

"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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HYPNOTISM.

The mysteries of human consciousness are very great. Occultism, however, affords keys by means of which many of its otherwise hopelessly insoluble riddles may be read. One of these is the postulating of a unit of Consciousness; another, the compound, or septenary nature of man.

By a unit is meant a center of Consciousness, which, like the mathematical point, excludes from its conception all measures of time or space. Such centers are infinite in number as potentialities, while as potencies, actively ascending the spiral of evolution, they embrace all degrees, from the center of consciousness present and potent in an "atom," to that of the highest Dhyani-Buddhi, or "god." By an atom Occultists do not mean the materialistic definition of this. There is no attempt at dividing matter until it is presumably incapable of farther division, and then setting up this hypothetical, infinitesimal "element" as a measure of both the material and the spiritual worlds, as science would fain do. Holding that "the Universe is worked and guided from within outwards," * and that as we pass from the outer, material phenomena to the inner, spiritual noumena, matter becomes not less and less in the size or extension of its particles, but more and more ethereal and homogeneous in its essence, Occultism defines an atom as the seventh or guiding principle of the first differentiation of the homogeneity of the plane above ours towards the heterogeneity of this material plane.

But this center of consciousness, although regarded as unity,

* Secret Doctrine, Vol. 1, p. 274.

still presents that Trinity in Unity which accompanies our conceptions of the One Absolute. As this, though one and indivisible, is yet matter, or substance, force, or motion, and consciousness, or ideation, so the unit of consciousness we term human—which is only that of an atom extended by countless accretions of material expressions and experiences—presents the triple aspects of thought, will and feeling. It is with the second of these, or Will, that a study of hypnotism must largely deal.

But what *is* the will? Locke * declares that :

“That power which the mind has to order the consideration of an idea, or the forbearing to consider it, or to prefer the motion of any part of the body or its rest, and *vice versa*, in any particular instance, is that which we call the will. It signifies nothing but the power to prefer or choose, and thought determines it. Desire and will are two distinct acts, and desire determines the will.”

Lewes ** says, by implication, that the Will is only the play of molecular forces, under the unconscious law of cause and effect. Upham † regards the Will as the Understanding or Ideation in action—the active aspect of Consciousness. Bain †† holds that the Will is that power in Consciousness which controls spontaneous ideation, or ideation which naturally arises in the course of evolution through the reaction between the subject and its environment.

But hear the prince of modern materialism, Herbert Spencer, ‡ seize the fiery Fohat of the Occultist and drag him, a helpless captive, at the wheel of his materialistic chariot. He writes :

“When automatic actions become so involved, so varied in kind, and severally so infrequent as no longer to be performed with unhesitating precision—when after the reception of one of the more complex impressions, the appropriate motor changes becomes nascent, but are prevented from passing into immediate action by the antagonism of certain other nascent motor changes, appropriate to some nearly allied impression, there is constituted a state of consciousness, which, when it finally issues into action, displays what we term volition. We have a conflict between two sets of ideal motor changes which severally tend to become real, and this passing of an ideal motor change into a real one we distinguish as Will. Thus the cessation of automatic action and the dawn of volition are one and the same thing.”

In other words, the mighty, creative volitions of a Shakspeare, a Goethe, a Dante, a Bacon, an Edison, a Newton, a Harvey, a Galileo, a Kant, a Hegel, or even Spencer's own speculations, are merely the fortuitous emergence of one set of

* Essay on the Human Understanding.

** Philosophy of Life and Mind.

† Mental Philosophy.

†† Senses and Intellect.

‡ Principles of Psychology.

“nascent,” unconscious, motor changes slightly in advance of other equally unconscious ones, which blind chance, or perhaps the lighter heels of the lucky set, has thus caused to be lost to the world forever! What a relief to feel and, indeed know by “scientific authority,” that the horrible visions of Dante were not deliberately evoked, but were enabled to “issue into action” in advance of a milder set, perchance by the unconscious assistance of a very badly digested dinner! An Occultist would declare that the very ability to choose even the subject of our thoughts indicates an inherent power in consciousness which no fortuitous combination of material molecules could ever evoke, though all eternity were granted it in which to exert its “blind force.” The stream cannot rise higher than its source; the effect can not exceed its cause, and Will, manifesting as an aspect and power of Consciousness on this material, phenomenal plane, must have its origin and cause in that larger, cosmic, noumenal plane in which it takes its source.

Will, then, from a theosophic standpoint, is Desire in action guided by Ideation, which latter again is the active aspect of Consciousness, or Consciousness in action. In man, Will is one aspect of the center of consciousness or ray which takes its source directly in the Absolute or Unknowable, and around which has evolved the feeling of “I am I-ness” through accretions of material experiences and expressions. This center, though a unity in essence, is a trinity in aspect, and because of this unity of base, all three aspects merge into one another, or rather, into that unity of which they are the phenomenal expression. Will selects the subject of thought, yet thought, again, will so modify the Will that we find ourselves desiring or willing that which before we compelled ourselves to think it desirable was really repugnant to us. Feeling, also, particularly in its lowest aspect of emotion, will modify both thought and Will, and be in turn itself modified and transmuted by them.

This brings us to the standpoint from which we have to examine hypnotism, and all psychic or mental phenomena. Will, as one aspect, function or power of Consciousness, is struggling to evolve its potencies, now benumbed and paralyzed by its primal “fall” into matter. Thought and feeling are likewise in the thralldom of the flesh, and are also in the course of an evolutionary effort to find their ultimate state of full and free expression. To perfect man, all three aspects of Consciousness

must be rounded out or developed symmetrically. In the natural course of evolution, emotion emerges first, and we see in the limitations of the animal kingdom the effect of asymmetry in the evolution of only one aspect of Consciousness. And, by the way, it is the incarnation in human-animal forms of egos who have evolved other aspects of consciousness in other worlds which causes the great and otherwise inexplicable hiatus in the evolutionary process—the missing link which so puzzles and confounds the Darwinians. At any rate, men have will power and the power of thought as yet but feebly developed, and in various degrees of feebleness, and in dissimilar directions. This accounts for ability of one will to control another, through superior development along some particular line. This line may be in the direction of evil quite as often as in that of good; and in the case of professional hypnotizers it is almost always by the strong development of some selfish trait of the character that they are enabled to overpower those who are purer or even more intellectual than they. It is becoming strong in evil which is the origin of the power of the Black Magician.

Now, to the Occultist, the development of the Will does not mean the empty abstraction which it conveys to the scientist. It is the development of a real force, having its own ratio of vibration, and using a material vehicle in a manner exactly corresponding to force on the material plane. Hence, when a hypnotizer compels another to obey his will he has subjected him to an actual force conveyed by a vehicle of matter quite as certainly as has the prize-fighter when he "knocks out" his helpless antagonist. There are no empty abstractions or immaterial agents for him, however much his scientific brother may be compelled to resort to them. The hypnotizer has directed a part of his own "nerve fluid" upon and into the nervous system of his victim, where it remains an actual force, obeying the idea or will which accompanied it. There has been an actual transfer of substance, force and consciousness.

Of course, scientists will deny this. The very name hypnotism had its origin in this denial. The Paris Academy had solemnly "sat" upon the phenomena exhibited by Mesmer, and had pronounced them pure delusions. But the ghost refused to remain laid at their bidding, and so Braid, in the 'thirties of this century, undertook to exorcise it anew. Being honest and earnest, he was soon compelled to admit the reality of the phenomena of mesmerism, but denied *in toto* that the will of an-

other had anything to do with their production. According to his theory, the phenomena were entirely self-induced and the will of the operator no further share than to merely "suggest" them to the subject, who thereupon hypnotized or mesmerized himself. Braid's assumption was eminently consistent with materialistic teachings. For if the will were merely a function of matter in a state of molecular vibration, and had no power of action outside the molecular environment which created it, then nothing could pass from the hypnotizer to the hypnotized, who must, therefore, be the sole factor in the phenomena. Proceeding upon this assumption, he re-named these hypnotism, or the science of the sleep-like states; from *hypnos*, sleep. This name has been retained by science, notwithstanding the theory of Braid, upon which it was based, has been entirely disproven by later scientific investigations—notably those conducted by members of the same Academy which had a few years preceding pronounced mesmerism an hallucination, or worse. As there are psychic and subjective states which can be self-induced, without the interference of any exterior will, it would seem proper to limit the name, hypnotism, to these self-induced states; reserving mesmerism for those which Mesmer, in modern times at least, first demonstrated. However, that is as science may elect. Occultism retains both terms; calling that class of phenomena hypnotic which emanates from or are originated in the plane of selfishness or Kama, and those mesmeric which proceed from the higher or manasic plane. One is on the plane of Black, the other of White magic. These differ in their manner of production, in the material vehicles which they employ, and in other ways, which will be pointed out later. From this, it will be seen how important a bearing the recognition of a unit, or center of human consciousness, manifesting through the several vehicles composing the Septenary nature of man, has upon the proper understanding of the phenomena of hypnotism and mesmerism, as well as the various allied states, such as somnambulism, trance, thought reading, clairvoyance, etc. A non-recognition of the one unit, functioning differently in different vehicles or bases, has caused the most curious speculations among the observers of these phenomena. For with every grade of depth in the hypnotic process such new and unsuspected mental powers made their appearance that it seemed that the startling fact that there were several "selves" buried in the personality, distinct and distinguishable from the one we recognize, was distinctly pointed at. In fact, as the number of

these apparently separate persons exhumed out of one body by hypnosis seemed practically unlimited, the deduction fairly followed that as consciousness could be thus split into a series of illusionary personalities there was no real conscious entity, or human soul, but only states of consciousness depending upon the particular form of "molecular activity." Still, there were awkward facts for the "molecular activity" men to account for. Although the enlightened and philosophic consciousness buried in a stupid peasant's body refused to believe itself identical with the peasant, still it remembered and knew all about the peasant's life and mental capacities, thus showing a unifying something as the basis of consciousness. And this followed through all the separate persons which were apparently exhumed out of the one body. Each knew and remembered all about those below it, while remaining profoundly ignorant of any above.

At this perplexing point Occultism steps in, and points out the solution of the mystery. The one unit and center of consciousness on the physical plane unifies and connotes the various mental states pertaining to matter into our ordinary consciousness; the waking, willing, thinking, feeling, "I am I." But this same center of consciousness can and does—under proper conditions—experience the feeling of "I am I" on other planes, and in other states of matter. Passing to the lower astral plane during the waking-sleeping state it recognizes itself as quite a distinct person from the waking one; capable of flying, leaping, and many things then impossible. If it could be now told that it was the waking self, it would naturally deny this, although all the time there would be the consciousness that there was such a person in existence.

Similarly, on planes as much higher than the waking as this is lower it would no doubt be disinclined to believe itself the same limited, stupid person it is when its spiritual powers are so dulled and obscured by matter.

Thus we find that all the varied phenomena of mesmeric, hypnotic, clairvoyant, magnetic—in short, all normal or abnormal mental states—are simply the one consciousness, functioning now through this vehicle, now through that. In mesmerism and hypnosis, as commonly understood, it is the will of another which compels the "I am I" center of consciousness to abandon its ordinary physical vehicles and retire to others. In self hypnosis, such as is done by all so-called "mediums" when they really get into the trance state, exactly the same thing occurs

under the force of one's own will. And these self-induced states may also be divided into the mesmeric and hypnotic, according as the plane upon which the hypnotizer habitually lives in selfish or unselfish, kamic or manasic.

But merely to say that the will of another causes these hypnotic conditions only leaves the matter where we found it; especially if we regard the will as an immaterial non-entity as materialism does. For this reason, this study was preceded by an inquiry as to the nature and functions of the Will. We have seen that in willing there is an actual transfer of substance as the vehicle of force, and both these under the guidance of Consciousness in its active aspect of Ideation. The Cosmic Will is known in Occultism as Fohat, and the human will is but one of its countless correlations. All willing, from the fohatic to the human, is a controlling—or attempting to control or direct—that primary force or motion, which to our senses seems Absolute motion and Unconsciousness. Therefore, hypnotism is an attempt, by means of the will of the hypnotizer, to modify or control that primitive motion which is manifesting as consciousness in the organism of another being.

The very first step in hypnotism or mesmerism, then, is to modify the rate of vibration in the subject sought to be influenced until it becomes identical with, or a ratio of our own. As all life and consciousness manifest as motion, it will be seen how necessary that the vibration in any two subjects sought to be related in the intimacy of the hypnotic states should be in proportion, or harmonious. They may not be identical, but they must stand in the relation of harmonic chords to each other—unless the one completely replaces the other. This is the solution of the mystery of the production of the hypnotic state by gazing at bright objects, by musical or sudden sounds, etc. By gazing fixedly at a bright object, with the will directed to that end, the point in the human brain which correlates spiritual motion or intelligence with the material plane, assumes a rate or ratio of vibration identical with the object so gazed at, and the hypnotized body falls into a similar if not identical state of consciousness. The center of consciousness being thus compelled to abandon its *point de appui* with its material frame either remains in a dormant condition or functions through one of its more subtle vehicles, known as the "inner men," or "Principles," as Theosophy terms them. In case of self hypnosis, as in mediums or trance seers, the "I am I" usually establishes itself upon the plane of

matter just above the physical, known in Occultism as the astral, and is there subject to all the hallucinations and illusions which attend upon this condition, and of which we can form a very good idea by its close identity with the ordinary dreaming state. In hypnosis by another, with or without the subject's acquiescence, the center of consciousness is forced to abandon its hold upon the body first of all, which assumes the "lethargic" condition, of Charcot and his school. The hypnotizer's will then takes complete possession, and the subject obeys the slightest suggestion, either spoken or mental, relating to the material plane, such as leaping, dancing, assuming grotesque or absurd positions, tasting the same substance as sweet on one side of the tongue and bitter on the other, seeing in pasteboard mirrors, or pictures upon blank cards, rigidity or tetanus of the muscles, and a thousand-and-one other acts, over which scientists have been so puzzled, not having the key. This key is, that every one of these acts from tetanus to double tasting or picture-seeing where none exist are pure "suggestions," many of which are unconsciously made by the hypnotizer. He has possession of the physical brain of his subject to an extent of which he is little aware, and it responds to his most subtle, unworded thought. "Suggestion" is only the obedience by the subject's body and brain of the same will currents and finer forces by means of which he governs his own body and mind, and could not take place, even in ordinary, un hypnotic suggestions, if the center of consciousness had not relaxed to a certain degree at least its hold upon its own body. In lethargic hypnosis this hold is loosened until it amounts to a practical abandonment of its tenement.

[*To be concluded*].

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

THE Emperor of Germany is becoming alarmed over the increase of drunkenness and the prevalence of crime and suicide resulting therefrom. He has projected a "measure for the repression of public drunkenness," and instituted an inquiry on the relation of drink to crime. France is becoming equally alarmed, and the fact that one country is the home of beer and the other the home of "pure wines" does not seem to insure sobriety. Strange, isn't it? We modestly suggest to the Emperor of Germany that the cause of drunkenness is drink.—*The Voice*.

MISTAKEN NOTIONS.

The article of Mr. J. Byron Welcome is it seems to me founded on a fallacy which has misled and is still misleading the most astute scholars. Such seem to forget that this system is but one of the atoms, so to speak, which go to the making up of infinitude; that it is connected physically and super-physically, with all the other systems of the vast whole. For this universe is a composite whole, made up of many parts.

Our system is fundamentally a Triad: That is, if we think of a solid, it carries with it the idea of length, breadth and thickness. Similarly our experiences are of three natures; the good, the bad, and the indifferent. Even the Christian Godhead carries with it the Triad, Father, Son and Holy Ghost, or as Theosophy would express it, the three hypostases of Atman.

Now, these three underlying principles are the cause, or foundation, of phenomenal existence. Such an existence is of necessity illusive, or made up of many deceptive appearances. Hence, it necessarily causes a struggle in winding our way through it. This struggle calls for discriminative ability, and the very fact of this faculty being called into use presupposes difficulties ahead.

Again, the interplay of these three modes of phenomena calls into cognizable existence a fourth, known under the name of karma, or that governing law which includes both cause and effect. Hence it is "That whatsoever a man (a nation, etc.) soweth, that shall he also reap." This being an immutable law, it follows that "That which is, or exists, is right;" right, because, no matter what the appearance may be, the *real* needs of nature are alone attended to.

What, then, is the cause of all our troubles? It is not that which man has blunderingly done through ignorance; for all such mistakes are causes which find their effects upon the physical plane of nature, being below that of karmic ideation. But that which man has cultivated the habit of doing with a selfish end in view produces causes upon the psychic plane of nature. Therefore, he himself is consciously responsible for all which exists, either as a scourge or a blessing. Hence morality and right thought are essentially requisite parts of man's life. In confirmation of the above, the *Secret Doctrine* says:

"The curse was this. Nature, impelling the search, evaded the de-

sired result by the production of a new being, distinct from that reunion or Oneness desired, by which the material longings to recover a lost state was and is forever being cheated. It is by this tantalizing process of a continued curse that nature lives; that is, by which human—not even animal—nature lives; this misguided, sensual and vicious nature, which men, not nature, created.”

Now, the terms “sensual and vicious nature” are sufficiently discriminitative to unmistakably mark the distinctive difference between sins of ignorance and their consequences, and the sins of motive and purpose and their consequences.

Nationalistic, Socialistic, Henry George's, or any theory based upon reforms by means of laws alone will always fail in removing evil and injustice from the world. The only solution, that which nature offers to us, is through the cultivation of the habit of a fellow feeling, for this is one which never fails to kill out the habit of selfishness. Once let it be well understood that man is almost wholly a creature of habits, which is an undeniable fact, and then one will have a starting point for the solution of the difficulty. Our “second nature,” so called, is but the synthesization of our unconscious habits. But these very same habits were once conscious, and have become unconscious by frequent repetition, as Bishop Butler has successfully proven. And this is the direction in which lies the cause of self deception in a very great measure, and all kinds of deception and false reasoning. For example, take the “trading words” which are used by our merchants and dealers to evade direct and deliberate lying and you have neither more nor less than a cunningly devised and cultivated habit, a fashion which is now considered a legitimate method of doing business. But it should be borne well in mind that this and all like habits, although they may have become a part of our unconscious “second nature,” are nevertheless still amenable to the same law as our conscious ones, and will continue so until we have successfully gotten rid of them. They were built up by a cunning selfishness, and are still sustained and maintained by duplicity, and are undoubtedly amenable to the law governing conscious acts. His habits make a man double-faced even to himself. Hence to assume that evil conditions are the result of ignorance and that human nature is good, is to place one's feet upon a very insecure foundation indeed, for it is the crookedness of human nature which has caused our fair earth to grow thorns of distress, grief, sorrow, pain and all other miseries, as the fruit of what we have heretofore sown, and are unfortunately still continuing to sow. But until the very seed and root of them have been destroyed all the man-made laws in

creation can never do any permanent good, for these habits plant the seed of more evil than such laws can grapple with.

This should be thoroughly understood, for man is the microcosm, the potential agent, the ruling power of this terrestrial sphere. Hence the effort must be a voluntary one, and not because of some external force.

True, some extraordinary occurrence, *e g.*, the effects of the Franco-German war and its havoc and devastation, may open the eyes of a people to the facts—as was evidently the case with the French—but it never does the work for them. Any one who will read “Good For Labor” in No. 3, page 93 of “THE NEW CALIFORNIAN” will find a verification of the above named facts. Here bitter experience—the master of all teachers—and not man-made laws, opened the eyes of this people, and they, voluntarily acting up to their increased real knowledge, by a united and special effort changed the habit of their life into the redeeming feature of fellow feeling, a co-operative effort to lift themselves up and out of the dire distress brought upon them by the habit of separateness, selfishness, love of power and tyranny, besides all the hosts of concomitant evils, or entailments so to speak of a “sensual and vicious nature,” or habit of life.

Finally, the conqueror is within the man himself, individually. This is the spirit, not the dead letter of the law; hence, and predeterminedly, he is the embodiment of uprightness, harmony and Oneness. All other adjuncts or attributes are self-made and vicious because their tendency is to divide and delay the predetermined Oneness of all things and beings.

C. T. Colbourne.

A FACTORY OF ROGUES.

No less than 27,000 persons were caught last year in attempts to cheat the Great Northern Railway Company (England). Most of them belonged to the middle classes. The scramble for profits and the tricks of trade have crushed the consciences of millions. Our social system is to a large extent a factory of dishonesty.—*Brotherhood, Belfast, Ireland.*

THE co-operation that will become universal will be that which has spirituality for its basis.

FAREWELL TO SECULARISM.

The words, said to have rung from the lips of Ajax out of the darkness and the danger were, "Light, more light." It is that cry for light which has been the keynote of my own intellectual life. It was and is so—wherever the light may lead me, through whatever difficulties.

I received my certificate of entrance in the National Secular Society from Charles Bradlaugh, the greatest president the society has had or is likely to have. From that time there dated a friendship to which no words of mine can do justice. Had he lived this lecture would probably not have had to be given. If there was one thing above all others which Charles Bradlaugh did, it was to keep the Free-thought platform free from any narrowness of doctrine or belief. I was elected vice-president of the National Secular Society, a position I laid down when the president gave up office. I began my service in the society under him, and I can serve no lesser man. From that time forward I constantly occupied a part in the work, and they were rougher days then than the Free-thought party in the provinces have to face now. Of that first year I can remember some interesting things—stones thrown, broken windows, and walks through waving sticks. These are arguments people were readier to use then than now, for the party has grown much stronger during the sixteen and a half years which have elapsed. I remember that at a memorable conference in 1876 we had on the platform a Yorkshire miner who had been the first to spring into the cage going down a mine in which a great disaster had occurred. This was a proof of what courage and heroic self-sacrifice could do existing without faith in God or a belief in a hereafter—that this meant man's own divine nature springing up beautifully under every creed. In two brief years that struggle came in which Charles Bradlaugh and I defended the right to publish at a cheap rate information which we considered useful for the masses of the poor. How bitter that struggle was you all know. Its results were that no amount of slander or abuse could thereafter make much difference when one thought it right to take a particular line of conduct. When one has been once through the fire of torture, when everything a man or woman can hold dear has been assailed or maligned, all other opposition seems but poor and feeble.

I do not regret the step I then took for I know that the verdict of history is given not on what one has believed, but on how one has worked. In 1872 I broke with Christianity, and I broke with it once and for all. I have nothing to unsay, nothing to undo, nothing to retract, as regards my position then and now. I broke with it, and I am no nearer to it now than I was when I first joined the ranks of the National Secular Society. I do not say my language then was not harsher than it would be now, for in the first moments after a great struggle you do not always think for the feelings of others with the charity and toleration which would commend you to them. But upon the groundwork of my rejection of Christianity then I have nothing to alter, and I stand on that ground to-day as I stood then. A man by the force of logic may break with opinions long held, but I doubt if there be any woman who can break with any faith she has held without paying some heart's blood as the price of the change, some bitter meed of pain for what is broken. Still people speak so lightly about change in theologic belief. Those who speak lightly have never felt deeply. They do not know what belief is to a life modelled around it, and those are not the feeblest Free-thinkers but the strongest who have been able to break with the faith they have outgrown but who still feel that the intellect has been the master of the heart.

In the newer light to which I have passed, return to Christianity has become even more impossible than in any older days of the National Secular Society. Then I rejected Christianity seeing its illogical impossibilities; now I understand it as I never understood before. As regards belief in the personality of God, I have nothing to say different to what I said many years ago; the concept of a personal God is as impossible to me now as it was then. Glancing back to the materialism to which I clung for so many years, and the steps by which I left it behind, there is one point I desire to place on record. You have materialism of two very different schools. There is the materialism which cares nothing for man but only for itself, which seeks only personal gain, and cares only for the moment. With that materialism neither I nor those with whom I have worked had anything in common. That is a materialism which destroys the glory of human life, a materialism which can only be held by the degraded; never a materialism preached from this platform, or the training schools which have known many of the noblest intellects and purest hearts.

To the materialism of such men as Clifford and Charles Bradlaugh I have no sort of reproach to speak and never shall. I know it is a philosophy which few are able to live out—to work without self as an object is the great lesson of human life. But there are problems in the universe which materialism not only does not solve but which it declares are insoluble—difficulties which materialism cannot grapple with, about which it says man must remain dumb for evermore. I came to problem after problem for which scientific materialism had no answer. Yet these things were facts. I came across facts for which my philosophy had no place. What was I to do? Was I to say that nature was not greater than my knowledge, and that because a fact was new it was an illusion? Not thus had I learned the lesson of materialistic science. When I found that there were facts of life other than as the materialists defined it, I determined still to go on—although the foundations were shaking—and not be recreant enough in the search after truth to draw back because it wore a face other than the one I had expected. I had read two books by Mr. Sinnett, and these threw an intelligible light on a large number of facts which had always remained unexplained in the history of man. The books did not carry me very far, but they suggested a new line of investigation, and from that time forward I looked for other clues. Those clues were not definitely found until early in the year 1889. I had experimented then—and before—in spiritualism, and found many facts and much folly in it. In 1880 I had a book given me to review—a book written by H. P. Blavatsky, entitled “The Secret Doctrine.” I suppose I was given it to review because I was thought to be more or less mad on such subjects. I knew on studying that book that I had found the clue I had been seeking, and I then asked for an introduction to the writer, feeling that one who had written it might tell me something of a path along which I could travel. I met Madame Blavatsky for the first time, and before long I placed myself under her tuition, and there is nothing in the whole of my life for which I am as grateful as the apparent accident which threw her book into my hands. I know in this hall there will not be many who will share the view I take of Madame Blavatsky. I know her; you don’t—and in that may lie the difference of our understanding. You talk about “fraud,” and so on. I read the proofs of the supposed fraud; I judged those proofs to be false, and I knew them to be false when I came to know her.

You have known me in this hall for sixteen and a half years

You have never known me tell a lie to you. My worst public enemy has never cast a slur upon my integrity. I tell you that since Madame Blavatsky left I have had letters in the same handwriting as the letters which she received. Unless you think dead persons can write, surely that is a remarkable fact. You are surprised; I do not ask you to believe me; but I tell you it is so. All the evidence I had of the existence of Madame Blavatsky's teachers and of their so-called abnormal powers came through her. It is not so now. Unless even sense can at the same time deceive me, unless a person can at the same time be sane and insane, I have exactly the same certainty for the truth of the statements I have made as I know that you are here. I refuse to be false to the knowledge of my intellect and the perception of my reasoning faculties. Every month which has passed since Madame Blavatsky left has given me more and more light. Are you, I would ask, quite wise to believe that you are right, and that there is nothing in the universe you do not know? It is not a safe position to take up. It has been taken up in other days and always assailed. It was taken up by the Roman Church, by the Protestant Church. If it is to be taken up by the Freethought party now, we are to regard the body as the one and final possessor of knowledge, which may never be increased. That, and nothing less, is the position you are taking at the present time.

What is the reason I leave your platform? Why do I do so? I shall tell you. Because your society sends me off it. The reason this is my last lecture is because when the hall passes into the hands of the National Secular Society I should not be permitted to say anything going against the principles and objects of that society. Now I shall never speak under such conditions. I did not break with the great Church of England and ruin my social position in order that I might come to this platform and be told what I should say. Our late leader never would have done it. I do not challenge the right of your society to make any conditions you like. •But, my friends and brothers, is it wise? I hold that the right of the speaker to speak is beyond all limitation save of the reason. If you are right, discussion will not shake your platform; if you are wrong, you should be glad to have arguments put forward which would act as a corrective. While I admit your right to debar me, I sorely misjudge the wisdom of the judgment.

In bidding you farewell, I have no words save those of

gratitude. In this hall for well-nigh seventeen years I have met with a kindness which has never changed, a loyalty which has never broken, a courage which has always been ready to stand by me. Without your help I should have been crushed many a year ago; without the love you gave me, my heart had been broken many, many years since. But not even for you shall a gag be placed on my mouth; not even for your sake will I promise not to speak of that which I know now to be truth. I should commit a treachery to truth and conscience if I allowed any one to stand between my right to speak, and that which I believe I have found. And so, henceforth, I must speak in other halls than yours. Henceforth in this hall—identified with so much of struggle and pain, and so much also of the strongest joy nature can know—I shall be a stranger. To you, friends and comrades of so many years—of whom I have spoken no harsh words since I left you, for whom I have none but words of gratitude—to you I say farewell, going out into a life shorn indeed of many friends, but with a true conscience and a good heart. I know that those to whom I have pledged my services are true and pure and bright. I would never have left your platform unless I had been compelled. I must take my dismissal if it must be. To you now and for the rest of this life I bid farewell.

Annie Besant.

IF HE SHOULD COME.

If He should come in such a guise
 As once He wore 'neath Judah's skies,
 And walk about as He did then
 Among the busy throngs of men,
 And call them to the Last Assize,—

Would not He meet incredulous eyes
 And pity or amused surprise
 From every Christian citizen
 If He should come?

Nor Scribe nor Pharisee would rise,
 Stung by His lashings of their lies,
 To nail Him to the cross again;
 But merely tap their foreheads, when
 He spoke, with sympathetic sighs,
 If He should come.

—*William Herbert Carruth.*

REINCARNATION.

Abstract of a lecture delivered at Irving Hall, San Francisco, California, Monday evening, Sept. 28, 1891.

Reincarnation is change. Whether in the domain of mind, of natural objects, or of human progress in civilization, the great law governing all is change. Everything is changing; the old into the new, the past into the present. This procession of change is evolution, and reincarnation and evolution are the same thing. The doctrine of reincarnation is that each man is a living, immortal soul; that, as Walt. Whitman, the poet, says, he has "died ten thousand times before;" that being immortal he must have been always immortal; that he has lived before; and that he comes to earth again and again in new bodies, for the purpose of experience and development. As an old Hindu poet says, "I and thou, oh Arjuna, have had many births; we have been in many bodies, and we will be in many more."

Now, although the doctrine of reincarnation applies to every atom in the universe, we will only consider it in respect to man himself. If man is the crowning glory, the aim and end of all evolutionary effort, as a conscious reasoning being his evolution must needs involve a changing series of lives. First of all, he should know himself, because once that he knows that he knows all. Reincarnation, then, as applied to man, means that we are not here for the first time; that we have previously inhabited bodies on this earth. This, according to the Theosophic theory, is the only way in which spirits return to the earth. We do not hold, like some, that after a man dies, after his body is put away in the ground, he returns once more, without a body, to converse with his friends left behind. We say that he comes back and occupies another body; that he reincarnates. This is not a new nor a strange doctrine. It is as old as any records of civilization. The ancient Egyptians believed it and taught it. The Jews believed it. The Chaldeans no doubt believed it, for their philosophy is similar to that of the Egyptians and the Hindus. The latter have always believed it, and to-day accept it almost to a man. They declare that either man is immortal or he is not. If he is immortal he must have always been so; if he is not, then this world of ours is a chaos of injustice and unmerited suffering.

Is one life adequate for any of the purposes which it would seem ought to be in view, in the perfecting of man in his nature, his character, and his powers? I think that the answer will be that

it is not enough if we desire to gain knowledge. The departments of knowledge are innumerable ; they cannot be counted. In each the pursuit of knowledge is divided and again subdivided. Whether in history, the physical sciences, or the study of nature's resources, of civilization, or, further yet, the study of the mind, the departments are so infinite that one faints with the idea of supposing it possible to acquire all that knowledge in a single life time. Now what is a life time? As it is reckoned according to the Christian scheme, it is 70 years. The insurance standard is much shorter ; it is not 60 years. Now, a person spends a great deal of time in childhood, when they learn nothing ; before they understand how to use their own senses that they may acquire knowledge. They will, it is true, acquire mere impressions, but these are indefinite and crude, so that the period of childhood has to be subtracted from this 60 years. One-third of the remainder is spent in sleep, and the greater part of the waking portion is wasted, so far as development is concerned, in the struggle for existence, for of our own civilization you will find that the major part are bound down to the wall in order to gain a scanty livelihood. How much time is there left in which to do anything whatever, except to gain a thimbleful to eat and a place to sleep? I take it that the object in view in having man upon earth is that he may develop his character up to the highest standard, and in order to do so he not only has to acquire knowledge in all its branches but he has also in addition to that to gain experience, for one can acquire knowledge in his room and yet have no experience. It is well-known that we must have experience with each other, personal contact in all the relations of life, in order to develop our character.

There is a story told in India, of the great sage Sankarachara, bearing upon this point. He was a man who was celebrated all his life long as one possessed of the highest learning. He had studied and experienced almost everything, but one day the Goddess of Love came to him and said, "Sankarachara, what is the nature of love?" He was obliged to reply, "I don't know," and in order to acquire experience as to its true nature he again, as the story goes, reincarnated in order that he might answer the question of the Goddess. So that even he, with all his wisdom from other experiences, had once more to incarnate to gain actual experience in this.

In view then, of the amount of experience necessary to round out and develop human character how much can be accomplished

in one short life? Each one of us has a different trade or business. Take the man with a small store. He has nothing to do with large affairs; his whole life has been spent in making prices for the goods he sells. What chance has he to gain anything but that one small experience in this life? So on, in every direction. There is no chance to gain the needed experience, in order that a soul or character may be developed up to the highest possible standard. Further than this, character has to be formed, and the short time we have, even if the period of sleep be added, is not enough to form character. Besides, men and women from birth to death have almost the same essential character. The boy who was a trader in school, who swapped a knife for some marbles and the marbles for something else until he finally acquired money, is to-day a trader. Another boy who gave everything away is still the same; his essential character has not altered. It is rarely that man's essential characteristics change from birth to death. Nothing changes in one short life except in response to the quantity of experience gained and the amount of this is too small to even materially modify much less to form character.

When, then, will we have the opportunity to improve or evolve, if there is only one life and one death? Never. God designed that man should have a character, and that it should be developed on all sides, so that he may acquire a knowledge of all truth. This cannot be done in one short life. It is desired, I suppose, by nature and by God that mankind, as a whole, should be elevated up to the highest, in purity, wisdom, compassion and a host of other Godlike characteristics. This is impossible in one short life, with half of this slept away. Our life, in addition, raises within us ideas with respect to the fact that there is more to be known; a consciousness that greater and grander truths exist than any we have yet encountered as the natural deduction from all that we have known. This consciousness of but a partial development of our faculties fills us with unrest. The knowledge that life leaves unused certain faculties which might fill us with gratification or sorrow, or at any rate with increased experience and wisdom, haunts us.

Failure and disappointment are everywhere; rich and poor alike feel them grinding in their hearts. Those who move in high social circles are not happy because their schemes do not succeed; others are miserable merely for the reason that they know not what else to do, and they are unsatisfied with their idleness. On

the other hand are those who are discontented with their lot and the injustice surrounding them. Now this short life has raised these feelings and we must ask the question, "What is the way out? Is there any solution to these and similar problems?" The answer is, there is in Reincarnation, and in this only. Now, there are three hypotheses by which men have sought to surmount these difficulties. The first is that all of them are removed by mere death, by the simple fact of dying, or passing away from the world. Mere death is to be accepted as the end of all only upon the materialistic basis. If man is immortal, simple death is no solution. From this basis, we have to imagine a wonderful change after death. There is nothing in our whole experience to warrant such a conclusion, from the Christian or Spiritualistic standpoint. Furthermore, if it were true that mere dying and being translated to some other place or state will answer all these questions, then all souls would have to be alike. It really has sometimes seemed to me that the idea of going to heaven where I should sing songs that I did not like, and see a number of people who did not like me when I was alive, and who could not sing a note properly under any circumstances, would not be at all desirable. This change after death is too sudden, too contrary to all nature's methods.

The second hypothesis aims at removing the difficulties by a spiritual discipline after death. Now, this will not answer because numerous faculties are not at all developed during life. It premises just as sudden a change of character as the first plan. In order to develop faculties that we find ourselves in partial possession of here we must undergo the experience which evolves those faculties.

The last hypothesis, however, is reincarnation, and that, as I have said, will overcome all difficulties. Reincarnation shows the meaning of universal brotherhood; that all of us being spiritual beings, according to the grand plan of nature in all worlds and in all kingdoms up to the highest possible limit, are unable to escape from each other until we are essentially changed. To postulate as a truth that a whole family must die and go to heaven together because the mother or father wishes to see them is unphilosophical. Members of that family may become entirely alienated, and then be compelled to be in a company not like themselves, with whom they do not wish to associate. They can escape only by reincarnation. They only come back again and again in families together who are like in character. None

escape from any family until they have altered their entire nature. In a similar manner to this method in families, reincarnation also insures advance in races. No advance can be possible without it.

The existence of savages, even at the present day, in America, in Borneo and in other places of the world, where there are hordes of them, can only be explained by reincarnation, as well as the further fact that they are melting away like the clouds of mist before the noonday sun. In the Sandwich Islands, the Indians there, now so closely connected with us by commerce, are disappearing; pushed out, it is declared, by civilization. We say not. It is very true that the missionaries going there, and the trader following, does often bring about this result in part, but it is not wholly due to that. The egos in those bodies are reaching the limit of experience under this kind of mental environment and when this limit is reached, no more bodies are produced in sufficient number to keep up the race. The reason why some savage nations are growing is that egos are there still gaining needed experience. Their essential character remains the same. When it shall have changed their life desires, no more such bodies will be produced.

Furthermore, not to postulate reincarnation is to sanction the greatest injustice. It is to accuse the God, in whom you believe, of injustice. Because, if Reincarnation is not a law of nature, then these savages are unjustly treated in being in existence at all. What is the use of simply inhabiting such bodies as theirs? Why are they condemned to such a life? Reincarnation restores justice to human existence in this, and in all the circumstances surrounding life and enables man to believe that the Universe is governed by law in every particular and in each department. Reincarnation provides also for exact justice to each individual in every civilization alike. Each person set in motion the causes in his last life which have brought about what he is now experiencing, and is, therefore, undergoing a just punishment or reward because he is the person who did the thing, and the person who should be punished or rewarded. Now, you may say, "I am not the person. It was another person, who was called so and so in a previous life." To say that is to misconceive the doctrine. It does not mean that it was another individual, but the very same one reincarnated in a new body as one might be clothed with a different garment. The name is nothing. It is given to you by your parents, just as much without your consent as is your body. It does not represent you.

Now, the objections which are raised to this theory of reincarnation are few in number. They may be reduced to four heads. The first is, "I do not remember my former lives, and therefore it is unjust that I should suffer or enjoy for what I do not remember having done." You do not remember half of this life. Who among you can bring back before him now the details of his childhood? How much do those of you remember, who lived in the country, for instance? You can remember the house on the farm, perhaps, and the most prominent objects, but you cannot remember more than a few particulars. Only the most important features are retained. The rest fades from the mind. Now, if the argument is good that you have never lived before because you do not remember it, then you have never lived these years of your life that you don't remember, which illustrates the absurdity of such a position.

The second objection, contained in the first, is "that it is unjust." This I have already explained. The theory that a man must remember a crime which he has committed, or the good he has done, in order to be justly punished or rewarded is violated, so far as nature is concerned, every moment in the day. You go to sleep at night, forgetting the window is open and catch a violent cold while you are asleep. You reap the consequences in a day or two after and do not question nature's justice. You take into your stomach during the day some deleterious substance. Will the fact that you did not know it was poisonous enable you to escape the consequences? Is it not true that many children are lamed for life and that no one can tell how the accident occurred? I have known of a case where a nurse dropped a child in early youth, which afterwards developed a very distressing disease, one that often ruins a whole life. The child remembered nothing of it, yet the consequences fell upon its head. Is it unjust because it does not remember it? If there is no reincarnation it is unjust, because this child had not in its brief life done anything to warrant this accident.

The next objection is that reincarnation is contrary to heredity, that is, that heredity accounts for these things, accounts for everything, some say. But the best investigators are beginning to declare the contrary. They admit that it does not account for but a few things of a physical nature. It does not explain the differences in character. From its earliest youth each child exhibits a character of its own. One shows entire selfishness, a grasping propensity; another the opposite or open-heartedness; both being children of the same mother.

The last objection is a sentimental one and too often made. It has no force whatever, except that the world is largely governed by sentiment. People say "I don't like it. I don't want to be born again. I don't wish to think of the idea that I won't see my child, my husband and my friends again." The mere sentimental thought "I don't like it" is no argument. Take, for instance, the case of the mother who said to me the other night on the train, "I do not like the idea, because I wish to see my son again." Now, which son does she wish to see? The one born a babe, whom she loved as well as her own life, or the same son grown to be a man? Or if he chanced to become a low character, is this the vision to be remembered? And the child, whom does he wish to remember and see, the parent in his beauty, strength and prime, or the old man, toothless, wrinkled and gray? Which of these? None. The real man is not subject to these changes, but is ever living and ever reincarnating.

Christians will find that the Bible confirms this doctrine on almost every page. It is in Matthew in several places. Christianity without reincarnation is an unjust scheme, to say nothing of other defects. The early Christian Fathers, as well as those of the Middle Ages, and poets and writers of all sorts and conditions have believed in this doctrine. Theosophists accept it because it sets man upon his feet; gives him a chance; allows him an opportunity to live a better life under better conditions, in new places and times. With it, man is able to raise himself up to the standard and power of a God, which is the intention of nature, for with reincarnation he acquires experience in every kind of life, and all varieties of bodies. He is able to transmute and purify his lower nature. He is, in fact, a pilgrim winding his way up to the very highest point attainable.

Wm. Q. Judge.

THE Supreme Court of Michigan has decided that a married woman cannot collect the money she earns unless she can prove that she is her husband's agent. The earnings of a wife belong to her husband to do what he pleases with them. Will another rebellion be necessary to free slaves in Michigan? If so, bring it on quick. This nation can never succeed with such laws on the statute book of any State.—*Parsons Journal.*

THE CHILDREN'S HOUR.

The object of the Children's Hour, as instituted under the auspices of the League for Theosophic Work upon the Pacific Coast, is not to teach any special creed or doctrine, but to accustom the young mind to seek for the great truths common to all creeds; and thus to lay a sure foundation of practical toleration whereon to build a temple of Universal Brotherhood. It is intended to develop the ideas of unity and universality. The children are led to observe the workings of natural laws; the correspondences between the physical, the moral and the spiritual; the eternal principles underlying all phases of being; the continuity of life and its periodic manifestation. Also to realize the Law of Cause and Effect, that as ye sow that ye shall reap; to show the relation between thought and act, and hence, the importance of self-control in thought and desire; to inculcate reverence for others and for their own Higher Self. The principles set before the children and leaders are KNOWLEDGE, STRENGTH and LOVE. They are taught that God, heaven and progress are within.

The lessons are intended to lead the child to note the workings of Mind in Nature; to follow natural processes from the material plane to the moral and spiritual; and above all, to consider himself a tiny universe, corresponding to the great universe, and contacting its different planes of consciousness and power.

Flowers, shells, insect life, birds, crystals of different minerals, simple experiments in sound and color, are used to give interest to the lessons. Indeed, every lesson and every class should have its object picture. It will focus attention and accustom the mind to observe.

We go through life deaf and blind. Any object from nature aids, when its moral, intellectual and spiritual correspondences are brought out, to develop the idea of our Oneness with all forms of being.

As an illustration of the methods adopted to instill any special idea, the following dialogue, which the children of the San Francisco class render with a perfect appreciation of its ethical bearing, is given here. It is intended to remove from their young and plastic minds the spirit of religious—or irreligious, rather—intolerance and bigotry which can see no good except in its own narrow and too often distorted view of truth.

In it, the Wisdom Religion, or Theosophy, calls together her various children, and this little drama is then enacted.

“THE ONE TRUTH IN MANY GUISES.”

(The characters in the dialogue carry some symbol appropriate to the form of worship personified, thus:

WISDOM—Interlaced triangles within the serpent-circle, or a banner bearing the seal of the Theosophical Society.

EGYPT—The Sphinx and Tau-cross.

BRAHMA—A Shield-banner bearing the Svastica and the “AUM.”

PERSIA—The Sun.

CHINA—A Dragon.

JUDAH—Shield with motto, “DAUGHTER OF ZION.”

GREECE—An owl.

BUDDHA—The Lotus, Image of Buddha, or banner with word “KARMA.”

CHRIST—The Cross.

MOHAMMED—Crescent.

Costumes are not necessary, although appropriate ones would give color and beauty to the scene. The grouping and the dialogue may easily be modified to suit circumstances.)

PROLOGUE.

Our teachers tell us that as the sun sheds its light over all things, breaking into many rays to enter every crevice, but always remaining one sun, so does the spiritual Sun, Father and Mother of all created things, shine over us sending a ray into every heart. That ray is the soul. As all rays are part of one sun, so all souls are a part of one God. For this reason are all men truly brothers. As light is colored by stained glass; looking red, yellow, or blue, according to the medium through which it shines, so with the light of Wisdom. We are the colored glass and we will show you in our simple play some of the beautiful appearances Wisdom has worn in various ages.

DIALOGUE.

(Each character recites passages from the Sacred Books of the people he represents).

WISDOM.—“I was before the foundations of the earth were laid. When the morning stars sang together, even then did I celebrate the glories of Infinite being, I, Wisdom, mother of true knowledge. To humanity I spoke of the mysteries of life; of the soul; but the children of men could not grasp the full meaning of my words. Each one took a little which he understood according to his bent, yet to guard that little the people builded temples. Alas, they fell into the error of thinking that the one ray of Truth enshrined within each temple was the all of Truth-Light; and Nations made war upon each other to maintain the sovereignty of their respective temples. This error I would fain dispel. Let my children come together, and give each one of his knowledge; thus will they learn to know and love each other; thus will be laid the foundations of a Universal Brotherhood. Egypt, parent of sphinx and pyramid, what hast thou to offer?” *(Egypt advances and bows, as do all in their turn.)*

EGYPT.—“Over me is the Veil of Isis. I am that which has been, which is, which will be, and no one has yet lifted the veil

that covers me. The knowledge of it is Divine Silence; the rest of all the senses. Shining steadily on and around about the mind, it enlighteneth all the soul, and changeth it wholly into the essence of God. Man is a mortal god. He dwelleth above, yet leaveth not the earth, so great is the greatness of his nature.*"

(Egypt bows and retires, as all do in their turn.)

WISDOM.—“Brahma, thou who art my mystic child, what of thy lore?”

BRAHMA.—“Let us adore that excellent splendor of the divine, creating and renovating Sun; that he may inspire our devotions. May that soul of mine, which is a ray of perfect wisdom, pure intellect and permanent existence, the inextinguishable light set in mortal bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest and supremely intelligent. May that soul of mine, in whose eternal essence is comprised whatever has past, is present, or will be hereafter, be united by devout mediation with the Spirit supremely blest and supremely intelligent.†”

WISDOM.—“My Persian child, wilt thou speak?”

PERSIA.—“Once upon a time the fishes of a certain river took counsel together, and said ‘They tell us that our life and being is from the water, and we know not what it is.’ Then some among them wiser than the rest said, ‘We have heard that there dwelleth in the sea a very wise and learned fish who knoweth all things; let us journey to him, and ask him to show us water, or to explain unto us what it is.’ So several of their number set out upon their travels, and at last came to the sea wherein this wise fish resided. On hearing their request he answered them thus:

‘O ye who seek to solve the knot,
Ye live in God, yet know him not.
Ye sit upon the rivers brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish hungry at the door.’‡”

WISDOM.—“Daughter of Judah, prophetess and seer, what holdest thou of my Truths?”

JUDAH.—“They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are around about Jerusalem, so the Lord is around about his people from henceforth even forever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the

* Fragments of Hermes.

† Samavēda.

‡ Sufi Parable—Firdausi.

Lord shall lead them forth with their workers of iniquity; but peace shall be upon Israel.*"

WISDOM.—"Pallas-Athene, descend from thy Parthenon on high, and tell us in sweet accents of thy beloved Greece."

GREECE.—"Greece has always loved the flower-gemmed earth, with its noble sons and daughters, and has ever sought to make the earth more beautiful and man more noble. Instead of seeking the gods in their far-off heaven, Greece brought down the Gods to earth."

"Down, to our dance, gods,
Come down from Olympus,
Hither descend,

Glory o'er Athens, and Joyance bestowing,
O live, as ye wont in the forum o'erflowing,
Where the crowds, and the chorus, and sacrifice blend.
Lo They come—Now the violet coronals bring,
And pure, honey dew-drops fresh gathered in spring.†"

WISDOM.—"Confucius, wise teacher of Cathay we now listen for some of thy maxims."

CONFUCIUS.—"To attain God, the heart must be lowly. Trees are carried away by the flood, whilst rushes remain. The wise man knows himself to be a part of the Universal, one with all. Therefore, he does not put himself first; he abandons himself, and yet is preserved. He is great because he has no selfishness. He is not self-displaying, therefore he shines. He is not self-praising, therefore he has merit. Inasmuch as he does not strive, no one in all the world strives with him. That ancient saying, 'He that loses himself in the All shall be preserved entire,' is no vain utterance.‡"

WISDOM.—"Buddha, teacher of the people, what pearls did'st thou gather from my treasures?"

BUDDHA.—"I, Buddha, who wept with all my brother's tears,

Whose heart was broken by a whole world's woe,
Laugh and am glad. For there is liberty,
Ho, ye, who suffer, know.
Behold I show you truth.

All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts. If a man speaks and acts from a pure thought, happiness follows him like a shadow. Hatred does not cease by hatred at any time; hatred ceases only by love. As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. By reflection, by restraint, by self-control, man makes for himself an island that no storms shall overwhelm. Man cometh

* Bible.

† Pindar.

‡ Lao Tze.

again, a reaper of the things he sowed. This is the doctrine of the Karma.*"

WISDOM.—“Fair child of the Cross, what treasure of truth hast thou found at Bethlehem, or on Calvary?”

CHRISTIANITY.—“I give to the world a new commandment, that ye love one another. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. There abideth Faith, Hope, Love, these three; but the greatest of these is Love.†”

WISDOM.—“It is well.” (*Mahomet, who has been overlooked, steps forward, exclaiming:*

“Have you forgotten me, Mahomet?”

(The others turn away frowning, and making gestures of displeasure; Wisdom rebukes them.)

WISDOM.—“Frown not; for where Wisdom reigns love is supreme. Love finds good and truth in all and everything. My child of the Desert may have been of too warlike aspect, yet has he much of good to teach us. Mahomet, be not angered at thy reception.”

MAHOMET.—“I bear no ill-will. What did the angel Gabriel say to us? Seek again him who drives you away; give to him who takes away from you; pardon him who injures you. Think only of what is good for each, and consider not the wrong that has been done thee; do good unto all. Fair is the dwelling-place of those who have bridled anger and forgiven their enemies. Return good for evil. Be like trees that yield their fruits to those who throw stones at them.‡”

WISDOM.—“I have builded my temples, I have hewn out my pillars; I have sent forth my maidens; they proclaim from the High places. Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction and be wise. Blessed is the man that heareth me, watching daily at my gates. For whoso findeth me, findeth life. Rejoice in Wisdom, One in all; all in One.**”

(Exeunt Omnes.)

Marie A. Walsh.

* Dharmapada.

† John, XIII, 3-4.

‡ Kashf al Asfar.

** Proverbs.

BEWARE OF TOO MUCH LAW.

Mankind can hardly be too often reminded that there was once a man named Socrates, between whom and the legal authorities and public opinion of his time there took place a memorable collision. Born in an age and country abounding in individual greatness, this man has been handed down to us, by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, *i maestri di color che sanno*, the two headsprings of ethical as of all other philosophy. This acknowledged master of all the eminent thinkers who have since lived—whose fame, still growing after more than two thousand years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety, in denying the gods recognized by the State; indeed, his accusers asserted (see the “Apologia”) that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a “corruptor of youth.” Of these charges the tribunal, there is every ground for believing, honestly found him guilty, and condemned the man who probably of all then born had deserved the best of mankind to be put to death as a criminal.

—John Stuart Mill.

IN this rich nation, richest of all nations, we see our cemeteries fast filling up with those who have died, mostly young, from the diseases induced by extreme poverty, and by the overcrowding, filth and submission to unwholesome occupations which extreme poverty brings in its train; we find the rising generation in our seething cities growing up stunted and low-browed; we meet ragged and hungry children in our streets; our workhouses and gaols are full. And at the opposite end of the social scale we find ladies and gentlemen corrupted by luxury and idleness; none the better, much the worse, for their godless privilege of eating without working, of consuming without producing, of being served without serving. Obviously, things are not as they ought to be.—*Brotherhood, Belfast, Ireland.*

EDITORIAL COMMENT.

The chief event from an ethical standpoint during the past month has been the Theosophic lectures, given by Mr. Wm. Q. Judge and Col. Olcott. It was a happy conjunction of planetary influences which caused the orbits of the two chief Theosophic luminaries to cross each other in California at this time. The single lecture of Col. Olcott was of necessity largely descriptive of the movement and what it has accomplished in the world, but those given by Mr. Judge were critical, analytical, philosophical expositions of what Theosophy really is, and have left a lasting impress upon all who heard them.

The numbers who thronged for admission were a hopeful indication for the future of Theosophy upon this Coast. No purely philosophical course of lectures, entirely unbolstered as these were by any appeal to phenomena or such clap-trap, could have drawn as large and intelligent a class of listeners, no matter what the 'ology or 'ism, or who the speaker.

The world is plainly weary of having old and childish fables thrust down its intellectual throat under the sugar coating of "religion," and their acceptance demanded solely upon faith, no matter how much they outrage reason. The human mind has grown beyond the pinafore stage of religious belief and is ready for and demanding more reasonable creeds—even supposing these to be necessary at all. The abolition of all chance or favoritism from his destiny, as is done by Theosophy, is a long step towards the rehabilitation of man in his own respect, and when it adds the truths of reincarnation and karma, or that birth does not begin nor death end our existence, and that this proceeds under the same law of Cause and Effect which governs all other portions of the Universe, any thinking man will be inclined to pause and give it a respectful hearing.

One marked effect of these lectures is the attitude of the public Press towards this philosophy. It has been forced by the very weight of logic, backed as this has been by the size and evident intellectual standing of the audiences to treat Theosophy with a consideration which has never heretofore been accorded it. The comment has been almost universally favorable. Barring one special writer, and the spiritualistic papers, the controversial references have been dignified, moderate and gentlemanly. The former has to find an occasional new subject for his coarse ridicule, or starve. His writings, however, being an incessant sneer at something or somebody, have little disturbing influence. Like a dog who continuously bays the moon, one gets so accustomed to the noise that at length it is heard without being taken note of.

The spiritualists have been wrought to a frenzy of excitement. They seem to lose sight of the fact that if spiritualistic theories be true no amount of opposition can prevent their ultimate acceptance. What reason, then, for all this mental perturbation? Theosophy has no creed, to be accepted, *nolens volens*. It takes over that which is reasonable and true in all beliefs, including spiritualism. It accepts the immortal soul of spiritualism and

other faiths, but avers that this does not return to earth except by reincarnation under the law of Cause and Effect, unless the ego has evolved far, very far, beyond the present stage of human development, and even in this case the "communication" only takes the form of pure and good ideas or thoughts suggested, and of whose true source even their recipient is not aware.

But the chief objection to spiritualism is its utter incapability of intelligibly or philosophically solving such problems as the presence of evil in the world; the unjust inequalities which attend the very entrance of its theoretically immortal souls upon the human stage of existence; why one should be born a pauper and one a prince, or how any philosophy which assumes that this is other than a world of chance and chaos can account for such manifestly unjust favoritism; the birth of musical, mathematical, poetical, and other prodigies; the reason for the marked divergences in character we see, even in twins, from the very moment of birth, and a host of other equally important phenomena, before which it is as helpless as the Christianity, which it seeks to replace.

Every one of these facts the tenets of Theosophy explain, clearly, logically and fully. Nor has it any room in its philosophy or conceptions of human existence for that petty slander and falsifying which, to some of spiritualism's most prominent advocates, seem the very apotheosis of convincing argument. If spiritualists have a philosophy, let them put it forward and rely upon it, and abandon the market-woman style of vituperation, lying, and epithets, which at least one who considers himself an apostle, but who shall be nameless in these pages, has resorted to ever since Madame Blavatsky's death, and especially since Mr. Judge's arrival upon this Coast.

How refreshing to turn from such an advocate and defender of spiritualism to that of Theosophy's chief—Col Olcott! Here is a character breathing nothing but love and sympathy for the whole human race. One has to meet and to know him to realize how fully he has focalized the heart element, in the reintroduction of these Theosophic truths to the world at this time. No unkind word or criticism of another's work ever crosses his lips. Solely and devotedly doing his very important share in this last effort to bring about a true realization of the real brotherhood of humanity, he is a living model whom not only spiritualists but Theosophists may emulate.

CHILD LABOR.

When the bread-winner of a family—we mean the natural bread-winner—can earn but \$346 a year, the consequence must be that his family, his wife from the day of her marriage, and his children, as soon as they are able, are compelled to assist him.

This is plain enough, and it is also plain that as soon as they have learned to do his work they become his competitors for labor, cheapening his wages and furnishing his employer with a

weapon with which he can fight him. The following startling, painful and disgraceful figures, taken from the census, show how true this is :

In 1870, thirteen per cent. of all the children in the United States, between ten and fifteen years of age, were employed in the industries.

In 1880, the percentage had increased to seventeen. To-day it must be at least twenty per cent. or over 1,000,000 of our infants.

In 1880, thirty-seven and a half per cent. of these children were girls. To-day about forty per cent.—nearly half a million of the future maternity of the country—are dwarfed and stunted within the factory walls.

In 1880, of all the women in the United States, seventeen per cent. were employed in the industries.

Between 1870 and 1880, the greatest increase among all the classes of bread-winners was among girls between ten and fifteen years of age, and the smallest increase was among the natural bread-winners, the men between sixteen and fifty-nine. And all over the country able bodied men are continually crying for work at reasonable wages.—*The True Nationalist*.

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. Following is the Programme for November :

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| November 1. | Universal Brotherhood..... | Miss M. A. Walsh. |
| November 8. | The Great Breath..... | Mr. E. B. Rambo. |
| November 15. | Spiritual Growth and Practical Living... | Mrs. M. M. Thirds. |
| November 22. | Karma..... | Prof. Chas. H. Sykes. |

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

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| November 1. | The Scientific Basis of Immortality..... | Dr. Jerome A. Anderson. |
| November 8. | Spiritual Growth and Practical Living... | Mrs. M. M. Thirds. |
| November 15. | Karma..... | Mr. Edward B. Rambo. |
| November 22. | The Continuity of Life..... | Daniel Titus, Esq. |
| November 29. | Reincarnation..... | Prof. Chas. H. Sykes. |

Nationalist Club No. 1 of Alameda meets every Friday, at 8 P. M., at Capt. J. J. Harran's residence. The Theosophical Society, Mrs. C. McIntyre, President, meets at the same place every Monday at 2 P. M.