monghyr, Bhagulpore, Sahebgunge, Rajmehal, Burdwan, Bransberia and Utterpara, lecturing to large audiences, forming new branches, and reviving dormant ones. In Buxar, the Countess lectured in a pandal built for a wedding, and at Dumraon she was the guest of the Maharani in her beautiful palace. In Bhagulpore, a boy's club with fifty members, as well as a branch, was formed. In Burdwan, the branch elected the Prince Joti Rahash Nandy as its President. Another Branch was formed in Bransberia, with the Rajah Mohasi as President, and his brother as Secretary. At Burdwan, during an interview with the Maharani (an old lady of grand presence and wonderful intellect, surrounded by her numerous ladies in waiting), the Countess was kept a long time answering innumerable questions, and was afterwards led into the room of worship—a great honor, as the place is considered so sacred that no profane eye is even allowed to look upon it. Here the Maharani, a devout woman, spends hours in prayer each day, and the room is set apart solely for worship.

"Monghyr," the Countess told me, "is an interesting place on the Ganges. Four subterranean passages lead from Monghyr to Benares, Bodha Gya, and places unknown. From a tower built on the shore, wonderful and mysterious sounds of music are heard once a year. This music was performed before and during my stay—



once while I was lecturing; a second time at four o'clock in the morning, when they did not wish to disturb me, and a third time at six A. M., when I unfortunately arrived too late to hear it, but I found crowds of people who had been listening on the spot. The sound, I am told, is of many instruments playing, and ends with a tom-tom. The English have in vain tried to discover whence this music came. Huge iron doors have been found, so tremendously strong and thick that they cannot be knocked down; and soldiers declare that they can only be destroyed by dynamite, which the English Government does not care to use. At one hour's drive from this place is a hot spring—a large fountain of boiling water, so hot that I could not put my finger into it. This is looked upon as a sacred place, to which people make pilgrimages. The water has the curious property of conserving things. Flowers never fade in it, but retain their brilliant colors."

On the 5th of January, the Countess arrived in Calcutta, and became the guest of Dr. and Mrs. Salzer. After a few days' much needed rest (interrupted by visits from numerous inquirers), the Countess returned to her work, giving two public lectures on "Karma" and "Death and After", to large audiences. Two private meetings were held at the rooms of the Theosophical Society, and a drawing-room meeting, arranged for English ladies, in Dr. Salzer's home. Lady Curzon, the new Vice-Reine, received the Countess in a private interview. A visit was also paid to the beautiful young Raneë Morina Lin, a widow of twenty, who spends her time within the Tenana walls, composing music, writing poetry, and studying English literature. The Countess made a deep impression on the Raneë, who bids fair to become a good Theosophist in the future.

The Countess left Calcutta this morning, for Raneegunge, accompanied by the grateful blessings of many whom she has richly benefited, not only by her lectures from the public platform, but by her never-failing sympathy, counsel and consolation. May all blessings rest upon this noble, unselfish woman, in her great untiring work for humanity!

Yours fraternally,

CORRESPONDENT.

## RETURN OF THE BRAHMACHARIN.

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Mr. J. C. Chatterji (the Brahmacharin) writes that he purposes a return to America, and will probably arrive in New York late in April. His friends and the Branches desiring a visit from him would do well to write him by that time, sending their letters to the care of Mr. Alexander Fullerton, 5 University Place, New York City. With data thus furnished, he can plan his route.

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### NOTICE.

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The New York banks having imposed a collection charge upon Banks elsewhere, I suggest to all persons remitting money to the General Secretary, that, as far as possible, it be sent by Postoffice Order or Express Company Order, thus saving expense and extra trouble to the General Secretary's Office.

ALEXANDER FULLERTON,  
*General Secretary.*

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## AMERICAN SECTION, THEOSOPHICAL SOCIETY.

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GENERAL SECRETARY'S OFFICE, 5 UNIVERSITY PLACE, NEW YORK,

March 27, 1899.

**To the Branch Secretaries, Branch Members and Members-at-Large of the American Section, T. S.:**

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The Executive Committee has unanimously voted to accept the proffer by the Chicago T. S. of its Headquarters for the meeting of the Thirteenth Annual Convention of the Section, and that the meeting shall take place, as last year, on the third Sunday in May. The Convention will therefore open on Sunday, May 21, 1899, at 10 A. M., in the Headquarters, Room 426, 26 Van Buren Street. Should the Headquarters be changed, due notice will be given in *MERCURY* or elsewhere.

The Secretaries will please take notice:

- 1st. That no branch has right to representation in Convention if in arrears for dues, or if its membership has declined to less than seven.
- 2nd. That a branch has right to one delegate for each seven of its members, whose dues to the General Secretary's office are paid. If a branch has eleven such members, it has one delegate; if twenty-one, three delegates, and so on.
- 3rd. That any branch unable to send a personal representative, should appoint a proxy; and that credentials, whether of delegates or proxy, should be sent to Mr. George E. Wright, 1106 Chamber of Commerce, Chicago, Ill., by May 17th. They will be transcribed, filed, and made ready for the Cre-

dentials Committee of Convention, greatly saving time to the Committee and to Convention. Credentials sent elsewhere will run risk of loss.

4th. That the credentials are to be made out on the blank sent herewith by order of Convention.

The General Secretary particularly asks that no branch appoint him as its proxy, as a General Secretary should not appear as if attempting to control Convention.

Yours fraternally,

ALEXANDER FULLERTON.

*General Secretary.*

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### REPORTS OF BRANCHES.

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CHICAGO, ILL.—Mr. Herbert A. Harrell writes: Mrs. Maud L. Howard, President of Englewood White Lodge, called a special meeting last Sunday, the 26th. Every member of the Society, save two, responded. A committee was named by the chair to draft constitution and by-laws under which to conduct the business of the Lodge. New life was infused into the work by the stirring remarks of Brother George E. Wright, President Howard and others. The wearing of the white carnation by members of the Society, as a suggestive emblem, was inaugurated at this meeting, Mr. Wright being the instigator of the idea. The signification of this departure will be made known to any member of the Society upon application. The obligation is self-imposed and is in no wise imperative. A strictly vegetarian dinner in honor of the Lodge was given, and not a dissenting voice was raised in voting to Mrs. Howard an unparalleled reputation as a dispenser of pure Theosophy and incomparable vegetarian cookery. At 3 p. m., Mr. Wright delivered a paper on "The Quest of the Real", which was well received. The day will long be remembered by Chicago Theosophists. The Society is agog over the coming Convention and hopes Miss Walsh will be able to come from California.

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HONOLULU, H. I. (Aloha Branch, T. S.)—We have to report steady work along the usual lines, and a valuable addition to our membership in the person of Mrs. Josephine Barber, late of Golden Gate Lodge, San Francisco. Her arrival was most timely, and serves to counterbalance our loss in the departure of our beloved President for Australia. Mrs. Barber is thoroughly devoted to our Cause. Being a hard worker herself, and having the gift of knowing how to make others work, she is the very one we needed to keep members together. Mrs. Barber has taken charge of our library, which so far has been closed for want of an attendant. Not only does she keep it open daily to the public—good results having already been noticed thereby—but she also attends to keeping the books in condition. Furthermore, Mrs. Mesick, who was elected Temporary Chairman, having been obliged to resign on account of personal obligations, Mrs. Barber has been unanimously elected Chairman in her place, until such time as it may be possible for our President to return and again take charge of the little band of grateful students, who owe to him all they know of Theosophy and of the consolations which follow its study.

SAN FRANCISCO, CAL.—Golden Gate Lodge, since last report, has continued its usual activities. Several candidates have recently been admitted, bringing our membership up to 71. On the wall of our Lodge-room hangs an excellent likeness of our much-loved President, Colonel Olcott—a present from a generous friend. The organ, which was secured last summer, is now *ours* in the fullest sense, all indebtedness upon it having been discharged. Our library has received several additions, also through the kindness of friends. Golden Gate is taking a lively interest in the work of the National Committee and has set out to do its share. A basket has been provided, into which members who are fortunate enough to have ideas for the good of the work are invited to put the same, written out; and those who are fortunate enough to have time for study, are asked to contribute references and other results of research. Then, lest some should be so busy in other directions that they cannot be included in either of these classes, a box has been provided into which they may put *money* contributions. In this way, any member who really *wants* to help can do it. If he is low in funds, he can give an idea or suggestion; if low both in funds and suggestions, he can give some product of his study; if so engaged in the business world that ideas and time for study are not frequent happenings, he can share the results of labor in other directions. Thus, none are excluded from helping in some way. Then our corresponding member gathers up these various offerings, and sends them on each month to the National Committee. The Lotus Circle is following a similar plan, sending out a fortnightly letter to the Circles in Seattle, Tacoma and Los Angeles. These letters are written by the older girls, who have volunteered their services. In return, the sister Circles are sending in messages and suggestions, and so we all keep in touch. Attendance at public lectures has been constantly on the increase. Miss Walsh has spoken upon "The Bible in the Light of Theosophy", "The New Testament", "The Secret of Saturn", "Miracles of the New Testament", "The Mystery of Mars", "The Mystic Fire", "Mantrams, Prayer and Incantations." Mr. Will C. Bailey gave a very instructive lecture on "Nature's Greatest Force", and on Easter spoke upon "The Risen Christ." On the evening of April 16th, Mrs. Alice M. Best read Mrs. Besant's lecture on "Clairvoyance and Mental Healing." It was very well received, and there is no reason why more of these printed lectures by Mrs. Besant and other teachers should not be used at public meetings. There are many which appeal to the thoughtful stranger as well as to those who have spent some time in study of Theosophic teachings. Why not press more of our members into service in this way? If they cannot write lectures and deliver addresses, why not read some of those handed on by our leaders and teachers? The Thursday afternoon classes continue to attract many inquirers. The Branch is still working along the plan suggested by the Brahmacharin, dividing up into classes. The attendance has been fairly good. Miss Walsh left us on the 19th, on her way to Chicago. We are glad our fellow Theosophists on the other side of the Rockies are to have an opportunity to meet and to hear Miss Walsh. We are not yet unselfish enough to spare her for *always*, but we are reconciled to lending her for a brief period, knowing that wherever she goes she will bring strength and encouragement to the hearts of the workers.



TORONTO, ONT. (Toronto T. S.), March 11th.—The visit of Mrs. Kate Buffington Davis has been the event of the month to the Toronto Branch. Her lucidity and manifest earnestness of desire to help others in the solution of their individual life-problems has endeared her to all, and done much to reinforce and sustain Theosophic activity. Her address on "Social Problems in the Light of Theosophy", before the Social Reform League of this city, was a model for clearness of thought and expression, which, with her toleration for other phases of thought, must result in much good. The various parlor meetings held by her were well attended and helpful. Our annual meeting has just been held, and reports show increase both in membership and activity. The officers elected for the year were: President, Mr. A. G. Horwood; Vice-President, Mrs. O'Connor; Secretary, Mrs. Darwin; Treasurer, Mrs. Horwood. The Sunday evening meetings continue to be well attended, and the library is liberally patronized.

F. A. B.

LOS ANGELES, CAL., April 15th, (Harmony Lodge, T. S.)—It is with pleasure I can report a revival of interest in the various departments, and better attendance. Since last report, the following lectures have been given on Sunday evenings: "The Moon", by C. D. Greenall; "The Future that Awaits Us" and "T. S. Helps to Daily Living", by Mr. Baverstock; "The Astral Plane", by Mr. Lapsley of Pasadena; Symposium: "India, a Storehouse", "Which Is Vague, Theosophy or Science?" "Vegetarianism", by Miss Nelson; "Some Notes on Health and Longevity", by Mr. Ward; "What is the Mind?" by Mr. Lapsley. The members of the Lotus Circle, on Easter Sunday, received a present of Easter eggs, which had been hand-painted and gilded by young lady members of the branch. An appropriate Easter lesson was given. A series of lessons on "Duty"—to self—to our neighbor—to God, have been given. The Adult Class considers the same subjects, only going deeper into them. The Friday evening study class shows a marked improvement in the way of attendance.

C. D. G.

TOLEDO, OHIO (Toledo T. S.)—It is with much pleasure that the Toledo T. S. testifies to the good work done by Mrs. Davis in her week of uninterrupted service here. She arrived on Monday, March 6th, and left Toledo for Findlay, O., on March 13th, holding two meetings a day during the entire week, as well as attending the Secret Doctrine Class on Sunday morning. We feel sure that the result of her efforts will be a permanent and steady increase in the work of each individual member, and a deeper responsibility toward the Branch and the T. S. as a whole.

K.

VANCOUVER, B. C. (Vancouver Branch).—The usual Sunday meetings were held during the month, subjects being "The Lord's Prayer;" "Communion of Saints;" "Evolution;" "Karma." Weekly class meetings were also continued.

F. ROUND.

NEW ZEALAND SECTION.—Auckland, March 20th. We have lately had instance of the good that may be done by interchange of visits between members of the different branches. From the South we heard of the quickening of life and activity that resulted from the visit of Mr. and Mrs. Draffin and Dr. Sanders to the various branches there; and in Auckland we find that the advent among us of two lecturers from the Southern branches, Mrs. Richmond, President of Wellington Branch, and Mrs. Aiken of Christchurch, has had the result of bringing large, enthusiastic audiences to our lecture hall. Mrs. Richmond gave the following course of lectures on three successive Sundays: February 19th, "The Origin and Power of Thought in Man"; February 26th, "Man's Search for God"; March 5th, "Evolution and Reincarnation." She has now gone to visit other branches, where doubtless she will instil fresh life and vigor, as she has done here. She carries with her the affection and heart-felt good wishes of all who came in contact with her. Mrs. Aiken took the two Sundays following Mrs. Richmond. Her lectures have been: March 12th, "Thought, a Living Force"; March 19th, "The Three Paths." We hope to have her gracious, kindly presence amongst us for some time longer, and look forward to having the pleasure of hearing her lecture again at an early date. The meetings in Wellington and Christchurch are being well attended, the branch work continuing as usual. The annual meeting of the Dunedin Branch resulted in the election of Mr. G. Richardson as President; Mr. A. W. Maurais, Secretary; Miss H. Horne, Treasurer; Miss C. Dalziel, Librarian; Miss Christie and Mr. Trimble, Vice-Presidents.

A. E. D.

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SPOKANE, WASH. (Olympus T. S.)—The spirit of Miss Walsh's beautiful influence is still upon us, and her good work has left an impression which we are endeavoring to use with profit and understanding. Since the last report we have continued our weekly meetings, with a good attendance, not only of members, but also of outsiders whom Miss Walsh's lectures made earnest inquirers. The members have alternated in giving papers or reading lectures from those higher in knowledge, always followed by discussion. We have had three new members join us within the past month. We now have our own room, and feel more of a spirit of freedom and unreserve, which will have the tendency to bring us in closer contact with each other for better comprehension and work. We had the pleasure of forwarding a testimonial of our appreciation for Miss Walsh to the propaganda fund, with the earnest request that she may be kept in the field as the "torch bearer" to many discontented, restless souls, and bring to them, as she did to many of us, the knowledge of a Wisdom Religion which gives understanding and peace.

LAURA S. HUNT.

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CHICAGO, ILL.—Chicago T. S. is not dead, as one might suppose from the absence of its letter to MERCURY for two months. It is very much alive, more interest being manifested than ever before. We have taken in five new members since our last letter to MERCURY. Our Wednesday evening program has been a success in every respect, particularly so in stimulating the new members to work, which is very necessary to the growth of any branch. Dr. Mary

Weeks Burnett organized a Secret Doctrine class last fall, which has met quietly, but regularly, each week, with an attendance of twelve to twenty members who are earnest students, and who feel their study to be of inestimable value. When we started the Sunday afternoon service last fall, we found it hard pulling, but patient, steady plodding won the day, and we now have a good attendance. We have received so many anxious inquiries concerning the illness of our dear, devoted Isabel Stevens, that I will just say to her friends: She had to give up the secretaryship of the Book Concern some time ago, but is now slowly but surely convalescing. Her position has been taken by Mrs. Laura Randall. The time of the Annual Convention is drawing near, and we are anticipating much pleasure in having with us at that time Miss Marie A. Walsh and Mr. W. J. Walters, both of San Francisco. We also expect more delegates from the different branches than usual.

L. R.

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Mrs. Lucien Scott, President of the Denver Branch, has been doing some valuable work for the Theosophical Cause in Kansas City, Leavenworth, St. Louis and other places. The Leavenworth *Times* reports large and enthusiastic audiences at her meetings. Lectures were delivered on "Thought Forms", "Man and His Bodies", "Prayer—When, How and by Whom Answered." A study class of eight was organized in February, and has been growing in interest and membership.

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JACKSON, MICH., April 11th.—We of the Jackson Branch, T. S. were gladdened by a brief visit from Mrs. Kate B. Davis. She held a few parlor meetings, and all who heard her were helped by the plain, forceful way she has of putting these great truths. Her branch work was exceptionally helpful, and we hope to have her with us again when she can give public meetings. The interest in our Lodge does not wane. We are studying "Man and His Bodies."

J. R. R.

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SEATTLE, WASH. (Ananda Lodge).—Since my last report the following lectures have been given: Mr. Barnes, "The Path of Discipleship;" "Evolution, Physical, Mental and Spiritual;" and "The Inviolability of Law." Mrs. Stein, "Character Building;" Mr. F. M. Wald, "The Ladder of Life;" "Theosophy and the Theosophical Society;" and two well-received papers from Mrs. Dykeman and Mrs. Spear on "Child-Training", illustrating modern advanced methods and showing their relation to Theosophical teachings. The study of the "Ancient Wisdom" continues with increased interest; we are using the "Syllabus" recently received from Chicago, which is not only attractive in appearance, but is concise and helpful in summing up and getting hold of the real points of the lesson. The Lotus Circle held a reception to members and friends on Saturday, April 8th, when over thirty children and as many more children of a larger growth united to spend a charming afternoon. Each child received a souvenir white porcelain egg with the words "The One Life" painted on it in white letters. The Lodge has cause to feel much encouraged with the prospects of this work. Many cordial good wishes for the success of our coming Convention. LOUIE POLLOCK BUSH, *Corresponding Secretary*.

## BOOK REVIEWS.

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**"Practical Occultism,"** by Ernest Loomis. For sale by Ernest Loomis & Co., 70 Dearborn Street, Chicago. Price \$1.25.

The title of this little book may seem rather pretentious; yet, on looking through its pages, one finds hardly a sentence which does not convey, in clear-cut language, some living truth, presented with a simplicity and earnestness which carry conviction with them. The first essay of the seven which make up the book, is entitled "Occultism in a Nutshell", and it deserves careful study and thought. It declares that a knowledge of how to control vibration is indispensable to the occultist. "Vibration is the fluidic essence of all manifestation"; thought is the power by which man may gain direct control of this essence; but back of thought must stand the magician Will, and the Will must be guided by the harmonizing force of love. Love is the upbuilding, creative force throughout manifestation. Hate, anger, selfishness, are all destructive, alike to the originator and his surroundings. Therefore, he who would attain must love. Love is the principle of omnipotence, of Divinity. The human will becomes weaker unless it constantly draws upon this reservoir of Divinity which has its center in the heart of man. This love is power, harmony, truth; it is the Christ principle, the true Master. He who has reached it has knowledge. "It is rank nonsense to persist in dealing simply with *outward effects*, when, by learning and observing the laws of thought, you may deal with *causes*. To depend upon the *body* to accomplish results, is to depend on *effects* for that which *thought causes* alone can accomplish. . . . What a waste of precious force it is to intoxicate ourselves with petty jealousies, anxieties, envyings, warfare, strife and hate, when every such use of thought force deprives us of just that much of the power of love, and drives us farther away from love's paradise. . . . The consciousness should be so completely filled with a vibratory backing of love, that the thought will at once penetrate to the esoteric currents which control the movements of people, circumstances and things. . . . All persons will naturally gravitate to you, to the extent that you charge your thought battery with the dynamic power of love. . . . Thought concentration is a process of saturating the body with the pulsations of love. Before you can become a true occultist, you must renounce hate as the infamous and illegitimate child of fear. . . . You have access to an inner sanctuary which is able to yield you all the love, happiness, knowledge and power which you are enabled so to recognize. Go there whenever you have an enigma which puzzles you, and thus unravel it as if by magic. . . . Occultism is a process of steadying the thought and controlling the will, by the divine principle of love and truth. . . . When you withdraw your consciousness from without to the Higher Self within, the vibrations of love will bubble over with



the strength and generosity which washes away from the consciousness all imaginings of evil in others. The sunlight of love within, if reached, will penetrate to the most obscure points of a difficult religious enigma. It would also carry its rays of happiness throughout every avenue of the human consciousness."

The second essay, on "Marriage", is a plea for a higher and purer understanding of the marriage relation. "Marriage, between man and woman, is the union of love's highest vibratory products. Man is the chief product and representative of the centrifugal, and woman of its centripetal tendencies. Both tendencies are represented in the souls of each, but in different degrees. . . . . Man's positive nature is the counteracting force which protects woman's individuality. She, in turn, is the preserver of man's individuality; because, to constantly remain positive, would be to give out his force until the supply would be exhausted, and then his individuality would cease. . . . Human love is the yearning of the soul for a balance and better manifestation of its masculine and feminine principles. Matrimony is never more than a make-shift until it represents *perfect* balance. . . . True marriage between man and woman aids each in opening a mental door to the undercurrents of love, thus enabling them to sink the consciousness to those infinitely rapid vibrations within, that touch the key-note to which all material things are attuned. . . . The reason woman's negative vibrations so powerfully attract man, is that he needs and must have a constant infusion of feminine elements and negative forces to replenish his energies, as they are scattered, diffused and exhausted by his positive mental and bodily activities. His best 'helpmate' is the woman whose negative, feminine vibrations are most nearly keyed to the rate of his masculine vibrations. . . . The companionship of true marriage consists in the interchange between man's positive and woman's negative vibrations. Perfect interchanges are possible only when the masculine and feminine energies are balanced and vibrate in unison on each of the three planes of body, mentality and soul. . . . Marriage does not imply ownership. It means unity of effort in seeking the same goal, but with a perfect freedom of individual action." The other essays are entitled, "How to Create Opportunities", "Your Talents", "Health", "Health Recipes" and "Methods of Using Occult Powers."

## MAGAZINES.

*The Theosophist* for March is a very interesting number. "Old Diary Leaves" contains much that appeals to the student interested in the early work of the Theosophical Society. During the Tenth Annual Convention at Madras, a fearful fire occurred, at which some three or four hundred persons perished. H. P. B., at that time in Belgium, busily engaged in finishing the "Archaic Period", felt and saw the terrible conflagration. "Theosophical Axioms, Illustrated," by W. A. Meyers, assumes as the basis of argument, "The Spiritual Foundation of Politics and Government." "Food and Science," by Umrao

Singh, indicates the progress made in dietetics. "The Problems of Vedanta," by Rama Prasad, will be of much value to the Vedantic student, as the writer has endeavored to make these articles an epitome of the aphorisms of Vyâsa, and the Vedanta philosophy. W. Will, in "Theosophy not a Sect," points out the evil that would befall the Society should it formulate a creed. "Stone-Throwing," by P. J. G., cites several instances in the Orient of the phenomena of stone-throwing by invisible agency. "Angels and Helpers," by W. G. John, offers food for reflection to those who doubt the existence of "invisible helpers." "Views on Thought and Matter," by S. Stuart, is a lengthy article exposing many of the theories of occult science. The "Reviews," "Cuttings," and "Comments" are profuse. A supplement containing Theosophical activities concludes this number.

*The Theosophical Review*, London (March), elicits further attention from the "Watch Tower" to the Hulsean Lectures, in which the doctrine of the atonement has been so broadly discussed by Archdeacon Wilson. An interesting summary is given from Dr. Schlichter's paper on "Travels and Researches in Rhodesia", which he read at a meeting of the Royal Geographical Society, at the University of London, last month. In the lecturer's discussion of the true location of the "Land of Ophir", he advocated "beyond doubt, that the territories now known as Southern Rhodesia were, one thousand years before the commencement of the Christian era, a gold-producing country of a large extent, and colonized by the early Semitic races from around the Red Sea." The Rhodesia ruins, he states, were the first discovered traces of an old civilization in the Southern hemisphere. Copious quotations are gleaned from "The Points of Contact Between Catholicism and Spiritualism", recently published in the *Dublin Review*. The points prove that the root principles of Catholicism coincide with the fundamental tenets of Spiritualism. Mrs. Cooper-Oakley discusses at length "The Traditions of the Templars Revived in Masonry." Her observations and researches are made in regard to the "Rite of the Strict Observance." She states that the whole system was based upon the fiction that, at the time of the destruction of the Templars, a certain number of knights took refuge in Scotland, and there preserved the existence of the Order. G. R. S. Mead has an erudite article on "The Secret Sermon on the Mountain", which is a commentary on the treatise of Hermes, the Thrice-Greatest. The treatise deals principally with the spiritual birth of man. Lists of the twelve and ten powers set forth by Hermes are given in this article, with instructive comments by the translator. "Clairvoyance in Time," is the third of a series of articles, current in this magazine, by C. W. Leadbeater. This one deals with the astral vision in the past and the future tenses. Every line abounds in interest and instruction to the occult student. "Scattered Scraps of Ancient Atlantis", are gathered by Mrs. Hooper from the monumental relics which are scattered over Northern Scotland, Ireland, Cornwall and Brittany. She discusses the ancient Irish Round Towers, and the Scotch Brochs, from the Atlantean standpoint of antiquity and conception. Dr. A. A. Wells sets forth tersely his idea of "The Theosophical Ideal." "The Ethics of the Solitary", by Miss Hardcastle, is an account of Ibn Tofail's celebrated treatise,

"The Living One, the Son of the Waking One." Ibn Tofail was a learned Spanish Arab in the beginning of the twelfth century. The hero of this story was Hayy, the Solitary. In "Theosophy as a Religion", by Mr. Fullerton, we find the ideal conception of a religion which embodies the "true spiritual principle." There is much of interest in the "Theosophical Activities" in India, Europe, America and New Zealand. The remaining pages are devoted to numerous reviews and notices.

**Revue Theosophique Francaise** (Le Lotus Bleu), Paris (March).—This number commences with an address to the readers of the *Review* by Dr. Pascal. The articles (translated) are: "The Christian Creed", by C. W. Leadbeater; "Man and His Bodies", by Mrs. Besant; "The Secret Doctrine", by Madame Blavatsky. (Original): "The Two Brothers, a Story of Real Life," by X. "The Vegetarian Society of France," by D. A. Courmes. "Questions and Answers," "Reviews" and "Echoes of the Theosophic World" complete the contents of the issue.

**The Vahan**, London (March), contains many lengthy questions and answers. C. W. L. and A. A. W. reply to an intricate question, which embodies the query: If man is an emanation from the Divine, why should he have to evolve upwards from a quite low form of life? G. R. S. M. throws light on a mystery described in the Pistis Sophia. C. W. L., by the aid of personal observation, gives a very interesting reply to a question in reference to the nature of "a Buddhist religious ceremony called Pirit." Questions in regard to "Conversion", "The Death of Jesus of Nazareth", and other subjects, make up the number.

**The Vahan**, London (April), is full of interesting material. A. A. W., in answering a question as to "conversion", makes the point that one of the necessary preparations for entrance upon "The Path" would be toleration, freedom from bigotry, and "the knowledge that all religions are the various worship of the same Higher Powers, all to be purified of the last stain of materialism by their enlightened followers, and all to be left behind when we come, by slow degrees, to the knowledge of what lies behind and above their various conceptions. And this must come before we are ready so much as to knock at the gate—the first step towards Adeptship." G. R. S. M. answers a lengthy question as to the Christ and Jesus, and the claim of some orthodox Christians that the Jews are now being punished for their rejection of Jesus. He scouts the idea that a God of Love would attempt to scourge his children into compulsory affection, and declares that such conception is Jewish and entirely un-Christian. "God is no task-master, least of all an executioner. The calm Wisdom which regards the unbelief of men and the bitter sectarian strife of unreasoning fanaticism simply as forces which can be eventually used for the advancement of the whole of humanity, has no need of punishment. 'Tis we who punish each other, not God. Fanatical Jew and fanatical Christian both think they are doing God service, and in so far as they are sincere, the forces that both liberate are all made use of to raise poor, ignorant humanity

a step higher." A question as to whether one who has not attained "holiness" does mischief by using his mind-power for staying pain, is very well answered. Holiness, it is said, means nothing at all but helpfulness, and one who has the desire to use his powers *unselfishly* is "holy" enough to be allowed to do his best. It is always right to attempt to relieve suffering, but the majority of us lack the knowledge as to whether this is for the benefit of the sufferer. Pain, for most people, is a spur to progress. When it is part of karmic necessity we have earned, no one can help us to escape it. Physical pain is insignificant as compared to the pain of the desire and mental planes. So we find that those who possess power, together with that higher wisdom which sees beyond the merely physical, do not spend their energies on the physical plane. They do not refuse help; but they do not seek the occasion to give it. "One ray of light, one encouraging word, to help a man upon the upward road which is trodden by the spirit only, is of far more value than the gifts of all the 'healers', past, present and to come—all honor to their labors notwithstanding." C. W. L., in reply to a question as to why astral matter is not an obstacle to other astral matter, as is the case on the physical plane, says: "The reason appears to be that the molecules of astral matter are not only exceedingly minute, but are much further apart in proportion to their size than are the physical molecules as ordinarily known to the chemist, so that there is no difficulty in the way of the interpenetration of two or three astral bodies, or even a larger number. They do, however, affect one another considerably in such a case, and if their vibrations are not harmonious, a very unpleasant sensation is produced, and serious inconvenience and even great harm may result from such undesirable propinquity when one of the astral bodies is gross and impure. For that, among other reasons, it is well to avoid crowded places or crowded vehicles as much as possible."

*Teosofia*, Rome (February), contains several translations from prominent writers. The principal are: "Clairvoyance", by C. W. Leadbeater; and "Scientific Corroborations of Theosophy", by Dr. Marques. Signor Aureli has an article on "Conscience."

We have also to acknowledge the receipt of *Teosofisk Tidskrift*, *The Brahmavadin*, *Teosophischer Wegweiser*, *The Light of Truth*, *The Prasnottara*, *The Dawn*, *Awakened India*, *Die Uebersinnliche Welt*, *Balder*, *Philadelphia*, *The Religio-Philosophical Journal*, *The Liberator*, *The Star*, etc.



# THEOSOPHICAL SOCIETY.

## AMERICAN SECTION DIRECTORY.

*General Secretary, ALEXANDER FULLERTON,*

*5 University Place, New York City, N. Y.*

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In order that Branches may be accurately represented in this Directory, Secretaries are asked to report promptly all changes.

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**Boston, Mass.** Alpha T. S. Mrs. Katherine Weller, Secretary, 76 Lonsdale St., Dorchester.

**Butte, Mont.** Butte Lodge, T. S. Carl J. Smith, Secretary, 47 West Broadway.

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**Brooklyn, N. Y.** Mercury T. S. Mrs. Annie E. Parkhurst, Secretary, 173 Gates Avenue.

**Creston, Ia.** Creston T. S. Daniel W. Higbee, Secretary, 105 East Montgomery St.

**Chicago, Ill.** Chicago T. S. Miss Isabel M. Stevens, Secretary, Room 426 26 Van Buren St. Meets Wednesday evenings at 8 o'clock; Sundays at 3 P. M.

**Chicago, Ill.** Shila T. S. Miss Angelina Wann, Secretary, 6237 Kimbark Ave. Meets every Friday afternoon at 2 o'clock at 5427 Washington Ave.

**Chicago, Ill.** Englewood White Lodge. Herbert A. Harrell, Secretary, 5912 State Street. Meets every Friday evening at 6558 Stewart Ave.; public lectures at same place every Sunday at 3 P. M.

**Chicago, Ill.** Eastern Psychology Lodge. Mrs. Kate Van Allen, Secretary, 6237 Kimbark Avenue. Meets every Thursday evening at 6115 Woodlawn Ave.

**Cleveland, Ohio.** Cleveland T. S. Mrs. Helen B. Olmsted, Secretary, 649 Prospect St. Meets every Monday at 7:30 o'clock at 649 Prospect St.

**Clinton, Iowa.** Indra T. S. J. H. Moses, Secretary, 232 5th Ave.

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**Kalamazoo, Mich.** Miss Agnes Bevier, Secretary, 422 Oak St.

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