

*"If thou has tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again."*

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## THE OLD MISSION OF SAN DIEGO.

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No one comes to this city of sunshine, fair San Diego, without making a visit to the "Old Mission," earliest of all those centres of missionary activity which are the chief relics of primitive California. It is an adobe ruin now, but once it was as a lamp set on a hill to guide the wandering red men into the faith and habits of their encroaching conquerors. Time so soon has laid it low, as if in mockery of that pious effort, and the Indian is left to his futile hatred of a civilization that, it must be owned, has shown him little but its vices.

California's early history is largely a history of its missions. Priests were among the first white men to cultivate its fertile valleys, planting the cross and olive together as a double symbol of help for an uninstructed race. They drew these simple savages about them, taught them the arts of agriculture, building, tanning leather for shoes and saddles, spinning with the primitive loom then in use, besides many other occupations, useful in an organized community. Naturally enough, these changes were not brought about without some savage protest, but in the main it was a peaceful revolution that drew the two races into a bond of mutual friendship.

After the great navigator, Cabrillas, during his visit to California's coast in the last century, discovered several important sites for seaports, he sent a report of the country to the Spanish king. His Majesty at once gave orders that diligent inquiry should be made of the character of the various tribes occupying Lower and Upper California, that the distinguishing characteristics of each might be known. Finding, that most of those living as far south as Cape San Lucas, close to the Gulf of Cortez,

were of a wild, independent and hostile character, the king divided the two Californias into three districts, giving in charge of the Jesuit order the country lying between the 23rd and 28th degrees of latitude, which included all the region from Cape San Lucas as far north as San Barja. From this point up to the 32nd degree, now the boundary line between Mexico and the United States, the country was given in charge of Dominicans, while from San Diego up to San Francisco Sonana, the last of California missions, was assigned to the Franciscan order.

It was on July 16, 1769, that the Old Mission of San Diego was established by Spanish missionaries. Father Junipero Serra, with several other members of the Franciscan orders, at that time came from Mexico to work for the conversion and civilization of the Indians. They named the region San Diego, not for St. James as is popularly supposed, but in honor of Didicus, a lay brother and saint of the Franciscan order, who was believed to grant special protection to all its members. Their journey was wild and adventurous, covering fourteen hundred miles by land, through a country infested by dangerous animals and Indians no less hostile, but its end was reached without serious disaster.

In their choice of location these missionaries showed their usual wisdom, church lands in California including many a fine tract still pointed out for its fertility. In all the southern part of San Diego county which, by the way, is larger than Massachusetts, Rhode Island and Connecticut combined, there is not a more attractive valley than that selected for their home. It lies five miles north of the present town of San Diego, "Old Town" nestling near the point where it opens on the sea, and is a level, winding strip between high hills which shelter it from all winds, save those that blow from the ocean. It seems to lie asleep under the sunniest of skies fanned into dreamland by softest breezes. Through it flows the San Diego river, a stream that, in California fashion, runs under a bed of sand in summer time but swells into considerable volume after annual rainfalls, supplying, at all times, water for irrigation and other purposes. Until the building of a flume which conducts mountain water to San Diego from a point sixty miles distant, the city depended upon the river alone for its water supply, and even returned to its use for several months during the past summer and fall pending the settlement of a dispute with the Flume Company.

Mission Valley, as this favored strip is called, is less than a mile in width and probably not more than five miles in length,

at least to the point where a ridge of hills crosses its path, seeming to quite inclose it, but in reality deflecting it to the north, as may be seen from an elevation. It was near this point, sheltered on every side, yet commanding a view of the whole valley, even to the coast, that Father Junipero Serra selected his building site.

Work on it was soon begun. With the help of Indians, adobe walls over four feet in thickness were raised, inclosing space for a chapel and dwelling rooms beyond. Heavy timbers were brought from the mountains, where now stands Julian, Indians carrying them down the river to the busy camp of priest and savage. It was Indians, too, who made tiling for the roof from adobe soil. These tiles, of which some examples still linger in this locality, were each a yard long and eighteen pounds in weight, while their upper surfaces were hollowed out into long drains that gave the roof a quaint scolloped appearance. When completed the structure was not only comfortable but substantial, and, judging from what remains, must have possessed some architectural beauty.

But time has dealt roughly with the Old Mission. Its first destruction was wrought by fire on November 5, 1775, about six years after its erection, when it was attacked by a large party of Indians, roused to hostility by the conversion of their brethren to a new life and religion. Some of the little band fell on that eventful night, and valuable old books and records, kept for the King, vanished in destroying flames. This brief warfare over, the Mission was restored and placed under protection of Spanish troops sent out by the King to guard these missionaries who were all of Spanish birth and loyal subjects to the crown. These troops were stationed at the coast, where they might at the same time resist the attacks of pirates who, even to much more recent times, occasionally swooped down upon defenseless settlements, carrying away with them every portable thing that the people left in their flight to the mountains. Marrying here with native Indian women, these soldiers formed a nucleus for the old town of San Diego and became founders, as did other Spanish troops in various localities, of the original Californians whose descendents are still found all along the coast as far north as Sonoma. This hybrid race looked upon the red men with scorn, using them as servants on their ranches, where they were employed to tend cattle and sheep, to perform domestic labor, and make themselves useful in other menial capacities.

For many years the mission prospered in its work, gradually extending its sway until 2,500 Indians were gathered in and about it, and the whole valley was brought under cultivation. For all who felt disposed to follow them the missionaries provided quarters and instruction. The more intelligent were taught building, agriculture, tanning leather, spinning and even music, well-trained choirs being a feature of all the old missions of California. Their skill in useful arts is shown by the beautiful blankets they made for themselves under instruction of the wiser whites, and by the still surviving industries of their scattered descendants.

This flourishing condition lasted until 1822 when Mexico separated from Spain. With the new order of things in Mexico began the downfall and final ruin of the missions, for one of the early acts of the Mexican government was the confiscation of church property. Governors and military commanders, hostile to the church and to Spanish missionaries, who were all natives and subjects of Spain, were sent to this coast. Priests, deprived of their means of subsistence, became discouraged, as did the Indians. Seeing the hostile administration of government under the new republic, many of them declined to continue in their work of christianizing Indians, and some retired from their field of labor refusing to remain subjects of the new Mexican government. A few remained trying to drag out a miserable existence, spite of the opposition of governors, but it was an unequal fight. Their condition grew gradually worse until 1844 after the Mexican war, when there were but three or four of the original missionaries living along the coast. The last one, Father Vicente Pascal Oliva, retired at a later date to the mission of San Luis Rey, where he died at an advanced age.

With the cession of California to the United States, at the close of the war with Mexico, affairs at the Old Mission were not improved. American troops came to San Diego and established their headquarters within its quiet walls. Communications at once began between the commanding officer and the Secretary of War at Washington, explaining the situation of the troops in the newly acquired district of California, and showing the necessity for receiving definite orders as to what should be done. Operations were soon begun to make room for both infantry and cavalry, and, according to instructions received, this was done by adding another floor in the main body of the church, making room up-stairs for infantry and lodging the cavalry below.

Several additional windows were made necessary by this change, and new doors, too, were cut through the walls to meet the requirements of its foreign dwellers. Naturally this work was roughly done and with rough materials that seriously marred the picturesque beauty of the structure, while a modern roof of shingles, which was made to replace the original tile, increased its disfigurement. Worse than all else, however, was the injury done through lack of architectural skill. By opening doors and windows where they did not belong, so violating laws of symmetry, the whole building was so weakened that it fell into rapid decay.

This interesting story of one of the earliest landmarks of San Diego county was told me by Father Ubach, a stately Spanish priest in whose possession are all the detailed records of the Mission. He it was who from these archives and his own great store of historic knowledge, furnished data for Mrs. Jackson's story of "Romona" whose scenes were laid in this romantic region, and whose thrilling chapters were written here under its immediate inspiration. Father Ubach also furnished Mrs. Jackson material for a drama which she proposed writing about the San Pascaal Indians, and believes that she did begin this work. He tells many interesting stories of her visit in this region which she fondly loved, especially the "Old Mission" with its tender beauty and ennobling memories. To this spot her footsteps often returned. She begged of Father Ubach a piece of wood from an old olive tree which she designed to have polished and set in silver for a gift to Cardinal McCloskey. Though she did not at once receive it, the desired souvenir was subsequently sent to her and is probably now among the Cardinal's treasures.

Though by no means old, Father Ubach is also an historic figure in this locality, having been 38 years in California. For 25 years he has had charge of the Catholic church of San Diego, including several missions, among the more important of which is a large one at San Luis Rey, some forty miles north of San Diego.

But this sketch would not be complete without a glance at the Old Mission as it looks to-day. Dull red-brown adobe walls, fast crumbling to decay and in some parts wholly gone, are nearly all that is left of it, though within one still sees great beams that supported walls and flooring, and overhead a portion of the shingled roof yet remains. Another part has fallen in, resting its weight against a partition wall on whose bare summit birds gather to twitter in the sunshine. Crowning a lovely

knoll that, while protected by higher hills at almost every point, is still sufficiently elevated to include the whole valley in its view, this ruin stretches its length just above the road for a distance of about 200 feet. Behind it are remnants of low adobe walls that inclosed a stockade of perhaps three acres, but many winters' rains have washed them low. Before it the ground is strewn with broken bricks and other debris which the tourist is forbidden to take away, a prohibition that alone preserves even the ghost of this structure from their covetous hands. Neither door nor window remains, their open casements serving only to make ruin more complete.

But there linger yet some living remnants of the Mission's early days. Across the road are olive orchards planted more than a century ago, but still living and bearing abundant fruit. Their gray-green verdure melts into tint of hill and vale like a note in some soft chord that soothes with unobtrusive harmony. Indeed, there is nothing striking here while all is wonderfully beautiful. Even the tall palms that stand like sentinels, guarding a low cottage set midway between the orchards, have nothing aggressive in their appearance. Many decades have passed away since they first spread their broad leaves to the sun to gladden the eyes of that early missionary band, but they still thrive like true children of this gentle clime in unassuming majesty. A clump of the favorite pepper trees, whose gracefully drooping foliage and red berries make it a glory of southern California, add their brighter coloring to the scene that seems subdued, yet glows with color everywhere in truly tropical fashion. A dark-blue sky, untouched by cloud, bends overhead caressingly, and from its bosom flutter sweet-voiced birds that woo activity to rest. It is a place for dreaming happy dreams, for drifting on life's current in charmed forgetfulness.

That the Mission may be restored is Father Ubach's fervent hope. He says: "I will yet make it a continuation of the "Old Mission," if the government at Washington allows my claim, as I trust it will. My complaint was lodged there a year ago and is supported by the testimony of several experts, including some of our best Protestant architects. The changes made by United States soldiers undoubtedly hastened the building's decay by fifty years, and it is for this I expect to receive damages. If not disappointed in this hope I shall certainly rebuild it, and begin once more its active labors."

*Mercie M. Thirds.*

## FROM ORIENT TO OCCIDENT.

## THE MESSAGE AND ITS REASON.

THEOSOPHY, a term by which more than one effort to reform the ethical and spiritual beliefs of men has been known, is the Message which the Orient sends to the Occident, greeting. There is no claim made that in this message are to be found any new or startling truths. For one life is the type of all, and the aged East, tranquil through having burned out the desires of its youth, serene in its possession of that sure knowledge born of experience, says to young West, "You have forgotten the truths learned at the knee of Nature, the great Mother; we would recall them to you."

One of these forgotten truths is, that in any one life we have the type of all. Life, as we perceive it from this material plane, is an emerging, from some unknown source, of consciousness ensouled within matter; of the response, for a definite cycle of time, of the organism resulting from this combination to certain forces, both known and unknown; and the final withdrawal of consciousness to its impenetrable haunts, followed by a dispersion and recombination of the material elements with which it had been associated. This is a generalization which will equally apply to the life of a man, or of a single cell; to the life of a molecule, or to that of a planet or sun. As the life of a race consists in the aggregate life of its units, so the life of the unit presents necessarily the general type of the entire race. The child has its youth, in which it is a strange combination of the purely material and the purely spiritual. The mark of the recent weld is plainly perceivable; its spirit has not yet fully "fallen" into matter. In the exercise of its spiritual sense it arrives at wonderfully correct conclusions by intuition; while on the purely material plane it is a little savage, selfish, unmerciful, tyrannical, credulous. It believes that the "moon is made of green cheese," and that Santa Claus visits millions of homes, by way of the chimney, in one night, because it has been told so. Intuition affords no help here, for these assertions appertain entirely to the material world, and lie outside any possible experience of consciousness. So, the larger child, the race, has also its state or age of innocent, intuitional spirituality, gradually replaced, as it becomes more immersed in material interests, by selfishness, cruelty, tyranny,

credulity. Bear in mind that by the race we mean a race, and not collective humanity. There are many races and sub-races now existing upon the earth, some of whom are in their childhood, some in their youth, others in the prime and vigor of manhood, in the tranquility of acquired experience, or in the decrepitude of senility.

Let us examine a portion of the history of Christ, as related in the New Testament and representing a time when, perhaps, our sub-race was in its infancy. It appears that Herod, hearing rumors of the birth of a king, sent down soldiers into the province where these originated and had all the children under two years old unmercifully slain. If this be true, what manner of civilization was this old Judaic one, to which we turn for all our knowledge concerning the philosophy of life, of the Universe, and man's place therein? Compared with those of to-day, which one of our rulers would contemplate doing such a dreadful thing, or be permitted to do so by his contemporaries, if he did? Not even the cruel Czar of all the Russias dare issue such an ukase in relation to innocent children, however near he may approach it in his Siberean treatment of adult political offenders. And yet it is from such a nation, and from such a civilization as this that we derive all our accepted ideas concerning the problems of Infinity and Eternity; of the origin, ethics and destiny of human life! May we not reasonably suspect that ours is a case of national belief in a moon made of green cheese; an acceptance of traditions unworthy of our advance in the cycle of our national evolution?

Let us review the evidence, by comparing some of the Christian teachings with those of the old Wisdom Religion.

Christianity holds to the conception of a purely personal Deity; a being who exercises an active and intelligent supervision over man and nature, even to the extent of setting aside any law of nature at his sovereign pleasure and will.

Theosophy rejects any personal God, and posits an Unknowable, Causeless Cause, upon which and in which, as an immutable base, all manifested nature rests and takes its source. The link connecting this Unknowable with the knowable is the all-pervading law of Cause and Effect, which, acting upon all planes, excludes the possibility of the personal interference contemplated by the Christian's conception of deity.

Christianity teaches Creation; that the Universe was called



into being out of nothing, at the fiat of, and in response to the will of God.

Theosophy affirms that Matter, Motion and Consciousness are co-eternal, each proceeding out of, or rather existing within the Unknowable, Causeless Cause, and that the Universe, as we perceive it, is the result of the transformation and change of states of matter by means of the eternal Force resulting from eternal Motion, guided by intelligent Consciousness—in other words, Evolution, *plus a conscious direction of its processes.*

Christianity declares that as birth is the beginning, so death is the end of our material existence; that one life, no matter of how brief a duration, entirely cuts us off from any further connection with the earth.

Theosophy teaches Reincarnation, or the repeated rebirth of the spiritual ego in material bodies, unless and until it shall have become independent of these through the experience and wisdom it acquires during its series of incarnations.

Christianity recognizes only a soul and body in man; affirms of this soul that it is originally wicked and depraved in essence, and doomed to eternal misery and suffering; that out of compassion its personal God sent his son to redeem men from this innate depravity by suffering the penalty of their crimes for them, not only those already committed, but those as well which they will commit in the future, thus making it possible, through this vicarious atonement, for them to attain salvation, and avoid the fate to which they are condemned by nature.

Theosophy recognizes a seven-fold constitution in man, which, roughly speaking, breaks up into Spirit, Soul and Body. Of these, spirit is impersonal and immortal; the body impersonal and mortal; while the soul, which is the real man on earth, is personal, and mortal or immortal, according as it unites itself to and assimilates the nature of matter or of spirit. Having perfect freedom of choice the soul determines its own fate, under the law of cause and effect arising out of its choosing the evil or the good. Theosophy recognizes no personal God; rejects vicarious atonement as both unphilosophical and unjust; and postulates no judge except man's own Higher Self; and no punishment nor reward except that meted out by the great, impersonal law of Cause and Effect, which man himself calls into action.

Christianity holds that, owing to man being under the curse of "original sin," and his consequent innate depravity, salvation is impossible by his own unaided efforts.

Theosophy denies this point blank, and affirms that it is solely by his own, unaided—except by example and counsel—efforts that happiness and immortality are attained. No two doctrines could be more diametrically opposed than Karma, or self-atonement under the law of cause and effect, and forgiveness, or vicarious atonement through the setting aside of the law of cause and effect at the will of a God.

Christianity recognizes in Christ a personal Saviour; an incarnation of its personal Jehovah in the form of his own son.

Theosophy affirms that Krishna, Buddha, Christ, and other Avatars, are only glorious developments, by means of continuous efforts through many incarnations, of the spiritual power potential in every human soul.

Christianity teaches the creation of a new soul for each human being born upon earth, and a semp-eternal existence thereafter.

Theosophy affirms an eternal past as well as eternal future for the immortal ego in man; understanding by the immortal ego something quite above and beyond its reflection in matter of which we are conscious as our "I am I," and which has to be united in nature to this higher ego in order to win its personal immortality. All this will be explained when we come to speak in detail concerning the septenary nature of man.

Christianity teaches that a single incarnation in matter, even if only of a few moments' duration, is followed by eternal duration in heaven or hell, as the case may be.

Theosophy declares that death is followed by various post-mortem states of existence, each accurately determined by the nature of the last life in the body, and each followed ultimately by re-birth.

Summing up these points of contrast, we note that :

Christianity affirms a Personal God;

Christianity teaches Creation out of Nothing;

Christianity insists upon the Vicarious Atonement;

Christianity accepts One Birth as final;

Christianity recognizes only Soul and Body;

Theosophy, an ~~an~~ Unknowable Causeless Cause.

Theosophy, a ceaseless Evolution; an Infinite Becoming.

Theosophy, upon Self Atonement, through Karma, the ONE Law.

Theosophy teaches Reincarnation, as a fundamental Law.

Theosophy, Spirit, Soul and Body, composed of 7 Principles.

It will be at once evident that these differences are quite irreconcilable, and the appeal, therefore, is to reason, as a final arbiter in all human concerns. True, the Church denies the jurisdiction of reason, and demands that its dogmas be accepted

upon faith founded upon, what it is pleased to term, "divine revelation," but the further question, as to whether its dogmas have been divinely revealed or not, has still to submit to the test of reason, so that its wholesale begging the question avails it nothing.

Let us put the first postulate of Christianity—that of a personal God—to the test of reason. At the very outset of our inquiry, we find this purely personal Being endowed with impersonal attributes. Personality implies limitation and finiteness: without these it is impossible to formulate it as a conception. Yet of this personal Jehovah, Christians predicate omniscience, omnipotence and omnipresence—all Infinite attributes. Omniscience; absolute knowledge of all that lies buried in the eternal past or concealed in the eternal future. Is there any limitation admitting personality in this definition? Besides, if God foreknows all that will happen, then it must happen, or his knowledge is false, which reduces the philosophy of the Universe to mere fatalism. We are but puppets, dancing when fate pulls the string, and the Pope and Bishop of England stand on common ground with Hobbes and Hartley, for theology and materialistic philosophy have forced each to the same conclusion.

Equally, omnipotence and omnipresence lead to similar results. If God is omnipresent in infinite space, at what point is located that center of his intelligence corresponding to our "I am I"? No doubt, in "heaven," but if heaven is not a state of being, *where* is it? Personality involves the postulating of a place somewhere in space where God is actually present in form and essence. Here he is, and in all the rest of its inconceivable abysses he is not, if he is limited by personality. Christians, themselves, will hardly be prepared to face this *reductio ad absurdum* to which their conception of Jehovah forces them.

The model by which Christians have unconsciously constructed their God is man. Unable to rise to the conception of Being without attributes, they have taken those of man, and have apparently reasoned that by an infinite extending of these they could finally arrive at a personal being like man with infinite attributes—an illusion in logic which refutes itself. The Christian conception of Jehovah, therefore, is that of a magnificent man; and instead of the biblical text as it now stands, it might with much more truthfulness read, "And Man created God; in the Image of Man created they Him." For if Jehovah is conceived of as infinitely superior to man in many of his attributes, he is

nevertheless infinitely inferior in many others. He creates man, and finding him imperfect, "repents" of his act, and destroys him. He selects an insignificant tribe, among all the races of humanity, for his "chosen people," just as a father might be supposed to have a favorite among his children. He directs his favorites so chosen, when fighting with their enemies, to slay the strong and vigorous, the aged and the weak, the mother and the babe, with an inhuman and appalling mercilessness, and only excepts from the general massacre the young and lovely virgins. He promptly betrays his people into the hands of their enemies if they offend or disobey him. He leads them into temptation, and deals out fearful punishments if they yield. He is jealous of his worshippers; revengeful towards his enemies; merciful and kind only to those who fear and obey him. He is unstable in his decisions; repenting now of his love, and again of his anger. The world, and indeed, the Universe, rests and depends for its continued existence upon the will of a personal Creator, who may, at any moment, "repent" of his act, and bid it out of his sight into the inconceivable abysses of nothingness. What a conception is this to hold of an Universe whose philosophy must grapple with such problems as being apart from existence, of consciousness unfettered by attributes!

The Theosophical conception of deity is the very antipodes of this. Instead of a personal God, apart from and independent of nature, there is an Unknowable, Causeless Cause, upon which and in which the whole manifested Universe, including man, rests and has its origin. What this Unknowable, Attributeless Cause may be, no finite wisdom can ever hope to comprehend, for the finite affords no measure for the Infinite. The part can never contain the Whole, and it is simply folly, madness and sacrilege to attempt to define or limit with attributes of any nature this PRESENCE which is equally in the mineral molecule and the human soul; in the flash of the forked lightening, or in the intuition of the seer. IT is everywhere; not out of or beyond nature, but *in* every atom, soul or sun. It is not consciousness, but that of which consciousness is the faint reflection; not matter, but the inconceivable base upon which rest the phenomenal qualities or properties we know as matter; not even Being, but the NON-BEING out of which Being proceeds. Its agent and manifestation upon the finite plane is *karma*, the great impersonal law of Cause and Effect, of which it is foolishness to predicate either justice or injustice. If we set certain causes in action,

certain effects will result; if we originate a different series of causes, differing results will follow—all in accordance with fixed and unchangeable law, entirely disconnected in either case with any desire or intention to punish or reward, or feeling of love or anger towards us. Within the broad lines which mark the boundaries of our being, and which include the potentialities of both good and evil, we have perfect freedom of choice. The great cycle of necessity, the everlasting stream of life which bears us irresistibly onward, compels us to choose, however, daily and hourly, and this choice, under the law of cause and effect, is moulding our future destinies, and preparing the conditions of coming existence.

Extending our comparison, if the biblical tenet that "the world was created out of nothing" were accepted by Christians in the profoundly philosophical meaning which many philosophers—notably Hegel—have given the word nothing or No-thing, it might be passed by. But this is not the case. In order to magnify and glorify the being they have set up for worship, they insist that the term shall be accepted just as it reads; that nothing can be impossible to Jehovah—even the creating of a physical world out of what was previously absolutely nothing. This is philosophy in *delirium tremens*.

Struggling to make the finite a measure for the Infinite, Fichte "has reasoned the Absolute to be an Infinite Ego; Spinoza, Infinite Substance; Schelling, Infinite Mind; Hegel, Infinite and Eternal thought," while Theosophy alone among the philosophies of to-day postulates an Unknowable, Causeless Cause which is, at the same time, the source of Substance, of Consciousness and Mind, and proves conclusively each of these philosophers, master minds though many of them were, to have mistaken a single aspect of the truth for the whole truth; to have declared the shield golden or silver according to each one's standpoint of reasoning. There is an infinite, eternal Substance, as Spinoza taught, but it is only an emanation from, or reflection of, the Causeless Cause, not that Cause itself. And there is an infinite Mind whose action is eternal Thought, as Schelling and Hegel claim, but these are emanations and reflections from the Causeless Cause, also, not the Unknowable in its ultimate analysis, even by our finite minds. And the Empiricists are right in predicating an eternal and indestructible Force restlessly and resistlessly compelling the vibrating atoms of our phenomenal universe to obey the law of eternal Motion, yet how distant is

this faint conception of the truth from the broad, beautiful, and harmonizing generalizations of Theosophy.

These, as stated by Madame Blavatsky, in the Secret Doctrine, teach :

“One Homogeneous, Divine, SUBSTANCE-PRINCIPLE; becoming Substance on the plane of the manifested universe—an illusion—while it remains a Principle in the beginningless and endless abstract, visible and invisible SPACE. It is the Omnipresent Reality; impersonal because it contains all and everything. Its impersonality is the fundamental conception of the system.

“The Universe is the periodical manifestation of this unknown, Absolute Essence.....It is best described as neither Spirit nor Matter, but both.

“The Universe is called, with everything in it, Maya, (Illusion) because all is temporary therein, from the ephemeral life of a fire-fly, to that of the sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the universe, with its ever-changing evanescent forms, must be necessarily, in the mind of a Philosopher, no better than a will-o'-the-wisp. Yet, the universe is real enough to the conscious beings in it, which are as unreal as itself.

“Everything in the Universe, throughout all its planes, is CONSCIOUS: i. e., endowed with consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs which we can recognize of consciousness, say, in stones, we have no right to say that no consciousness exists there. There is no such thing as either ‘dead’ or ‘blind’ matter, as there is no ‘blind’ or ‘unconscious’ law. These find no place among conceptions of Occult Philosophy.

“The Universe is worked and guided from within outwards. As above, so below; as in heaven, so on earth; and man, the microcosm and miniature copy of the Macrocosm, is the living witness to this universal law, and to the mode of its action. We see that every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind.....So, with the external or manifested Universe. The whole Cosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who.....are the agents of Karmic and Cosmic Laws.”

Every sentient being in the Universe, we are further taught, if higher than man, has passed through and beyond the human stage; if lower, has yet to pass through this in future mavan-taras. To quote again :

“The whole order of nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws which weed out the weak and feeble, to make room for the strong, and which ensure the ‘survival of the fittest,’ though so cruel in their immediate action, are all working towards the grand end. The very fact that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called ‘unconscious nature’ is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by high Planetary spirits (Dhyān Chohans) whose collective aggregate forms the manifested VERBUM of the Unmanifested Logos, and constitute at one and the same time the mind of the Universe and its immutable LAW.

“The Universe was evolved out of its ideal plan, upheld throughout eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of Western philosophy—‘the innate, eternal and self-existing’ ideas of Plato, now reflected by Von

Hartmann. The 'Unknowable,' of Herbert Spencer, bears only a faint resemblance to that transcendent REALITY, believed in by Occultists."

Let us once more briefly contrast the respective positions :

## THEOSOPHY.

1. "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE; on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought. It is the Absolute—the One Reality, which is, as Hegel says both Absolute being and Non-Being." Then follow

2. "The first manifestation, the impersonal, and, in philosophy, the Unmanifested Logos, the precursor of the manifested. This is the 'First Cause,' the Unconscious, of European Pantheists."

3. "Spirit-Matter, LIFE; the Spirit of the Universe, the Second Logos."

4. "Cosmic Ideation, Mahat, or intelligence; the Universal World Soul, the Cosmic Noumenon of Matter; the basis of the intelligent operations in and of Nature."

5. "The Eternity of the Universe *in toto* as a boundless Plane; periodically the play-ground of numberless Universes, incessantly manifesting and disappearing."

6. "The fundamental unity of all souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root.

## CHRISTIANITY.

1. There is no parallel conception in Christianity. The Jewish Jehovah, "moody, capricious, irresolute, walking in gardens, chatting with friends, taking up favorites from no merit but from whim, jealous, tricky, unjust, fond of animal sacrifices, designing the *calecons* of priests, and interested in embroidery"—what comparison is possible, and what foundation is here for any philosophy or religion worthy the name?

2. No parallel, or even a conception approaching this.

3. No parallel conception. St. John's "In the Beginning was the Word," (Logos) no doubt referred to this, but it has long since become a "lost word" for Christianity.

4. No parallel conception.

5. A world, created out of nothing, which, after being occupied for six thousand years or so by humanity, of whom the vast majority are eternally tortured and only a few saved, vanishes into nothing again.

6. The non-unity of the human soul with that of God, who is a distinct personal entity, and who creates each human soul *de novo*, and out of nothing as he did the world.

These comparisons might be almost indefinitely extended, but why multiply words? If there are those who, having once listened to this message from the Orient, still prefer to believe in such a god as the Christian's modification of the Jewish Jehovah, and in a religion at war with reason, logic, philosophy, the laws of nature, and last and greatest, "common sense," we can only say, Go your way; the Message is not for you.

But to those who yield a half-hearted assent to the purely dogmatic assertions of Christianity, or a listless acquiescence in

the equally dogmatic negations of modern science, the Message does come, with fearful karmic results if it be not heeded. For Theosophy is not Atheism, because it relegates Jehovah to his place among the minor, "pagan" gods, of old, and looks upon Christ as a god-like man, instead of a man-like god. It has nothing in common with the materialism which would destroy without replacing; of the Infidelity which denies the old without affirming the new truth; with the blank negations of a science which has lost sight of spirit in its blind groping in matter, and which confusing phenomena with that hidden Noumena, the source of phenomena, declares that to be cause which is but the most gross effect. Nor is it a creed, which must be swallowed *in toto*, with eternal perdition as an alternative. It is simply a grand Message, of liberty to the enslaved; of hope to the despairing; of light in the darkness; of sight to the blind; of warning to the erring: a breaking of fetters, whether of intellect or of spirit; a falling of shackles, whether of superstition, of fear or of ignorance; an opening of gaols, whether religious or scientific; a command to "Be clean" to the moral as well as the physical leper; a plea for a higher life; for a larger hope; for a greater charity; for a sincerer altruism; for that real brotherhood of humanity, without distinction of race, creed, sex, caste, or color, which is its first and greatest Object.

*Jerome A. Anderson.*

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## SHE WHO IS TO COME.

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A woman—in so far as she beholdeth  
 Her one Beloved's face:  
 A mother—with a great heart that enfoldeth  
 The children of the Race:  
 A body, free and strong, with that high beauty  
 That comes of perfect use, is built thereof:  
 A mind where Reason ruleth over Duty,  
 And Justice reigns with Love:  
 A self-poised royal soul, brave, wise, and tender,  
 No longer blind and dumb:  
 A Human Being of unknown splendor,  
 Is she who is to come!

*Charlotte Perkins Stetson.*



## NATIONALISM.

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It is a difficult matter to find the friends of the existing social system. Its foes are easy enough to discover ; they are numerous, eager, bitter and unceasing in their attack. The merciless dissection of the realistic novelist, who simply shows the miserable, loathsome skeleton under the gay garment, has been no inconsiderable factor in impressing upon the reading, thinking public the hideous rottenness and corruption of our present state of society. The philosopher, the agitator, the socialist orator have all been engaged in the same work, and the result is a very wide-spread and general discontent with the existing social conditions.

But one need not be a philosopher, nor a socialist in order to see that there is something wrong, and very wrong, in the social machinery. A glance at a daily paper is quite sufficient to impress even the most thoughtless with the unsatisfactoriness, in fact, the utter detestability of present day arrangements. Society is a mere disorderly mob, in which each individual struggles desperately with every other individual, and where the contest is only held within certain limits by the baton of the policeman and the rifle of the soldier.

From every department, engaged in ministering to the physical, the mental or the moral needs of man, complaints are continually issuing. The clergyman complains that he can no longer gain the ear of the populace ; men's minds are too much engrossed in the contest for physical necessities to allow them leisure to care for moral sustenance. The physician complains that miserable poverty on the one hand and over-pampered luxury on the other are great factors in disseminating disease, and thus enters his plea against modern society. The insane asylum bears witness to the ever-increasing numbers of those who are unable to contend against the terrific and abnormal strain which the present struggle imposes upon mankind. The schoolmaster complains that he is obliged to set up a false standard before his pupils, that he must, in fact, provide them with weapons of attack which they may use against their competitors in the life-struggle; that in order to be successful he must turn out young brigands, who believe in the strong hand, and are ready and eager to commence their depredations at the expense of society.

But every one knows that society is not at all as it should be, that so far from living in anything like an ideal state we are about as close to the other extreme as we well can be. And this is somewhat remarkable, when we consider that the best and ablest minds have been for years engaged in thinking out systems for the benefit of mankind, and endeavoring to put them into operation. Speaking generally, we may say that ever since the Reformation the minds of men have been fixed upon the problem of how to establish such a government as shall afford the greatest amount of liberty and the greatest amount of happiness to all.

So far, all such attempts have been failures, though each attempt has brought us nearer. But now a party appears and declares that they have found the secret, that they are able to construct such a state of society as shall conduce to the greatest happiness of all.

Nationalism proclaims that all land, machinery, means of production and distribution should belong to the whole body of the people collectively and should be employed by a government elected by the people, for the good of the whole body of the people. It bases the demand upon certain propositions to which it challenges contradiction. "Labor has created all," says the Nationalist, "therefore Labor ought to enjoy." If one does not produce, it is evident that he is maintained at the expense of those who do produce, and the denial of this law is the great cause of the misery and wretchedness now obtaining.

If those who do not produce not only abstain from doing anything useful but consume enormous quantities of those things which are produced by others, the producers must themselves go without. Now the great cause, which enables the non-producers to live upon the producers and to oppress them, is the ownership by the former class of the land and machinery which it is necessary that the worker must have access to, in order to produce anything at all. Hence, that he may have the right of producing useful things for the community, the laborer must pay to the owner of the means of production so heavy a toll as only to leave himself the barest means of subsistence. The only way of remedying this evil, then, is to oust this proprietary class and to invest the community with these instruments of production which it may employ for its own benefit.

The result of such an economic change can be readily seen. There being no longer any idle, proprietary class left, the whole of the community would be obliged to work, and the mem-

bers would receive the full reward of their labor. Private wealth which is now only desirable as furnishing a means of power by which we are the better able to control others, would lose its significance, because it would no longer be of any value as a weapon against society.

Such an economic change is not only possible, but exceedingly easy of performance, declare the Nationalists, and in proof of their statement they point to the management of large industries by corporations and trusts. It is also directly in the line of the evolution of industry. The small dealer gives place to the large dealer, the individual to the firm, the firm to the company, the company to the trust, and the trust will give way, sooner or later, to the nation. The individual can no longer stand alone, he is a unit in a very complex organization.

Society is fast crystallizing into two great groups, those who have, and those who have not, those who hold the means of production, and those who work for them, masters and slaves. Either the community must take over these instruments, the possession of which by a class is a menace to liberty and the fruitful source of all our social ills, or the nation will be in the hands of an unscrupulous and irresponsible oligarchy who will be all-powerful, and against whose authority the populace can only wield the terrible weapon of armed rebellion.

While the economic doctrines of Nationalism are apparently so opposed to the general ideas held upon the subject to-day, a cursory examination is sufficient to show that they are those which logically follow in the course of evolution from those at present held, and that in reality people are progressing, naturally and unknown to themselves, in the direction of Nationalism while they are opposing it and strenuously objecting to it.

It is the purest nonsense to say that the agitator or the philosopher brings about political or social changes; he but declares the existence of a force which is working all the time and which would accomplish its purpose, did the voice of the orator never call or the pen of the philosopher indite. And the same is true also of the moral side of Nationalism.

With a new economic system Nationalism introduces a new ethic. The tendency of all movement, from the Reformation until the close of last century, was the achievement of the political and religious liberty of the individual. It was a struggle for the "rights of man," the statement of which rights are most plainly set forth in the Declaration of Independence. The relics

of tribal relations which remained in the feudal system were one after the other destroyed, and, speaking generally, men have attained the political liberty which was the goal towards which they were striving. But in the struggle society, as an organized community, was destroyed. In the feudal system the individual formed a portion of an organism to which he bore a very definite relation. He was not merely a unit fighting for his own hand. With the growth of individualism, however, society took a new form, until it has reached its present stage, in which it bears some resemblance to a prize fight with umpires in the shape of the law to see that the conflict is kept within certain limits, with this essential difference that the combatants are not evenly matched and have not had equal opportunity of preparing for the conflict.

Nationalism would again organize society and would create a great, industrial army in the place of a disorganized mob. In this respect Nationalism would somewhat resemble feudalism, and this is the reason why the charge of advocating paternalism is so frequently brought against Nationalists. But the distinction is obvious. Instead of a society resting on authority, in which one portion of the community stood in a position of inferiority to the other portion, Nationalism would create an organization of free men, each equal to the other, and possessing that political liberty which the destruction of feudalism introduced.

But as the ruling moral sentiment of an individual struggling in a mob differs from that of an individual who forms part of a well-ordered and well-disciplined battallion, so the rule of action under Nationalism differs from that under individualism. The Nationalist is necessarily an altruist. It is to society that he looks rather than to himself, and his rule of action consists in the limitation of his acts within such bounds, that they will not clash with the general interest. And here again we see the working of evolution. As in the old tribal community the individual unconsciously made the good of the community the main-spring of his actions, so the Nationalist, as a member of an organized community, consciously does the same thing.

It is quite impossible within the limits of a short article, such as this, to examine the question at all completely or even cursorily touch upon the main points which require consideration, but enough has been said to show that Nationalists are not mere dreamers when they declare that it is necessary for the

community to be organized, and are only predicting, what must in the course of evolution come of itself in the near future.

With regard to the moral point, the sinking of the individual interests in the interests of the community, one need only point to the ever-increasing number of voluntary organized societies such as trade-unions, in order to show how rapidly the new ethic is gaining ground even under our competitive system.

*Austin Lewis.*

## THE ADVANCED WOMAN.

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I know a little woman who is up in all the 'ologies,  
A concentrated essence of the great and lesser colleges,  
A walking cyclopedia of all the ismic knowledges.  
An incarnate Information from her bonnet to her toes.

Like some other learned people, she is just a bit dyspeptical,  
Blase and hypercritical, inclining to the skeptical,  
At emotional religion and its trances cataleptical  
She uptilts in mild indifference her glasses-ridden nose.

For she's so learned in all the cults, from Voodoo to Buddhistical,  
All the ways of human nature, with its aberrations twistical,  
All the hidden springs of motive—well, in short, she's so so-  
phistical  
That nothing can educe from her amazement or surprise.

Though I stated that she's ne'er amazed, I'll not be strictly  
bound to it,

'Twas but the statement of a rule—an exception can be found  
to it.

For in her deepest depths of mind, if you could but dig down  
to it,

You'd find her greatly wondering to think she was so wise.

*—Indianapolis Journal.*

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“Go, tell Pharaoh to let my people go!”

The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me.—*Bible.*

## MADAME H. P. BLAVATSKY.

Helena Petrovna Blavatsky is dead.

No event in this our eventful Nineteenth Century has sent a profounder thrill through the hearts of men ; nor has the removal of any person from the stage of humanity been so fateful to mankind. For in all the world there was not one whose karma was so intermingled with that of the Race, nor one in whom the Race has lost so much as by her untimely departure.

Untimely for the world, only ; her own mission had been accomplished, or she would not have departed. As a Messenger from the East, from those who hold the wisdom and secrets upon which the weal or woe of Humanity depends, she had delivered her message faithfully, had indeed removed the "Veil of Isis" for a world that refused to look, or looking, laughed the goddess to scorn.

What was this Message, and who the Messenger ?

As to the Messenger, the following certificate gives the principal and all necessary facts :

"I certify by the present that Madame H. P. Blavatsky, now residing at Simla (British India), is from her father's side the daughter of Col. Peter Hahn, and grand-daughter of Lieutenant-General Alexis Hahn von Rottenstirn Hahn (a noble family of Mecklenburg, Germany, settled in Russia). And that she is from her mother's side the daughter of Privy Councillor Andrew Fadev and of the Princess Helene Dolgouriki ; that she is the widow of the Councillor of State, Nicephore Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus."

(Signed) MAJOR-GENERAL ROSTILAV FADEW,  
of H. I. Majesty's Staff, and Joint Secretary of  
State at the Ministry of the Interior, St. Petersburg,  
29 Little Morskaya, Sep. 18, 1881.

This is an extract from official documents of Russia, and quite settles the question as to her being an unknown adventurer, as has been asserted by her enemies. At the time of her death she was about sixty years old.

To enable us to form some conception of the Message she brought let us examine the condition and tendency of human thought, at the time she first began to teach the truths of Theosophy.

The world was being engulfed by two great streams of thought, in both of which was equal peril to the human race. Upon one side were arrayed the Spencers, Huxleys, Ingersolls, Mills, Maudleys, the so-called, self-elected "leaders" of science. Under the materialistic teachings of these, the higher, spiritual

nature of men withered and died, as does the tender beauty of the violet before the hot, poisonous blast of the simoom. "There is no life beyond the grave," declared these blind leaders of the blind, and men, immersed in the pursuit of wealth, pleasure or glory, accepted their dicta but too gladly. "There is no God but gold," became the rallying cry of the followers of these latter-day prophets of Baal, and the whole world agreed and worshipped willingly its shrine.

To deny spirit, to scoff at a life beyond the grave, became fashionable; to discredit and deride the thousand daily happenings of phenomena in the presence of which science was as helpless as were the genuine prophets of Baal of old, was considered a mark of intellectual advancement, and men hugged the title "agnostic" to their hearts, as though it were a talisman to protect them from all evil.

On the other hand were those who, becoming bewildered by these very phenomena which science declared to be only trickery and delusion, thought they had in them found the key to the mysteries of human existence, and forthwith the inanities of weak, unbalanced, so-called "mediums" were set up as the end and sum of human knowledge, as dicta from whose authority there was no appeal. Having certain phenomena which they knew to be real, and which no denials by science could hope to brush away, men groped blindly in that deceitful astral region, among "shells" and "elementals," now encouraged by some transient glimpse of reason, and again utterly discouraged by the unreason, contradiction and in many instances fraud which cling like obsessing vampires to these manifestations.

In spiritualism again was found no reason why men should not worship the Golden Calf. If the "spirits" were interested and willing to give "points" on stocks, occupied themselves almost entirely in the material welfare of those fortunate enough to still be in the body, here was all the greater incentive to follow the selfish longings of the human heart for wealth, pleasure and glory. Truly, between the Scylla of science, and the Charybdis of psychism, it seemed impossible to escape spiritual shipwreck.

At this juncture came the Messenger from the East, whose departure we now mourn. Alike to scientist, groping among material, as to the psychic, lost in the mazes of so-called "spiritual" phenomena, she brought the key. By both she was refused credence, or even a hearing. Because her wonderful knowledge

of the secrets of nature enabled her to do things which to the ignorant seemed miracles, and to the scientist fraud, she was at once assailed as the vilest impostor. The magnificent philosophy, of Reincarnation, Karma, the Compound Nature of Man, of the Microcosm within the Macrocosm, of Involution and Evolution, were all ignored in the wild hunt for "phenomena."

But though the mad, selfish world may condemn her, it is powerless to carry its sentence into execution. The impress of the philosophy she so ably taught is stamped upon the thought of to-day too deeply to be worn off while thought itself lasts. Materialistic fallacies, conjectures and uncertainties, parading as "science," and accepted by the credulous public as too sacred to be assailed, have been ruthlessly exposed at their true worth, and the gospel of science can never again be forced upon thinking men, unless vouched for by the goddess Isis, the great Mother-Nature. The true source and nature of spiritualistic phenomena have been explained too clearly for any honest investigator to again lose himself in their mazes, unless he belongs to the blind who do not wish to see. The whole world has been rudely aroused out of its slumbers, has been forced to re-examine its ruts and creeds, and the very best and most honest minds are condemning them as unsafe for longer use. Truly, although she herself has departed, "yet do her deeds live after her." No future philosophy can hope for acceptance which does not meet and satisfy the problems which Theosophy forces upon its attention; and no future religion can ever arise that does not recognize and deal with the truths of Karma and Reincarnation, which were the very heart and kernel of her message. No social structure can ever hope to be permanently erected which has not for its corner stone that Universal Brotherhood, which was the keystone and crown to everything she taught.

How vilely, how wickedly she was misjudged! Accused of lifelong fraud, her death declared to be "the only honest thing she ever did," yet, in all the words she ever wrote, from Isis Unveiled down to that last message which her palsied hand refused to finish, who can point out one sentence, one word, which has not for its object the making of men wiser, better and happier? There is not a line among the hundreds of thousands she has left us that can be perverted into a consent to or even a dalliance with vice, crime or immorality. Herein was her great crime—the same for which Christ was crucified. We have love, plaudits and laurels for those who flatter or fawn, but the Cross



and cup of hemlock for those who dare tell us our faults, our vices and our follies. This is why rogues and charlatans, the vicious and depraved, have raised a hue and cry, in which the addle-pated and empty-headed have joined, without knowing why or wherefore. No sensualistic scientist, no "affinity-seeking" psychic, can endure or abide by the code of morals which she taught and enforced. No one who sat at her feet to learn the sacred, Occult Wisdom of the East, dare drink much less sell for gold, that arch enemy of true spiritual knowledge—Alcohol. What Christian church of to-day enforces such a rule among its communicants? No seducer of female virtue dare show his face in that charmed circle, much less *own* houses of prostitution as one of New York's great churches now does.

No wonder the rabble shouted, Crucify her! Crucify her! Truly,

"The world has had a thousand holy Saviours,  
A thousand times their message has denied.  
Prometheus, Indra, Mithra, Christna, Jesus,  
Are but a tittle of these, its Crucified."

Yet not all rejected and repulsed her. She gathered about her a band of honest, earnest students, to whom she tirelessly and patiently imparted truths for which the world at present is largely unprepared, and of which, in its scoffing and scouting, it does not dream. Through these, who have gained the right to KNOW, she will still guide and influence the world's thought. The Theosophical Society will not die because its Visible Founder has left it; nay, the world having her and her "phenomena" no longer to bicker over may turn and examine the philosophy to which she so vainly tried to call its attention. And this is all that Theosophy asks. "There is no Religion higher than Truth," is its motto. It will live on, in the future as it is now, the helper of every effort to make humanity purer, happier and wiser; the implacable foe of all that would tend to degrade it; the unrelenting enemy of sham, hypocrisy, fraud and injustice, whether in high or low places. And to H. P. Blavatsky, Founder, Counsellor, Seer and Friend, it will prove its loyalty by keeping alive the sacred fires she kindled, and by forming a nucleus for that true "Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste or Color," for which she labored, and by so doing suffered the persecution and contumely which attend the footsteps of all great Reformers.

*Allan Griffiths.*

## A MINISTER'S DILEMMA.

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Although a preacher and a pastor of a large parish, I am thinking of giving up my parish and going into the saloon business, and the following are my reasons for thinking the change would be an improvement so far as this world goes, and, under the peculiar state of affairs that exist at present, in the church in general :

The saloon business pays much better than preaching.

A prominent paper says: "It is estimated that a saloon-keeper can live and even get rich if he has twenty "regular customers." It takes about two hundred church members in some places to afford a preacher a living, and not a very good living at that, and very few preachers were ever known to get rich by preaching the Gospel. It is usually nothing but a bare living with the prospect of absolute poverty after the "dead-line" in ministerial work is reached. Considering this matter, then, from this low point of material gain, we say the saloon business pays better.

It is a much easier way of making a living than serving a large parish, in which many are so hard to please. Ministers have hard work, and usually very small pay; they are subjected to many annoyances, and are frequently very unjustly criticised by their own parishioners, though serving them to the best of their ability.

Saloon-keepers, on the other hand, have an easy way of making a living, and are generally treated with much deference by their "customers," and are not criticised, as preachers, and get their pay right along—doing a cash business.

A third reason is this, I want to have more influence in politics than I have while serving a church.

As soon as a preacher goes a little into politics he is reminded by the influential Christians in his parish that he has no business "meddling with politics." And if he preaches on politics, no matter how, he is soon asked to resign, and so he either resigns or lets politics severely alone. The preacher of to-day has little or no influence in politics; but the saloon-keeper is all-powerful. One saloon-keeper has more influence in politics than one hundred preachers, who must keep silence lest they give offense. Church members vote as they please, caring nothing for the opinions of their pastors. So, then, if I wish to be somebody in

politics, I must quit preaching and go into the business of retailing liquors. It's a little humiliating, though, to think of it.

I am influenced in this way of thinking for another reason: I desire a political office, and I find that the quickest way to political preferment is by way of the saloon. I want a high office—would not object to the Presidency—and, of course, cannot expect to succeed while engaged in the lowly work of preaching the Gospel. Even church members refuse to vote for preachers when nominated to office, and if a preacher accepts a nomination, especially if he be a Prohibitionist, his church or his bishop asks him to resign. The saloon-keeper has no such troubles, and church members, instead of opposing him, vote for him, and he goes rejoicing into office. It is really wonderful nowadays how easy it is to get a good, fat office if a man isn't a preacher, but the keeper of a High License saloon!

I infer, also, that the saloon business is a very respectable business, because the majority of Christians always vote to license the saloons. I have been a Prohibition "crank" as well as a preacher, but when I consider that the great mass of Christians in these latter days are voting with the old license parties, I begin to waver a little, and perhaps I am wrong, and these license-voting Christians are right, and if they are right, the saloon business must be right and worthy of Christian support, and since there is so much money in it, and since it is kept alive by the votes of Christians, and is such an easy way of getting a living and getting rich, and such a sure way to political preferment, and since I can't be both a preacher and a saloon-keeper, don't you think, Mr. Editor, that I had better quit the former and choose the latter? How does it strike you? And how does it strike your readers? I am open to conviction.—*Rev. J. F. D. in the Voice.*

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## WOMEN IN THE CONFLICT.

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In numerous ways outside of the labor of hands, women are helping to guide the course of progress, molding the very forms of civilization. There are hosts of all classes of women in the busy West, who are making history, without whose records the annals of this country would be dark and incomplete.

There are in Chicago alone over 300 women's societies, all organized for some object of usefulness, mutual benefit or self-

improvement. From these societies the young, but already celebrated Woman's Alliance was formed. Delegates, according to numbers of members, are sent from each organization, and these meetings twice a month discuss and investigate every subject pertaining to woman's interest and welfare. It is owing to their unceasing efforts that women are now elected on the school board of Chicago; that women inspect factories where women and children are employed; that matrons have been placed in the police stations; that the condition of female clerks and cash girls and boys is improved, and that two hours' instruction a day is guaranteed to all children under age who work in stores or factories.

In connection with the Woman's Alliance, the Woman's Protective Association has no doubt accomplished more in righting wrongs and improving conditions for working women and children than any other organization in the West. No woman can go to them with a positive case of injustice without meeting sympathy and aid to prosecute her claims, usually to a successful end. How many cases of destitution, sorrow and misery the various woman's societies have relieved it would be impossible to estimate. True, it is a mooted question whether temporary alleviation of suffering in individual cases is an unmixed blessing. Undisguised charity is certainly not without evils, and tends to increase the stream of misery and poverty which flows from certain deeply bedded springs, and if these large-hearted women stopped at charity their work might merit more criticism than admiration; But this is not the case. It is safe to state that nearly all of them are interested in sociological investigations, in searching for the hidden causes of poverty, vice and disease, and in seeking to discover means for lifting humanity out of the slough of corruption and suffering into which, in view of a world full of splendid material and strong, willing hands, it is so needlessly sinking. In the meantime it is pleasant to think they are ministering to the needy and suffering. If there were not some alleviation of the misery so many helpless people endure this world would be too sad to live in.

And the influence of the busy brains of women on the advanced thought of the day in the great movement sweeping up from the lower depths of society has scarcely been realized, so accustomed have we become to seeing in women only those gentler virtues which adorn and bless the home life. In the enthusiastic rousing of Western farmers and toilers against the com-

bined powers which keep them poor, no more effective instrument could be found than the untiring devotion of a few women. One, Mrs. Emery, with a strong, trenchant pen exposed the plans by which organized greed systematically obtained the results of the farmers' labor; another, Mrs. M. E. Lease, with an eloquence and power few men ever equaled, touched the hearts and stirred the sluggish brains of thousands who had before been patiently apathetic. Others were organizers, speakers, writers, earnest workers. The farmers' movement in the West is eminently a movement of women—instituted, guided, carried on by women—not alone of course, but to so great an extent that without them it would scarcely have been a movement.

So much of a showing of what busy women are doing is wonderful when it is considered how short a time ago it was deemed disgraceful for a woman to speak in public or make herself prominent in any way, and that it was exceedingly "out of place" for her to strive to impress her personality on the progress, conditions, customs or thought of her times. But it is not alone the women who have been busy with brain, voice and pen that deserve honorable mention. The women who labor with their hands—these are not last because least, but for the reason that, while their part is most important in making existence endurable, they are following a customary course; doing the work that has always been, more or less, expected of women.

Not all the women of the West are busy, certainly; there are many who have no harder task than to amuse themselves, and find that very difficult. Yet it is a little strange that custom or prejudice or some unexplained fact decrees that these mere adornments of society are superior to the busy women. Why it is hard to discover.

However, the useful women will compare favorably with their idle sisters, even with their disadvantages of lack of leisure and means. Working women in the West have gone as far toward "dignifying labor" as it is possible to do. Notice the clerk or cloakmaker on her way home after working hours; the neat, well fitting ulster covering the dress from neck to toe, appropriate at all times and to all manner of women; the compact, quiet little hat, with its well arranged veil; the easy walk, the composed, self possessed air—could you determine by her appearance whether she is going to a home in a mansion or one room in a tenement house? — *Lizzie M. Holmes in the Pacific Union Alliance.*

## EDITORIAL.

The events of the past month, from an ethical standpoint, have been of more than ordinary importance. In the Old world, we have had in process the forcible eviction of the Jews from Russia, together with the persecution of the Stundists. In the New, the meeting of an immense convention to organize a political party. The religious world has also been convulsed over the faith—or rather, the want of faith—of such men as Drs. Briggs, Barrows, Cave, and others.

All these events are significant signs of the times. Of the causes which have brought to pass such wholesale and inhuman class persecution in Russia, we have but meager knowledge. The censorship of the Press of that country is too harsh to permit anything unfavorable to the government to filter through its channels. We have to depend upon private sources, to a very large extent, for the shadows of the picture. But from the public spirit, intellectual trend and active energy of our American Jews, we can well imagine that their Russian brethren have made themselves obnoxious to the Czar, through their having acquired too much education and consequent originality of thought to make good citizens in a country ruled by the caprice of a despot. In fact, many of the most devoted and active Nihilists have been of this faith.

The persecution of the Stundists, which takes the form of a national boycott, deserves more than a passing notice. Ostensibly a religious sect, in reality it seems to be an active and meritorious effort to propagandize their beliefs by those Nihilists who look with disfavor upon violence. The Stundists favor educational methods, and hope to attain freedom for Russia through the general enlightenment of the masses upon social and economical tenets. They are the counterpart of the better-class Socialists in this country.

But to the Czar education has ten thousand times more terror than the dynamite, which "removed" his father. With the latter he can cope; it is a tangible, real enemy. Not so, with education, it is a phantom, marshaling its forces in the realm of ideas; an army upon which shot and shell take no effect, yet all the more terrible because of this. And if some Jewish or Stundist latter-day prophet shall succeed in opening the eyes of the young men of Russia to the invisible, ghostly array upon their side, the soldiers of the Czar will flee in as great a panic as did those who encompassed Samaria, of old.

Meanwhile, what to do with the exiled Jews is exercising the nations. The world is full; no country has room for them. Time was when the United States would gladly have welcomed an immigration of an hundred times their number, but we have long passed that point. The fact is that the importation of one laborer means but too often the relegation of some hard worker to enforced idleness. The assimilating power of the United States is gone, unless social conditions are reestablished upon broader, more just and more brotherly bases. Capitalists, exploiters of human

labor, of course, would gladly welcome any addition of laborers whose competition would force wages down to the lowest starvation limit, but Capital is getting panicky, and talks loudly of "patriotism," and "undesirable classes."

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The organization of a new party, by the convention at Cincinnati, is only another indication of the approaching, "irrepressible conflict" between Capital and Labor. Though its platform is far and away behind that of the Farmers' Alliance, adopted at Omaha, in December, of last year, it is still a great step in advance of the moldy, rotten platitudes, which have done duty as "planks" so long, for the old, political parties. It deals with economic questions almost entirely, and every point insisted upon is in the interests of labor as opposed to those of capital. While the utility of many of its provisions as remedies for the evils they seek to correct may be questioned, still the fact remains that the working-men are attempting the solution of social questions from their own aspect of them, and show a cleavage line which may yet destroy our social structure unless it is cemented by justice.

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It is evident that Protestantism at least is outgrowing its creeds. As Heber Newton expresses it: "The Church is in a panic.....Our great need is the reconciliation of Christianity with itself and with our modern science." He also declares the character and duration of punishment after death to be extra-credal; a later interpolation, not even referred to in the bible.

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But Dr. Cave, in his Baccalaurate sermon before the Missouri State University, goes even further. He virtually denies the divinity of Christ and the inspiration of the scriptures, and advises men to be guided by reason and their conscience.

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All this will be welcomed by every true lover of humanity. "There is no religion higher than Truth," and a creed which dares not submit its teachings to the test of reason is an obstacle in the way of human progress which must and will be swept aside. This Christianity, as interpreted by its creeds and dogmas, cannot do, and such men as these we have mentioned are doing it yeoman service in trying to establish a current of thought which shall eventually restore it to its pristine state.

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"I'm not a prohibitionist in principle. I don't believe the sale of intoxicants is wrong. But the sale should be regulated, just as everything should be regulated, even free speech."—*Extract from the speech of Father Montgomery, before the San Francisco Board of Supervisors, favoring High License.*

"Woe unto him who putteth strong drink to his neighbors lips: who maketh him drunken."—*Extract from an old book, now obsolete, known as The Bible.*

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"We want to let the old toppers die off."—*Father Montgomery, loc. cit.*

"But I say unto you that I came not to call the righteous but sinners to repentance."—*Jesus Christ, an almost forgotten, old-time "Agitator."*

## A PROPHECY.

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“ I see in the near future a crisis arising which unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands and the republic is destroyed. I feel at this time more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my fears may prove groundless.”—*Abraham Lincoln.*

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A STATE of dependence will inevitably oblige the inferior to take the will of him upon whom he depends as the rule of his conduct; not indeed in every particular, but in all those points wherein his dependence consists. This principle, therefore, has more or less extent and effect in proportion as the superiority of the one and the dependence of the other is greater or less, absolute or limited.—*Blackstone.*

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## LOCAL EDUCATIONAL MEETINGS.

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The Theosophical Society holds Open Meetings at which Lectures are given every Sunday evening at 320 Post St., 7.30 P. M. Following is the Programme for June :

June 7th. Hypnotism.....Dr. Jerome A. Anderson.

June 14th. Query Meeting.

Mrs. Sarah A. Harris will answer Questions from the Audience.

June 21st. Reincarnation.....Prof. Chas. H. Sykes.

June 28th. Battle Field of the Soul.....Miss M. A. Walsh.

July 5. The Great Mystery.....Dr. Allen Griffiths.

Questions from the audience after each lecture.

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.

Pacific Nationalist Club meets every Sunday at 8 P. M. at 909½ Market St., San Francisco. Music, First-class Lectures, Good Discussions. Object :—The Complete Emancipation of Labor.