

"The organization of Society, depicted by Edward Bellamy, in his 'Looking Backward,' admirably represents the Theosophic idea of what should be the FIRST GREAT STEP towards the full Realization of Universal Brotherhood."

—Madame H. P. Blavatsky, in the Key to Theosophy.

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THE WORLD'S CRUCIFIED SAVIOURS.

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LADIES AND GENTLEMEN: Theosophy, the present centennial effort to re-teach and re-establish the Wisdom Religion upon the Earth, advances many teachings, broad, sweeping and comprehensive in their philosophic generalizations. One of these is Evolution, conceived of in so wide, deep and universal an aspect that that taught by modern science only describes a small arc of its infinite and perfect circle. Another is Karma, or that the law of Cause and Effect holds sway on every plane, physical, mental, moral, or spiritual, throughout the Universe. A third is Reincarnation, or the eternal re-clothing of the inner, immutable, spiritual Essence in mutable, material form; and, in a more restricted sense, the repeated rebirth of the same human soul in successive bodies. A fourth is that all religions proceed from a common source; have their origin in an old, universal Wisdom Religion, to which we have referred. To offer a few proofs of the truth of this last-mentioned teaching this lecture is given to-night.

To understand how and why all religions arise from a common source a brief preliminary examination of the theosophic concept of evolution is necessary. This is that spirit, or consciousness, eternally descends into matter and as eternally re-ascends out of it in grand cycles of evolutionary activity, known as Great Breaths. The proof of this is drawn from the fact that all existence on the material or phenomenal plane proceeds in cycles, or recurring periods of objective existence in

material form, connected by subjective arcs, maintaining by this method the continuity of life unbroken. Thus in the heavens we see worlds in every stage of a material life cycle, from the nebulous, down through the fiery sun stage, into the cool habitable one such as obtains upon this earth at present; then dead and dissipating their vitality in the space about them, as in the case of the moon, or finally becoming so ethereal and tenuous that they can no longer be seen by physical means, as is said to have happened with one or two intra-Mercurial planets. As the process of the birth, growth and decay of continents is written in their geological strata, so is the objective life cycle of worlds thus written in the strata of the heavens making up the abysses of visible space about us.

If we descend from the cosmos to this world, the law of cyclic life is absolutely unbroken. We see it in the life and death of man; in the recurrence of night and day, and of the seasons; in everything. Then, as this material plane must be a reflection of the Absolute, and proceed out of the Causeless Cause, it logically follows that this universally imposed limitation to cycles is a law of the very Absolute unto itself, and as such must be imposed upon all its emanations.

But this almost infinite cycle, called the Great Breath, is composed of an almost equally infinite number of lesser cycles, just as the universal mind is the product of the sum of the minds or ideating entities in the Universe. So it must happen that within this great period there will always be found worlds in every stage of evolutionary activity. In our own system we have the sun and moon representing uninhabitable stages—at least for such beings as we are—while the Earth, and Venus and Mars, probably, are in a habitable stage but at differing arcs of the evolution of their humanities. Therefore, it follows that there are and have always been other humanities than ours, matured and perfected upon other and now dead planets. There are now upon the earth no two individuals at exactly the same stage of their intellectual, moral, and spiritual development, and the same divergence, only in greater degrees, marks the different humanities, for, as stated in the Secret Doctrine, every entity in the Universe either is, was, or prepares to become a man. These Humanities, therefore, which have passed beyond our condition have their egos at varying stages of attainment, and the later ones are enabled to interchain their intelligence with that of advanced earth egos. That is to say, that nature never proceeds by leaps nor breaks;

that there is always possible that interblending and intercommunication between egos of different world periods which enables past humanities to teach those of worlds coming after them. Humanities are necessarily in the relation and correspond to the ordinary human family. Upon the accumulated wisdom and experience of the parents, the children have a lawful lien, and in like manner it is the duty of the parents and elder brothers of the race to teach and instruct it.

Therefore we hold that this Wisdom Religion which we are endeavoring to teach, comes from and is the heirloom of our humanity from a humanity which has passed through all these material stages, and which has transmitted to us as our heritage their knowledge thus acquired; and, further, that this Wisdom Religion, acquired directly from divine beings of those humanities, has been taught to ours in ancient times, when it was in the same comparative condition of innocence and ignorance as children of three or four years are compared to adults.

The religious instinct is innate and universal, for each ego at the beginning of its human experience has had impressed upon it this Primal Wisdom. Besides this, we retain a certain memory or reminiscence of a divine state which we have lost by our fall into matter. Previous to this our egos were in a happy, blissful but ignorant condition. The faint memory, the far-off reminiscence, of this state persists in us to-day, and lies, as I believe, at the bottom of every effort to attain to something purer, truer and higher than we now are. For this reason even the religion of a Bushman, of Africa, is to be respected. It is the highest to which he is capable of attaining, and represents in him the same aspiration voiced in the anthems of the grandest cathedrals of London or Rome. It expresses the desire of his soul to regain a lost spiritual condition, the memory of which still unconsciously haunts him.

One of the strongest evidences of all religions having this common origin is the myth and truth which is the subject of the lecture to-night—that of a Crucified Saviour. This is universal—far more so than Christianity will admit, or perhaps knows of. The Cross itself is the most ancient symbol existing. Its form, it may be, grew out of that of a man standing with extended arms. On the cosmic plane it is a symbol of the descent of spirit into matter; on the human, of man's Higher Ego fallen and incarnated in a fleshly body. It has never been anything else but a symbol. There is not a particle of evidence to show that there

has ever been a Saviour crucified, all these myths to the contrary, notwithstanding. The myth means and means only that the spirit of man has fallen and been crucified in matter, as I have pointed out, and not that any particular Saviour has suffered death in this manner.

In reference to this, it is a significant fact that Eusebius,* one of the early Christian Bishops, declares, upon the authority of the martyr, Polycarp, that it was accepted among all the early church Fathers that Jesus of Nazareth was never crucified, but on the contrary that he lived to be 50 years of age; and that his crucifixion meant, as it does in all these accounts, the symbolical crucifixion of his Higher Ego in bonds of flesh. But, though this is one, it is not the only key to the Saviour legends. In one sense, all our Higher Egos may be said to be crucified in the flesh, while the origin of these Saviour myths, or more properly legends, is either the voluntary descent and incarnation of high souls of former Humanities, or the equally voluntary relinquishment of glorious spiritual states won, by advanced souls of this Humanity, and who also reincarnate at minor cycles or at times of its great spiritual debasement and consequent danger. To thus "save" humanity by restoring lost spiritual truths is the meaning which runs through all these myriad stories of crucified Saviours. It is the meaning certainly which the early Christians gave to the crucifixion of Christ. For if he were really crucified, it is a strange thing that contemporary history did not speak of it. Not only this, but Josephus was a bitter opponent of Herod and recorded all the wicked things that his kinsman by marriage ever did, and it is not reasonable that he would have omitted to mention in this connection such a remarkable occurrence as the massacre of infants which it is claimed Herod ordered. Why this omission was made will be apparent further on.

Proceeding, then, to the proper subject matter of the lecture, the myth and truth—for it is both myth and truth—of Crucified Saviours, I will now endeavor to show the universality and identity of all these ancient accounts as the common property of every nation or race.

There is no Christian teaching which has not been anticipated by other teachers long previous to the era of Christ. Especially does the story of a crucified Saviour appear in all histories or legends of great religions. Of these† we have

* Irenæus.

† This list of Saviours is from the "World's Sixteen Crucified Saviors," by Kersey Graves, from which many of the authorities mentioned are quoted.

historical accounts, allusions, or legends, of Chrishna*, of India, 1200 years B. C.; Sakia†, of Hindustan, 600 years B. C.; Thammuz‡, of Syria, 1100 B. C.; Wittoba§, the Telingonese, 552 B. C.; Iao||, of Nepaul, 622 B. C.; Hesus**, of Great Britain, 834 B. C.; Quexalcote††, of Mexico, 587 B. C.; Quirinus‡‡, of Rome, 506 B. C.; Prometheus§§, of Greece, 547 B. C.; Thulis|||, of Egypt, 1700 B. C.; Indra***, of Thibet, 725 B. C.; Alcestos†††, of Greece, 600 B. C.; Atys†††, of Phrygia, 1170 B. C.; Crite§§§, of Chaldea, 1200 B. C.; Bali||||, of Orissa, 725 B. C.; Mithra****, of Persia, 600 B. C.; Salvahana, of Bermuda; Osirus, of Egypt; Horus, of Egypt; Odin, of Scandinavia; Zoroaster, of Persia; Baal, of Phoenicia; Taut, of Phoenicia; Bali, of Afghanistan; Xamolxis, of Thrace; Zoar, of the Bonzes; Adad, of Assyria; Deva Tat, of Siam; Alcides, of Thebes; Mikado, of the Sintoos; Beddru, of Japan; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaïtes; Gentaut, of Mexico; with several others, of lesser note.

If the influence of these Saviours upon humanity be judged by their present following, it is interesting to note that Chrishna has 400,000,000 adherents; Christ, 200,000,000; Mahomet, 150,000,000; Confucius, 120,000,000; and Mithra, 50,000,000.

Their histories are strangely similar; too much so not to have been derived from a common source. Let us take as a type that of Chrishna.†††† It is said of him that his birth was foretold; that he was an incarnate God; his mother a virgin; that he had an adopted father who was a carpenter; that there was rejoicing on earth and in heaven at his birth; that his mother's name was Maia. He was born in an obscure situation on December 25th; was visited by wise men and shepherds who were led by a star; was warned by an angel of danger; that all children were ordered destroyed in order to include him; that his parents fled to Mathura. He had a fore-runner [Bali-Rama]; was wise in childhood; was lost and searched for by his parents; had other brothers; retired to solitude; fasted; preached a noteworthy sermon; was entitled a Saviour, Redeemer, Shepherd, Lion of the tribe of Sakia; existed prior to birth; and on earth and in

*The Hindu Pantheon. †Progress of Religious Ideas. ‡Ctesias, quoted in Anacalepsis. §Anacalepsis. ||Georgius. **Anacalepsis. ††Mexican Antiquities. ‡‡Higgins Ana. §§Seneca and Hesiod. |||Wilkinson. ***Georgius. †††Anacalepsis. †††Anacalepsis. §§§Anacalepsis. ||||Anacalepsis. ****Faber and Bryant.

††††"Three Hundred and Forty-six Striking Analogies Between Christ and Chrishna," *Loc Cit.*

heaven at the same time; was both human and divine; did miracles, of which one of the first was to cure a leper; healed all manner of diseases; raised the dead; read thoughts; detected and ejected devils; had apostles; reformed the existing religion; abolished law of lineal descent in priesthood; was poor; was conspired against; denounced riches; meek; unmarried and chaste; merciful; associated with sinners and was rebuked for it; befriended a widow; met a gentle woman at a well; submitted to injuries and insults; was a practical philanthropist; had a last supper; was crucified between two thieves; darkness supervened; descended to hell; was resurrected after three days and seen by many people. Again, of Quexalcote,* the Mexican Saviour, we are told, and mostly on good Christian authority, that he was born 300 years before Christ; of a spotless virgin; that he lived a life of humility and piety; retired to a wilderness and fasted forty days; was worshipped; crucified between two thieves; descended to hell and rose again the third day; rode on an ass; forgave sin, etc.

As it will be impossible in the short space of a lecture to note the similar important incidents in the life of each Saviour separately, I will merely note the incident and group under it all the Saviours of whom there is trustworthy evidence of that particular event having been recorded. Let us, then, as an appropriate beginning, take the prophecies concerning their Birth. Under this head we find that the coming to Earth of Chrishna, Chang-Ti, Osiris, Cadmus, Quirinus, Quexalcote and Mahomet, were all thus foretold, while prophecies of saviours run through nearly all sacred writings. Thus the Vedas, the Chinese Sacred Books†, those of Egypt, Greece, Rome, Mexico, Arabia, Persia, etc., contains Messianic prophecies. Of those connected in some manner with a Serpent's Symbol, we have Osiris, spoken of as having bruised the Serpent's head after it had bitten his heel; Hercules is represented with his heel on a Serpent's head; Chrishna is both pictured and sculptured with his heel on a Serpent's head; Persia has the same legend to the effect that Ormuzd made the first two pure and that Ahriman took a Serpent form, in order to tempt them.

A miraculous Conception is recorded of Plato, who was said to be a son of Apollo; Zoroaster‡, born of a Ray of Divine

* Mexican Antiquities, Vol. VI. Codex Borgianus. Codex Vaticanus.

† Martinus—"History of China." Halde—"History of China."

‡ Molcolm—"History of Persia."

Wisdom; Mars and Vulcan, miraculously conceived by Juno; Quexalcote*, of Suchiquetqual; Yu†, of a lily or a star; Apollonius‡, of Proteus; Buddha, of Mahamaya; Chrishna, of Yasuva, by Narayana, and Jesus, of Mary, by the Holy Ghost.

Of Virgin Mothers§ we have Yasoda, mother of Chrishna; Maia, of Sakia; Celestine, of Zulis; Chimalman, of Quexalcote; Semele, of Bacchus; Prudence, of Hercules; Alcmene, of Alcides; Shing-mon, of Yu; Mayence, of Hesus; and Mary, of Jesus.

Angels, Shepherds, Magi, etc., visited Confucius||, Chrishna**, Sakia††, Mithra‡‡, Pythagoras§§, Zoroaster|||, and Jesus.

The births of many were preceded by the appearance of a new star, and occurred upon December 25th., formerly the beginning of the New Year. Of those to whom this date is specifically assigned we have Bacchus, Adonis, Chrishna, Changti, Chris, [of Chaldea], Mithra, Sakia, and Jao, [of An. Britain], and Jesus.

Jesus is often poetically spoken of as the "Lamb" of God. Other nations have been equally poetical in the titles they have given their particular Saviour. Thus we find Chrishna spoken of as the Holy Lamb; Quexalcote, as the Ram of God; the Celts had their Heifer of God; and Egypt, its Bull of God.

Of Jesus and Chrishna it is recorded that they were born in caves, for the manger in which the birth of the former is declared to have occurred was hollowed out of a hill side.

Of infants threatened by hostile rulers, we have Chrishna, Osiris, Zoroaster, Alcides, Yu, Rama, Indra, Bacchus, Romulus, Salvahana, and Jesus, the two last being sons of carpenters. (World Builders?)

Theosophy affirms that there are seven keys to all these myths according as we read them in a human, terrestrial, cosmic, or other sense. To turn the astronomical key to the above, we find that Herod means the "Hero of the Skin," or Hercules, and that the Sun [Hercules] enters Gemimi in May. Rachel equals Ramah, and Ramah means the Zodiac in both Indian and

* Mexican Antiq. Codex Vaticanus.

† Tod—"History of the Rajahs."

‡ Philostratus.

§ Higgins—Anacalepsis.

|| Five Volumes.

** Ramayana.

†† New Covenant Religion.

‡‡ History of Persia.

§§ Progress of Religious Ideas.

||| Aristotle and Pliny.

Chaldean astronomy. Rachel had Joseph and Benjamin ; Gemimi has two stars. He who runs may easily read.

Of those who descended into hell and were resurrected after three days, we have Quexalcote, Chrishna, Quirinus, Prometheus, Osiris, Atys, Mithra, Chris, and Jesus.

If we examine the Doctrines of these Saviours we shall find the same close parallelism, as bespeaks a common origin, and that "The Religion of Jesus Christ is neither new nor strange," as was asserted by Eusebius, and that St. Augustine was quite right in claiming that : "This in our day is the Christian Religion, not as having been unknown in former times, but as recently having received that name."

Among other kinds of resemblance we note that the doctrine of the Trinity was recognized in Brahmanism, Zoroastrianism, and the religions of Chaldea, China, Mexico, and Greece. Speaking of this doctrine of the Trinity, Bishop Powell declares : "I not only confess but I maintain such a similarity between the Trinity of Philo and that of John as bespeaks a common origin." The ceremony of the Eucharist was also observed by the Essenes, Persians, Pythagoreans, and Gnostics, who used as elements bread and water. It also was recognized and taught by the Brahmans and Mexicans. St. Justin indignantly remarks of it : "And this very solemnity an evil spirit introduced into the mysteries of Mithra." The pious Faber also laments that : "The devil led the heathen to anticipate Christ in several things, as for example, the Eucharist." Baptism by Water, Fire, Air, or Spirit, was a portion of the sacred teachings of the Romans, Egyptians Zoroastrians, Jews, Hindus, Greeks and Chaldeans.

Throughout all, and the golden thread which is the religion, or "rebinding" of them all, runs the teachings of Reincarnation, Karma, and Universal Brotherhood. And it is needless to remark that all of them endeavored to make this latter teaching practical. The Golden Rule is found in the mouths of all of them, as was to have been expected. Below are a few instances taken mostly from the teachings of their disciples :

"Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest."—Confucius, 500 B. C.

"We should conduct ourselves towards others as we would have them act towards us."—Aristotle, 385 B. C.

"Do not to your neighbor what you would take ill from him."—Pittacus, 650 B. C.

"Avoid doing what you would blame others for doing."—Thales, 464 B. C.

"Act towards others as you would desire them to act towards you."—Isocrates, 338 B. C.

"What you wish your neighbors to be to you such be you to them."—Sextus, 406 B. C.

"Do not to others what you would not like others do to you."—Hillel, 50 B. C.

Let us close by a few quotations which will show the real, inner agreement better than a host of external forms. For example, the Buddha declares: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule."

And Lao-Tse: "The good I would meet with goodness. The not good I would meet with goodness also. The faithful I would meet with faith. The not faithful I would meet with faith also. Virtue is faithful. Recompense injury with kindness."

And Manu: "By forgiveness of injuries the learned are purified."

And Kwhan-Yin: "Never will I seek nor receive private individual salvation; never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world."

And Philo, the Essenian: "It is our first duty to seek the kingdom of God and his righteousness."

While Socrates, voicing the Divine Wisdom left as the heirloom of Greece by Pythagoras, declares: "It is not permitted to return evil for evil."

Now all this mass of evidence has not been advanced by me in order to attack Christianity. That is the very farthest from my desire. It is simply brought forward to show the common origin of all religions, and so to add one more reason for the practice of Universal Brotherhood, the first step toward which is universal respect and toleration of each others religious beliefs, and to show that there have been and will be many Christs. For each individual in humanity who evolves the Christ principle within, who thus raises himself above his race so that he is in a position to aid its spiritual advancement, becomes also a Christ.

Jerome A. Anderson, M. D., F. T. S.

JUSTICE NOT CHARITY.

All hail the dawn of a new day breaking,
When a strong-armed nation shall take away
The weary burden from backs that are aching,
With maximum work and minimum pay.

When no man is honored who hoards his millions,
When no man feasts on another's toil,
And God's poor, suffering, starving billions
Shall share his riches of sun and soil.

There is gold for all in the world's broad bosom,
There is food for all in the world's great store ;
Enough is provided if rightly divided ;
Let each man take what he needs—no more.

Shame on the miser with unused riches,
Who robs the toilers to swell his hoard ;
Who beats down the wages of the digger of ditches,
And steals the bread from the poor man's board.

Shame on the owner of mines, whose cruel
And selfish measures have brought him wealth,
While the ragged wretches who dig his fuel
Are robbed of comfort, and hope, and health.

Shame on the ruler who rides in his carriage,
Bought by the labor of half-paid men—
Men who are shut out of home and marriage,
And are herded like sheep in a hovel pen.
—*Ella Wheeler Wilcox, F. T. S., in The Standard.*

THE PEOPLE need banks, but they should be government banks. The power which national banks now have to issue a substitute for money and tax the people for its use is wrong and must be abolished.—*Iowa Farmers' Tribune.*

CONSCIOUSNESS.

[Continued.]

Nor in man are the only phenomena of life which give evidence of an inherent vitality and consciousness.

Throughout the vegetable and animal kingdoms materialism cannot explain the primal cause of change and evolution, and if in organic life it sees no need for a designing consciousness does it not follow of necessity that the so-called inorganic world is truly conscious also, for if the material world is dead it cannot be the source of consciousness, and if it is the primal source of consciousness then it is evident that it cannot be dead. Nor is this a new idea, for if we take a glance at the writings of the ancient and mediæval philosophers we will find the fundamental principle of their philosophy to be the Unity of Cosmic Consciousness. From the Vedas of the Hindus to the Dhammapada of the Buddhists, from the Cabala of the Jews to the Christian Bible, from the Secret Doctrines of Zoroaster and Confucius to that of Madame H. P. Blavatsky we find this fundamental claim : That the universe is caused and sustained by one universal, all pervading life or consciousness defined by them as Light. In the Secret Doctrine this light is also termed Daiviprakrita, the light of the Logos. It is conceived as a conscious energy and power whose presence is an indispensable condition of all life. Dr. Frantz Hartmann, F. T. S., who has devoted years of research to the literature of Occultism, calls attention to the repeated mention* of this "Light" in ancient writings. Thus in the Bhagavad Gita, this Logos speaking through the mouth of Krishna says :

"The whole of the Cosmos is pervaded by me in my unmanifested form. I am thus the support of all manifested existences ; but I am not supported by them." . . . "There is nothing superior to me and all this (the universe) hangs on me as a row of gems with a string running through them." . . . "I am the source of all things. The whole universe springs from me. Thinking thus the wise who share my nature, worship me."

In the Egyptian books of Hermès, it is written, "I am that light, the mind, thy God. . . . "God the father is light and life of which man is made." . . . In Buddhism he says : "The very name 'Buddhism' refers to 'Light' and a 'Buddhist' means a person whose mind is illumined by the light of divine wisdom." '

* Theosophical Siftings, Vol. 4, No. 7.

That this ever present Light or consciousness is beyond the recognition of the physical man does not negative its existence. For that ratio of vibration which is known to us as light, the hoot owl, in his wisdom, knows as darkness. So we, by the laws governing our sensory experience cannot hope to recognize the absolute existence, except as according to the cosmic laws it manifests in consciousness. As ably epitomized by a recent writer in the *Path**:

"The 'elements' 'atoms' and molecules of modern science, partly physical and partly metaphysical, although altogether hypothetical are nevertheless seldom philosophical, for the simple reason that they are regarded solely as phenomenal. . . . Modern science recognizes matter as 'living' and 'dead,' 'organic' and 'inorganic,' and 'life' as merely a phenomenon of matter. Occult Science recognizes 'foremost of all that there is no such thing in nature as inorganic substances or bodies, stones, minerals, rocks, and even chemical 'atoms' are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity.' (S. D. Vol. I, page 626). Occultism recognizes one universal all pervading life. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called 'inorganic' or 'dead' matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable then to suppose that the capacity or 'potency' of life is latent in all matter! . . . Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed, . . and has been in the possession of the true occultist for ages. 'Let the reader refer to the 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with Sanskrit Stanzas (Slokas) translated by Sir William Jones, in which it is said that the creative source of the Divine Mind. . . Hidden in a veil of thick darkness formed mirrors of the atoms of the world, and cast reflection from its own face on every atom.'" -S. D. Vol. I, page 623.

"It may be humiliating to 'Modern Exact Science' and repugnant to the whole of Christendom to have to admit that the Pagans, whom they have despised, and the 'Heathen Scriptures' they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to the West, nor are superstition and ignorance confined to the East. It can easily be shown that every real discovery and every important advancement in modern science has already been anticipated centuries ago by ancient sciences and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds, till very recent dates. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought."

This view has also been illustrated by a writer in *Lucifer*.† who asks :

* The Path, Nov. 1891.

† Lucifer, January, 1891.

"Are not physics and natural sciences but an ample reproduction of the works of Anaxagoras, of Empedocles, Democritus, and others? All that is taught now was taught by these philosophers then. For they maintained even in the fragments of their works still extant—that the Universe is composed of eternal atoms, which, moved by a subtle internal fire, combine in millions of various ways. With them, this 'Fire' was the divine breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless force. Furthermore they taught that there was neither Life nor Death, but only a constant destruction of form, produced by perpetual physical transformations. This has now become by intellectual transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern science. But 'what's in a name' or in new fangled words and compound terms, once that the identity of the essential ideas is established? Was not Descartes indebted for his original theories to the old masters, to Leucippus and Democritus, Lucretius, Anaxagoras, and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices, taken from Anaxagoras and some others; and it does look most suspiciously like the 'vortical atoms' of Sir W. Thompson! Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locris, Lucretius, Macrobius, and even our old-time friend Plutarch. All these have maintained one or the other of these propositions. First; That the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space. Second: That there exist two forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal 'forces' of the latter day scientific saints). Third: That there was a mutual attraction of bodies, which attraction causes the latter to what we now call gravitate and keeps them within their respective spheres. Fourth: They hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass. Fifth: They taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary. Finally is it not an historical fact that the rotation of the earth and the heliocentric system were taught by Pythagoras—not to speak of Hicetas, Heraclides, Ecphantus, etc., over 2,000 years before the despairing and now famous cry of Galileo "*E pur, se muove?*" Euclid is honored to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: The atoms possess innate and immutable properties. That which esoteric, and also exoteric, Eastern philosophy calls divine Spirit-substance (Purusha Prakriti), or eternal Spirit-matter, one inseparable from the other, modern science calls Force and Matter, adding as we do (for it is a Vedantic conception), that the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to attraction and repulsion; by the scientists, to gravitation and affinities."

The law of cause and effect implies a cause for the phenomena of matter. That to which Science refers as Force, and the correlation of forces, is but evidence of a primal cause for manifestation. Throughout nature we recognize the reign of law, but

law is neither intelligence, nor consciousness nor being. Law is but the expression of this ever present life which energizes matter. The universal intelligence beneath its operation is everywhere apparent. In the mineral kingdom the study of crystallography shows complex mathematical design. Throughout the world of precious gems it is found that their power of single or double refraction depend on their formation around one or more axes of crystallization, and that the indices marking the relative dimensions of their paramiters are always rational numbers or multiples. Says Mr. Edmund White*:

"There is no greater mystery in the world for a man who has no faith in an intelligent and governing energy, than the rythmical movements of these atoms which build up in darkness the regular crystals and precious stones of nature."

In the vegetable kingdom we find again the prevalence of numerical design.

The law of Phyllotaxis governing the formation of leaves around a stem shows in plants a typical arrangement, which would expose to the suns rays the greatest area of leaf surface.

Mr. H. L. Hastings†, in reviewing the writings of Professor Cooke and others, upon this subject says :

"If we go into the orchard and examine a young apple or cherry tree, or sprout, we shall find that its leaves are arranged around the stem spirally, in series of fives, the fifth leaf or bud standing directly above the first. But this placing of five leaves at equal distances around a central stem of a plant involves the ancient problem of the pentagon, and embodies the principle of 'division in extreme and mean ratio' which is inexpressible in figures ; and this principle is continually employed in nature, in so dividing the circumference of plants, or stems, that the leaves and branches may be evenly distributed around the stalk, thus giving each its fair and proper chance to catch the light and air from above. . . . Starting from any leaf of any plant, as zero, and counting around and upward till we find another leaf which stands exactly above the first, which in grasses will be the second, in sedges the third, in the quince and raspberry the fourth, in the apple and cherry tree the fifth, in the peach and pear the sixth, in the holly and acombe the eighth, in the rosettes of the houseleek and cones of the white pine the thirteenth, and in certain pine cones the fifty-fifth, we shall find the principles of mathematical law constantly exhibited in the distribution of these leaves. . . . Professor Cooke further shows that even the fractions of a circle, which occur in the arrangement of leaves around a stem, are of a very peculiar character. After the first and second fractions, $\frac{1}{2}$ and $\frac{1}{3}$, the third fraction is formed by adding together the numerators of the two preceeding fractions for a new numerator and the denominators, for a new denominator, thus giving 2-5, and so on. But this same peculiar series is found to be embodied in the Orbits of the Planets. Thus in the language of Professor Cooke‡. 'In the solar system, for example, with the exception of Neptune, the intervals between the orbit of Mercury and the orbits of other planets go on doubling, or nearly so, as they recede from the sun. Thus the interval between the earth and Mercury is nearly twice as great as the interval between Venus and Mercury ; and the interval between Mars and

* Number in Nature.

† Atheism and Arithmetic.

‡ Religion and chemistry by Prof. J. P. Cooke.

CONSCIOUSNESS.

Mercury is nearly twice as great as that between the earth and Mercury, and so on.' Again if we compare the periods of the revolutions around the sun, expressed in days, we shall find another simple numerical relation."

For the law of periodic times in planetary revolutions may be represented as between Neptune and Uranus by the fraction $\frac{1}{2}$, between Uranus and Saturn by the fraction $\frac{1}{3}$, between Saturn and Jupiter by 2-5, between Jupiter and the Asteroids by 3-8, between the Asteroids and Mars by 5-13, etc. Thus do the scientific observations indicate the unity of a designing all pervading consciousness and illustrate the meaning of the Occult Maxim, "as above so below."

Living as we do in the midst of a Universe, every portion of which is shown to be in orderly, majestic and unceasing motion, it is difficult to avoid the conclusion of a designing will which could emanate only from a universal mind. This logic also indicates to be both cause and effect or abstract consciousness. Since all objects of knowledge must be perceived by us through consciousness it would appear as though this basic fact is the only one capable of direct study. That "Being must exist" we must then postulate as the first law of evolution, and that the manifestation of consciousness proceeds parallel with that complexity of organization is generally conceded. According to Spencer*, force, matter, space, time and motion are but forms which the intermediate substance assumes in consciousness. But matter and movement he reduces to manifestations of force. . . . Force then remains the primary datum, but that we know only as states of consciousness—in other words, as the changes in us produced by an absolute reality of which in itself we know nothing. Thus what are popularly believed to be qualities and states of matter—sound, color, odor, taste, hardness, extension and motion are names for different ways in which our consciousness is effected, and were we destitute of hearing, sight, smell, taste and touch, the supposed qualities of matter, would not, so far as we can know or conceive have any existence whatever, for by psychological analysis they are reducible to states of consciousness. Says Spencer: "At the same time that, by the laws of thought, we are rigorously prevented from forming a conception of absolute existence, we are by the laws of thought prevented from ridding ourselves of the consciousness of absolute existence."

This absolute existence, then, can be known to us only as it

* Spencer, Synthetic Philosophy, by Underwood.

is manifested in consciousness, as colored and modified by the conditions of the organism.

To so live as to prevent these modifications is the object of the Theosophist, and until the first step has been taken in this direction the swift knowledge which is called "intuition with certainty" is impossible to man. Says Madame Blavatsky :

"This positive and certain intuition is the only form of knowledge which enables man to work rapidly or reach his true and high estate within the limits of conscious effort.

"To obtain knowledge by experiment is too tedious a method for those who aspire to accomplish real work.

"He who gets it by certain intuition lays hands on its various forms with supreme rapidity, by force of effort of will as a determined workman grasps his tools, indifferent to their weight, or any other difficulty which may stand in his way.

"A man who conceives life such as he finds it in his consciousness, knows neither misery nor death. For all the good in life to him is the subjection of his animal to the law of reason. The death of particles, in the animal being we know. The death of animals and of man as an animal we know. But we know nought about the death of conscious mind. Nor can we know anything of it. Because that conscious mind is the very life itself and life can never be death."

George P. Keeney, F. T. S.

UNPUNISHED MURDERERS. .

Besides the vulgar assassin who kills with bullets, knife or poison, yet around whom the law throws so many safeguards that murder has become to be regarded as an occupation especially conducive to longevity, there are those whose methods of life-taking are more refined but also more cruel, who while murdering both body and soul employ subtler means, and who, vampire-like, fatten on the life blood of their victims whom they meanwhile fan into somnolent security; and of these our tribunals take no cognizance. We refer to employers who do not sufficiently protect the lives and watch over the health of their employees, and more particular to the proprietors of stores and factories where women and children are made to do excessive work for miserly wages, by which their health is destroyed and their lives shortened. The following case will illustrate what we mean :

Miss A., aged 16, of small stature and delicate build, has in vain consulted several physicians for dysmenorrhœa, back-ache, head-ache, indigestion and extreme nervousness. Careful inquiry into her habits and occupation brought out the fact that she is employed as clerk or "saleslady" in a fashionable confec-

tionery on Kearney street ; that she has to work one week from 7:30 A. M. to 6 P. M. (ten and one-half hours) daily, and every alternate Sunday from 10:30 A. M. to 11:30 P. M. (sixteen hours), and that during these long hours she is not allowed to sit down, even when there are no customers to wait on. For this she was paid a salary of \$5.00 per week, but had to board and clothe herself, and was expected to be neatly and well dressed and always to appear cheerful and have a pleasant smile for every one who entered the store. Of course, this is a case in which no treatment will be of any avail as long as she remains in her present situation where a combination of causes are rapidly undermining her constitution, unfitting her for motherhood and consigning her to an early grave, and the physician who consents to take her money in exchange for useless prescriptions or manipulations is hardly less guilty than her employer. Now, there are hundreds of poor and helpless women in every large city whose only choice lies between overwork and starvation, or a life of shame—forms of slavery upheld by modern civilization. Is it not our bounden duty as physicians to raise our voice in solemn protest against this wholesale sacrifice of those whom the Creator intended as mothers of coming generations to whom we owe at least the inheritance of healthful bodies ?—*Pacific Medical Journal*.

LETTERS TO A STUDENT.

MY DEAR SIR.—Your letter has been read with great interest. It is not much that I know, but it is always at the service of my comrades, nor do I speak of aught outside my own experience.

The trials of which you write differ with all and always take the shape most trying to the especial student. Why? Because, arising from himself, they are that which he most dreads. This is one of the paradoxes of the occult, and life is the greatest of them all. Bulwer wrote in *Zanoni*: "Dread the phantom most when unseen." He did not only mean that invisibility added another horror, but also that when we relied most upon our apparent integrity the unseen power spoke in our pride and fancied self-confidence and lured us on to a false security. In all writings on occultism there lies a meaning under the words,

which in itself cannot be given in mere words, however plainly they seem to speak it ; it is well to look for this **meaning** which speaks to the intuition.

This power you conceive as without yourself. It is, and it is not. All powers are included in that larger nature which is your kingdom, your waiting inheritance. If in the soul were no germ allied to these horrors, they could not fasten upon it : you would know nothing of them, save as forces subject to your purified will.

The situation is really this. The soul, in its duality, has this lower earthly nature : the long past of animal existence has strengthened it. When the man awakens to a desire for the true he presses upon his diviner part, he arouses his vital essence into action and the natural or baser part first asserts itself, because it is being starved and attacked. The elementals who have found their life in it are all aroused and act ; they are the man's own elements, and then, too, they find allies without. Man will always have elements while in the body, but the alchemized, purified soul will only have good ones. In the letter you allude to, I state plainly that the foe "is himself, yet not himself"—this last because only the higher nature is eternal if he gives it immortal life by uniting it with the spirit, and as he is able to change these elements they make up a false self subject to his higher will. No one can really help him because he himself, in aspiring higher, has conjured up his baser nature. His first battle is to conquer that enemy. Understand that it must be aroused, or how subjugate it ? In the soul lies the vital essence of Being, which we seek. When found, what we first see is the scum thrown up ; those impurities nearest our earthly lives. Some men terrified, draw back ; some go mad. The true way is to feel that we have gone a step on our way and to master these forces by not yielding to their suggestions, by relying upon the diviner part covered by these foul obscurities. He, whom Goethe says will clean them, is the Higher Self, the Spirit, the "personal god."

Great help is derivable from this fact. The stronger the soul, the stronger this trial. True strength is one ; the stronger one part of the nature, the stronger the other. What we seek is that equilibrium which nature ever seeks ; the harmony by which the natural serves the divine, instead of ministering to the enjoyments of a false self. As you live and watch, you will see how you change from day to day : the constituents of mind

LETTERS TO A STUDENT.

and body are never the same. Which then of all those men, all those "I's," was the real man? Evidently he above them all, whose consciousness now only speaks through aspiration and will to become.

The question of food matters little save at certain stages preparatory to initiation. Were you there—even self-initiated—you would be told it. What avails absence of flesh in its gross form from the system, when its subtler essence, strong in the indulgence of ages, pervades every pore and is the lower half of the soul! Even the Deity has his material essence, which is in Him pure undifferentiated cosmic nature; we cannot escape the natural, but we can and must purify it. How? By doing away with the false idea of self.

The "pure motive" of occultism is not that of the world. It is far beyond many of us. In this view, only that motive is pure which has no tinge of self, is not conscious of any isolated existence, does not even think of desiring "to be saved, *per se*." "He who would save his soul shall lose it" means that he who thinks of himself as isolated, and works for the salvation of that self, is trying to immortalize what is not eternal. *Light on the Path* says you will lose yourself. When Buddha desired to have all the sins of the dark age fall on him that men might be saved—that was the magic amulet. Difficult? Yes—but a thing to be tried for. All high things are supremely difficult. Are we infants that we cry for easier tasks? How are we to become as gods without strength to overcome nature? Since the goal is unity, and that alone is pure in truth, nothing restricted to a false self can be pure. While we act from ourselves, for ourselves, we prolong our own trial. You will "be through"—and I shall be through—when the higher nature has conquered the lower. These rules are not set by any one. They *are* in the nature of Being. The "lesson of humility" is always needed so long as we have false conceptions, and the Spirit teaches it. "Clean clothes"—yes indeed—but we have them not yet. To turn in horror is no use; the rebound comes then from the horror, for had you none of this foulness in you, you would not know it: so horror perpetuates: evil is the husk of good; you can turn these essences, this power of Being, to good: but not if you turn in horror and refuse to see it as yourself. You may judge and refuse it, but with the calm of knowledge. It is not a question of "utility of trial:" it is a natural necessity that the lower nature must conquer or be conquered.

As Arjuna in the Gita fights those related ones, the "Kurus" (passions) with the aid of Pandavas (his intelligences) so must we do.

If you will permit me, I would advise your studying Thomson's or Chatterjii's Bagavat Gita—corrected with notes, now in *Path*—and getting Sinnett's tracts on the Higher Self. So you will understand the real constitution of man and the instrument at your command. It contains all potencies, and you want to be able to control all. This is more needed than facts external to yourself.

The world of spirit is the world of cause, and "mystical" in so far as hidden, but it is open to all men. The obscure is not always the supra-natural, and all these things look real enough when you are there, because the only realities.

Practically, therefore, when these trials occur, use your will to overcome and order them away calmly, relying on your greater self, and mentally taking refuge there. Say to these horrors, "You are myself and I control you." Every added moment of resistance is a step gained. It is at these times we grow: times of quiet are pauses. A constant effort to bring the unity of existence home to your mind and sink it into your understanding enables one to survey the unseen evils with calm at such times, and frees us more and more from the delusion of separation in which their real power to terrify us consists. An old man once said to some scared children: "You will never see anything worse than yourselves." Profoundly true, and the reverse is true: we can bring the divine in us to light.

Should the trials continue and master your will increasingly, you might write to Zadok. (See Oct. *PATH*). While the effort must be yours, if any one can suggest more, he can, I feel sure, from his already published replies: personal ones private.

I thank you for your confidence my dear comrade. If I can serve you further, command me, and pardon this long sermon. Fraternally Yours,

JASPER NIEMAND, F. T. S.

THE diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language.—*John Stuart Mill*.

ARJUNA.

FROM THE BHAGAVAD-GITA.

In days of old two hostile armies met
Upon the plains of Kurus. Bhima held
Command of Pritha's god-descended sons
Who sought by war to right oppression's wrongs,
While Bhishma blew a blast upon his conch
And called the battle on; the Kuru line
Responding to his call. As snow-flakes fly
In winter's chilling winds, so thick and fast
The feathered arrows sped. Arjuna, son
Of Pritha, valiant harasser of foes,
Between the lines doth bid his chariot drawn,
And there beholding kith and kin in arms
Against him and his brothers, sadly says:
"O Krishna, though they wrongly seek my life,
I wish not theirs, though all the earth thereby
I gain; and, more, the Universe. Alas!
That here we stand our kin to slay. I would
Much rather, unresisting in the field,
To suffer them to come and kill me here."
Then Krishna tenderly addressed the Prince:
"Thou grievest now for those that may not be
Lamented. Wise are they indeed who grieve,
For neither dead nor living; always thou wast;
Ever thou'lt be. Thou canst not kill the soul.
The finite body may, must, sometimes die;
Rebirth will come to all. Grieve not, O Prince,
Resolve to fight when duty calls on thee;
Make gain and loss the same to thee; for thus
And thus alone shalt thou in action still
Be free from sin. Then act for action's sake,
Not for reward; and to succeed or fail
Make thus alike to thee. Unhappy those
Whose action's impulse ever is reward;
But those, renouncing, go to that abode
Eternal, free from all disease and sin.
So let thy wishes enter in thy heart
As waters run into the passive sea,
Which, though 'tis ever full, unswelling still

Quits not its bed ; and thus thou wilt attain
To rest and happiness in the Supreme ;
Possessing peace at death and passing on
Unto Nirvana."

Thus replies Arjoon :

" If knowledge is superior to deeds
Then why should I engage in cruel war ?"

Then answers Krishna, Giver of all Good :

" O sinless one, devotion hath two modes ;
In action and in meditative thought.
By nature man is ever urged to act,
And knowledge comes from passions well subdued,
And all life's varied duties bravely done,
Without concern for the result thereof.
Forsake all selfish motives and perform
Thy duty. Action comes from the Supreme.
The man who doeth that he hath to do
Obtaineth the Supreme, and others his
Example follow. Even I, a God,
Without necessity, am constantly
In action. So throw every deed on me
And fix thy thought upon the Higher Self.
Resolve to fight without a hope or fear,
And free from anguish. Vex no more thy soul
About the fruitage of thy toil ; leave that
To the Supreme."

Arjuna then inquires :

" As thou wert born since dawn of life on earth,
How know'st thou then these doctrines ?"

Krishna said :

" Both I and thou have passed through many births.
" My births to me are known, thine not to thee ;
Although of unborn changeless essence I,
And lord of all, presiding over all, yet
Am I born but through eternal thought
And mental self illusion's mystic force.
Thus I incarnate when from age to age
Decline of virtue and increase of vice
For man's uplifting calls.

Four castes of men

Were made by me for actions different.
 My acts affect me not, bring no reward.
 To gods some devotees give sacrifice,
 While others light the subtler spirit's fire
 And offer up themselves by noble deeds,
 Thus wisdom seek, by doing valiant works.
 The doubtful mind no happiness doth find
 In this, the next, or any other world.
 By knowledge, therefore, cut asunder doubt :
 Arise ! be free, be brave in the Supreme !
 The devotee who knows the truth divine,
 E'er thinketh, I am doing nothing when
 I see, or hear, or touch, or move, or speak.
 As waters do not wet the lotus leaf,
 So he who puts aside all selfish thought
 In action ever is untouched by sin.
 A sage regards with equal mind a cow,
 A selfless Brahmin and an outcast dog,
 For such in life are freed from birth and death
 And see the Soul Supreme in everything."

Arjuna asks : " What end doth man attain
 Who, having faith, still strays from discipline ? "

The wise and strong-armed Krishna thus replies :
 " The man who doeth good and is cut off
 By death will dwell for myriad years above,
 And then be born again on earth of pure
 And happy parents. Knowledge thus he gains
 And struggles on to reach the perfect state,
 The goal supreme of all through many births."

* * * *

Krishna long continued speaking,
 Answering questions, teaching duty,
 And the mystery of man's being.
 And Arjuna now persuaded
 Firm, collected, free from doubting
 Acts according to the teaching,
 Acts without desire or anguish,
 Fights against his kith and kindred
 And is crowned with victory.

George W. Wakefield.

THE CONQUEST OF SELF.

One's highest aspirations, purest love for humanity, and most earnest desires to benefit it, come in solitude ; in the quiet and stillness of the inner life. Was it reasoning on this line which induced the old hermits to leave behind them the world, to retire to some quiet nook and by communion with nature and contemplation, flee temptation and shun the evil of the world ? They, who believed in only one life here, only one opportunity to grasp the life eternal, and that to be taken in the brief span of one short existence, may have been wise, with their faith, to act as they did. But, if one once accepts the idea of re-incarnation, that system of retirement and meditation falls to the ground, at any rate as a method for us to develop divine wisdom. Can one overcome the temptations of self in fleeing from humanity ? Never ! Who is that "self" whom we seek to conquer, of whose passions and foibles we wish to make ourselves the masters ? Think not that self resides only in the poor, physical body, that when it is out of sight and hearing of the temptations of the world, we are overcoming the world. No ; in the first place, fleeing temptation, as has often been repeated, is not its conquest. One may shut from the mind all thoughts of the seductions of life but when brought face to face with them once more, they will arise with renewed vigor and perhaps slay the deluded one who imagines himself freed from their influence.

Self is not simply the personality through which you or I are manifesting. The overcoming of the lower nature, for which the hermits of old fled from their kindred, is not to be attained by the conquest of our own passions and desires ; great as, such an undertaking seems to us and is. The lower self is never conquered for us while it remains manifested in humanity, for that self is our self, and only by and through the rise and progress of each unit of that humanity do we rise and progress. And the converse is also true ; only by our conquest of our passions, the change of our desires to something nobler and better, does the great unit, Humanity, rise. By just so much as we lift ourselves, as we rise above our more ignoble passions, by so much does humanity rise, by so much is it aided in the struggle to overcome the demons of sensuality and materiality. But the struggle must be made, the victory won, on the battle ground, in the thick of the fight, among the humanity of which we form

a part, beset by the temptations which seem the common heritage of its lower nature; there only where the warfare wages strongest can the grandest achievements be made.

In what does this conquest of self, the strong, evil, lower self of humanity consist? Not in its annihilation. We can destroy nothing, not even an illusion. We may rise above it, so the illusion no longer appears to us, but we cannot annihilate it. We destroy nothing, nor can we profitably attempt to crush out the lower nature. It cannot be. If that is attempted we may think it stamped out of existence, while, like an unwholesome root, it is constantly growing and increasing under the surface, preparing to shoot out vigorous branches when an opportunity offers. But we may evolve the virtues from the vices; as has been said we can make our vices the ladder by which to mount to heaven. As Hartman puts it, in "Magic, White and Black :"

"The higher emotions evolve from the lower ones, and by the control of reason vices grow into virtues. Intense love of self may expand into love of wife and friends, or widen still more into a love of country or a love of humanity. The more it expands the more it becomes refined. Nothing in the universe can be annihilated, only the form can be changed. An emotion cannot be killed, but it can be educated up to a higher level. Purely sexual instinct may be transformed into a pure love of an elevated character by associating with a person of the other sex, who is of a highly moral and intellectual nature; brutal combativeness may be purified by leading it into an intellectual channel, where the pen will take the place of the cudgel; acquisitiveness may be elevated into a craving for knowledge, and destructiveness, into a desire for the destruction of error."

Though our work is thus laid out for us where we are placed, or in the world, yet it does not follow that the contemplation and meditation found by the hermit or ascetic in the rocky gorges of the mountains and their caves, or the more peaceful wooded valleys, untrodden by the destroying multitude, may not also be found by us in our daily lives. It is not the physical isolation which we need, but the power to find intellectual peace and quiet. The power is within us. It is not developed in many people but it may be. The absent-mindedness noticed in some people is a power they possess of intellectual abstraction. They can detach their minds so completely from material things as to take no cognizance of them whatever during their moments of abstraction. The same power farther developed gives one the possibility of a spiritual abstraction while ostensibly surrounded by discordant influences. It is the "inner closet" within which we should retire to "pray," and without doing which all the quiet and peace of nature, free from the inharmony of crowds and cities, would avail us little.

Lu'a H. Rogers, F. T. S.

EDITORIAL COMMENT.

Our intellectual, western civilization is rapidly ripening its fruit, "each tree after its kind," as Genesis forewarned us. The dull, malignant boom of the bursting bomb is terrifying Europe, as the Anarchist endeavors to wreck social laws of his own creating. Karma-Nemesis has overtaken us: we are to be expedited towards the selfish heaven for which we long by wafting breezes, artificially, but very effectually, generated of dynamite.

What better fate can we expect? We have robbed labor by every cunningly-constructed law our selfishness could devise; we have degraded it until he who writes "laborer" after his signature attaches a sign which hopelessly excludes him from all "society;" and leaves him entirely out of our carefully revised census of Human Brotherhood. "In the sweat of his brow shall he eat bread," now reads: "In the sweat of another's brow shall ye eat bread." It is only one more case of shifting responsibility. We unload our physical sins upon the shoulders of the toilers; we cast our moral infirmities "at the foot of the Cross," and fancy ourselves quite absolved in both instances from any farther concern.

Until the absolute sway of the law of cause and effect is realized we can never trace present injustices to their true causes; until the absolute truth of reincarnation is realized we can never hope to convince men that it is ourselves from whom we have inherited the diabolical social system which now crushes us in its python-like embrace. The Theosophical Society arrays itself against the serfdom of dogmatism under the banner "There is no Religion Higher than Truth." Let us who serve in the Forlorn Hopes of Human Liberty accept this, and add, "There is no Law Higher than Justice." For until our laws mete out justice to all they are a mockery. We often boast that in the eye of the law both rich and poor are equal, when the very distinction of "rich" and "poor" attests the injustice underlying our whole legal and social system. Nor can we charge poverty to idleness, nor riches to exertion: he is but a blind quack who sees no deeper into the disease than this.

No; it is not that our present social system is just, but because the remedies proposed to remove this injustice are abhorrent to the spirit of true brotherhood, that Theosophists protest. There is no Theosophist but must admit that our social system is a gigantic growth of individualism and selfishness; that our land system, our wage system, the "profit" abomination, the "rent" curse, are every one of them unjust and contrary to all law, human or divine. That the land is the common heritage of the race; that the laborer should have the full reward of his toil; that all necessary "capital"—which is only stored up labor—should vest in its producers; that the Shylock-invented "interest" should be forever prohibited; that "profit" should be entirely limited to recompense for labor done in handling and exchanging, are Truths as eternal and axiomatic as are Karma and Reincarnation. No subtle perversion of logic; no cry of "demagogueism" can change the fact, nor the further fact that, standing as direct obstacles in

the path of human progress towards Universal Brotherhood, they must perish. It is only a question of time and methods.

Now, shall this be done by dynamite, and civilization itself be destroyed in the mad attempt, or shall brotherly love and forbearance and an enlightened comprehension of the problems to be solved be the agent? With Theosophists rests a responsibility that must not be evaded. Theosophy represents the Higher Ego, the Divine Buddha Principle in Humanity at this epoch, and if its light be not transmitted to the passionate, warring lower Quaternary, "how great must be the darkness thereof." And proportionately heavy must be our Karma if in this instance we permit "inaction in a deed of mercy to become an action in a deadly sin." Now is the time and opportunity to "teach to eschew causes," even if we must permit the "ripple of effect to run its course."

For a civilization which compels us to wrong our brothers; which necessitates that we take the interest, the profit, the unequal wage; and makes each one of us *particeps criminis* to the monstrous injustice upon which the present social system rests, is a vast ferment of causes which we must teach men to "eschew," or the Aryan civilization will find its grave in the same tomb with those of Greece and Rome.

Again Astronomy, as represented by our Californian Lick Observatory, accepts the teachings of the Wisdom Religion because demonstrated by its scientific instruments of precision. It will be remembered that, shortly after the Observatory was equipped, Prof. Holden verified the claim, so earnestly advocated by Madame Blavatsky, that gravitation was not an universal force. He declared upon the authority of the great telescope "that the arrangement of matter in some of the nebulae was such that some other force than gravitation would seem to have been concerned in its production."

Recently, in a conversation with Sir Edwin Arnold, while speaking of the curious suggestion of Sir William Thompson to the effect that the first germ of life might have been conveyed to our planet upon a meteorite or small asteroid, he said:

"I cannot think him in earnest. As a hypothetical idea it is perhaps defensible, but look at that spot on the sun! Ever since it appeared, a short while ago, and while it has moved across the disk, a little freckle in seeming, but in reality a huge and terrible abyss in the photosphere, with awful forces at work around and within it, my magnetic needles have been perturbed by it. We are so close to the sources of life and light that everything is possible without any such far-fetched means. The whole universe is linked in mutual neighborhood and mutual influence by the universal forces and laws. If life is anywhere it is likely to be everywhere."

This is rank Theosophy, except that there is no "if" in its conception of life. How mildly Sir Edwin puts the "curious" suggestion, of Sir W. Thompson, about the "first germ of life." Of course the presence of life upon the meteorite or asteroid is easily accounted for: it came from the skull of some Sir William, blown into space by the terrific logic of its own thoughts. Great is the "scientific" idiot: a genus alone, unapproachable, unthinkable.

BOOKS AND MAGAZINES REVIEWED.

THE SEVEN PRINCIPLES OF MAN*.

This is No. 1. of Theosophical Manuals, designed by Annie Besant. That it is a clear, concise and meritorious work is a forgone conclusion to one who has read any of her writings. But in this Manual she has surpassed her former efforts and if, after reading it, any one says he cannot understand the Seven Principles, he must be very dull indeed. That the Manuals will prove a veritable epitome of theosophical literature upon the most vital topics is evident. Each of the seven principles is treated under a separate heading and fully explained. But one Sanscrit word is hurled at the reader at a time and its English equivalent is given—abstruseness and technicality being carefully avoided. Many side lights are added, also illustrations and incidents not before in print. One of the first difficulties in the way of a beginner is a comprehension of the various planes upon which consciousness acts. "A 'plane' is merely a condition, a stage, a state; so that we might describe man as fitted by his nature, when that nature is fully developed, to exist consciously in seven different stages, in seven different states; or technically, on seven different planes of being. . . A man may be conscious on the physical plane, that is, in his physical body, feeling hunger and thirst, the pain of a blow or cut. But let the man be a soldier in the heat of battle, and his consciousness will be centered in his passions, his emotions, and he may suffer a wound without knowing it, his consciousness being put away from the physical plane and acting on the plane of the passions and emotions. When the excitement is over, consciousness will pass back to the physical and he will 'feel' the pain of his wound." And so on to the end. The book is excellently printed. A serious fault is in the absence of a table of contents. No book, however small, should be considered complete without one.—G. P.

THE THEOSOPHICAL GLOSSARY†.

This posthumous work of H. P. Blavatsky will be eagerly welcomed by all Western students. It has been edited by G. R. S. Mead, than whom, perhaps, few are more capable. It supplies an urgent need in a philosophy which selects its technical terms from at least a dozen living and almost as many dead tongues. The title conveys small hint of the really wonderful amount of information contained within its pages. It is a masterpiece of erudition, of which no living author could have been capable of producing except Madame Blavatsky. So far from being a modest "Glossary," it is a veritable encyclopedia upon mystical, philosophical, occult, kabalistic theosophical, mythological, biographical, and a hundred other kindred subjects, upon which the ordinary "educated" Western is profoundly ignorant. One might as well attempt to review the Encyclopedia Britannica, or to write an index for Webster's Unabridged Dictionary, as to try to convey an idea of the thousandth's part of the information within its covers. Let every student of Theosophy add it to his working stock, and be grateful that though H. P. B. is dead, yet "do her works live after her."—J. A. A.

POEMS OF HUMANITY‡.

A very neat volume, being excellently printed on fine paper, and tastefully bound. The thought in many of the poems is good, but there is sometimes a lack of both rhythm and consistency. Justice, equality, and

*The Seven Principles of Man, by Annie Besant, F. T. S., 88 p. p., cloth 35 cents. For sale at Theosophical Headquarters, 1504 Market street, San Francisco.

† For sale at the Theosophical Headquarters, 1504 Market street, S. F. Price \$3.50.

‡ Poems of Humanity, and Abelard to Heloise by Lorenzo Sosso, San Francisco, Cal., 1891, 230 p. p., cloth and gilt.

truism and universal brotherhood are quite clearly portrayed, but the theory of Karma and Reincarnation, as explained by Theosophy, is not fully understood by our author. I regret to say the poems upon "Love" and "Abelard to Heloise," while best from a metrical standpoint, are largely upon the plane of sense and passion—the person and not the love *per se*, seems the chief inspirer of our bard. This is unfortunate and we trust our author will in a future volume devote himself to love in its higher aspects and to interpreting nature's many voices in flowers, grass, trees, water and air.

THE BUDDHIST.—We congratulate *The Buddhist* on reaching its fourth year (Vol. IV, beginning with January), and trust the manager will receive sufficient support to warrant not only a continuance but a wider dissemination of the magazine wherever needed. Mr. Fullerton's excellent reply to Mr. Conway, who recently attacked H. P. B. in the *Arena*, graces its pages; also a "Buddhist's view of the use of intoxicants," "Buddhism and Theosophy," "When did Christ Die?" and "A Crumbling Corner Stone." "Ummaga Satakaya" is continued through the five January numbers. Would it not be well in place of this to substitute something a little more practical, as for instance extracts from the *Visuddhi Marga*, which would appeal more directly to our daily life. The *Jatakaya* taken in this fragmentary form would seem more likely to do harm by throwing upon it discredit. For the benefit of Western readers, all Eastern works seem to require careful editing as well as selection in order to do the most good to the greatest number.—G. P.

THE THEOSOPHIST.—The February issue opens with an excellent and sensible paper by Col. Olcott on Asceticism. While it is hoped the day has passed when the average theosophist considers essential to progress on the Path, the development of "powers," or the assuming of postures until stiff joints are acquired, or by staring at the end of the nose until on the verge of strabismus, instead of the "unseen," or fasting until the blood becomes so impoverished and the digestive organs so weakened disease cannot be repelled, etc., yet the Colonel's words will serve to keep uppermost facts which probably cannot be too often reiterated, that "so long as the heart and mind are unpurged, all external forms and ceremonies are but whitewash to a sepulcher." It is one more incentive to look within; to drive away the enemies "backbiting, slander, uncharitableness, criticism, incessant war-cry and din of mental rebukes," (H. P. B.) to the end that peace may reign, our activity and energies be elevated to a higher plane and give opportunity for the expression of that universal love we talk so much about but seldom really see. Then indeed may we expect to hear the "Voice of the Silence" and see the jar and friction of material life disappear from our consciousness. Touching upon the same point as Col. Olcott but in another way equally definite and practical are selections from the *Visuddhi Marga*—said to be the synthesis of the whole Buddhist philosophy. If the selections are a true index of the whole treatise, it is indeed valuable and we hope a translation or at least a compendium in English may soon be forthcoming. The principal topics are Asceticism, Occult instructions on the physical and other planes, Reincarnation, Eternal Ideas, Concentration, the true path, On Divine Wisdom obtained by knowledge, Wisdom Itself, etc. A few sentences are: "Ignorance of the law of Karma, hatred and avarice, are barriers which stand in the way that leads to the higher life." "The priceless treasures of Dhyana (divine intuition) are within reach of him who makes an earnest effort to gain knowledge . . . who walks in the path of morality (the eight-fold path) . . . in engendering good thoughts, deeds and words, and fostering them, in extinguishing bad thoughts and abstaining from engendering such." It is by treading this path that man becomes pure. It is the path of purity which releases the mind from trammels of sorrow, death and decay." The other articles are "Vara Avatar of Vishnu," "Outlines of the Secret Doctrine," "Mantras, their Nature and Use," "Elohistic Mysteries," "Varities of African Magic," "Hindu theories of the Pulse." Upon the latter subject we hope

Brother Iyer will still further enlighten us. His articles are especially valuable.—G. P.

THE VAHAN for March in its enquiry department has answers to a question concerning the attributes of the Higher Self; and what part of our consciousness of being is considered as a reflection. The replies are quite clear—especially that of the editor. The question, "Viewing Life as a training school for character and intellect should we direct the education of children towards the cultivation of any special talent they may evince, or rather that in which they are deficient," is answered to the effect that the natural talents should not be ignored, but that early training should include the establishment of habits of quick and accurate percipience, methodical classification and logical inference. "How arose differentiation of character?" "What constitutes soul-death and what is it that chooses evil for its own sake?" "What is the Theosophical View of Vegetarianism;" are discussed, also, "What is the evidence for the Historical Jesus of Nazareth?" This question is treated of very fully and we fear the *Vahan* will have to enlarge to triple the size of *Lucifer* if it gives space to the wordy war which will follow if all take a hand and criticize the statements the editor makes pro and con or introduce further evidence. There is the usual amount of news chronicled among which are "donations" which it is always a pleasure to mention.—G. P.

PAUSES, No. 6.—This periodical, published by the Blavatsky Lodge, T. S. of Bombay, is "intended to supply men and women with material for thought, and to guide into a fitting channel those vague aspirations to know the why and wherefore of the great problems of life and nature, which assail the Pauses that occur after a surfeit of work or amusement." This number has seven short and very readable articles, the first being a reprint from the *London Chronicle*, "Colonel Olcott, the Story of his Career," very proper to place before all enquirers into the Society or its aims and objects, and showing a life of great activity, generally for the public good, and honored of all men. "Theosophy for children, Lesson III," should be continued farther, whether it is really intended for children of tender years or for those of larger growth. "Reincarnation and Karma," by Thomas Williams, F. T. S., is one of those presentations of these doctrines that should go with every publication of theosophical literature. In "What Nature Wants Us To Be" by Jehangir Sorabji, F. T. S., we note: "Thoughts are of three kinds, the mundane, the moral, and the spiritual, and these must merge into that which is termed Meta-thought, or Intuition, the safest and shortest cut to Divine Wisdom or Theosophy." "The Morality of Happiness" is found to be the "care of others as a duty," and the high altruism taught by Theosophy is shown to be profitable and desirable from a great many considerations of personal gain and happiness, not the highest plane from which to practice altruism, however. It is pleasant to record the estimate of a Hindu, in "Letters to Young India," of Col. Olcott, his work and fitness for it. "It was not out of caprice or folly that Col. Olcott was chosen to direct the Theosophical movement. There might have been many Hindus more learned, or holier than he, but none having that calm and clear business head and that unflinching devotion to the cause that has been the distinguishing feature throughout his Theosophical career."—E. B. R.

LUCIFER for March well illustrates the mixed character of the ^{new} growing Theosophical literature. It is at once a wonderland of intense interest and a collection of dull written articles about topics scientifically dry—and the word "scientifically" is used advisedly, for the dullness of the style has reached the precision of an exact science. It oftentimes seems a pity that writers, by a strained desire to be accurate, succeed only in being unintelligible and so defeat themselves in the object of their writings—namely to impart information. However the readers of *Lucifer* may skip the dull things and revel in intellectual treats. By far the best written

thing in the number is the first chapters of the curious romance by H. P. B., "The Ensouled Violin." An article which stimulates the mind to the loftiest conceptions is the one on "The World Soul," by G. R. S. Mead. It is more like a tale from fairyland than a sober statement of fact. The "Eternal Cell" is another extraordinary presentation of scientific truths well calculated to set the mind aghast at the wonders of nature. The continuation of Annie Besant's, "Reincarnation" is lucid, strong and interesting. The same writer takes a new editorial departure in treating of several topics in short articles, instead of, as heretofore, one topic in a long article. The change is pleasant. W. Q. Judge lifts the veil from the future of America and astonishes the reader by a peep at the marvelous future of Americans. The other articles are readable or not as the reader may be particularly interested in the topics discussed or indifferent to them.—G. C. W.

THE PATH, for April, celebrates its seventh birthday by reincarnating in a new cover—a highly symbolical and, withal, very handsome one, "Seven Steps Forward," tells the story of its birth and growth modestly, as becomes its editor. "Metaphysical Healing," by Ellice Kortwright, and "The Seven Principles," by Alexander Fullerton, are the "bone and sinew" of the magazine this month. The former is an exceptionally clear criticism of the fallacies parading in the garb of Metaphysical Science, under various isms; while the latter is such a showing of the philosophical necessity for the septenary in the human constitution as might have been expected from a veteran in Theosophy, like Brother Fullerton. "Tea Table Talk" is ghostly and spooky enough to make the flesh creep. A much needed warning is given against the "Light of Egypt," a cheap, counterfeit imitation of Madame Blavatsky's writings, from which all in it of value is notoriously borrowed.—J. A. A.

THE PACIFIC THEOSOPHIST for April continues Annie Besant's luminous "Defense of Theosophy," as also Mr. Ward's "A B C of Theosophy." Beyond this it is filled with its usual budget of news, theosophical excerpts, items and paragraphs, and again illustrates how much can be compressed within a small amount of space by a judicious selection and editing.—J. A. A.

NOTES AND NEWS.

DR. ALLEN GRIFFITHS, our energetic Theosophic lecturer for the Coast, has been doing grand work since our last issue. He gave his initial lecture at Los Angeles, March 23d., subject; "Whence, What, Whither." An appreciative audience of about 200 were present. March 25th, he lectured at East Los Angeles to some 60; subject, same. Sunday, March 27th, lectured to 250 at Los Angeles; subject. "The Mystery of Man's Seven-fold Nature." Evening, lectured at East Los Angeles upon "Karma." March 29th., lectured at Pasadena upon "Reincarnation" to a small but appreciative audience. March 30, lectured at Los Angeles again; subject, "Karma." March 31st., lectured at Pasadena; subject, "Karma." April 2d and 3d., lectured at East Los Angeles and Los Angeles, to the largest audiences yet gathered at either place; subjects, "Reincarnation," for both. On April 4th., lectured at Santa Monica; subject, "Theosophy." On the 8th., lectured at same place, by special request of citizens; subject, "Reincarnation." Over 100 and a rousing meeting. Lectured at Santa Ana April 10th, upon, "Theosophy and the Theosophical Society." Evening, same place, upon "Reincarnation." On the 15th, lectured again, same place, subject, "Karma." April 14th and 15th, lectured at Villa Park.

Besides this, Dr. Griffiths has given several "Parlor Talks," met all the

Branches, held public receptions at the Hollenbeck and elsewhere, and last, but not least, has succeeded in securing full and favorable reports in most of the local papers where he has visited, and by this means reached audiences a hundred times greater than those he met personally. There is little doubt that at least two or three Branches will result from the work so far done. The amount of good accruing from the lectureship cannot be estimated, so let every true Theosophist upon the Coast stand loyally by this tireless worker.

DR. W. W. GAMBLE, with a few other earnest Theosophists, has secured a hall in Santa Cruz, and proposes to hold public lectures every Sunday. Bro. E. B. Rambo will give the opening lecture May 1st. Subject, "The Chief Objection to Reincarnation."

ABBOTT CEARK, of Villa Park, has been associated editorially with the *Santa Ana Sentinel*. This opportunity to work in the cause of Theosophy and humanity is richly merited by this enthusiastic Theosophist, and the result will be felt ere long in the Southern portion of our State. Subject, "The Chief Objection to Reincarnation."

BRO. L. P. McCARTY starts out soon upon his annual tour in the interests of his publication, "The Annual Statistician." As he has the happy gift of combining business with pleasure, and as pleasure with him means work for Theosophy, we bespeak him the good word of all Theosophists wherever he may go. He has already established two Branches during these tours, and done other valuable work for our cause.

SAN FRANCISCO having been deprived of two of its best lecturers by the removal of Mrs. Mercie M. Thirds to Chicago, and Dr. Griffiths' taking the field, Karma has been good to us in bringing forward two excellent new ones in our need. Mr. G. P. Williams, and Dr. G. A. Danziger have both proven themselves well able to take up the work of lecturing, and we congratulate ourselves accordingly.

LOCAL EDUCATIONAL MEETINGS.

The Theosophical Society holds Open meetings at which Lectures are given every Sunday evening at 320 Post St., 7:30 P. M.

The Society has a Free Circulating Library of Theosophical Works at 1504 Market St., Cor. City Hall Ave. It is open from 10 A. M. to 5 P. M., Sundays excepted; and from 7 to 9 P. M., Monday, Tuesday and Friday.

The Oakland Theosophical Society holds open meetings at Fraternal Hall, Washington St., every Sunday evening at 7.45.

The Central Nationalist Club of Oakland meets Monday evenings, at the Upper Hamilton Hall, corner Thirteenth and Clay streets.

The Oakland Nationalist Club meets every Friday evening at 7:30, at Grand Army Hall, Thirteenth street, between Broadway and Franklin.

The Single-Tax Society meets every Sunday evening at 909½ Market street, San Francisco.