

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

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

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A PHENOMENAL PHENOMENON.

"Human consciousness," said the Professor, in concluding an authoritative explanation before a group invited especially to meet him, at the residence of Mrs. Montgomery, "is thus the sum and expression of the molecular changes going on within the human organism at any stated time. Any view which assumes more than this is simply superstition. We may label this superstition metaphysics, philosophy, or religion, according as the fancy pleases us, but it is still the same article."

There was a generous clapping of hands. It is so nice to have one's thinking, like one's dinner, done to order, and served up with just enough irreligious irreverence to make it spicy and palatable. We are so delighted to accept it as just exactly that we have always thought, only we had not quite formulated it yet. The ultimate result of a mental inertia, fast degenerating into a national mental dyspepsia, gives us little or no concern.

It was noticed that one dark-skinned visitor did not applaud, but remained gravely and contemplatively quiet. This did not escape the notice of the observant hostess.

"But you, Dr. Ramaswamier, do not accept the conclusions of Professor Miller, I fancy?"

"I would prefer a little more definite information upon a few points which, it seems to me, do not quite accord with his conclusions."

Every eye was turned with well-bred amazement upon the daring doubter. He was a quiet, reserved Hindu, noticeable chiefly because of a peculiar, fixed expression in his eyes, that seemed to render him incapable of seeing but one thing at a

time. It appeared almost impudent that he should be the one to question the dictum of a Professor, of world-wide renown.

"If Dr. Ramaswamier will kindly state his objections," remarked the Professor, with an indulgent air of goodfellowship, "I doubt not but that we shall be able to satisfy him."

"There are many phenomena, Professor Miller, which are opposed to your theory apparently. Let us take one—perhaps the most common and universal—sleep. If waking consciousness be, as you have insisted, but the sum of the molecular and vital—though I fear it might greatly trouble you to define the word, vital—"

"I have not used it," said the Professor, stiffly.

"Pardon me; we will then not include it. If waking consciousness be thus accounted for, how do you explain sleep?"

"Nothing easier, my dear sir," replied the Professor, blandly. "The brain cells having temporarily exhausted their vitality—"

"A word to which you objected a moment since."

"Having temporarily exhausted their forces," calmly continued the Professor, ignoring the interruption, "the sum of their activities does not rise to the plane where that which we recognize as self-consciousness is possible. This rest and recuperation we term sleep."

"It is, then, that a certain degree of molecular activity causes waking consciousness, and a lesser, sleep?"

"Precisely."

"Then waking consciousness may be likened to the steam which water, heated up to a certain degree, gives off?"

"The comparison is very crude; still it is just."

"But upon the plane of physics, the only one which you admit, the degree of molecular activity within the body is capable of very accurate measurement, as none know better than yourself," said the Indian, bowing courteously to his opponent. "This is done by registering the heat which even the faintest thought produces. It is also estimated by the respiration, circulation, and the heat production of the body, as shown by a clinical thermometer, is it not?"

"Certainly."

"But in actual practice, at the bedside of patients, I have seen sleep occur under the most variable conditions of molecular activity. The normal temperature of waking consciousness is 98.6; its respiration, about 18 times a minute; and its circulation from 65 to 75, during the same interval. Now I have known

patients to sleep with the respiration as low as 10 and as high as 120; with the heart pulsating from 32 time a minute all the way to 260; with the temperature from two to four degrees below normal and eight or nine above this point. So, if you will kindly indicate just where your waking, or "steam," consciousness is given off, you will throw light upon a very dark corner of my mind."

"It depends upon vital activity—that is to say, upon electrobiological activities, which themselves take their origin in the Great Unknowable," replied the Professor, rather confusedly.

"Oh, well," lightly returned the Doctor, "if you take refuge in the Unknowable, I shall not attempt to follow. Only, there are certain *tatwas*, among the 'unscientific' nature forces, which might throw a glimmer of light upon the question, before proceeding to such lengths as that. By-the-way, did it ever occur to you that this Unknowable, which you make the horns of a very safe altar when particularly hard pressed, is a proof of much, if not all, that you so vehemently deny?"

"And how so, pray?"

"If there were nothing but matter, all its properties ought to be capable of analysis and examination. There would be no need for an Unknowable, in that case. Yet, you cannot say of a rock, for example, that its density, impenetrability, weight, color, form, or any of its properties taken singly constitute it a rock. Then you are driven to the absurdity of supposing that these various properties come together, out of Nowhere into No-place, and by the merest accident constitute themselves into a rock, or you must admit an imponderable, unifying Something, as a base upon which all of them can unite and rest. Thus the predication of an Unknowable drives you to the admission, it seems to me, of more than your Western philosophy can safely incorporate within its teachings, if it stand or fall by these."

"We admit that there is a consciousness underlying all the phenomena of nature," said the Professor, grown more wary under the audacious attack, "and that possibly this is the source of that manifesting in man. Certainly, between the consciousness of man and that of an animal, as between this and the vegetable, there is only a question of degree. We also admit that this degree is a very pronounced chasm between man and the nearest ape, but Stanley's dwarfs have made it perceptibly smaller, and who can tell that future scientific discoveries may not bridge it over entirely?"

"Especially, if these scientific discoveries should be pushed to other planets of our chain," smilingly acquiesced the Doctor. "But do you really admit that human consciousness is a part of this universal consciousness, and only differing in degree?"

"Of its evolution; certainly. But that does not involve any designing architect, or anything, except the universal law that force is taking the direction of the least resistance."

"Let us see. If this consciousness is the same, it is subject to identical laws, is it not?"

"Most assuredly."

"And you insist that the consciousness of man is only the result of natural laws or forces working unconsciously along the lines of least resistance; and that all the adaptations of means to ends, as expressed in Darwin's law of evolution, is but an universal exemplification of the same law?"

"That, and that only."

"Then, why is it that whenever man, whose consciousness you declare is the same and subject to similar laws, wishes to create, it is absolutely necessary for him to formulate his idea as a distinct conception before he can embody it in material form? Why does he draw the cart after him, while all the rest of nature pushes it before, if we are to accept your theories?"

"He does not; his ideation is but that of nature; he thinks he invents and creates, when it is only nature planning and working through him."

"Oh, well, if nature is working and planning in advance of execution, we have no serious quarrel, after all. I imperfectly apprehended you at the outset, it seems," said the Doctor, with an amused gleam of gentle satire in his eyes. "Besides, as Paracelsus writes," continued he, with his eyes intently fixed before him, "a man comes into possession of creative power by uniting his own mind—'Turn the page, you mischievous elf'—with the universal mind."

All were startled.

"Do you mean us to infer, Doctor, that you are reading from an invisible book, whose pages are turned for you by an attendant equally invisible?" asked the hostess, breathlessly.

"I certainly saw the book before me, and its leaves were being turned by a certain being who obeys me," returned the Doctor, quietly.

"Oh, that is another evidence of the power of imagination," hastily put in the Professor, glad to get the conversation back

upon familiar ground again. "I often, when a student, was in the habit of solving algebraical equations by projecting all the terms before me mentally, after which I went on with the necessary processes as comfortably as though they were written upon a black-board. They were quite as plain, and as permanent as I wished them. The 'imp' is only an addition, due to the Eastern imagination of our friend. Quite poetic, too."

"I am grateful to have the phenomenon scientifically explained," said the Doctor, smiling quietly. "Still, Abrax does some tricks which the explanation seems not quite to cover. Abrax," said he, sharply, "bring me the gentleman's handkerchief."

Instantly there was a little flutter at the Professor's pocket, followed by the appearance of an embroidered handkerchief in the open, reaching hand of the Doctor. The latter held it up amusingly, so that all might see it.

"Here is a dainty initial, worked in—let me see. Why, it's human hair; young, golden, feminine. Indeed, Professor, it would seem that force has been taking the direction of the least resistance here, with a vengeance."

All gathered around, laughing at the Professor's evident discomfiture, yet still secretly amazed and delighted with the phenomenon. The philosophical talk ceased in the general quizzing; for all were evidently more pleased at the production of something out of the common than concerned as to the laws or forces, the knowledge of which made its execution possible.

The little party soon broke up, and a gray old servant approached with quaint, silver lamps for such of the guests as were visiting at the house, among whom were both the Doctor and the Professor. These were not yet lighted, and the Doctor, reaching for his, held it at almost arm's length before him and quietly blew upon the unscorched wick. It burst into a flame!

"I do not pretend to account for the handkerchief performance, especially as Hermann does things much more wonderful daily," said the Professor, hotly, "but I do not insist that it is derogatory to the dignity of anyone having any pretensions to philosophy to enter into collusion with servants to furnish chemically-prepared wicks. I can repeat *this* phenomenon myself upon these terms."

"Blow the lamp out," Bowdoin Professor of Sanscrit, said the Doctor, with a strange gleam in his eyes. "Come; match your science with my 'magic,' blow it out."

The Professor took it with no gentle hand, and blew fiercely and powerfully. The blaze did not even flicker! He impatiently flung it on the floor. It still burned with the same bright flame, nor was the spot even scorched when the Doctor gently stooped and picked it up.

“There are keys to all the strange things you have seen to-night,” he dreamily remarked, as he bade them good-night. One of these is found in your own scriptures; the 17th verse of the 18th chapter of St. Luke, I believe.”

The proud Professor would not have admitted as much for a college presidency, yet before he slept that night he had consulted a bible and to his utter disgust, read:

“Whoever shall not accept the kingdom of God as a little child shall not enter therein.”

Violet Williams.

REVELATION.

Ofttimes aweary, have I sighed, “Life’s blooms
 Are hedged with thorns that prick too cruelly.
 Or bare their beauties only ’mid the glooms
 That tired seekers see.”

But lo! the light broke o’er my blinded eyes,
 And all around me were the blossoms sweet;
 They smiled upon me, with a swift surprise,
 In clusters at my feet.

Earth with new vision, grew more dear and fair,
 And joys came trooping through the silent gloom
 With song and laughter. Sunshine in the air
 For sorrow left no room.

From depths of woe a spring of hope upwelled;
 With eagerness I plucked the flowers fair,
 And as I gazed upon them I beheld
 Each longed-for beauty there.

. Mercie M. Thirds.

HYPNOTISM.

(Concluded.)

But this center of consciousness can not be annihilated. Driven from its physical habitation, it will, under a more determined effort of the hypnotizer, or under the impetus of the self-hypnotizer's will, reappear, functioning in more and more ethereal bases, or "Principles," until it finally retreats, or is driven, to a point where the will of the hypnotizer, no matter how powerful, can no longer control it. This may be called the Noetic or Manasic point, as distinguished from the lower, or psychic states. There are many sub-stages before this point of freedom is reached, in which this center, using bases more and more spiritualized, displays apparently more and more "supernatural" powers which are only those appropriate to these planes of materiality. In all of them it is influenced and controlled to a greater or lesser degree by the will of the hypnotizer, and its opinions, ideas and knowledge modified and measured by his. This, again, is the key to that large class of phenomena just a step above those of which we have spoken, and which may be termed psychic, as those below them were termed physical, and those above, Noetic or Manasic. It is in this psychic realm that almost all of the so-called "spiritual" manifestations find their *habitat*, when these display any intelligence at all. This is the home of "seers" and "clairvoyants," fakirs and fortune tellers. For he who can by self-hypnosis, or by the aid of another's will, establish his consciousness upon this psychic plane will find himself possessed of powers which are just as natural here as ordinary sight and hearing are on the physical. One of the most important of these is the power to sense thought without its having been materialized in words. This is known as "mind reading," and all those who reach this plane have the ability to do this to a greater or lesser degree. Direct perception, without the intervention at least of the physical senses, appears upon the higher of these psychic or somnambulatory planes, as is shown in cases where hypnotized subjects have correctly diagnosed and located physical ailments, unsuspected before their pointing them out, and verified by subsequent *post mortem* examinations. These diagnoses, however, are strictly limited upon this psychic plane to self-diagnosis, or at least have little or no value if they are attempted to be made upon another person. Wonderful as many of the feats done by psychics are, they still fall under the classification of mind

reading, for any information which they give must, to be accurate, already exist in the mind of some one present. Thus one of the most noted, the celebrated Alexis, failed completely to read an unopened letter, the contents of which were unknown to his interlocutor, although he correctly described the personal appearance and surroundings of the sender. Had the contents been known, even by a single reading, Alexis would no doubt have read the letter correctly, *verbatim*, although his interlocutor could not have repeated it from memory; which shows how complete a picture of all the acts and thoughts of our life is recorded upon the physical tablets of the brain, an open book to whomever has the power to read. It also shows how marvelously mental powers are quickened when the mind no longer functions through its lowest or physical vehicle.

But far above all these psychic states lies the domain of true Mesmerism, with a class of phenomena peculiarly its own, and which are but very seldom brought to view by the ordinary peripatetic, or even the "scientific" hypnotizer. Indeed, it is this plane which the hypnotizer seeks to avoid, because, as he complains, "his subject gets beyond his control." Yet it is this very point which divides White from Black Magic, and all who stop short of it through ignorance or fear may know the class to which they belong. The very vibrations of the hypnotic state pertain to a lower plane of matter. They are *Molecular*, and can be produced by attuning the consciousness to molecular vibration, such as gazing at bright objects, etc., as pointed out above. The Mesmeric, Noetic, or Manasic vibrations are *Atomic*, and proceed from a much higher plane, and in an exactly opposite direction. The vibrations in Hypnotism pass from without within; those of Mesmerism from within, without, in harmony with the law of evolution. The one is on the plane of Kama, or selfish desire, and is destructive in its nature; the other on that of Manas, unselfishness, and is creative, life-giving, Cosmic Magnetism. As pointed out by Wm. Q. Judge,* "the process going on in Hypnotism is the contraction of the cells of the body and the brain from the periphery to the center. This is actually a phenomenon of death, and is the opposite of the Mesmeric effect. Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life, the very opposite of Hypnotism." If we bear in mind that the occult definition of an atom is the seventh or conscious principle of a

* Hypnotism and Theosophy.

molecule, we can see that the play of the one is on the plane of blind, the other of intelligent force, respectively. This is why the action of Mesmerism is curative and helpful in its nature. It is acting in harmony with nature's processes; it is the evolution from within, without, under which law the whole Universe exists.

The phenomena of Mesmerism, or more properly, Magnetism, are of a nature we might anticipate from the close union of the ego with the source of all its powers. They are prophetic, intuitional, universal. As on the higher planes of the psychic states, the ego seems to contact and sense material things without the intervention of the physical senses, so upon this it arrives directly at intellectual truths, without the aids of reasoning or ratiocinative processes. Prophecies of the death of their body are common to somnambulists who have reached this condition, as well as future events on the material plane, although these are of the very lowest of mesmeric powers. Prophetic dreams fall under this head, as they are simply the true ego functioning upon its own proper plane. Indeed, one great and deep distinction between the hypnotic and mesmeric states is, that the former requires that the ego should be made unconscious on the material plane before its phenomena can fully and freely issue, while mesmeric effects can be produced quite independently of the unconsciousness and destruction of the will by any of the hypnotic adjuncts. The mesmeric phenomena proceed from the higher, inner planes, and can and do cause an influx of life, strength and vigor into the physical system of the mesmerized while he is in the full possession of all his ordinary mental powers, and quite unconscious that any such process is taking place. Indeed, this unconsciousness is quite often mutual, neither the giver nor receiver being aware of what is taking place, or, in the case of Mental and Christian Science, not knowing how or why they cure disease, when this follows, upon their "treatments." It is simply the transfer of their own vital, electric, atomic magnetism, taking place under the passive aspect of the will, or Desire. Its principal agent is the eye, usually assisted by "passes," in contradistinction to the gazing, or other physical methods, of hypnotism. The actual *modus operandi* of the two operations necessary in the production of Mesmerism and Hypnotism have been nicely distinguished by Madame Blavatsky. She writes :*

* Lucifer, vol VII, No. 40.

"When the first method (Braid's) is used, no electro psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the eye—the most occult organ of all, on the superficies of our body—which by serving as a medium between that bit of metal or crystal and the brain, attunes the molecular vibrations of the nervous centers of the latter into unison (i. e., equality in the number of their respective oscillations) with the vibrations of the bright object held. And it is this unison which produces the hypnotic state. But, in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term, Mesmerism. For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself that acts upon the nervous system of the patient. And it is again through the vibrations—only atomic not molecular—produced by that act of energy called WILL in the ether of space (therefore on quite a different plane) that the super-hypnotic [classed as psychic, in this paper, J. A. A.] (i. e. 'suggestion' etc.,) is induced. For those which we call will-vibrations and their aura, are absolutely distinct from the vibrations produced by the simple mechanical molecular motion, the two acting on separate degrees of the cosmo-terrestrial planes."

These statements again will be derided by so-called "science." With them, "suggestion" by which is meant, according to Dr. Bjornstrom* "every operation which in a living being causes some involuntary effect, the impulse to which passes through the intellect," covers the whole of this *terra incognita*. How the idea that she is hypnotized and unable to move is "impulsed" through the intellect of a hen, from the point of whose bill a long chalk line is drawn upon the ground in front of her, we leave for some learned "Psychical Research Society" to investigate; the subject is quite upon their intellectual level. In fact, "suggestion" as accounting for hypnotism upon the theory of ideas set up in the subject, entirely breaks down before the facts of the hypnosis of animals. Let a man stand in front of a hungry lion and "suggest" to him that he is not hungry, and he will presently find himself within the stomach of the beast; while, if he can catch the eye, and has the courage and knowledge to attune its vibrations to his own, he need not fear the most ferocious denizen of the forest. This is the secret of the Rareys, and lion-tamers, which they unconsciously exercise; and, indeed, it is the secret of that "dominion over every beast of the earth" which has enabled man to make them his unwilling subjects from the day that he first appreciated the strength of his human will.

From all of the preceding, it will be gathered that Theosophy looks with no friendly eye upon the practice of Hypnotism, except under the most strict legal and moral supervision. The dangers are many, and self-evident. If the very walls and stones preserve a record of shadows cast across them, which even science

* Hypnotism, p. 41.

admits, how much more lasting the impression produced upon the sensitive brain structure by the deliberate and forcible impress of the will of another. It is a matter of grave doubt whether the hypnotized, after a thorough hypnosis, ever regain perfect free will and entirely normal consciousness. Certain well-verified phenomena would indicate the reverse. For example: It is related of a well known hypnotizer—then classed as a “miracle” worker, or magnetic healer—that he once removed a neuralgia, of long standing, from the arm of a certain sufferer, who thereupon returned to his own country. After some years of perfect freedom, the pain suddenly returned one day, with all its former intensity. Inquiry revealed the startling fact that at the very hour in which it did so the magnetizer had died.

Quite as suggestive are the cases, as related by several hypnotizers, where the sleeping subject was ordered to do a certain act at some designated interval after he was awakened. This was then done, and the subject to all appearances widely awake; quite free to think and act as he pleased. Yet, when the time arrived at which he was commanded to do it, he obeyed as implicitly as though he were yet completely hypnotized. But, though acting with apparently full consciousness and knowledge of what he did, he denied immediately afterward that he had performed any such action at all, and could not be convinced to the contrary. This experiment, verified by many similar instances, showed plainly that though apparently awake, as far as human observation could detect, the subject was not awake fully and completely, and that a portion of his normal consciousness was entirely suppressed and under the subjugation of the will of another.

From a criminal standpoint, also, these suggestions obeyed after long intervals of apparently complete self-control have a most important bearing. Suggestions have been carried out down to the most minute, trifling detail after even a year had elapsed since the hypnosis. It is easy to see how a hypnotizer could cause any crime which avarice or revenge might dictate to be accomplished without its being possible to connect him legally with that for which he is morally responsible.

Again, a suggestion often, if not always, acts like a physical stimulus in a dream, as when a drop of water on the face has caused the dramatization of a whole sequence of thunder storm, shipwreck, etc., by the dreamer. Similarly, a seemingly simple

suggestion may set up a train of desires, utterly out of proportion to the primary impulse, as a city may be destroyed by the accidental lighting of a match. Thus in one instance,* it was suggested to the subject that she desired some cherries. Instead of passing off when awakened, this desire increased in intensity, and was only satisfied by the purchase of some the next day.

It is now, also, after a stormy denial on the part of science, universally admitted that hypnotism can be done from a distance, without the subject knowing it, and against his will, and even during sleep. In all these instances so far recorded, there has been a magnetic *rapport* established by a submission to hypnosis before these disputed phenomena could be accomplished, which only adds strength to the view that the hypnotized is never free from the will of the hypnotizer again, the *en rapport* simply meaning in these cases a state of partial hypnosis. It also emphasizes the fact that one ought to submit to almost any torture rather than be hypnotized, and that he had far better "experiment" with the most deadly physical poisons than with this equally deadly, moral one. There is no apparent reason why all of these terrible powers for evil could not be exercised upon anyone by a Black magician, sufficiently versed in his art. And there is no question that a pursuit of the study together with a practice of hypnotism will ultimately end in Black magic for all its lay practitioners. Remember, the distinction between Black and White magic is in MOTIVE only, the forces used are the same. There must be a perfect and complete altruism, an utter abandonment of self before we can rise to the planes of Mesmerism and White magic. The sweetest, purest, most ethereal "Christian scientist" who accepts a fee for her "denial" that her patient is ill, or her affirmation that he is well has taken the first step on the declivity which will sooner or later lead to the awful precipices of the Black Magician, from which there is no ascent. For there is the element of self, no matter how seemingly justifiable, which will prove the germ that will ultimately poison her whole being. The operations of most "healers" have this in common with White magic and Mesmerism, that their "suggestions" are made with the subject in full possession of all his mental faculties and consciousness, and are not accompanied with that soul-tainting, will-destroying, obsessing, vampirism of the hypnotic "sleep." It is true that the latter is often necessary to overcome a peculiarly stubborn will or vicious habit, but

* Björnström, *loc. cit.*

where it is resorted to, the motive ought to be as pure as the snow upon the heights of the Himalayas.

This brings us to the consideration of the question as to the extent to which hypnotism may be justifiably practiced. Its field would seem to be limited to attempts to cure disease, and to overcome bad habits, and in selecting cases, the nicest discrimination guided by considerations pointed out in this paper, must be used. Madame Blavatsky,* whose knowledge of Occult subjects far exceeds that of any living writer, defines its legitimate uses and points out some of its abuses thus :

“ Hypnotic suggestion may cure forever, and it may not. If Karmic, diseases will only be postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always right to try and alleviate suffering whenever we can, and to do our best for it. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the suggestion made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by thought is an action of Black Magic still more pregnant with evil consequences than a spoken suggestion. It is always wrong and unlawful to deprive a man of his free will, unless for his own or society's good, and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as Black Magic and sorcery, whether conscious or otherwise. As to whether it is wise to hypnotize a patient out of a vicious habit, such as drinking or lying, it is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful ‘suggestion’ prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressing.”

In regard to the *modus operandi* of “faith” healing, she further says :

“ Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus, ‘ Faith must confirm the imagination, for faith establishes the will. Determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.’ This is all the secret. Half, if not two-thirds of all our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing injurious or sinful in the methods, *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can will away such diseases as need, if they are to be removed at all, the immediate help of expert surgeons and physicians.”

But, perhaps, the chief reason for abstaining from the practice of hypnotism, except in extreme cases, and under the restrictions pointed out, is our blind ignorance of the finer forces of nature which we are evoking. Thus it happened to the

* Lucifer, *loc. cit.*

writer to find that a subject, whom he had hypnotized merely as a pleasant evening's entertainment, appeared to become afterward a kind of reflector of his—the writer's—mental states and ideas. Let the writer be thinking of a subject, and his patient would allude to it; let him mentally hum a song, and he would be startled by hearing his unconscious self immediately vocalizing it, etc., and all this with no desire or thought on the writer's part that it could or would be done.

A recent paragraph going the rounds of the press is very instructive in this direction. It is to the effect that a certain Spaniard, named Perez, arriving at Mier, Mexico, was immediately made the recipient of gifts of a varied character from people to whom he was a perfect stranger. Some of these were silly, as when the waiter removed all the bottles of wine from the other guests, and transferred them to the tables of Perez. Being threatened with violence, and called upon to explain, Perez admitted that he was a trained and marvellously proficient hypnotizer, which had become such a passion that he could not resist practicing his gift upon those about him. But it is evident from the descriptions given that Perez often hypnotized people without himself being aware of it. And here we have a key to the states of consciousness portrayed in "Mr. Jekyll and Mr. Hyde," as also by one who, we have many reasons for believing, founded his occult stories upon the basis of real occult knowledge, the result of a partial initiation into the Mysteries of the East. I allude to the character of Margrave, in "A Strange Story," by Bulwer Lytton. It appears that the author makes Margrave himself not aware of the evils which his "double" plotted and carried into execution. At any rate, we have the warning that before one seeks to transfer his consciousness to higher and inner planes of being, he should first become "pure in heart," as it is only such that truly "see their god." For the farther one retreats within the unfathomable depths of his being, the stronger and more powerful for good or evil do the forces which he employs become. And this from a selfish, personal point of view alone, and saying nothing of the irremediable woe he may work through employing ignorantly such a potent factor as the human will becomes in Hypnosis.

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

THE INNER CONSTITUTION OF MAN.

(Abstract of a Lecture Delivered by Wm. Q. Judge, at Irving Hall, San Francisco, Monday, October 26th, 1891.)

"We are such stuff as dreams are made of."—*Shakespeare.*

"Have perseverance as one who doth evermore endure, for personalities live and vanish. That which in thee shall live forever, that which in thee knows, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike."—*Mme. Blavatsky, in the Book of Golden Precepts.*

It is of these "dreams" of which we are made, and of this man for whom "the hour will never strike" that I have to speak to you to-night. Or, in other words, of the inner constitution of man, divided in a seven-fold manner; called sometimes the 7-fold constitution of man. This 7-fold constitution is not confined, in our opinion, to man, but is shared with him by the whole of nature also. The consideration of this subject, therefore, properly demands that of the whole theosophical theory of evolution, so that to-night I cannot hope to go over it but only that part of it which particularly relates to man.

In the theosophical theory, spirit and matter are co-existent, and co-eternal. There is no spirit without matter and, *vice versa*, there is no matter without spirit. These two are the manifestations of the One Absolute reality. That is to say, matter is at one pole of this reality and spirit at the other. In other words, spirit contains the plan, as it were, which it impresses upon matter, which receives this and carries out its evolution from the moment that manifestation begins. Therefore, this evolution is on all the seven planes. The word "plane" is used in Theosophy—and by many others before this—to indicate not only a place, but also a state or condition. For instance we have the plane of mind, of body, the spiritual, and the physical planes. This does not mean that they are separated from each other like the compartments of a ship, or floors of a house. These planes are conditions, or states, of which one may interpenetrate the other, and evolution may be carried on to perfection so far as this relates to inner planes, such as those of man's septenary constitution. To illustrate. Consider the shadow from some object in an electric light, thrown in a certain direction. Another electric light may throw a beam at right angles to this black shadow. The shadow and the light thus cross each other, but they do not interfere. The shadow, when it strikes an object beyond, still envelopes it in darkness, although the electric light, has shone through its center. Thus the shadow and the bright light may exist at the

place where they cross, independently, otherwise they would negative each other, and there would be a cessation of light or of shadow beyond the point where they met. Instead of this, both shadow and light will continue on to their respective destinations. This sufficiently illustrates my meaning, that the planes of evolution may proceed within each other, and yet not interfere and it is not necessary that they be separated in any sense whatever. There are many illustrations which could be drawn from science. Mr. Tyndall substantiates this with respect to the colors of the solar spectrum. We know these are all in the solar light, unseen by us until they are separated by the prism. And so on, in almost every direction, are similar illustrations.

Evolution proceeds on seven planes throughout the manifested universe. Man, in this world, is the highest manifestation of this evolution, and therefore contains within himself its higher seven planes, which before his advent were not perceptible, although they existed always in the germ. Buddha declares that man is made up or formed from thought germs. He is not alone in this assertion. Many philosophers since his time have said the same thing; that man is a thinker, and is made up of and the result of his thoughts. Western minds have become so accustomed to judging him by his mortal body, and to listen to theories which teach the conditions whereby mental states may be materially produced, that at last it has lost sight of man as a thinker at all, and cannot understand why he is made up of his thoughts. We admit that he has a body, and that this body is not thought, but declare that it is the result of his thoughts. The body, now used by all human beings, is the result of the thought of the human race in the past, which thought at length enabled it to so mold matter as to furnish the body in which man, who is the thinker, really lives.

Man, the thinker, is not divided in this 7-fold way, but man consisting of body and other elements of his nature is so divided. This 7-fold division is not absent anywhere in nature. The seven days of a week is an instance. The layers of the skin are divided in a seven-fold way. In the growth of the child before birth, there are seven distinct divisions. In the progress and construction of the great works of man, there is even seen the 7-fold division. Of a great building, for example, the architect first formulates the plan. The materials existing in various states, represents a second stage; collecting them together after

that, a third ; united in the building, a fourth ; decorating it, a fifth ; furnishing it, a sixth ; and its occupation by man, the seventh and last. And so it is with man. The ideal plan is laid down ; the materials of which are scattered through space ; these are collected ; then built together in the various forms of nature, until that of man is reached.

The first division of man is body, composed of what is called matter, or atoms, held together in a definite form. Have you ever reflected that your body, composed of matter, is made out of the mineral, vegetable and animal kingdoms, and therefore you have in you portions of the tiger and all ferocious beasts, as well as the gentle? You have also vegetable and mineral matter collected in your body, for this represents all that evolution on the physical plane has accomplished in the world. With the Evolutionists of to-day, we admit that at one time there was only a mass of fire mist, and, although our theory of evolution does do so, it is unnecessary to go beyond that for our present purpose. These say there was first this fire mist, which, by means of the processes of nature, began to revolve into a vortex, and so continued until it became sufficiently dense for a crust to form upon it. This kept growing thicker, until we have the world as it exists to-day, which finally, without any life or intelligence of its own, produced these. That is, from nothing came forth something. We admit with them that this process went on, but we assert that it was in accordance with the plan laid down by other human beings, who evolved it as the result of the experience of other lives on earths which they had passed through in the great wheel of eternity. But we say further, that this fire mist, of the scientists, are beings, carrying the plan of evolution with them. They first put this matter through the mineral school, so to speak, residing within each particle, and continuing the process for millions and millions of years. When this had been sufficiently accomplished these beings then passed on ; that is, pushed forward some of this matter into the vegetable kingdom. This process was carried on for uncountable years. Then this same collection of beings carried the evolution of atoms up into the animal kingdom, where we are now, as mere masses of flesh, not as human shapes. This process went on until the whole mass had received education in the animal kingdom.

The geological history of the world verifies these statements, excepting, of course, the presence of these egos. I admit that

its links do not give us any proof of these beings, but I insist that a survey of the whole scheme demands their presence. In the early ages we find only forms of trees; later, we observe enormous, or mammoth, beasts. They have disappeared when the necessity for them passed. There isn't even a "missing link."

The anatomist of to-day insists that these were the forefathers of our animals; that such and such a huge beast is the original of such and such a smaller one. The process of perfecting that brought them to the stage where they now are was done by and through these beings. Are our bodies, then, the result of this evolution? If so, we are connected with all the lower kingdoms. Without life this body would be useless, and the Theosophic theory is that there is no spot in space where there is no life. We have been accustomed to talking about life as something belonging to material bodies, but as to the intervening space, we have generally thought of it as without life. It is undoubtedly true, I think, that in every point in space there is the same stream of life, in which all beings exist, and hence this Life Principle is the second division of the Theosophic classification of man's constitution.

Now, the question arises, what is life and what is death? Ordinarily, death is thought of as something that comes to all beings, without exception. Theosophy denies that there is such things as death at all. We don't say there is no death for this body. But we declare that what is called death is really life; is one of its phenomena. Man may be compared to an electric lamp, composed of carbon interposed at a break in the wire. The current, caused to flow through this wire, reaches the carbon, is resisted and broken until the carbon is exhausted. Man is a carbon standing in a current of life, consisting of molecules united in such a manner that he is capable of living—burning—just so long. That is, carrying the theory into everyday life, he is capable of remaining active just so many hours, when he becomes fatigued because life is so strong he cannot longer resist it. In the morning he awakens, to once more renew the contest, and keeps on so doing from year to year, until life has grown too strong for him and he is compelled to give up the fight and abandon his home in the body. So that there is really no such thing as death, but only a change, an abandoning of the body. This, then, is the second division of man's nature; called; in the Sanscript philosophy, Prana; meaning breath; because it is said that man lives by means of breath. It is derived from the sun, which is the center of life or being for this globe.

The next division is the Astral body, called the Design body, or Linga Sarira, that on which the physical structure is built ; a farther materialization of the ideal plan which existed in the beginning of this evolution. Ages since, at the time animals were going through the evolution necessary to prepare the human form, only the Astral man existed. This Astral body was therefore first ; before man existed in material form, and, I think, represents the time when according to the Christian Bible Adam and Eve were banished from the Garden of Paradise, for it was a state of paradise to have only an astral body at a time when a physical one would have compelled man to maintain a perpetual warfare against the monsters of prehistoric ages.

The Theosophical theory is that Adam was existing as an Astral Body, and having reached that point in evolution where matter could be built into this body he received a "coat of skin," or became a man of flesh and blood as he is to-day. I advert to this because it is from the sacred book of the Christian, which has been reviled and scoffed at because it has never been explained except in its literal sense.

The Astral body is the shape of man's body, but contains in itself organs which connect the man inside the real figure with the outside organs ; eyes, ears, nose, etc. Without the Astral body it would be impossible to account for the possession of senses which are not man's true outer senses. The somnambulist, for instance, walking with his eyes open sees nothing ; is looking at you and cannot see you. Our explanation is, that the connection between himself in the Astral body and the outer organs is cut off. In hypnotism, any organ or organs may be so cut off while others remain active, thus accounting for many of its phenomena. The Astral body therefore is in reality more the man than the body, but is so connected with it that it is not able to act except in certain cases. "Mediums" are such instances. A medium is a hysterical, nervous person. We know that looking over mediumship we find them afflicted with something akin to this ; catalepsy, for instance. The condition in which many curious things happen through mediums is this : The proper adjustment of all the functions, nervous, material, and mental, is really a condition of the Astral body, which is able sometimes to manifest itself. In our opinion, nearly all the phenomena of Spiritualism may be traced to the Astral body ; are manipulations of it ; and we know that when one goes to a medium he simply awakens

her Astral body and receives from it his own thoughts in reply to his queries, and nothing more, except in some few rare cases.

The divorce between religion and science has been so great that the "Inner Man" has been forced to manifest improperly and out of place, in order to keep alive the evidence that there was such a body. Had science been united to and gone hand in hand with spiritual philosophy, we would have had a uniform development. Since man's investigations have been curbed he has revolted within, and he has been manifesting this inner nature for the last forty years. The facts of Spiritualism are thus of use, but at the same time are dangerous. They bring back to the earth influences which ought not to return; pictures of old crimes which produce in men once more the desire to commit them.

We come next to the division of passions and desires, the basis of action from which men find their incentive to do both good and evil. When a man dies and is buried his kamic body is released. The life principle is also released from these atoms to go into others. Then the kamic body, with all the passions and desires is set free. We will suppose the case of a suicide. His kamic body escapes full of the idea of suicide. Similarly, the man who has indulged in drinking and all sorts of sensualities, goes out full of these things. A murderer who is hung is in the same condition. Guiteau would go out full of that last scene where he defied his accusers, and where he declared he would destroy all the people who had anything to do with his incarceration. What happens? Man's higher principles go on and on with evolution, finally being reincarnated. If after death these lower elements are seized by mediums and brought back to earth, infused with additional life, not permitted to disintegrate, it is a crime. Everyone who goes to a medium and asks that their dead may return commits a crime. It is a crime against the person who is dead, and against the medium; it brings around her bad influences, for the majority that can return are full of crime. They are of the earth, earthy. Now, when I am dead my astral body will not have my senses; it will contain only my passions and desires, which swerve me as they swerve you also, and if I am drawn back against my will I may do harm. If you could actually see what occurs at a seance you would never go to another. You would see all these vile shapes enveloping the sitters like a huge octopus. Mediumship is nothing but communicating with the astral dead; it is the worship

of the dead, and as such it has been condemned for ages. Moses said "Ye shall kill a witch." He prohibited his people from having anything to do with such things.

Having considered the lower principles of man we now come to that which is immortal, or mind, soul and spirit, called respectively, Manas, Buddhi and Atma. Atma, or spirit, is universal, and Buddhi its vehicle. Manas is the individualized thinker, the one who is conscious. These three together are eternally passing through incarnation and coming back again and again to gain experience; to reap reward or punishment. Before birth, in the pre-natal state, man is in almost the same condition that he is after death, so that a consideration of the post-mortem state will serve for the pre-natal. The difference is only slight. By a simple illustration you will probably understand the ordinary, or devachanic condition after death, and its relation to life. Imagine a young Theosophist who is to deliver a speech. Previous to his appearance he thinks of it continually; perhaps for days; goes over his ideas and wonders what kind of an impression he will make. In the evening he delivers it, in a brief time compared to that he has spent in thinking about it. When he has delivered it, he thinks of the impression he has made. The next day and for many days he still thinks of it. Isn't the thought more than the act? The state of Devachan is where he is in a similar manner thinking over the things of his last life until he returns to re-birth.

Thus after the death of the body we keep up this thinking, and develop this part of our nature, until the time comes when it is exhausted, and we come back to life to continue evolution, until the race has been perfected.

William Q. Judge.

LET no man or woman be mistaken as to what this movement for women's suffrage really means. We none of us want to turn the world upside down, or to convert women into men. We want women, on the contrary, above all things to continue womanly—womanly in the highest and best sense, and to bring their true women's influence, in behalf of whatsoever things are true, honest, just, pure, lovely and of good report, to bear upon the conduct of public affairs.—*Mrs. M. G. Farwett*

THEOSOPHY AND SOCIALISM.

An attempt is herein made to consider briefly the relationship between Theosophy and Socialism; to show their fundamental unity of ethics and similarity of efforts. It will be necessary to first define the principal axioms of Theosophy, and then what we conceive Socialism to mean and to be; to point out its *raison d'être* and its demands; and finally to search for the causes which have thus far prevented it from relieving Humanity of those onerous and increasing burdens which a false civilization imposes upon the weak and ignorant classes of Society.

Theosophy affirms the basic unity, *ergo*, the brotherhood, of Humanity, not merely in a transcendental, far-off way, but uses all means at its command to impress mankind with the logic and truth of its teachings. Inexorable justice is its cornerstone, fraternal love, its keystone, while charity binds the edifice together. For true Theosophy is everything which aids and elevates mankind, and it must, therefore, be adverse to everything which debases or obstructs the progress of Humanity.

Socialism advocates a more precise, orderly, just and harmonious arrangement of the social relations than those between men which have hitherto prevailed. Both Socialism and Theosophy try to raise the moral and intellectual standards of society.

Go through the world and ask of each community "Does contentment dwell here? Do you enjoy peace, justice, happiness?" And the reply will be: "Pass on, we have not that which you seek."

Listen. Hear the hum of industry, the babel of confusion on the busy streets. How discordantly come the confused echoes of contention, revelry and crime; with wailings of oppression and misery; with rumblings of tumult and revolt!

Observe. See the so-called better classes, the "capable" ones, trample upon morality and human rights; avail themselves in the most dishonest manner of the many loop-holes and defects of an imperfect legislation to obtain and retain the results of their brothers' toil and self-denial; of their brothers' misery; aye, of their brothers' blood and life! See the organized corruption and plunder, unchecked rapacity, cruel, beastly and unlimited selfishness; the eagerness for every kind of indulgence; all availing themselves of the blindness and weakness which prevents the majority of mankind from obtaining their

just rights and the results of their labor. And all this regardless of the degeneration of body and mind and of the dehumanisation of the coming race.

Note how these weak, dissociated, often brutalized classes of society, ignorant of any mode of redress or defence except brute force, submit grumblingly, nursing their discontent, indignation and anger. Yet do they constitute the larger portion of that repressed force which may one day burst the bonds of moral and legal restrictions, habits, indifference or ignorance, and by its explosion cause a catastrophe which could be avoided if all relations between human beings were based on the principle of the brotherhood of Humanity, which Theosophy upholds and insists upon.

The time is come! The laborer, the tenant, the landless, the unemployed, in fact all those whom a supercilious part of Society calls "the lower class" are beginning to think. And now they demand their share of the results of their labor, their portion of life, liberty and happiness. These demands, based on justice and the proper relation between the various constituents of the social structure have been formulated by Socialism. Presented occasionally in a crude form or by extravagant individuals, the cry arose: "Communism, Anarchy! Shoot them! Hang them!" (And hang some did). But the time is come when these cries have lost their terror. People begin to reflect, to perceive cause and effect. It has taken a long time to make them think. Ignorance is easily combined with a kind of animal sense of comfort, and we can live contented if we accept all our surroundings and conditions as necessary and right. Many are taught that patient submission of the poor to the exactions of superiors is a command of God, for it was He, who instituted Kings and authorities, He who sent misfortunes and trials. In the face of the teachings of the Christian church, Theosophy presents the eternal law of justice, of cause and effect, and that man himself shapes his own destiny.

"Man has no fate except past deeds,
No hell but what he makes."

Thus the Light of Asia, an unwelcome light; misunderstood and unappreciated by many; yea, disliked because it destroys that comfortable but demoralizing doctrine of escape from the penalty of wrong doing, the doctrine of vicarious atonement.

Justice is therefore the cornerstone of Theosophy as well as the demand of Socialism. It is the misfortune of the latter, that

it is often presented in an illogical, confused, or even absurd manner by half-instructed or misguided adherents. Yet it rests on a foundation that is immovable. For the non-success of pure socialistic ideas, its own friends are oftentimes responsible, by losing sight of its inner principles and branching off into innumerable side issues, often entirely forgetting the principle of brotherhood in selfish, undignified squabbles and bitter conflicts, or resorting to wrong methods for enforcing their ideas.

Socialism can attain its objects; but only by a precise, orderly, just, and harmonious mode of procedure. It will require almost superhuman wisdom and self-abnegation to unite its many streamlets into one mighty, irresistible current. To Theosophy must it look for these elements:

Theo. G. Ed. Wolleb.

SOCIETY AND THE BABY.

There was a Baby born; a brand new, fresh Baby, who didn't mean any harm, and came quite unintentionally.

Said Society to the Baby: You don't own that land—get off!

Said the Baby to Society: How absurd you are! I must have some land to sit on, or I can't stay. You don't expect me to live in the water, do you?

Said Society to the Baby: It is immaterial to me where you live, or whether you live at all; but you can't stay on the face of the earth without paying for it. To sit or stand or walk, or to have your little grave in—you can't have any land without paying for it!

All right! said the baby, briskly. It seems absurd to me, but I'm young yet. I'll pay with all my heart when I'm bigger. Just feed me well now, and when I'm grown I'll be a credit to you. The more you do for me now the more I'll do for you then—see? And I can pay back compound interest, for the work of a smart person is worth vastly more than his keep.

And the Baby opened his mouth in cheerful confidence.

But Society put dirt into it.

Child, said Society, you can't have food without paying for it!

But I must have food, or I can't live! said the Baby. And the better the food the better for you when I'm bigger.

It is immaterial to me whether you live or die, or how you live or die, said Society. You have got to pay for everything you get; and because you can't, your parents must!

Parents! echoed the Baby. What are they!

You young heathen, cried Society. Your parents have brought you into this world in accordance with inevitable laws of nature; this is an immense benefit to you, because the world is so pleasant; and therefore you should regard them with veneration, gratitude and love, no matter what kind of people they are or what they do to you afterward.

To bring you into the world was a duty and a privilege to them, an honor and a benefit to you; therefore you owe them obedience and devotion, but they owe me for your board and keep!

You don't seem to me to make that quite clear, said the Baby. It doesn't seem to hang together. You say it was by inevitable natural law that I came at all?

Yes, said Society.

Then why should I owe them for doing what they ought to do and couldn't help doing? And if it was what they ought to do and couldn't help doing, why should they pay you for it? asked the Baby.

You owe them for their affection, care and support, said Society.

But I have their affection, care and support, or I couldn't live, said Baby. I've a right to it.

I tell you it makes no difference to me whether you live or not, said Society.

Oh, come now! I know better than that, if I am young, said Baby. Who are you, anyway?

I am Society.

And what are you made of?

People, said Society, with some reluctance.

Aha! I thought so. And the better the people are the better you are—is that not so?

Yes, said Society, with even more reluctance.

And the people are all Babies first, aren't they? And the better the Babies are the better the people are, and the better you are! cried the Baby, who was beginning to take notice, and feeling his feet. Talk to about parents! My business is with you, you old fossil! My parents are temporary guardians, but you and I are permanently connected. Why, you short-sighted

ostrich! What hurts me hurts you, and what helps me helps you, and without me there wouldn't be any You! And there you sit and plaster your wounds, and nurse your diseases, and fight your vices, and pretend you own the earth! You are a hollow, crack-brained, discrepant old rudiment! Be off with you, dodo! I'm Society, myself!

But Society, though on its last legs, was bigger than the Baby, and put more dirt into its mouth, and the Baby died.

But there are more Babies.—*Charlotte Perkins Stetson.*

FARMERS' REVOLUTIONS.

It is hard to believe that the quiet, long suffering and conservative farmers are ever revolutionary in their ideas and methods. They submit to a great deal of oppression and plundering, but it is dangerous to crowd them to the wall. In at least two great modern revolutionary movements the farmers took the lead and came out victorious. In England, in 1381, the farmers and the masses generally had scarcely any rights that were respected by the governing classes. The story is too long to tell in detail, but something like a farmers' alliance was organized, with Wat Tyler at the head.

The movement spread to the towns and cities, and the people were soon banded together to resist unjust taxation and oppressive laws. The countrymen with their town allies came together in a compact body and swept over the land like a prairie fire. From county to county and from town to town they pushed their rapid march until they reached London, where, after losing their leader in a skirmish, they dispersed when the king had made them certain promises. The government succeeded in punishing many of the prominent ring leaders, but the solid fruits of victory rested with the revolutionists.

From that time for nearly a century English farmers and workingmen had the use of as much land as they could cultivate, and were free to combine together for self-protection. That period was the golden age of England. Then there was no poverty. All were well fed, well clothed and well paid. After that, in the Sixteenth century, the monopolists, or privileged classes, forcibly gained control, and the concentration of wealth in the hands of the few plunged the many into poverty.

Another farmers' revolution was the one in France in the latter part of the Eighteenth century. The French countrymen were as much oppressed as their English brethren were in the Fourteenth century. They organized local societies with a central body, and in the course of a bloody carnival of several years' duration brought their king and queen and thousands of their oppressors to the guillotine. Generations of suffering made them unreasonably violent, and they gave France what is known in history as the "Reign of Terror." Yet this revolution was a great triumph for democracy. It greatly modified monarchical rule in Europe, and paved the way for the present French republic, under which the farmers are the most prosperous people on the face of the earth.

These two revolutions were essentially farmers' movements. There is much in them that will shock the readers of to-day, but it should be remembered that in those days people did not have the ballot to right their wrongs, and they had to resort to force. In both England and France these popular upheavals resulted in substantial victories for the farmers.

The uprising in this country at the present time of the present agricultural population recalls the historic events which we have briefly outlined. Like the tillers of the soil in England and France, our farmers are kept down by unjust taxes, oppressive laws and monopolists, who, in their way, are as dangerous as the feudal barons of old. But our people, armed with the ballot, understand the power of organized action, and they know the full significance of the supremacy of numbers. Yet, while this great struggle for reform is thoroughly peaceful and in the interests of peace, it bids fair to be as sweeping a revolution as the others that we have mentioned.

The cause of the united farmers is the cause of democracy. It is an effort to restore a government of the people, for the people and by the people, with equal rights for all and special privileges for none. It is a cause that will win, and its triumph will be all the more glorious because it will be a victory of honest labor, won through ballots instead of through bayonets, won at the polls and not on battlefields. This hurried glance at the past is suggestive. It shows what organized farmers have done and foreshadows what they will do.—*Atlanta Constitution*.

THE MORTGAGE.

He bought, in 1665, a farm of stumps and stones,
 His name was God-be-Glorified, his surname it was Jones.
 He put a mortgage on his farm, and then in conscious pride,
 " In twenty years I'll pay it up," said God-be-Glorified.

The mortgage had a hungry maw that swallowed corn and wheat;
 He toiled with patience night and day to let the monster eat ;
 He slowly worked himself to death, and on the calm hillside
 They laid, beyond the monster's reach, good God-be-Glorified.

And the farm, with its incumbrances of mortgage, stumps and
 stones,
 It fell to young Melchizadek Paul Adoniram Jones ;
 Melchizadek was a likely youth, a holy, godly man,
 And he vowed to raise the mortgage like a noble Puritan.

And he went forth every morning to the rugged mountainside,
 And he dug as dug before him poor old God-be-Glorified ;
 He raised pumpkins and potatoes down the monster's throat to
 pour ;
 He gulped them down and smacked his jaws and calmly asked
 for more.

He worked until his back was bent, until his hair was gray—
 On the hillside through a snowdrift they dug his grave, one day !
 His first-born son, Eliphalet, had no time to weep and brood,
 For the monster by his doorstep, growled perpetual for his food.

He fed him on his garden truck, he stuffed his ribs with hay ;
 And he fed him eggs and butter, but he would not go away ;
 And Eliphalet he staggered with his burden, and then died,
 And slept with old Melchizedek and God-be-Glorified.

And the farm it fell to Thomas, and from Thomas fell to John,
 Then from John to Eleazar, but the mortgage still lived on ;
 Then it fell to Ralph and Peter, Eli, Absalom, and Paul ;
 Down through all the generations, but the mortgage killed them
 all !

About a score of years ago, the farm came down to Jim!
 And Jim called in the mortgagee and gave the farm to him.
 There's no human heart so empty that it has no ray of hope,
 So Jim gave up the ancient farm and went to making soap.

He grew a fifty-millionaire, a bloated, pampered nature,
 He owned ten railroads, twenty mines, and the whole State Leg-
 islature ;
 And thousands did his gruff commands, and lived upon his
 bounty ;
 And he came home, bought back the farm and the entire county.
 —S. W. Foss, in *Yankee Blade*.

THERE is a thousand times more good than bad in the world. To-day the newspapers are engaged in finding out all the mean things that are done. Unless a thing is a bad thing it is not known. If all the reporters of all the newspapers would look through the homes of the country and find the name of some man who had practiced self-denial for the sake of wife and children, find some man who had given up all the property he had to pay his honest debts, who had gone out of his house, given up his pictures and all there was of luxury, and taken his wife by her hand and gone down to poverty and penury in a hut ; if they would tell the names of all the men who had done generous deeds, I tell you every newspaper in the United States would be crowded with the names of men and women.—R. G. Ingersoll.

THE actual status of the poorest and most unfortunate woman in society determines the possible status of every woman.—*Woman's Alliance*.

WHERE the working poor are paid in return for their labor only as much money as will buy them the necessaries of life, their condition is identical with that of the slave, who receives those necessaries at short hand ; the former may be called "freemen," the latter "slaves," but the difference is imaginary only.—*John Adams*.

EDITORIAL COMMENT.

If anything were wanting to prove the essential unity of mankind; that the thoughts of the one affects the whole, and the whole, almost irresistibly the one, a study of the so-called "moral" epidemics must complete the evidence. Let there be a murder, a suicide, a train wrecking, or any unusual crime, and a series of similar ones may be confidently predicted. On the other hand, let a foolish, harmless craze be initiated, such as base-ball, "bangs," or "bustles," and the whole nation will be screeching over fly catches, and frizzing its front hair.

The present mental endemic, the degrading and disgusting modern prize fight, is an instance very much to the point. Fighting is in the air; the school boys arrange their "ring" contests with all the accessory brutalities which they can command. Men who never saw a prize fight, who have no idea of the inexpressible brutality of the entire performance, with its accompaniment of gin-hells and gambling dens, yet are so infected by the poison in the air that they watch the papers with eager interest to find whether some animalized champion has "knocked out" another or not.

Why is this? As every effect must have its corresponding cause, wherein lies that of this—to them—strange perversion of their ordinarily healthy thoughts and tastes? It may seem an inappropriate illustration of a philosophic tenet, yet the answer must be that it is because of the essential unity of humanity; our actual, dynamic connection in a brotherhood far more real than we know of; deeper than any perverted sentimentalist would be willing to admit.

"Thoughts are things," wrote Prentice Mulford, with a half appreciation of the problem. They are more; they are forces, dynamic and energetic, and exert a potent effect in the realm of inclinations, especially when we reflect that nine-tenths of the human race do no real thinking during their entire lives, but are simply mental reflectors of any psychic currents which they chance to encounter. Therefore, the vacant mind that picks up the nasty record of murders, elopements, suicides, and what not, doing duty as a morning "news" paper, with no definite idea formulated at all, except, perhaps, a vague anticipation of finding something interesting or startling, simply invites the partial hypnosis which occurs when his eye alights upon the three-column account of some especial brutality or other. Nature abhors a vacuum, and straightway fills the one in his cranium with a dramatization of the occurrence described, which will remain there, with a greater or lesser tendency to become actualized, should any opportunity be afforded to obey this unconscious, self-invited "suggestion."

All the above finds its cause in a column account in the morning papers of the 21st., ult., of a "prize" fight between two women. They had a ring, referees and umpires; a male audience of delighted "gentlemen," who howled and screamed their approval of the performance in the latest and most approved prize-ring style. They pounded, pulled hair and

bled,—in short, vied with their male competitors in the same line, until the audience were in the very seventh heaven of delight.

All this in a civilization which proudly claims to surpass any yet attained by the human race; which has its priests and parsons by the hundreds of thousands to teach it ethics and religion. What will the end be, what can the end be, but another Rome, with its princes, gladiators and brutalized populace!

There is one consolation, one ray of hope, appearing upon the horizon. A certain negro has proven himself such a very Goliath in this warfare that he is admitted to have fairly broken down the "color line," drawn by the "gentlemen" who most affect the manly art. Now, let him knock out his white antagonists—and heaven strengthen his arm!—and then let some magnificent Chinaman knock him out. After this it will be easy to import a gorilla who can knock the Chinaman out, when the championship will be permanently decided, and the world can turn to some other improving occupation or amusement.

A very touching incident occurred in the New York Post Office, the other day. A newly-invented stamp-canceling machine was being tried. It was found that it could do the work of eight of the fastest clerks, and with far more effectiveness. The dispatch drew a pathetic picture of the "tired clerks" standing around delighted, while the machine did their work. When it shall have been universally introduced, and some thousands of tired clerks have been discharged to swell the Army of the Unemployed, and by their competition still further reduce the wages of their fellow workers, it is to be hoped that they will still feel delighted.

Some capitalist who has already "frozen out" the real inventor, or will soon do so, will then pocket the profits arising from this labor-saving invention. The mass of society will not be one whit benefited, while other folks will be ready to stand around delighted when the next steel or wooden competitor appears to demoralize and degrade manual labor.

Let no one suppose from the above that useful, labor-saving inventions are to be looked upon with disfavor, because they displace laborers. It is for the reason that, when like land, the medium of exchange, etc., they are permitted to be monopolized by capitalists, they become a curse to society instead of the blessing they ought to be. When the State shall take control of them for the benefit of the whole people, instead of the few, then such inventions may be hailed with genuine delight. Meanwhile, as long as people are so ignorant of the true principles of social and political economy as to be delighted at labor-saving machines which displace them, and take the bread away from their children, there is little hope of a speedy change in our social conditions.

NOTES.

Mr. Judge has just completed his very successful tour and returned to New York. Advices from various points on his route indicate that the interest he aroused on this Coast followed his efforts wherever he lectured. Next to San Francisco, Ft. Wayne, Ind., gave him the largest audience. For this the Hoosier State will please shake.

