

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

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

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THE SCIENTIFIC BASIS OF IMMORTALITY.

If immortality be a fact, its phenomena necessarily fall under natural laws, and are capable of scientific explanation and proof. For man, however extended his powers and faculties, is still but an integral portion of nature; a factor in her processes of involution and evolution. His physical body grows, passes through its life cycle and decays under the operation of the same physical laws which control life and death in all the kingdoms below him. His intellectual evolution is evidently but an intensification and individualization of the same ideation which is plainly apparent throughout every portion of his material environment; while his higher or spiritual potentialities are admitted by all philosophers to be one with and to proceed from the same Unknowable, Causeless Cause, upon which the whole of nature rests, from which it originates, and to which it returns. Therefore, any enquiry or philosophical speculation which views man apart from nature, or as excluded from the operation of natural laws, methods, or processes can not but be faulty.

The assertion that the "soul" is immortal is one common to all religions, yet the word conveys but a vague idea, which it would be very hard for those who use it most freely to correctly define. The Christian religion certainly regards it as a kind of ethereal man, differing in nowise from the physical one except in its capability of eternally resisting the forces of disintegration, even when these take the active form of material flames in physical lakes of fire and brimstone. How physical flames can torture ethereal beings, whose very eternity of suffering depends upon their remaining eternally untouched by them, has never been explained, it may be remarked, in passing.

The correct definition of soul is "a vehicle of consciousness." Now, consciousness, or "spirit," is one pole of that ONE which is both matter and spirit. For this reason soul as a vehicle of this consciousness may be regarded as material in its essential nature, and as spiritual only in the sense of being a vehicle or base for spirit. Hence, in Theosophy we consistently speak of the "animal," the "human" and the "spiritual" souls; meaning by these terms the vehicle for animal, human and spiritual consciousness, respectively. It is also correct to speak of the vegetable, or mineral soul; both being coarse forms of matter or material bases which limit the expression of the consciousness they ensoul to the mineral and vegetable planes. Matter and consciousness being in their last analysis one and indivisible, must on the finite plane eternally limit and modify each other. For this reason the base in which any particular monad, or Atmic Ray, expresses is all-important; especially if we are aware that this base may be first modified and then changed by will. Upon this modification or changing the base or "soul," in which our own "I am myself" consciousness, or thinking principle, expresses the entire question of our personal immortality turns.

The physical plane of matter is molecular, or that in which change, disintegration and reintegration, is the law governing its manifestation. The inner, astral, ethereal planes are only subject to atomic modifications, and when we reach those still more subjective, eternal existence of any expression of consciousness becomes more assured, until at that of Buddhi, or the "soul" of Atman, eternal immortality is absolutely guaranteed, for here change or modification is inconceivable. Now, our thinking principle does not function or express in physical matter, however much we may believe to the contrary. It is only incarnated in the material form in a similar manner to that with which magnetism may be said to be immetalized in iron ore. The magnetism may be removed without affecting the properties of iron as such in the least, and equally may our thinking principle abandon the body without disturbing the purely material processes of this. It practically does so every time we sleep, yet the bodily functions go on even more perfectly than in the waking condition. The thinking principle is only related to the material plane by the body, which it uses to obtain experience thereon as a musician does the instrument from which he evokes his harmonies. And just as the musician selects differing key

notes for differing compositions, so does our center of consciousness select differing bases according to the plane upon which our will, consciously or unconsciously, compels it to function. Ordinarily, our consciousness is upon the plane of the lower Manas, which, though incomparably finer and more ethereal than the coarser matter of the body, is still decidedly within the limits of change and consequent disintegration. It follows, then, that if we keep our personal center of consciousness constantly within this zone of impermanency, by the material nature of our desires, it is only a plain case of cause and effect that our personal soul should disintegrate and perish at death, which in such a case it undoubtedly does.

We must not lose sight of the fact that spirit or consciousness, although infinitely superior to matter, is yet absolutely dependent upon the latter for a base in which to function. Prakrite must mount upon the shoulders of Purusha. Therefore, spirit can not abandon one material base for another except in response to either cosmic or the highly-developed human will. So that the loss of a soul means a great deal more than the casting aside of outworn matter. It means a baffling or retarding of nature's evolutionary processes which can not but be accompanied with the most acute suffering. This it is that makes the disintegration of a soul center of consciousness not a matter of the blowing out of a lighted wick, which now is and again is not, but a prolonged and dreadful struggle with the forces of dissolution which may well make the boldest heart fail.

This thinking, willing, suffering, enjoying "I am I" center of consciousness which each man recognizes within himself, and which is the object each one is struggling to save, is our real immortal ego, and yet it is not. It is our higher ego so limited and modified by the material form with which it is karmically associated that we can only term it while in this state its own faint reflection. But this reflection is our very selves; that to which we give mortality or immortality according as we drag it below or enable it to rise above planes which are by their very nature impermanent. This is in strict accord with scientific teaching in its highest aspect. The thoughts, words and deeds, the thousand-and-one occurrences which make up the sum of our daily life are all registered, either in a permanent or impermanent base, according as our center of consciousness is functioning above or below the plane of the play of disintegrative forces. Therefore, if a whole life has been spent with the consciousness

entirely limited to matter and material things, there has been no permanent record created, and annihilation for such a soul is simply and scientifically inevitable. When one writes upon the sands of the seashore he expects the next ripple of the incoming tide to erase the record, but if he, with much labor and painstaking, chisels the same words in the flinty granite, he anticipates a corresponding permanency.

The monadic base upon which our center of consciousness rests is eternal and immortal. Life after life we are adding to the grand sum of wisdom acquired through experience, just as we in each particular life build up around its transient reflection in matter that personal character which is the net result of the experiences of our present embodiment, as modified by this past. Our Higher Ego depends for its immortality upon rising to this monadic base in its conscious functioning. In a much greater degree is the personal ego dependent upon the Higher for its promise of eternal life. All turns upon the plane in which the personal "I" habitually functions; upon how deeply it permits itself to be dragged below the Divine plane to that of mortal passions and desires. Meanwhile as our Higher Ego gathers strength and expands its consciousness through this experience of many lives, its reflections in material incarnations, or personal "I am I's," become also stronger, and the loss of any one of them through having been overcome by sensuous attraction grows more serious, both to Higher Ego and lower personality. For the mutual reaction and interdependence of the (Higher) Ego free and the (lower) ego, incarnated are very great, or successive incarnations under the iron law of cause and effect would not take place as they now inevitably do.

Thus far as to the influence with the base or "soul" in which it functions exerts upon any ego, high or low, or, indeed, upon all consciousness, whether individualized, as in the human kingdom, or diffused, as in the mineral. It must be accepted as a strictly scientific conclusion, that permanent records require permanent tablets whereon to be inscribed, and that the very existence of our earth itself proves that there must be somewhere in nature this permanent principle. For both philosophy and science agree that there was a time when this earth was not in existence, and that there will come a time when it must pass away. Hence a permanent base in nature is absolutely assured, else in the unthinkable duration of the eternities of the past dissolution would have had ample time to have overtaken every

manifested thing—an argument as old as Plato, and as logical and forcible now as then.

Thus far we have assumed the existence of a higher ego than that manifesting in our ordinary consciousness, and it now remains to examine the proofs of this. In a former paper upon "The Scientific Evidence of the Existence of the Soul" these proofs have been gone over with much attention to detail, so that it will now be only necessary to summarise the conclusions arrived at there.

The fact of self-consciousness, or consciousness of consciousness; the power to analyse and examine one's own consciousness, shows that man is dual in his nature, for analysis requires two factors—an analyser, and the thing to be analysed. One portion of his consciousness examines, reflects upon, reproves and endeavors to control another portion, evidently much beneath it in moral tone, intellectual concepts, and spiritual aspirations. Not only will the higher consciousness do all this, but it will deliberately abandon the body by suicide, when dissatisfied with the harassing limitations imposed by its connection with it. It is unthinkable, at least by any mind capable of real thought, that something which is only a function of an organism should be capable of separating itself from the organism which generates it. It is as reasonable to suppose the motion of a trotting horse, for example, deliberating about its condition when connected with the latter, and deciding to cut loose from this association with the animal. And it is just as reasonable to predicate thinking and willing of this motion which the horse generates as it is to do the same thing of human consciousness, if the latter be only a function of the molecules of the body, as materialism insists. Again, to quote from "Scientific Evidence of the Existence of the Soul:"

"One of the most positive proofs of the presence in the human organism of a higher consciousness than that expressing in our ordinary waking condition, is to be found in the phenomena of dream, trance, incomplete drowning, etc. It is a well-known and admitted physiological fact that dreams which on the waking plane would cover years of time, on the dream plane require but a moment for the dreaming consciousness to appreciate their most minute details. Thus a drop of water let fall upon the face of a sleeper awakened him, yet before he awakened he dreamed a whole sequence of thunder storm, shipwreck, rescue, etc., all of which was of necessity dramatized and viewed subjectively in the inconceivably short time elapsing between the falling of the drop and the transmission of the message to and from the brain centers, in this case perhaps the twentieth of a second.

"Of the nature of dreams are the cases of partial drowning, where the whole life of the individual passes in review to its most minute detail during the brief interval in which the higher consciousness is permitted to

function through the suppression of the lower by the physical asphyxiation and psychic exaltation which accompanies the act. In the same category are the well-authenticated facts of the entire suppression of pain during the burning of both witches and martyrs. Through the tremendous arousing of all the faculties upon such occasions, the consciousness is transferred to the higher ego, and the body burns without giving this higher ego any concern; it knowing that its existence is not dependent upon the body in any degree.

"The fact that the relation of the thinking ego to time conceptions is changed in dream, is one whose importance can not be overestimated. The exact speed at which objective stimuli are transmitted from the periphery to the brain centers is well known. In like manner, the time required by the consciousness to record visual perceptions is also subject to accurate measurement, as has been pointed out by Helmholtz and Fechner. Now, since it is the same "I" recording perceptions at a rate a million times greater than that of which its physical organ, or brain, is capable, it follows that it can not be using this physical organ, and is therefore not limited to the latter for its manifestations of consciousness. This alone proves that we possess a higher consciousness, and therefore ego, beyond all cavil or dispute.

"The higher ego is also pointed out and connected with the lower by the two greatest generalizations of modern science—conservation of force and the law of evolution. Either subjective energy, intellect, emotion, will, etc., are stored up in and transmitted under the law of force conservation by a higher ego, such as we have shown to exist, or this law as well as that of evolution is violated, for intelligence can only be conserved by intelligence, and its evolution thus lies necessarily along its own or subjective lines. In other words, the cause must be equal to the effect and intelligence can only be the creation of and transmitted by intelligence. One sees at once how immense must be the waste of energy manifesting as intellect or intuition, if the process of its evolution has to be begun anew with each new babe born on earth, to be again cut short by death when, perhaps, at its very highest evolutionary activity, unless that energy is carried forward from personality to personality by means of the repeated reincarnation of a higher ego. So that a reincarnating higher ego is the very breath of life of the scientific generalizations of force conservation and evolution. That intellectual energy is carried forward independently of any purely physical heredity, is securely established by varied phenomena. Among these are the cases of children born with genius or intellectual capacity far beyond that possessed by either parent. Musical, mathematical, poetical and other "prodigies" are plainly the result of acquired intellectual energy transmitted by a Higher Ego to a lower Personality, under the law of conservation of force, and quite independent of any necessity or even a possibility of physical heredity. The latter, under the law that the cause and effect must be equal, can only transmit physical or personal traits, which pertain to the lower mind alone, and then are largely modified by the energy derived from similar tendencies in past lives, and carried forward to the new account, under the same law of force conservation, by reincarnation. To the above we have to add the profuse evidence of genuine clairvoyance, prophetic dream or vision, double consciousness, etc., all of which can only be accounted for either as "supernatural," a word which Theosophy excludes from its vocabulary, or as the natural powers of a Higher Ego. For if they were only those of the lower ego, all would be in possession of them."

A powerful and almost universally overlooked proof of a reincarnating higher ego is the fact that our true, inner consciousness never changes from the cradle to the grave. The feeling that "I am myself" is just as strongly developed in the infant of two or three years as it is in the man of forty, or the old man of ninety. The consciousness arising from added experience

makes us reason and feel differently toward external nature at every stage of life, but the "I am I" remains untouched. It is the base upon which all our varied experiences rest; without which they would not be experiences and our life would only consist of a present unlinked to any past. The babe declares "I am myself," and all argument fails before this intuitive recognition of a basic fact—one which it brings over from its eternal past to its equally eternal future. The old man declares likewise "I am myself," although he may have forgotten every experience upon which he could have based such an assertion did it depend upon his brain for its origination and development. Nothing but the body having become absolutely incapable of furnishing a vehicle for the "I am I" feeling, as in illness or insanity, can modify the fact that the "I am myself" not only is, but is distinct from any and every sensation dependent upon its relation to its material environment by means of the body.

The facts thus adduced to prove a higher ego in man show that this higher ego is not limited by any single life of the body, yet supposing it capable of surviving a hundred, a thousand, or a million bodies, it is still mortal if it is subject to dissolution at all. For this reason we have to study its nature and powers very carefully for premises upon which to logically base so important a conclusion as immortality.

The proofs of immortality must be necessarily furnished by reason and logic in a very large degree. Before, however, questioning evidence of this nature, it is necessary to bear in mind that the very highest proof of any proposition possible is that it is reasonable and logical. A very little examination is sufficient to establish this. The physical proof upon which we most depend is, perhaps, sight. Yet how notoriously unreliable is this. The sight proclaims the earth to be flat, and reason alone corrects the error. It affirms that the stars and sun revolve around the earth; that a man a mile away is less than half as large as he is when near by. It shows mirages in deserts and other places; fills the air with ghostly occupants in fevers and hasheesh or opium eating, all of which, together with a wilderness of similar and dissimilar errors, have to be corrected by reason. To reason, then, as a court of last appeal, we must go with all our problems, until we shall have earned the right to check even reason by intuition, which is a condition far in advance of the human race, as yet.

Our first basic proposition then, is, that there is an immutable, imperishable principle in nature. This is fully proven by the fact that anything exists at all, for otherwise dissolution and death would have overtaken all life, as we have shown. Admitting this, as we are undoubtedly forced to do, it remains now for us to connect our thinking principle, or soul, with this immutable, eternal Base, and our immortality is proven.

The fact that we see in nature design, evident on every hand, shows that this Causeless Cause, this Immutable Principle which we have shown to be a necessity to any existence, is capable of and does design, else would all design long since have disappeared from the universe under the destructive breath of mortality. Man's soul is also capable of creative designing and hence is thus directly and inseparably connected in essential powers with this indisputably permanent cosmic Principle. So, with consciousness, desire, will, ideation and every other attribute which is an essential part of man's spiritual essence, or soul. All are of the same nature and only differing in degree from their great, eternal prototypes existing eternally in the Universe, and which are as indestructible as Space.

Then follows the purely philosophic reasoning, of Plato, that the soul is immortal because in its essence it is like to truth, justice, goodness, and similar attributes, which, though quite independent of material form, yet eternally exist. He also points out that the soul is capable of independent existence because it controls and directs the body, the latter being only its instrument. Farther, and anticipating the arguments of latter-day materialism, he shows that it can not stand in the relation to the body that a harmony does to the instrument which produces it, because it controls and directs the body. No harmony, however exquisite, ever keyed up the instrument which originally produced it, or caused it to select one melody or to reject another. And to complete the logical proof, he calls our attention quietly to the otherwise inexplicable fact that, "It reasons most effectually when none of the bodily senses harass it."

The scientific basis of immortality, then, lies first in the nature of the soul itself, as revealed by reason through analogy, correspondence and logic; and secondly in the conservation of force and the impossibility of ever dissociating cause from effect. Given a cause or an effect on any plane of being, and the succession of causes and effects which are at once postulated as a necessary leading up to that which we are examining,

stretch away into infinity, as space does when we attempt to reason to its limits. The phenomenon we perceive had a cause; this cause, another; and this, still another; and so on; like those repetends by means of which mathematics vainly tries to make us understand that even in its proudly termed "exact science" there is an unsolvable, mysterious Unknowable; an Infinite Circumference which will not admit of measurement by a finite diameter.

Yet it is not sufficient for our argument to say that causes are followed by effects, in an eternal sequence. There is a further extension of this law to which we have appeal. This is that not only do causes produce effects, but like causes produce like effects. Mathematically expressed, it is that if equal numbers be added to or subtracted from equal numbers the products will be equal. If we find the soul possessed of vitally distinct attributes, we must logically look for the line of eternal sequences which have led up to these in causes and effects of a similar and not of a dissimilar nature. Mind on this plane displays such directly opposite attributes to matter that we are violating every postulate of reason in seeking in the latter for the sequential cause of the former. The phenomena of matter require material antecedents; those of consciousness, require conscious ones. However, much transcendental metaphysics may find it necessary to push its reasoning inward until at last it views both matter and consciousness as but opposite aspects or poles of an unifying ONE, it is logically and phenomenally proven that these can never change nor one cause the other upon the plane of manifestation. Each eternally modifies and limits the other, because both are apparently the agents by means of which the Infinite limits its own Infinitude and becomes the Finite of Conditioned.

If, therefore, any manifestation of consciousness is necessarily but a present phenomena linking itself inseparably to an eternal past of similar manifestations upon one side and to an eternal future of similar ones upon the other, the eternal persistence of the consciousness now manifesting as the human consciousness, or that which we feel as "I am myself," is assured beyond all reasonable questioning, and our enquiry has narrowed itself down to the question as to the identity of each soul during its immortality, for that can hardly be held immortal which is not immortal as an entity. In other words, the human soul must persist as a human soul and not as abstract attributes whose

union creates it and whose disintegration destroys it. That it does so persist is fully and completely proven by the evidence we have of the repeated incarnation, or as commonly termed the re-incarnation, of the same entity in successive bodies. The proofs of reincarnation, like those of a higher ego, have been fully gone into in former papers as well as to some extent in this, so that again it is only necessary to briefly recapitulate them in order to complete our argument.

They are found in the preparation for reincarnation in all of nature's processes; in the re-embodiment of the same design in successive growths of annuals and indeed in all reproduction whether from root, bulb or seed; and in the complete reincarnation of the same entity in an entirely different body, if form and function are any proof of dissimilarity, in the metamorphosis of insects; and in the fact that our "I am I" persists in its essential characteristics, or those which constitute its self-consciousness, unmodified by time from the cradle to the grave, although every separate cell of its body has been worn out and changed for a new one many times during that interval. Reincarnation is also demanded by the ceaseless modification of the soul by its conscious experiences, each one of which renders it more and more impossible for it to reincarnate except as a distinct entity by the limitations and modifications thus eternally imposed. That soul which has attained to self-consciousness in a human body can not again throughout all eternity express in an animal one; it would imply the destruction of force, and the making the lesser contain the greater.

But the crowning proofs of reincarnation are found, as was to be expected, in reason, and in a reasonable and logical accounting for otherwise inexplicable phenomena. This, and this alone, explains satisfactorily the inequalities attending human birth, whether of race, social condition, intellectual capacity, moral environment, or capacity for improvement in any desired direction, before which all other theories so hopelessly break down. Genius or idiocy; virtuous tendencies or vicious ones, appearing almost from the very moment of birth; the presence of evil in the world; and thousands of other riddles, over which Western psychology has puzzled in vain, are all solved by Reincarnation. And when we add the testimony of countless credible witnesses that they actually remember past lives, we may safely enter judgment in favor of this great truth, for phenomena confirm hypotheses; the facts sustain and agree with the law.

There is, then, a scientific basis for predicating the immortality of the soul. But the inquiry has developed the startling fact that this immortality is conditional, not absolute. With the consciousness kept above the change and clamor of mortal passions and desires, it is assured; allowed to sink below this line, it is lost. And this loss of the soul is accompanied by such an appalling struggle of the dissolving entity with nature's disintegrative forces—as is well shown in the case of some kama rupas which obsess and vampirise the vitality of their victimized "mediums"—that we may well shrink away from it through fear, if from no more worthy motive. When, however, we realize the actual, dynamic brotherhood of mankind; that the fall of one proportionately hurts and retards the advancement of the race; and that the attainment of the goal of assured immortality by but one faithful, unselfish, sacrificing soul shortens in some degree the weary path to be trod by his brother men, we can merge all merely selfish longings in the realization of the help to others thus afforded and patiently and tranquilly work for Humanity, unterrified by life and undismayed by death.

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

TO THE BUDDHA.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said far down, beneath the wild commotion,
That peaceful stillness reigneth evermore.

So to the heart that knows Thy love, O Purest,
There is a temple sacred evermore,
And all the Babel of life's angry voices,
Dies in hushed stillness at its peaceful door.

—*Anonymous.*

SELFISHNESS is always shortsighted, and, therefore, scoffs at the prophet and seer who unfolds the future to the gaze of humanity.

A TOUCH STONE FOR OUR SOCIAL SYSTEM.

Any social institutions, any relations between man and his fellows, that do not practically recognize and reflect the Fatherhood of God and the consequent brotherhood of man, are evidently wrong. If they are wrong, they ought to be set right; and there is some feasible way of reforming them, which it is for thinking people to discover and to get applied.

I. IS OUR LAND-SYSTEM RIGHT?

To this test let us bring first the fundamental institution of our present social order—our system of land tenure.

Through a long series of events it has come about among us, and indeed among almost all civilized nations, that the whole of the land is now by law the private property of a small minority of the people, to the exclusion of all the rest, who equally need it. The whole of the bounty of nature, the whole of the free gift of fruitful soil and of useful minerals, is treated as in such a sense the property of those few that others have to buy from them, with rents and royalties, permission to turn these natural opportunities to account; living sometimes, despite hard and continuous toil, in chronic poverty, while the recipients of the rents and royalties, despite idleness and frivolity, are usually rolling in superfluity of luxury. Wherever, through the growth of population and the development of industry, commerce and public conveniences of various sorts—circumstances in no way attributable to any effort or merit of the legal owners of the ground—some particular place has been rendered specially advantageous, these privileged persons are there enabled to exact a heavy tribute. For instance, and most conspicuously, in London, where many poor toiling folk, out of a paltry wage, pay five shillings or more per week for a single wretched room, while the ground landlord in many cases is reaping his thousands. Of all the wealth annually produced in the United Kingdom nearly one-sixth is claimed by and conceded to the landlord-class, not in return for any assistance on their part lent to the cause of production, but simply and solely in return for their gracious permission to use what would have existed all the same if they had never been born.

Now, is this land system of ours, under which the masses are compelled to buy from a favored class permission to live and work on God's earth, a reflection of the divine All-Fatherhood of God

and of the brotherhood of man? Obviously not. On the contrary, it is a practical denial of these great truths. Well then, let the difficulties be what they may, earnest-minded people should put their heads together and find out how best—most gently and peacefully and yet most quickly and effectually—to supplant this unbrotherly, this unjust system by one that will accord with the fundamental principles of the Christian religion.

To a growing number of thinking people it seems that the only way to recognize practically the equal right of all to natural forces and opportunities, is to abolish utterly the private landlord, (not necessarily by any summary and merciless process, but with all the gentle and generous consideration worthy of a magnanimous people); and to make the people collectively, the Nation, the only landlord. Then every land-holder would pay to the Nation, in the shape of rent or a single tax on land values, the annual value of any position of advantage of which he was allowed exclusive occupation. The revenue thus diverted from the pockets of a class, and made to flow into the treasury of the Nation, would gradually become available for various public uses, such as education, libraries, resorts for recreation, insurance against want in case of accident or sickness, and other institutions and arrangements, to which we shall refer later, whereby all the citizens and their children without distinction would have an equal opportunity of freely benefitting. It would be just as easy to pay rent to the Nation as to a private landlord, and a great deal more satisfactory, for in the former case the tribute is gone for ever, to be expended upon the landlord's pleasures, whereas in the latter case it would come back in the shape of manifold free public benefits. Surely such a reformation would be a long way nearer the ideal of brotherhood!

II. IS OUR INDUSTRIAL ORGANIZATION RIGHT?

Let us next apply our touchstone to the prevailing industrial system. The masses of the people being as we have seen disinherited from any part or lot in the soil of their country, are placed in a position of dependence more or less complete upon those who have control of the means, natural and artificial, of production. This state of dependence is much more complete to-day than it was in earlier stages of industrial development. It was a comparatively easy matter, for instance, to earn and save enough to buy a spinning-wheel, or a hand-loom, and a little supply of flax or wool for working up into yarn and

cloth, and thus to start manufacturing on one's own account. But the days of spinning-wheels and of hand-loom are past; and a spinning mill or a weaving factory is beyond a journeyman's reach, no matter how long he may toil or how large a proportion of his wages he may save. Similar changes have likewise transformed other departments of industry. Each worker does not usually any longer produce a finished saleable article, but performs only one little part in a long series of processes. Production is carried on in gigantic concerns, under a system of minute division and subdivision of labor. The development of machine industries and production on a large scale has placed the poor utterly at the mercy of the well-to-do. Those who possess nothing but their labor-force cannot produce a living for themselves unless they can find some one to grant them an **opportunity** of working.

Average human nature in its present phase being selfish, this fact of the power of the rich on the **one** hand and the dependence of the poor on the other, results in industry being organized primarily and directly for the profit of the rich who have gotten hold of the means of production, and only secondarily and indirectly for providing the workers with subsistence and comfort. Poor people are allowed to work only when it suits the convenience of their richer brethren; and then only on condition that besides producing subsistence for themselves they shall also produce a surplus for those who "give them employment." The rich employer, mark you, does not merely expect to be paid for what work he does, if any, in the way of organizing and directing labor; for which work, of course, he deserves to be paid; he further expects to be paid for allowing poor folk to work on land that he calls *his*, which, but for his benevolence, he might have left to the nettles and thistles, and with the aid of machinery and other capital, which he might have left to rust and moths and rats and mice. The less the workers are paid, the larger the surplus or profit for the employer. So they are left to scramble with each other; to underbid each other for the opportunity of working. John is willing to give his service for £1 a week; James, being in sorer need and having a delicate wife at home, offers to do the work for 15 s.; Hodge comes along in still harder straits, and promises to be content with 12 s.; but here is poor ragged Pat, driven out of the Irish bog his fathers reclaimed, and quite accustomed to make off life on a few potatoes and a little buttermilk, and he has half a dozen little

children crying for hunger; he will be thankful for even 10 s. a week. So each man becomes his neighbor's rival and enemy, pulling down his wages, snatching the bite, as it were, out of his mouth; and their necessity and competition become a mine of wealth to the rich employer, for, the deeper their need and the darker their desperation, the lower the wages they will be constrained to accept and the larger the surplus for him.

The higher classes of workers, growing wiser by experience, form themselves into trade unions for their own protection; they collect their weekly pence and form a common fund—a war chest. Thus strengthened by combination, they **make** a united protest against some fresh attempt to crush them lower, or a united demand for a rise of wages. When their plea is scorned, they strike, supporting themselves meanwhile scantily out of their common fund. It is practically a battle, and a double battle. They have to fight on the one hand the **capitalists** who are drawn up in array against them to **guard their profits**, and on the other hand (alas!) to fight with the men that are poorer than they, the **unorganized laborers**, the “free” laborers as they are called, because forsooth they are free to take the low wages that others reject, and then—free to starve!

The invention of every new labor-saving machine enables employers to turn off some of their “hands,” who then in their **desperation** underbid their fellows for the chance of continued employment; and what ought to have been a blessing, a lightening of labor and a source of increased comfort, is made into a curse.

As the fathers of families are in many cases unable to earn enough for even the barest needs of the household, the mothers are sent forth to the mills and factories and laundries, with sad results to their health, their offspring, and their homes; and then the little children are set to work, half-time at 11 years, full time at 13 or 14, with the effect that they are stunted in body and mind, the mere shadows and deformed caricatures of what they might have been, and are mostly laid in their graves when they ought to be in their prime.

Through a sense of physical exhaustion each day when their work is done, through the foul air of their workshops and still more of the narrow, overcrowded rooms which they call their homes, many are driven to the public-house, where of course their case is only made tenfold more pitiable. Sad are the results both physical and moral of the struggle for existence. One-

tenth of our whole population is always submerged in want and misery, although the country has plenty for all, and although the amount of wealth produced per worker is larger now than ever before in the world's history.

Now, is this organization of industry as a warfare—with such a woeful crushing of human life—a reflection of the Fatherhood of God and the brotherhood of man? Is it the best that can be expected of a Christian civilization?

As for such palliatives as courts of arbitration, an eight hours day, and the like—by all means let us have them at once if they are all that is immediately obtainable. But they presuppose a state of warfare between class and class, and what we ought to aim at is to put an end to the war—to organize on principles of everlasting peace.

After getting rid of the evil institution of landlordism at the smallest cost and with the greatest gain that may be found practicable, let the Government (either directly or through County Councils or Parish Councils) establish co-operative farms and workshops for the production of wholesome food, serviceable clothing, and other necessities and simple comforts, as John Ruskin suggested many years ago in his "Unto This Last." Until such time as requisite capital for this purpose can be conveniently supplied out of the revenue from the Nation's resumed land, let it be meanwhile borrowed on Government security at the lowest rate of interest for which it can be obtained; and thus let the workers' tribute to capitalists be at once reduced to a minimum. A national debt of this sort would not, like the greater part of our existing National Debt, represent powder already passed into smoke, but would represent substantial means of production actually enhancing the power of labor. Let every native of the country have a legal right, in virtue of his citizenship, to be set to work, if he wants it, in connection with such a national organization of industry; in which, moreover, he shall have an equal right with all his fellow-workers to a voice and vote, and to such promotion as he may by them be judged worthy of. Let the currency in use within this organization not be of gold and silver, but simply a means of exchanging labor for labor, like the currency already in use in the Co-operative Colonies of America, so that each worker shall be entitled to draw upon the produce of the community's joint labor, never otherwise than in proportion to the service he has himself contributed. Each would thus get, under such average skill of

direction as the State could command, the full equivalent of his labor, without having it diminished by the necessity of supporting privileged idlers. In this way there would be fixed practically a minimum wage, a minimum standard of comfort; for, with the alternative always open to everybody of getting employment in connection with the national industries, nobody would consent to work for any private employer on any terms that would not make him at least as comfortable as he would be if he availed himself of this alternative. Then, at last, there would be real freedom of contract for the worker, and not, as now in many cases, a choice between submission and starvation.

Our position, briefly, is this—that while it may have done well enough for all the instruments of production to belong to private individuals, and for all production to be left to private enterprise, in the olden times, when these instruments were of so simple and primitive a sort that any intelligent, industrious worker could in a comparatively short time acquire all he required to set up business on his own account—such a system is not suitable in these days of machine industry and production on a large scale, because it places the workers in a state of perpetual and hopeless dependence upon a class socially above them. As social production has largely supplanted production by isolated individuals, so, likewise, let social ownership of the means and instruments of production supplant individual ownership; let there be a national store of capital in which every citizen shall have a share and interest, and which will secure to everyone the opportunity of earning a decent living.

III. IS OUR METHOD OF DISTRIBUTING COMMODITIES RIGHT?

Applying finally to our system of mediating between producer and consumer through a host of competing merchants and shopkeepers the same moral test that we have applied to our systems of land tenure and of capitalistic production, we find an equally unsatisfactory result. It is commonly admitted that on average the retail price of goods is more than 30 per cent. higher than the wholesale price paid to the producer. This high percentage is required to remunerate the several layers of middlemen and their numerous assistants and to defray the heavy expenses imposed upon them by their mutual competition. What are all these business people doing with their vast expenditure of capital, and their hard work, long hours, and infinite worry? Fulfilling some small proportion of useful function,

no doubt, by making goods available precisely where wanted ; but for the most part simply struggling with each other for custom and profit, making life harder for one another. All these separate costly establishments, with their several complete staffs of assistants; these tens of thousands of commercial travellers, with their heavy railway, steam-boat and hotel bills, these long streets of brilliant shop-fronts, and these glaring advertisements (not all of them truthful) that deface the length and breadth of our country, are not part of any necessary economical organization and apparatus for the distribution of commodities, but are the paraphernalia of competition. Probably about an average of 5 or 6 per cent. on the turn-over would suffice to pay the really necessary expenses of distribution. On this assumption there is, from the point of view of the community, an annual waste of about two hundred million pounds' worth. What a crushing load is this for the productive workers, for it is they, of course, who bear it! If so vast an amount is wasted every year on effort that does no good to the community, must it not produce poverty somewhere? Passing over methods of business which almost every thinking man will condemn, considering only what is recognized as honorable—when a man becomes a merchant or shopkeeper, what in most cases is the best that he can expect? He does not really suppose that he will make tea or sugar, cloth or leather, hardware or paper, or anything else, available of better quality or at a lower price than it would otherwise have been. What he hopes is that he may get a share of custom; that some considerable portion of the profitable business that would otherwise have gone elsewhere may be attracted to his establishment, and that thus he may gain through others' loss. However amiable he may be, he becomes inevitably a fresh source of difficulty, a fresh anxiety, to those into whose midst he has squeezed himself to compete with them for custom. He may spend wisely and generously what gain he makes, but his every-day work is essentially, when all disguises are stripped off it, a scramble with his fellows. What satisfaction can a man with a warm, fraternal heart have in such a career? What joy can there be in gain which is wrested from a brother-man?

The remedy is simple and obvious. Of course, to restrict competition while still leaving the supply of commodities to private enterprise, would be useless, and worse than useless, for selfish men would then take higher profits. Let the Nation undertake the distribution of commodities, as it has already

undertaken the carrying of letters and parcels; let there be at convenient centres great stores with carefully classified samples of every kind of honest produce, bearing exact information as to its nature and price; thence, without any overlapping or waste of energy, let goods be conveyed to the purchasers.

What will become, it may be asked, of all the persons displaced from their ordinary occupations by this new system? They will all be welcome within the system of national industries; they will all have a right to be set to work at such useful work as they are found fit for; and those of them who are found unskilled in any useful work will be taught. Probably for some of them the change will bring a certain amount of passing inconvenience; not however greater than that the workers are always subjects to when new machinery and new methods displace skilled labor; but in the long run all will profit by the general gain.

With no burden of privileged idlers to support, and with no labor or capital wasted on mere competition, probably four hours of work each day, or less, would be found ample to provide all the necessities of a healthy and refined existence. There would thus be both comfort and leisure for all. And the peaceful influences of such a condition would surely be favorable to the growth of all that is best and highest in human nature. It is a consummation worthy of our most earnest united endeavors.

Landlords, manufacturers, successful merchants—the classes generally—are not worse of heart than other people. Some of them, undeniably, are full of gentle consideration for those whom circumstances have placed in their power. There is no reason to believe that, if they were made to change places with average specimens of the working class, the new masters would prove an improvement on the old ones. In fact the workers would change places with the rich, if they had the chance, and would probably avail themselves of their power quite as selfishly. The movement that we are identified with is not a movement against a class, but against a system that uplifts one class and crushes another—against an unbrotherly system. And in this movement we invite and expect the sympathy not only of the working classes but of such landlords and capitalists as have brains enough, and take trouble enough, to understand the situation, and have hearts for justice and humanity.

—*J. Bruce Wallace, M. A., in "Brotherhood."*

SIMILAR CASES.

I.

There was once a little animal, no bigger than a fox.
 And on five toes he scampered over Tertiary rocks.
 They called him Eohippus, and they classed him very small,
 And they thought him of no value when they thought of him at all.
 For the lumpish Dinoceras and Coryphodont so slow
 Were the heavy aristocracy in days of long ago.
 Said the little Eohippus: "I am going to be a Horse!
 And on my middle-finger-nails to run my earthly course!
 I'm going to have a flowing tail! I'm going to have a mane!
 I'm going to stand fourteen hands high on the Psychozoic plain!"
 The Coryphodont was horrified, the Dinoceras shocked;
 And they chased young Eohippus, but he skipped away and mocked.
 Then they laughed enormous laughter, and they groaned enormous groans,
 And they bade young Eohippus "go and view his father's bones!"
 Said they: "You always were as low and small as now we see,
 And therefore it is evident you're always going to be!
 What! Be a great, tall, handsome beast with hoofs to gallop on!
Why, you'd have to change your nature!" said the Loxolophodon.
 Then they fancied him disposed of, and retired with gait serene;
 That was the way they argued in 'the Early Eocene.'

II.

There was once an Anthropoidal Ape, far smarter than the rest,
 And everything that they could do he always did the best;
 So they naturally disliked him, and they gave him shoulders cool,
 And, when they had to mention him, they said he was a fool.
 Cried this pretentious ape one day: "I'm going to be a Man!
 And stand upright, and hunt and fight, and conquer all I can!
 I'm going to cut down forest trees to make my houses higher!
 I'm going to kill the Mastodon! I'm going to make a Fire!"
 Loud screamed the Anthropoidal Apes with laughter wild and gay;
 Then they tried to catch that boastful one, but he always got away.
 So they yelled at him in chorus, which he minded not a whit;
 And they pelted him with cocoanuts, which didn't seem to hit.
 And then they gave him reasons which they thought of much avail
 To prove how his preposterous attempt was sure to fail.
 Said the sages: "In the first place, the thing can *not* be done!
 And second, if it *could* be, it would not be any fun!
 And third and most conclusive, and admitting no reply,
You would have to change your nature! We should like to see you try!"
 They chuckled then triumphantly, those lean and hairy shapes;
 For these things passed as arguments—with the Anthropoidal Apes!

III.

There was once a Neolithic Man, an enterprising wight,
 Who made his simple implements unusually bright.
 Unusually clever he, unusually brave,
 And he sketched delightful mammoths on the borders of his cave.
 To his Neolithic neighbors, who were startled and surprised,
 Said he: "My friends, in course of time, we shall be civilized!
 We are going to live in Cities and build churches and make laws!
 We are going to eat three times a day without the natural cause!"

We're going to turn life upside-down about a thing called Gold!
 We're going to want the earth and take as much as we can hold!
 We're going to wear a pile of stuff outside our proper skins;
 We are going to have Diseases! and Accomplishments!! and Sins!!!
 Then they all rose up in fury against their boastful friend;
 For prehistoric patience comes quickly to an end.
 Said one: "This is chimerical! Utopian! Absurd!"
 Said another: "What a stupid life! Too dull upon my word!"
 Cried all: "Before such things can come, you idiotic child,
You must alter Human Nature!" and they all set back and smiled,
 Thought they: 'An answer to that last it will be hard to find!'
 It was a clinching argument—to the Neolithic Mind!

—Charlotte Perkins Stetson.

WOMAN IN ECONOMICS.

Women have now entered nearly every profession and every trade that man ever followed. In the last hundred years a great change has come over both the industrial and social phases of society. The discovery of steam revolutionized the industrial world. Production and producers turned about in kaleidoscopic variance. That vague, restless rebellion against the narrow confines of her sphere, which other influences had been slowly creating in the hearts of women, was stimulated—forced into activity by the change. Simultaneously with the growth of a longing to escape from dependence and consequent bondage, came the necessity for woman's departure from home and hearthstone. The old, slow, painstaking hand labor gave way to machines run by steam; a woman or a child could guide one as easily as an able-bodied man. For a long time the man was not injured—new avenues of usefulness were opened to him.

As machinery increased and improved and it was found how easily the wants of mankind could be supplied, new wants came up and inventive genius exerted itself to meet them and to stimulate further demands; the elaborateness of a higher civilization called for a greater and better variety of productions than had ever before been in use; discoveries of new material, the opening of new markets, stimulated industry to such a degree that at first the displacing of workmen by machines tended by women and children did not produce any general bad effects. Indeed, it all seemed for good. Women had been for ages kept in a cramped, dependent, servile position under pretext of protecting her and preserving her delicacy and sweetness, and the effects of such cramping was being manifested in the development of character-

istics that modern man likes to accuse the sex of—deceitfulness, vanity, emotionalism, frivolousness, etc. The sons of these little souled women must inevitably deteriorate; if the race was really to progress it was full time that woman came up and out from the petty confines which checked her growth. Home, as ever, was the sweetest place for women, but not the only place. In all times there have been single women, fatherless daughters, unhappy wives; but of old there was no fate for them but to be the unwelcome dependents and slaves of some relative; she who had no man to look to for protection and mastership was indeed a pitiable object. Often she who had was a more pitiable one.

But when these were forced out into the busy world, they found the roads already thronged with a great army of active, disenthralled women, and the change was not so formidable. The result of this exodus of women from the homes to the fields of labor has been in many respects beneficial to the whole race. Women grown independent are not so weak and subservient; they are not so easily influenced and do not so often marry merely because the alternative is so hard. They have grown stronger in character—more self reliant, wiser, braver, more attractive. The variety of occupations open to them has broadened their intellects, and they are developing marvelous capabilities in every department of life. Such women inspire men to greater exertions. Such women make better mothers than the mild, meek, obedient, fanatical, tricky little women who languished through life in the last century. As women grow better men must naturally excel.

But just here personal interests seemed to clash with economic needs. The very necessity which at first called woman out of her seclusion for her own good is now weaving a chain about her, and through her her brother, worse than those which the old institutions placed upon her. At first she simply stepped into the easier places deserted by man when new industries were being created which demanded him. But as machines kept doubling their capacity and pouring the proceeds into the hands of a few owners instead of into the pockets of millions of workmen, thus reducing their purchasing power, the evils of a disjointed, haphazard industrial system began to be keenly felt. Men, women and children suffered and are still suffering. Children who should spend their young lives in play and learning are withering in factories, mines and shops; their bones

ache, they are always tired, they know no pleasures; they become hard, old before their time, sickly and vicious. Women have no time to make homes. They toil from early morning till late at night. They cannot be good wives and mothers. They are mere adjuncts to machines, while, alas! the husbands, fathers and brothers are tramping the streets in despairing idleness.

And so in this complication of troubles it is hard to trace the real wrong, and some are enraged against the machine, others curse the movement that ever gave women the impulse to leave the dependent seclusion of home for the drudging independence of the labor world.

Both are wrong. The human race needs all the labor saving machinery, all the appliances that genius, science and skill can conjure up for the transforming of raw material into useful and beautiful things for man's consumption. The human race needs all the wisdom, skill, fine intuitions, keen perceptions of free womanhood called into highest activity. The problem is how to use them so they will bless mankind instead of cursing it. Society is far, far behind in social and economic principles. Its scientists have studied deep into material things. But very little has been done to adjust human relations on a scientific basis. The old economists only gave us the "dismal science," which dealt with things as they were, without an effort to improve them.

Statesmen discourage investigation as likely to disturb the established "order" of things—as if there was any order. Those who undertake the study of social wrongs with a view to righting them do so at the peril of their reputation, comfort, liberty, sometimes even of their lives. It is not to be wondered at then that the industrial and social relations of man are so chaotic, so very bad, that two-thirds of the people pass their lives wishing they had never been born.

Nevertheless the existing systems will serve their time and pass away. Men will begin the study of their proper relations to one another until some way is found whereby every man, woman and child shall find an opportunity to exert all their faculties as they choose, and never to the point of exhaustion; whereby the results of labor shall accrue to the laborer, and no man shall fatten in idleness from another's toil; whereby there shall be no more kings or subjects; no masters or servants, and no starving poor in all the civilized world.

—*Lizzie M. Holmes, in the Issue.*

TWO REMARKABLE PHENOMENA.

The first of these incidents was related to me by Judge K., one of the most admirable and lovable men I ever met. A genial, whole-souled person whose principal motive in life apparently, was to shed sunshine upon the lives of those around him and to make those who enjoyed his unselfish friendship better and happier for having known him. I do not believe that he had an enemy in the world, for none spoke of him except in terms of sincere respect and admiration. He was a quiet, dignified, yet unassuming man with little or no ambition to become rich or famous and showing continually in word and deed his devotion to and respect for the higher, nobler qualities of manhood. He was thoughtful, and an extensive reader and possessed in an eminent degree that presumably rare attribute we call common sense.

And yet with all these good qualities the Judge was a Presbyterian, and a regular attendant at the most fashionable church of that denomination in the city. But when I became intimate with him I found that he had very clearly defined doubts as to the validity of some of the Calvinistic doctrines and indulged in the hope that heaven and hell were not exactly what the majority of his fellow-communicants believed them to be. Still to all outward appearances he was an orthodox lamb and refrained from expressing his doubts for fear that he might undermine the faith of some weak soul who would drift out into the dark and forbidding waters of atheism. He had been reared in "the good old Presbyterian faith" and had never encountered anything that seemed to him an improvement upon it.

After I had read a number of Theosophic works and had found in them a vast fund of wonderful spiritual truth I began to talk with the Judge upon the subject. At first he was not favorably impressed with the teachings of the Eastern Sages, but gradually developed an interest. One day he said to me:

"I have been thinking very earnestly upon these subjects and I am impressed very strongly with the idea that there is a great deal of truth in them. Let me relate to you something that happened to me a few years ago for which I have never, until now, been able to find a plausible explanation, but which seems to be accounted for by your theories. Many people might call it a dream or an illusion of the senses, but I know that this

was not so and that it meant a great deal more than even I supposed. I have no doubt that many others have had similar experiences, but that they, too, are afraid, as I was, of being ridiculed by their friends if they should talk about them. It was while I was a resident of M. some six years ago. One morning, while I was dressing in my room, I was seized with what I supposed was a fainting fit. The room seemed to rock like a ship in a storm, all the objects in it began to whirl about and then darkness came upon me slowly and I staggered and fell to the floor. An indescribable feeling came over me and I thought I must be dying. Then I felt as if I was being relieved of a burden and gradually I seemed to become lighter and to float up in the air. I opened my eyes and found that I was actually suspended in the air outside and above the house. I could see the house and garden plainly and was startled at the strange condition in which I found myself. Then I seemed to be attracted into the room and while I hung in the air in the corner of it close up to the ceiling I saw the members of the household putting my body on the bed. It was the strangest, most peculiar sensation I ever experienced. My self seemed distinctly separated from my body and I was as light as a feather, and while I realized that the body was mine there seemed to be no sensation in it whatever and no connection between it and me. I saw all that was going on in the room, saw my wife rubbing my hands and giving me brandy while the servant was fanning my face vigorously with a palm-leaf fan. I don't know how long I continued in this condition but it seemed a long time and then suddenly I found myself lying on the bed gasping for breath. There was a dull, heavy feeling all over my body and sharp pains in my chest, which soon, however, passed away, and I felt as well as usual, although very weak."

The second occurrence of an almost identical nature was related by a reporter upon a St. Louis daily :

"It was about five years ago" he said "on the occasion of my first visit to St. Louis and long before I had even heard of Theosophy, that I had a strange experience which I was never able to explain satisfactorily to myself until I began to read Theosophical literature. I was at that time a confirmed and uncompromising materialist and believed that when death came to us it was as a complete annihilation of our consciousness and individuality, a putting out of the light of life as effectively as the flame of that gas jet is extinguished. My boyhood and

youth were tinctured with the old orthodox Presbyterian training and by the time I had reached manhood I had learned to look upon the prevailing forms of religion as irksome, erroneous and absurd; devoid of everything calculated to commend them to a thoughtful, intelligent, matter-of-fact person as means of salvation—granting that salvation was possible—whose principal virtue was their effectiveness in securing for their followers social standing and respectability. I was devoted to the world and its pleasures and managed to get no small degree of physical comfort out of it. I started from St. Joseph to St. Louis early one morning in November. Soon after leaving St. Joseph I felt a slight, dull pain in my lower jaw which gradually increased in intensity until it extended over the whole side of my head. I had suffered at times from neuralgia, and in my trunk was a small vial of McMunnis' elixir of opium, which, when I arrived at St. Louis, after suffering all day, I secured and poured fully an ounce of it upon a cloth and laying it on my jaw I rolled quickly into bed.

“At first the odor of the opium was very disagreeable, but that sensation soon passed away and with it the intense pain in my face. A feeling of calm, blissful ease stole over me followed by drowsiness, and I seemed to sink into sleep. There was a perfect oblivion for a space of time of the length of which, of course, I have only an imperfect idea. Suddenly I awoke and found myself standing at the foot of the bed looking at my body which was lying in it, apparently asleep. I had turned out the gas before retiring but now the room was as light as day and I could see my body, the bed and its clothing and the wall beyond with perfect distinctness. But the curious part of the situation was that I felt that I was in both parts of me, the body in the bed and the body standing at the foot of it, although the consciousness of the latter was clear and vivid while in the body I seemed only half awake. The sensation was utterly unlike anything I had ever experienced and it is impossible to describe it so that you can have any adequate idea of it. If you can imagine yourself in two places at once you may have a faint conception of it.

“If I had known then what I do now of occultism I would probably have retained my presence of mind sufficiently to have analyzed the condition more carefully, but in an instant I realized that something wonderful had happened and I started convulsively to awaken, hoping that I was only dreaming. In another instant I was sitting bolt upright in bed staring into the

dense darkness which seemed suddenly to envelope the room and trying to discern some object which would tell me where I was. After thinking the matter over, the only conclusion that seemed at all reasonable was that I had been dreaming or was the victim of a mental and optical illusion: But when I recalled the strangely vivid sensation of separateness and perfect consciousness experienced at the instant, this explanation did not fit the case at all."

It is evident that both these instances were cases where unusual physical conditions caused a temporary separation of the astral body from the physical, and they are recorded merely to show how abundant the evidence of this possibility becomes with only a little searching for it. Carrying as a corollary the independence of our consciousness of its bodily vehicle, and its ability to function outside of and beyond it, the philosophic importance of these and similar phenomena is at once apparent.

Alexander Russell Webb.

HERBERT SPENCER.

It has long been the custom of materialistic thinkers of the Vogt, Buckner and 'Truth-seekers' school, to claim Spencer as one of their ablest exponents, and this unwarranted assumption has been tacitly conceded alike by theologians, spiritualists and theosophists, without inquiry as to what he really does teach in relation to the question in controversy. In thus surrendering him to materialism they have deprived themselves of the great strength and weight of his scientific authority in the argument for the inherent sentience of all matter, which would be at once a tower of strength unassailable and impregnable.

Probably no living man has more conclusively and clearly shown the utter fallacy of the materialistic hypothesis, and that from a scientific standpoint it must forever remain untenable and in every way inferior in philosophic value to the spiritualistic theory of life and mind. In a late letter to Dr. Jaynes, President of the Brooklyn Ethical Association, Mr. Spencer writes:

"I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give a more emphatic denial or to assign more conclusive proofs than I have repeatedly done, as you well know. In proof of which I refer you to First Principles, page 158; also First Volume of Principles of Psychology, page 158 to 161; and pages 616 to 623, inclusive."

In spite of all this, such is the strength of preconceived opinions generated by superficial popular writers who find it much easier to label his system materialistic than to understand his thought, that the term "Materialist" is still used to do duty in lieu of argument or investigation as to what Spencer really does teach. This the term, "Prince of Modern Materialism," used in a recent paper upon Hypnotism, in the *NEW CALIFORNIAN* abundantly proves. Led astray, no doubt, by these popular misconceptions, I conceive the writer to have accepted implications which do not seem to me to be inferable from the quotations he makes, nor, for that matter, from the general drift of Spencer's teachings is his inference justified. What he teaches is not that any "combination of material molecules will evoke thought," but that "the mighty creative volitions of a Shakespeare, a Dante, a Bacon, an Edison, a Newton, a Harvey, a Gallileo, a Kant, a Hegel, or even the far-reaching sweep of his own generalizations," are always concomitant with the vibratory motion of the atoms of the brain; that while we are utterly unable to comprehend how motion can generate feeling or thought, yet it is possible for us to learn by observation what the successive forms of this absolute mystery may take. Every Theosophist will admit that the object of this life on earth is to develop character, and that this is accomplished by and through evolutionary processes. And that the will is an attribute of character, and is an outcome of evolution, like every other human characteristic, will also be conceded. Now, in this chapter from which the writer makes his quotations, page 496, First Volume of *Principles of Psychology*, Spencer simply describes the process by which the will is evolved, from its simplest form to its most involved manifestations; that will is desire, and where there is no desire (feeling) there can be no will. And, moreover, when desire is indulged in too frequently, it passes into automatic action, that is, we lose control of our actions, and hence there is no volition, as is illustrated in the case of the soldier, who when one called out behind him "Attention, Battalion," dropped his dinner in the mud and had to go hungry in consequence. He had performed the action so often in response to the word "Attention," that the action had ceased to be volitional and had become automatic, and the will, or the desire, to hold his dinner was overborne, a lesson we all need to learn.

Very briefly, then, the position of Spencer is, that things in themselves are not what they seem to be, or rather the reality is

not perceived ; yet they correspond with our perceptions. Between our impressions of external things there is an agreement but not a resemblance. Objective existence is known only as it symbolized in our conceptions. It may not have the least resemblance to what we think it is, looked at through our perceptions and modes of thinking. It is "Maya" or illusion. Mind and matter are manifestations of two different aspects of the same and unknowable reality, which cannot be formulated in the terms of mind or in terms of matter. Yet, from the very make up of our faculties it must be done in one way or the other, which I conceive is not very bad theosophic doctrine. The substance of mind cannot be identified with matter, nor with a series of conscious states. It is the same that underlies force and matter ; the Absolute ; the Unknowable.

In thus coming to the defense of Spencer, I wish it understood that I do not do so on his account, or that I think his writings need any defense. They speak for themselves and will stand on their merits. Neither do I wish to enter upon or to stir up any controversy on the subject. But I do most earnestly believe that the main drift of his philosophy can be used in an auxiliary way to illustrate and explain theosophic truths, and thus carry conviction to many of our best minds who can be reached in no other way. That while it is admitted he has made some grave mistakes, which are unavoidable, yet so far-reaching is the sweep of his thought, that there is hardly a question pertaining to human welfare, with which his philosophy is not interwoven. And we have only to apply his processes, both upon this and other planes of existence, to make out that the teachings of theosophy are, and necessarily must be, the outcome of his evolutionary processes.

Z. Roberts.

MATERIALLY we can only touch each other ; spiritually we can touch the furthestmost bonds of the universe.

LOVE is the only true revelation. He who looks at the universe through the eyes of Divine Love sees it as it is.

EDITORIAL COMMENT.

His Holiness, Pope Leo XIII, Viceregent of God and representative of Christ upon the Earth, is the Defendant in a heavy law suit, involving the disposition of some ten millions of francs. This was a legacy to the Catholic church by a French Marquise, and which his natural heirs, not having the terrors of purgatory sufficiently in mind, have appealed to the courts to restore to them,

The Viceregent of God in this the 19th century leaves his predecessor of the 1st so far behind that the latter, in the courtly phraseology of to-day, simply "isn't in it a little bit." Jesus gave the direct command: "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also."

Still, the 19th century is far ahead of the 1st. We have railroads, telephones, dynamite, telegraphs, strikes and lock-outs, unheard-of diseases, newly-evolved crimes, and Charity—above all, charity, which covers such a multitude of sins that we Christians ought to rise in our gratitude and pronounce St. Paul blessed for having invented this convenient garment. Yet, the spectacle of Jesus going to law about a legacy would seem just a trifle peculiar, even for this age of lawyers and Mammon worshippers.

Speaking of dynamite as a product of our Western civilization recalls the recent attempt upon the life of Russell Sage. No doubt his Christian brethren see in his escape a direct interposition of Providence, although the mangled clerk whom he held in front of himself may be a scoffer at this theory. The point of the incident lies in the claim made that an insane wretch committed the act.

Were there not at least two insane wretches concerned as principals? Let us reason a little. Here is a man, standing for a type produced by our social system, who is and has been for many years possessed of more wealth than he could possibly expend during the remainder of his life upon any sane gratification. No matter how much he heaps up, he well knows that it must all slip from his greedy fingers when these stiffen in death. Now, not only the Christian, but all religions, teach that it is impossible for a rich man to escape punishment for his covetousness, in the future life. But we will suppose that he rejects all this cumulative testimony as "credulousness," still, is it not as much the act of an insane person for one to heap up riches which he cannot hope to enjoy or use as it is for another to blow him up for refusing him that which he had no hope of getting? What constitutes the difference between the insanity which leads to collecting worthless pebbles and that which hoards up equally useless gold?

The desire for inordinate riches is a true form of insanity, a disease, just as the inordinate desire for alcohol—or, in fact, any desire for it, for that matter—is now recognized as disease, treated as such, and cured where the proper restraint is enforced. Yet, the insane, the Sages, Goulds,

Vanderbilts and Stanfords, are permitted and encouraged by our economic laws to add million to million, although murder, suicide, starvation, pestilence, drunkards and criminals of all types, are the direct and palpable result of this permission. To make one millionaire prince, such as we have in America by the hundreds, requires a thousand paupers, a hundred murderers, some scores of courtesans, two or three hundred orphans, an hundred or so widows, and toilers bound down to hopeless, unrequited labor by the tens of thousands. Is it not time that we had a Keely institute for the cure of wealth as well as drunkenness? Perhaps the same solution of bi-chloride of gold might prove a sovereign remedy, upon the homeopathic principle of *Similia similibus curantur*.

Aside from the laughter with which one is tempted to treat the folly and madness of the age, there is that in this insane fever for wealth which will send this civilization out in a blaze of horrors unmatched by any previous one, unless it is cured. The Anarchist demands the abolition of all law; the Socialist, the relegation of every act in life to law—which would be the result of State control of all industries—; the temperance reformer would abolish drunkenness by law, and so the mad hunt for remedies proceeds. Theosophy, backed by the wisdom of the Ages, alone points out the true remedy; that reforms, like every other process in the universe, must proceed from within outwards, and the desires of men changed by larger knowledge of life and its meaning, before any true reform is possible. Law alone may check vicious desires in certain directions, but it will be only for them to reappear in new channels. Change man by changing his desires, and he will quickly abolish unjust laws, but until this is done the inherent passion for wealth and power which he brings over life after life can not be legislated away.

Still, one must not sit idly by while a carnival of crime and madness is enacted about him. A thousand mistaken efforts to right the appalling wrongs of this civilization are better than doing nothing; than that apathy which abandons hope and effort as alike useless. And let all Theosophists or others who sincerely desire to see humanity progress read the paper by Wallace Bruce, in this issue. For, though reforms must proceed from within, yet the inner thought must be actualized or it will perish, and this paper presents in plain simple language the plan towards which a host of true humanitarians are looking for escape from our present horrible social environments. No true Theosophist may stand idly by while bolder pioneers blaze out the paths that humanity must follow to reach the Promised land, and especially does this apply to those to whom this command has come: "But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed."

APPLY the saying, "in time of peace prepare for war," to the family relations, and what a pandemonium there would be!

A DISCONTENT against certain existing conditions is growing and spreading like a cloud over this and other lands. It is in the air. Its ominous signs confront us on every hand. It is not local, not transient, not spasmodic, not riotous or disorderly. It is the steady evolution of a great principle, the growth of a great germinal idea, the intelligent protest of an intelligent generation, the awakening of nations to the doctrine of human rights. It is a many-millions cry for justice. The cry is heard across the trampled centuries. It has caught up the voices of the wronged and oppressed. It swells with the heaving of humanity. To deny it, to stop our ears against it and refuse to listen, is folly, and worse than folly.—*American Methodist Church Review*.

MEMBERS of the British House of Lords own one thousand five hundred and thirty-nine licensed drink shops. Among them is one Bishop who owns two. Idlers encourage and profit by vice.

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 December :

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| Jan. 3. | Whence, What, Whither?..... | Dr. Allen Griffiths. |
| Jan. 10. | Karma and Reincarnation..... | Mrs. M. M. Thirds. |
| Jan. 17. | The Sevenfold Nature of Man..... | Dr. J. A. Anderson. |
| Jan. 24. | Theosophy : Its Practical Application to Daily Life..... | |
| | | Dr. J. S. Cook, of Sacramento. |
| Jan. 31. | Man, His own Creator..... | Dr. Gamble, of Santa Cruz. |

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

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

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.

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

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

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