

"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.

THE NEW CALIFORNIAN.

VOL. I.

FEBRUARY, 1892.

No. 9.

A THEOSOPHIC VIEW OF METAPHYSICAL HEALING.

This age is blessed, or otherwise, with a great number of diversified conceptions of life, as it has been, is and will be. As a result, there are numerous factions all having a following, large or small, and each, viewed from its own standpoint, is the only right one. The adherents of each are self-assured of salvation now and hereafter, while non-adherents are often unceremoniously relegated to the paternal care of the Father of Evil. It is interesting, however, to observe with what coolness the doomed await their torrid fate. The indifference of these self-elected candidates for glory evinced toward those without their fold; their intemperate zeal to arrive at a foreordained destination where they shall enjoy felicity and triumph over the lost, is explainable only upon the ground of crude ignorance, stupid bigotry or intense egotism. But the world moves on; critical times pass; the firmament does not roll together like a scroll according to the schedule of those who desire to hurry things and settle them once for all. These erratic, shallow and short-lived factions will later disappear with greater frequency, and periods of their infliction gradually lessen in length and number, though there is small hope for permanent relief until after the close of the present century. The true light now burns with greater intensity and splendor than during other parts of the century, hence, these swarms of the night-world, attracted by the light, live a vicarious existence and often set up little kingdoms of their own. The spluttering and flickering, wild dashings and erraticism, prove not only their artificiality, but, sooner or later, insure their death.

These wild freaks of fancy are but evidencial phases of a phantasmagoric present, rife with chaotic confusion of unbalanced minds and babble of loosely hung tongues. They constitute the extremes to which ignorant and unbridled human nature may proceed only to be checked later by realization of error through pain and misery. But experience, after all, is the only teacher, and its methods vary. These violent plunges into the turbulent seas of uncertainty by untrained and over zealous souls differ only in degree, not in kind. This difference of degree, however, is an encouraging feature and augurs better things to come.

Among hopeful signs for future anticipation is the changing attitude of a class who call themselves metaphysicians. They are variously known as Christian scientists, mind curers and spiritual healers. Three features seem common to them all: 1st: A tendency to break away from narrow conceptions of man and nature and enter broader domains of thought and action: 2nd: A system or process called "treatments," by which the mental and physical condition of a given person is influenced by means of the concentrated thought of the "Treater" upon him. 3rd: Paradoxical attitudes of affirmation and denial relative to mental states and physical conditions which affect themselves and others with equal force.

Strange anomaly this last, that while declaring as non-existent the triple enemies of mankind, "sin, sickness and death," all men experience the two first in some degree and are inevitably overtaken by the last. Yet, notwithstanding wild vagaries of uninformed minds, and despite reckless and persistent attempts to tamper with immutable laws of nature and subvert them to petty conceptions of ignorance and fanaticism, a wholesome truth underlies what is dubbed "metaphysics." This truth is a common heritage of all men, once it is known. May it be known? Surely, the denial of certain conditions which are patent to ordinary comprehension and affect every one to some extent, is but evidence of foolhardiness. Why not admit their existence, and endeavor to discover causes which produce them as corresponding effects? Everywhere is perceived the sway of Cause and Effect operating as an inexorable law. Is man a factor of such importance that he alone is without its range? Theosophic teachings are to the effect that man, as he is now constituted physically, mentally, morally and spiritually, as environed and related to his fellows, is the product of his past.

That that past is made up of an almost interminable series of lives lived upon this earth, many of which were similar in kind to his present one. That karma, the law of Cause and Effect, connects his past with his present, and will extend into the future in like manner. Hence, a given man in whatever position or condition he finds himself to-day, is a direct effect of his own acts sown in previous lives as causes. He is thus responsible for his present condition as the product of himself. Therefore, "sin, sickness and death;" goodness, health and life and all other conditions, are direct inheritances, not from his parents, but from himself. As he lived wisely in the past, he is now well conditioned; as he lived unwisely in the past, he is now badly conditioned. Thus, the law of Karma and Reincarnation throws light upon man's origin, solves the problems of his present and enables him to determine his future, as nothing else does. In fact, the consideration of life past, present and future, short of this law, fails now, as it ever has and ever will, to adequately account for present human conditions with the tangle of apparent injustice, accident and chance on every side. If, therefore, Christian science, mental cure and spiritual healing are viewed in the light of the Theosophic Teachings of Karma and Reincarnation, insidious fallacies may be exposed and what of truth there is discerned.

It should be said of those engaged in the study and practice of metaphysics that with rare exceptions they are sincere, and sensing a vital truth and imbued with a desire to alleviate human conditions of evil, ill-health and unhappiness, yet possessing but very partial knowledge, they as often bring about evil as good by their practices. To do away with the former, and effect the latter in every department of human affairs, is an avowed purpose of Theosophy. Moreover, Theosophy being synonymous with Truth and Knowledge, it is logically asserted that by it may the desired end be more fully effected.

It is desired to be understood that the present consideration of Metaphysical Healing is from the standpoint of the mental attitude and relation of "treater" to "treated," as this is believed to be the correct one and the key to the situation.

Hypnotism promises to be the coming evil. By Hypnotism is meant the domination of one mind by another to the extent of interfering with the free exercise of the former. The differing degrees by which the process is indicated vary from slight influence, to the complete sway of one mind over another. Gen-

erally speaking, hypnotism in some degree, is employed by metaphysicians. As a rule, however, but small harm is effected simply because persons engaged in this miscalled science are deplorably deficient in knowledge of the physical and mental constitution of man, and in trained powers which are indispensable to success in hypnotic practices.

Superficially considered, two phases of harm befall a person who is what is termed "treated:" 1st. The passive condition of mind induced by "denying" existence of evil which lays him open to attack by the very evil denied, and, also, by other malignant forces and beings.

2nd. Tacit allowance of another to arbitrarily determine a course for him which he blindly follows or is compelled to follow by force of the "treater's" influence. Individual standards of right and wrong, and volition to enforce them, are thus practically reduced to zero, and the one so "treated" becomes a mere puppet and weakling, subject to every caprice of his master and to malevolent influences from all quarters. The victim thus chooses and cultivates a negative condition of mind and body; his state being akin to that of the passive medium of spiritualism, he is correspondingly affected. In extreme cases, the body becomes a physical wreck, the mind deranged, and obsession ensues. In this connection, it may be observed that insanity, in many cases, is nothing more or less than obsession by devils which may be either kamic qualities of the dead, or fiendish elementals, who rush into the vacuum of passivity and reign with violence, or rule with cunning strategy to the ruin of deluded souls.

One vital point not duly considered by metaphysicians is individual karma. Present conditions inhering in a given person are not only effects of his own acts performed in past lives, but they are exhausting themselves along the line which at once offers least resistance and is least hurtful, and if no attempt be made to interfere with the natural process, they will soonest run out. Wisdom indicates non-interference with natural processes. "Treatment," hypnotism, call it what you will, may succeed in postponing or transferring these effects to another time or place, but can in no wise prevent their ultimate exercise and exhaustion. Both causes and effects are inherent parts of the individual and he cannot escape from himself. Karma, the inexorable law of cause and effect, the great adjuster of kosmic and human affairs, establishes each individual in just that condition and environment where, in view of his past acts, present state and

future possibilities, effects of his own generation will best and soonest expend themselves. Furthermore, this natural process does not entail increased complication nor waste of energy, but is conservative, and in turn produces causes whose sequential effects react beneficially. Hence, if the process be true, final good accrues; if untrue, corresponding evil ensues. Karma is thus the beneficent friend of man and makes no mistakes, but inexorably and rightly adjusts him to time, place and circumstance which best subserve the realization of his highest possible destiny. It is allwise and never errs; man is not allwise, and does often err most pitifully.

To all but very superficial observers, it is patent, "That every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is preceded and produced by internal feeling or emotion, will or volition, thought or mind." The absolute right of every individual to exercise judicious freedom of thought and action is self-evident, and a fatal error arises in allowing interference, or being coerced into other than spontaneous, self-directed action. New ideas, relative truths or probable facts should be presented to an inquiring mind, but when presented, thought should not be permitted to dwell upon the recipient in order that he may of his own volition, either reject or assimilate according to his special need. This course is natural and most helpful, and reacts beneficially upon the giver. Evil and injustice is done when, after having imparted knowledge, the recipient is still kept in mind with the wish or the will that he shall use it according to standards of right or wrong of the giver; or, when he is held in the "Universal," or the "All Good," or "in thought," as the process is variously termed. Now, these terms, when analyzed, simply mean that if the receiver acts according to the giver's conception, he will be right; and if he acts contrarily, he will be wrong. This is a narrow and egotistical course. It is an attempt to practice hypnotism; it is worse—it is Black Magic, and will inevitably produce disastrous results for both parties. It savors of ignorance or egotism to fear or suppose that another will or will not ultimately receive more or less than is his own. Such a thing is an impossibility since Karma adjusts all things with exactness. The actors part, as a karmic agent, is played when he acts unselfishly and with knowledge, and then detaches himself from all results of his action. In this connection, so long as an individual "treats" himself he is comparatively safe, though not wholly so, since he

lacks sufficient knowledge to properly direct subtle currents thus brought into action which, if not controlled, rend him. But, when he either "treats" others, or is "treated," he is upon dangerous ground. In the first case, he may impart his own evil traits; and in the second, receive evil. It is a weapon that cuts both ways. It should be borne in mind that not only motive and endeavor to cure another are necessary, but knowledge of what to do and how to perform it. The first two may be possessed, but lacking the third, right knowledge, motive and endeavor as often induce or accentuate disturbance in the one "treated." This principle is patent and recognized in the practice of medicine, as well as in other affairs of every day life.

A given person "treating" another, with or without his consent, arrogates to himself judgment of that other's past and present, and attempts to fix for him his future. The "treater" holds the patient in the "Universal," as he calls it. Now, what is the "Universal," or "All Good," in this case? Nothing more or less than the "treater's" own conception which is not necessarily correct at all, and at best can be only relative; yet, he would force that conception upon the patient and influence or compel him to surrender his own ideas of right and wrong irrespective of his individual experience. How illogical, tyrannical and unjust! This, too, in the face of Karmic Law, which is rendering just merit to each one. Could egotism assume more colossal proportions! The result is that the one so "treated," suffers from attempted interference with karmic action exercising in him solely to restore disturbed equilibrium along the line of his least and shortest suffering. He does not escape one pang, but may succeed in deferring it for a time only to have to meet and bear it later in perhaps severer form. Furthermore, attempted interference may have removed disturbance from the physical to the mental plane where it will sway with ten-fold increased violence. Practically, this process draws the disease up into the mind, vitiates it, and locates there again the seed for future trouble.

Thus nature rebels and reacts with greatly accentuated force when her processes are tampered with, and exerts herself to restore equilibrium; and she invariably succeeds. Meanwhile, how does the "treater" fare? He simply links himself to and identifies himself with the Karma of the "treated." He has attached himself to the fruit of action, and the results can but prove disastrous. The results in these cases are physical, mental

or moral derangement, either superficial and apparent, or deep-seated and concealed.

His action was unnecessary from the standpoint of Karma, and he will reap the consequences of ignorance or presumption. If the foregoing is doubted, let the reader closely observe what is every day transpiring about him. Let him critically investigate the condition of so-called "healers" and their patients, not only for a week or a month, but for a considerable time, and decide upon the evidence.

It is apparent that each one should first "treat" himself, and establish that condition of body, mind and spirit which will exhibit the harmony of natural Law. Then will he be better fitted to teach and assist others from the vantage ground of knowledge of the laws governing himself and determining his relation to them. With right knowledge, pure motive and persistent will, he may play his part as a beneficent factor of nature, and thus assist in her far-reaching purposes. A light set on a hill can not be hid.

As a rule, vastly too much attention is given to the production and accentuation of sensuous conditions, which are destined to perish at death. Men are still but larger children amused and interested by toys, which, though of seeming great importance and necessary to happiness, are yet toys soon broken and scattered. There are, nevertheless, deeper considerations of life, and some of them enter into the subject now dealt with. While not desiring to arbitrarily fix standards for other's thought and action, yet it is submitted that without more comprehensive conceptions of spirit and substance, mind and matter, in their relation and interaction, metaphysicians will ever remain blind leaders of the blind. When phases of matter as to form, density, location and relation to other forms, are better understood; when the nature of good and evil is more fully comprehended, fallacies which are now advanced as truths will fail longer to deceive.

A glaring error of metaphysicians appears to be their denial of matter and its states, of evil, and affirmation that only spirit has being. This is but a very partial conception, and correspondingly misleading. Theosophic teachings are, that all forms of matter, every atom and molecule, are outward garbs of resident and informing conscious intelligences, all in the natural order of evolution toward higher states. These incasements of matter are as necessary to their progress as are physical bodies

to men. Furthermore, upcoming monads temporarily residing in these forms are potential of the highest godhood equally with monads in the human stage. These forms of matter are but the outer phases, the other halves, so to speak, of the spiritual entities themselves. The one could not have being without the other, for spirit and matter are the two poles of one and the same thing. To deny one, is to deny the other. Hence, the absurdity of denying matter while affirming spirit. Matter, considered in its true light, is divine in its inherent essence, which is spirit. To deny matter, or its eternal nature, is equivalent to denial of one's own being. The one who occupies this position is open to the just accusation of being an annihilationist. That is about the last epithet desired by a Theosophist. At this point, while admitting the existence of matter and the part played by it in the evolutionary scheme, it is necessary to guard against a flagrant fallacy of a certain school of metaphysicians who pronounce the body of man divine. A more irrational conception than this from a Theosophic point of view is hardly possible, and one which, if seriously entertained, would lead far astray. One inevitable result would be a deeper immersion in matter itself, indicating contraction of consciousness, which is in direct opposition to an every where apparent design to further evolve and expand it. Thus, is perceived the very unsatisfactory if not disastrous results of denying the existence of matter, or of deifying it, or of considering it in any other light than as the other pole of spirit, as the vehicle of the latter; as a manifestation of spirit upon the lowest plane of expression, the physical; and as the shadow of the light, or as the opposite aspect of spirit from whatever point it is considered.

The denial of evil is another conceit and fallacy. If it is understood that evil is a relative good compared to what is below it in the scale of evolution, and that all states are steps of an upward progress, evil is thus not only as existent as so-called good, but just as essential. Abstractly considered, there is nothing but goodness, power and wisdom residing in and energizing kosmic space. But there are many planes in space, all existing by virtue of differing expressions of these qualities. By a comparison of one plane with another, relative degrees of them are perceivable, but all expressions upon all planes are manifestations of the One Absolute which expresses itself by attributes varying in degrees of these qualities. Hence, both good and evil exist, evil being, in this consideration, but a relative good, the shadow

of light. Moreover, to deny evil is to practically admit its existence, since it must necessarily have been acknowledged by the mind to have caused mental action primarily. But, does one deny nothing! Here is another absurdity, and it has to be faced if evil is denied. There is still another consideration of evil. It has a tangible, concrete and formidable aspect, as rational beings, prove by their desire and efforts to avoid it. It is of two kinds, viz ; ignorance, and enlightened selfishness. The first phase is most prevalent and largely existent among the masses ; the second is reserved for the kings of malice, hatred and vain-glorious ambition. Wherever the light blazes most fiercely, there is found its antithesis, the black shadow. There are White Adepts, in whom knowledge and altruism blend, which constitute them beneficent forces of nature ; and there are black magicians, in whom reign selfishness, personal pride and ambition, which constitute them malignant and fiendish forces of nature. These qualities are possessed in degree by all men. They are building for the future, and now weaving destinies which will inevitably become supremely beneficent and helpful for humanity, or devilishly malicious and destructive. Each man now possesses, *in potentia*, qualities of a God or devil, and he is himself the prophecy of his future.

Moreover, to deny evil is ignorant folly, willful subterfuge, or arrant cowardice. Worse still, it may be self-deception which lays one open to attack and possession, and when possessed by it, further denial can only make one a more hopeless prisoner. Much use there would be for an innocent girl in a great city surrounded by black-legs, to deny evil! Without knowledge, she is doomed. If, therefore, evil is looked upon as something which exists in forms of ignorance, selfishness, malice, hatred, and all traits which constitute the lower nature, and instead of assuming a weak and negative attitude of denial, one first recognizes and then fights it, evil, as such, will sooner disappear. The attitude of denial is a weak, negative and hopeless one ; that of admission, when coupled with determination to uproot it and knowledge of how to proceed, is strong, positive and progressive. Thus, the lower nature is the only devil, after-all. There are as many devils as men ; as many Gods, as well, for both God and devil are but the higher and lower aspects of manas or mind. If the lower prevails, a devil rules ; if the higher triumphs, a God reigns. Each man not only has choice, but sometime will have to decide which shall rule him.

The earth, evil, darkness and the devil, are synonymously spoken of in Theosophy, and abstractly these qualities are like matter, which, in its low states, is relatively inert and resistive to progress. Matter or Substance, in some degree, being the body of informing and progressing entities, offers resistance and by its qualities presents opposition necessary to stimulate growth and develop latent potencies. When opposition of environment by matter is overcome, conscious power is engendered resulting in expansion of consciousness, larger area of activity, and of building about itself a body corresponding to its development. Thus the body, or matter, or evil, or the devil, not only exist, but perform a necessary office in the gigantic scheme of cosmic and human evolution. To deny their existence, ignore and attempt to deprecate them is evidence of ignorance or the height of folly; to admit their existence and battle with them, is wisdom. "Sin, sickness and death," equally with goodness, health and life, are but evidences of the presence and expression of the devil and evil, or God and goodness, as relatively manifested through the medium of matter. As matter is the opposite pole of spirit, and the vehicle utilized by mind to express itself, it is readily perceived that the qualities and characteristics of human bodies outwardly manifest states of the entities residing in them. This assertion does not permit of a narrow construction, nor should it be accepted to mean that the present physical body of a given man is the direct product of his thought confined to the life he is now living. This is a vital point, not hitherto duly considered.

A given man's present body is the outcome of his thought and action of many past lives. Present good health, or chronic disease, have origin in the past, nor can the latter be but infinitesimally affected by thoughts in the present life, since they are so deeply rooted. Hence the necessary aid of medicine and drugs to produce direct dynamic effects upon abnormally conditioned organs, though they can produce but partial and temporary relief. The real cause being former life-thoughts, the only true course is to accept present conditions with fortitude, apply known remedies for relief, and adjust thought and action by an enlightened and altruistic life, and thus make better harvests for future lives. Furthermore, external and internal conditions should not only be recognized, but be made the means of tracing back along their lines of action until the origin of disturbance is discovered. Thus knowledge will be acquired and knowing one's self better, Gods, men and devils will be blamed less.

After all is said, the mind is the key to the situation, and any consideration of life short of it will prove unsatisfactory. As the mind of man is in harmony or out of harmony with the mind of Cosmos, he is happy or miserable, healthy or sick, lives or dies. As the collective mind of humanity is one, each individual mind must be in harmony with every other of its kind; and only when the mind of humanity as a whole is in harmony with the Universal Mind, will individual harmony become possible. This is the real and only true basis of Brotherhood, and until men realize and act upon it, all efforts to effect its consummation will necessarily prove abortive. Nevertheless, attempts will be and are being made to climb up some other way. Only by repeated failures will men learn that less than individual enlightenment and regeneration will fail. It is knowledge that man most needs, knowledge of his own septenary constitution and of how it relates him to the septenary constitution of nature. Only by self-study and a knowledge of hidden but potent forces as they play in and about him, interact and inter-relate him to all, can he hope to become elevated. Nor, yet, can he advance alone beyond certain narrow limits, since he is one with the human family, and his destiny is interwoven with it. The fiat of nature knows no favoritism, and views each progressing entity as but a factor in its scheme of Universal Evolution. Man's highest office is to serve, but the greatest obstacle to his service is himself. Pure motive, right knowledge and continuous will, alone fit him for the great work, and each one is either friend or foe to himself.

The world is full of strange fads and stranger theories, some of whose advocates are embued with motive more or less pure and considerable constancy; but lacking right knowledge, makes them mediocre and blind leaders of the blind. These dim, flickering flames fail to pierce the thickening gloom and gathering storms, and beaten shores are strewn with hopeless wrecks. Too late the surf-washed heads are seen, and merciless waves dash them on the cruel rocks. Therefore is Theosophy with its breadth and scope, its universal sweep of knowledge; with its ancient teachings of Universal Brotherhood, Karma and Reincarnation, designated as the means and the way by which man may best come to know himself, his relation to his fellows, and his possible destiny. It asks no one to believe anything on authority or hearsay, or on faith not founded upon knowledge; nor to deny anything until after investigation. It requires the ex-

ercise of toleration for the beliefs of all men as the basis and guarantee for individual right of thought and action. It insists upon the duty of helping others help themselves work out their own destiny. Its imperative warning is: Avoid as most to be abhorred, standing in the way of struggling upcoming Souls to the Light.

Allen Griffiths, F. T. S.

THE REGIONS OF STILLNESS.

I wandered in regions of stillness—
 I dwelt on the mountains eterne,
 I read on the page of the Silence
 By Light that forever shall burn.

I rested by day with the formless—
 I talked with the stars of the night—
 I looked in the eyes of the viewless,
 And found in the darkness the light,

I heard with the hearing immortal—
 I saw what no mortal hath seen,
 In climbing the stairway celestial
 I trod where the flesh hath not been.

My spirit found lessons of knowledge—
 From wells of the spirit, my soul
 Drank deep at the fountain of Wisdom,
 And thus became one with the whole.

I walk in the ways of the Silence
 In paths which no mortal hath trod,
 I rest in the Regions of Stillness
 And dwell in the presence of God.

Stanley Fitzpatrick.

COLONEL HENRY STEEL OLCOTT.

The visiting card of the president of the Theosophical Society bears the simple inscription, "Mr. Henry S. Olcott," and in these days, when military titles descend spontaneously upon the least bellicose of shoulders, it may be of interest to recall the circumstances which give that gentleman the right to the courtesy title by which he is generally known. Like so many of his compatriots, when the Civil War broke out, Henry Steel Olcott threw up his profession—that of the law—and joined the Northern ranks; and after passing through four battles and one siege (the capture of Fort Macon) he was invalided on account of dysentery contracted in the field, the disease that made such havoc in the Federal ranks. On his recovery the authorities determined to make better use of him than to allow him to return to the front, for he had been known for many years as an able promoter of various public reforms. He had founded (in 1856) the first scientific agricultural school on the Swiss model in the United States (see Appleton's *Cyclopedia*, vol. 1, p. 226, ed. 1859), and had written three works on agriculture, one of which passed through seven editions; and he had by invitation addressed three State Legislatures on the subject of a new sugar plant, which afterwards came into general cultivation; he had been offered by his own Government a botanical mission to Caffraria, and later the Chief Commissionership of Agriculture, and by the Greek Government the Professorship of Agriculture in the University of Athens. He was at one time agricultural editor of Horace Greeley's paper, the *New York Tribune* and also American correspondent for the *Mark Lane Express*, and among the trophies he is most proud of are two medals of honor voted to him by the U. S. National Agricultural Society for his services in agricultural reform, and a silver goblet similarly presented to him by the American Institute. The Government determined to utilize in other directions the energy and capacity Colonel Olcott was thus known to possess, and therefore appointed him to the unique and very responsible position of Special Commissioner of the War Department. One of his duties in this capacity was to unearth the gigantic frauds committed by contractors on the Government; and for two years he carried his life in his hand for he used unsparingly his power of arrest, and broke up gang after gang of wealthy thieves, any one of whom would have

killed him if he could. It came to light afterwards that these fraudulent contractors had made up a purse of \$200,000 as a bribe to their tormentor to keep his eyes shut, but not one of them dared to approach Colonel Olcott to make the offer. Two years later, at the request of the Secretary of the Navy, he was ordered on special duty in connection with that branch of the service, in addition to his regular duties in the War Department.

The confidence felt by the Government in Colonel Olcott's integrity and ability is best shown by the special order of the War Department dated Washington, Sept. 20, 1865, which ran :

"Officers of the Quartermaster's and Commissary Departments, and all others in the Military Service, are hereby ordered to afford Colonel H. S. Olcott, Special Commissioner of the War Department, any and all facilities which he may require in the execution of the orders of this department, taking his official receipt for such property as may be turned over to him, and this shall be their authority for the same.—By order of the Secretary of War, C. A. Dana, Assistant Secretary of War."

His duties in the Navy Department, where the reforms he instituted amounted to a revolution in the dockyard system, may be judged from the following official letter of the Secretary of the Navy to Commodore J. B. Hull, U. S. N. Commandant of the Navy yard at Philadelphia :

"Sir,—An experiment in substituting a new system of accounts for the present one having been made in the Boston yard under the direction of Colonel H. S. Olcott, and the same having resulted satisfactorily, the department has decided to introduce it into other yards. . . . The department has accordingly instructed Colonel Olcott to proceed to Philadelphia without delay, and take the necessary steps to apply the new system to the Navy yard and station under your command."

This letter ends with instructions to afford him every assistance and faculty, and is signed "G. Welles, Secretary of the Navy."

Not long after this, the war being over, Colonel Olcott resigned his appointments, and retired into private life. How his services were appreciated by his Government may be judged by the following letter to him from the Judge Advocate-General, dated War Department, Bureau of Military Justice, Washington, Sept. 28, 1865.

"Sir,—Your letter announcing that it is your purpose at an early day to sever your connection with the War Department and return to private life has been received. I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services—the results of which have been constantly under consideration before this Bureau—were signally marked by zeal, ability and uncompromising faithfulness to duty. You have been the means of rescuing vast sums of the public money from speculators and swindlers, for whom the vigor and skillfulness of your investigations have been a continual terror. You have thus not only largely advanced the material interests of the Government, but have also accomplished much towards the purification

of those branches of the public service lying within the field of your labors. It affords me pleasure to say that, so far as my observation has extended, you have done your work thoroughly and courageously, in despite of the clamors and calumnies with which, in the interests of fraud and crime, you have been so often and so groundlessly assailed. With sincere wishes for your success in the new paths of action and enterprise upon which you propose to enter, I am, very respectfully, your obedient servant, J. HOLT, Judge, Advocate-General."

It would seem that the various branches of the service with which Colonel Olcott had been connected vied with each other in bearing testimony to the value of his services, as may be seen from the following letters from among a large number still in Colonel Olcott's possession. The Hon. P. H. Watson, Assistant-Secretary of War, after remarking upon the "great ability, energy, and fidelity" with which he discharged the duties of his office, says: "I congratulate you upon the favorable auspices under which you return to private life, for you will have from your fellow-citizens the respect which is due to your patriotism and honorable service to the Government during the Rebellion, while your great industry and talent will insure you success."

The Hon. G. V. Fox, Assistant Secretary of the Navy, writes:

"Upon your resignation the Secretary of the Navy addressed you a letter commendatory of your conduct while acting under the directions of this department. Further words from me are almost unnecessary, but, having been intimately associated with your official action, I may be permitted to bear testimony to the great zeal and fidelity which has characterized your conduct."

The Hon. William E. Chandler, Assistant-Secretary of the Treasury, after bearing testimony to Colonel Olcott's ability and faithfulness, writes:

"I wish to say that I have never met with a gentleman entrusted with important duties of more capacity, rapidity, and reliability than have been exhibited by you throughout. More than all I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterized your whole career and which have never to my knowledge been assailed. That you have thus escaped with no stain upon your reputation when we consider the corruption, audacity, and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

Two years later Mr. Chandler retired from the Treasury, and recommended the President to appoint Colonel Olcott as his successor, a suggestion that was seconded by a large number of the leading citizens.

Among Colonel Olcott's papers are a number of these letters; for instance, Mr. H. M. Benedict, president of the New York Gold Exchange, writes:

"It affords me pleasure to add my testimony to that of some of our principal citizens as to the integrity, capacity, and energy of Colonel H. S. Olcott, whom I have known personally for many years. . . . The duties of the office I believe he would discharge to the entire satisfaction of the Government and the country."

Again, the Hon. John Sedgwick, Justice of the Superior Court of New York, writes :

"I have known him for twenty years, and nothing has ever happened to abate my great esteem for him. He has never been daunted by any obstacle, and his courage and determination are of an uncommon kind. I believe no one has been more tried in the fire than he, and he is unscathed."

A political crisis occurred at this time, in which Colonel Olcott sided with the party of the American Congress against the President, and his appointment, which had been fully determined upon by the President, was not made. Not long after he had resumed his position of partner in a well-known law firm in New York, Colonel Olcott was invited to take the secretaryship and practical direction of the National Insurance Convention, a conference or league of the officials of the various State Governments, for the purpose of codifying and simplifying the laws affecting insurance companies. This he accepted, and was thus for more than two years in the closest contact with, and the trusted adviser of some of the leading State public functionaries in the Union, and a statute drafted by him and another well-known lawyer, Mr. Abbot, was passed by ten State Legislatures.

Two larger volumes of the Society's "Transactions," which became a standard work on insurance in the United States, were compiled by Colonel Olcott during his connection with that body. During the next few years he worked quietly at his profession in New York, being frequently called upon by his fellow citizens to take part in committees for charitable or patriotic purposes—for, instance, he was chosen Hon. Secretary of the American National Committee for the Paris Exposition Universelle of 1878. In 1874 Colonel Olcott accepted a commission from the *New York Graphic* to investigate the spiritualistic manifestations occurring in the Eddy family, on their farm at Chittenden, Vermont. There he remained for three months, and his correspondence in the *Graphic* was afterwards published in book form ("People from the Other World," now out of print). There, too, he met Madame Blavatsky, who also was investigating those phenomena; but it was not until he left America for India, in December 1878, that he gave up all secular work, to devote himself entirely to Theosophy. Of Colonel Olcott's ability as a lawyer no better testimony could be adduced than

that of the Hon. Edwards Pierrepont, late United States Ambassador at the Court of St. James's, who in 1865 wrote :

“ As Colonel Olcott is about to resume private practice, I deem it just to him to state that I have known him in the Kohnstamm case, and have had good opportunities to judge of his ability and fidelity in the detection of this criminal case, and in the prosecuting it, both of which were very complicated and difficult. The skill, the labor, the time, the good sense and diligence as well as courage displayed by Colonel Olcott in both cases and in every instance, were not merely commendable, but truly admirable.”

When Colonel Olcott was leaving America he received a “ special passport ” from the Department of State, such as is only granted to distinguished citizens, as well as autograph circular letters from both Mr. Wm. M. Evarts, then Secretary of State, and President Hayes, recommending him to United States Ministers and Consuls wherever he might go. When the Indian Government, on the arrival of Colonel Olcott and Madame Blavatsky in India in 1879, subjected them on suspicion to police surveillance, the originals of the above quoted testimonials, together with many others in Colonel Olcott's possession, as well as Madame Blavatsky's credentials, were submitted to the Indian Government, which resulted in an Order in Council by the Governor-General that in future they were to be unmolested. The *Theosophist* afterwards published a selection of these testimonials (*Supplement to the Theosophist*, January 1881), from which the foregoing extracts have been made. It remains to be said that Colonel Olcott is one of the very few old soldiers of the American Civil War who have never applied for and never received any pension or pecuniary or other reward for his services. It shall also be stated that he has frequently been applied to for a history of his life for publication, but has hitherto refused, on the ground that he has only tried to do his duty, and that there is nothing particularly interesting in that.—*London Daily Chronicle*.

Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers*.

THE STORY OF A STRIKE.

We had been out on strike more than six months, spring had passed into summer, summer had given way to autumn and chill bleak winds of winter made themselves painfully felt in our stripped and comfortless houses, where night after night we lay shivering in beds from which the very clothes had been taken and sold to supply the necessary nourishment for our weakening bodies.

Ours had been a strike for principle, one of those rebellions against the employment of non-union workmen which have characterized the labor-struggles of the past few years. We had made up our minds that organization was a prime necessity of our existence, we saw that the best paid trades were the best organized, and that unorganized workers were a mere rabble at the mercy of their employers, creatures to be put up in the labor market and sold at the lowest price to the most unscrupulous and least generous employer. Hence when our masters—there are some workmen who object to the term, but I see no reason why they should cavil at an obvious fact—declared their right to employ whom they chose, we also declared our right to work for whom and with whom we chose, and the strike began.

There were those who thought it unjust that we should place ourselves in the way of men who wished to earn an honest living, and unfortunately this is one of the most lamentable necessities of the many hard and cruel things which take place in war time. It is war, hard, bitter, relentless war, and this being the case, it naturally follows that those who are not with us are against us, and that we must not only wage hostilities against our enemy in front, but must at the same time meet the insidious flank attacks of our fellow-workmen who ignorantly or basely would deliver us into the power of our foes.

And so the strike began. We went into it with enthusiasm, and the applause and good-will of our fellow-toilers, in other trades. Picketing and watching the works, preventing the importation of "scabs" and managing the relief fund made the earlier days of the strike eventful enough, till we settled down into the long steady pull which meant to us either victory and the chance of earning a decent livelihood, or subjection and the destruction of the hopes of years.

As the weeks went by we began to see more clearly the

nature of the work which we had undertaken. The works which had been practically deserted for the first two or three weeks began to be busy again, and imported workmen, roughly and unskillfully, it is true, but all too surely, for our peace of mind, began to set the great machinery in motion, while the factory whistle in the morning poured its shrill summons into other ears than ours, and the clang of the evening bell released others from the toil upon which, unlovely and exhausting as it was, we would fain have been engaged again.

Moreover other trades which had assisted us loyally when the strike began, had since become embroiled in difficulties themselves and had been obliged to discontinue the grants of money upon which we had chiefly relied for our support. Public interest too had waned, and the close of the first three months saw matters much less promising for us than we had hoped would have been the case.

Already destitution had made itself markedly visible in our midst. Those of us who through misfortune or dissipation had no fund in reserve were even now suffering severely. A reckless spirit began to grow among certain of our men, several of whom had found their way before the magistrate, charged with attacks upon the imported workmen. And here I want to remark that it is an easy matter for the outsider to repeat highly-moral platitudes upon unfortunate occurrences of this kind, but it is necessary not only to remember the hunger and willingness to work of the imported man, but also the hunger and willingness to work of the striker who finds his chances of success imperiled by the action of the former, after he has made no slight sacrifices for the sake of principle.

Absolute poverty came with the winter, and our houses miserable and uncomfortable deprived as they were of their furniture, afforded us but a precarious shelter, for the landlord growing impatient at the protracted delay in the payment of his rent had more than once threatened eviction. As I had lived in the same house for several years and had fortunately been fairly punctual with my rent I secured an amount of consideration which my less favored mates were unable to obtain, some of these had, poor fellows, been obliged to leave with their wives and families and were wandering in abject poverty somewhere in the wretched slums and purlieus of the city.

Such was the state of affairs when Christmas week came in. On Monday morning my little girl, a merry golden-haired little

lass, to whom good clothes and poor were pretty much the same, and who with all the natural adaptability of children was able to keep herself tolerably happy even amid the increasing gloom of our surroundings and not herself only, for her merry and affectionate little tricks served also to inspire with more courage and comfort the parents on whom she was dependent, begged me to take her through the brightly-lit and decorated streets of the city.

It was a request that made me feel very sad, for the moment, as I knew too well that the accustomed little present which had been such a source of pleasure to my darling would not be forthcoming, and it seemed almost cruel to show the child riches which she could not handle and joy which she was unable to share.

My wife, however, supported the little one, and we set out, a last year's cloak covering her shoulders, and her too thin little face glowing with happiness and delight.

Poor little child, she knew that it was no use for her to hope for any of the pretty things which she saw. She did not even express a wish for anything but she was perfectly happy in gazing at the marvels and admiring the lights which besprinkled the small Christmas trees set in the store windows; nay, she even took a pleasure in remarking the presents which more fortunate children were bearing home in their arms.

Christmas is the child's own feast and sad indeed must the Christ Child be at the sight of the misery and poverty of the little children whom He loved so well.

My Alice, sorry as I was for her, was by no means the poorest of the children whom we saw that night. Children were coming out of stores with heaps of the pretty toys from which they derive so much innocent delight, children were off to Christmas parties in cosy carriages, children shivering on the sidewalks or clustering around the fire of the pea-nut vender were vainly endeavoring to warm their chilly little limbs, or forgetful of hunger and cold in the joy of a game were chasing their playmates in and out of dark alleys the abodes of disease and moral degradation. Surely the worst feature of this frightful competitive war is that it spares neither age nor sex; but that the youngest and the most innocent child suffers with its parents.

On our homeward way we passed through the fashionable quarter of the town. Here all was mirth and brightness, a contrast so marked between it and the narrow ill-ventilated streets where

we lived on sufferance that it was difficult to believe that the two existed together in the same city, nay were only a couple of furlongs or so apart.

One house was more brilliantly lighted than the others, and carriages were continually rolling up to the door and depositing their loads of well-dressed ladies and young children. There was evidently a children's party here and as the crowd of on-lookers was numerous it appeared to be an affair of unusual brilliance and magnificence.

Accordingly we went to the house and stood with the crowd, many of whom were I saw at once my fellow-strikers and their wives. I heard many impatient exclamations and angry words, for the crowd being for the most part hungry and in want was hardly in a fit humor to appreciate the extravagance and luxury of others. As each new carriage drew up the murmurs of discontent increased until the new-comers were in many cases greeted with hisses and groans. These increased in intensity and volume until a number of police approached and attempted to clear the streets. Just at this moment a perfectly appointed equipage drove up to the door and out of it stepped a lady and a little boy. The lady, tall, dignified and beautiful, holding her little son, who was dressed in a fancy costume, by the hand made a strikingly handsome picture. My little girl uttered a cry of pleasure at the sight. Not so the crowd which recognized at once the wife of the capitalist against whom we had struck. A woman pushed forward and brandishing her little child in the face of the lady uttered strong and violent words against those who lived in luxury while the poor were starving. I may mention here that the women had been most persistent and determined all through the strike, and that on more than one occasion when we had actually contemplated surrender our wives had urged us never to give in while we could by any possible means exist without giving up our principles.

The crowd yelled approval of the woman, and the air was filled with their execrations and groans. At once the police were upon us. I saw a policeman's club in the air, after that I remember no more.

Some of my companions seeing me fall conveyed me home, where I was preserved from the arrest and imprisonment which befel several of them.

My hurts were not severe but my health being in a debilitated condition it was some time before I was able to move about with

any degree of comfort or safety, but my little girl who had fallen with me when the policeman struck me with his baton, did not appear to recover. She complained much of her back and lay awake in the night crying with the pain. We were unable to discover anything the matter ourselves, and our straitened finances forbade us to seek medical advice and assistance.

As for the strike it ended in a complete victory for our employers, and we went back to work at their terms. All is quiet, we work side by side with the imported men at reduced rates of wages.

It is all over and we lost, but when I think of the homes destroyed, of the suffering endured, of the heroism manifested, and above all when I look at my child now a stunted, half-idiot girl, for her injured spine has never been cured, when I think of what is below the surface, I shudder to imagine what a terrible harvest such a sowing must produce.

Edmund Saxon.

UNIVERSAL BROTHERHOOD.

[*Abstract of an address delivered before the Aryan T. S. of New York, on Tuesday Jan. 5, 1892.*]

In the literature of the Theosophical Society, mention has several times been made by the MASTERS (or those who must be considered as the real Founders of the Society), H. P. Blavatsky, and others, of the fact that a primary duty of the present movement is the establishing of a Scientific and Metaphysical basis for Ethics; a basis of such a character that it will stand the test of criticism and lead to the performance of right action. If one were to enquire into the wherefore of its not having yet been done, the only answer that could be presented would be that the time had "not yet come" sufficient factors not having yet been furnished by specialists in the various schools of Thought, the multiplying together of which could alone present us with the desired necessities for forming such a basis. But the hour is advancing toward us in which the *desideratum* will be accomplished, and it is my intention this evening to try and anticipate a few of the arguments which may eventually be put forward as unanswerable. No one can appreciate more than I myself do the present difficulty of absolute proofs; but there are some things which one recognises, yet cannot produce evidence of—just as an

intelligent jury may sometimes be convinced of the justice of condemning the prisoner at the bar, although no evidence sufficient for legal conviction is forthcoming and in such cases the use of analogy, avoided in Logic, may be employed with advantage.

So far no one has ever succeeded in showing any valid reason why one should do what is generally understood as "right," in preference to "wrong." True, these terms are purely relative ones, and "right" and "wrong" may differ widely in their action in different countries, but it takes little observation to note that their application is almost wholly confined to the relations of man with man; albeit among the "more civilized," the lower animals and other living forms may be included likewise. "Right," is acting with a view to the pleasure and good of one's fellows, and "wrong" is the reverse. But although right is lauded and wrong condemned, we are yet wholly without a reason for such lauding and condemning. If one gains more by doing evil and wronging his fellow-men why should he not do so? The question has not been answered, the problem not been solved; and why? Because men fear to grasp it.

As an example of the want of exact thought in the present age, one has but to cite the many philanthropists, who, while ostensibly materialists, yet in working for the good of their race, show themselves to be mystics, governed by the hyper-mystic faculty of Love; a quality more founded on internal evidence than almost any other possessed by the human family.

But if we can show that Brotherhood is in its every application a law of Nature, and consequently of our being, we shall have produced a reason for the distinction between "right" and "wrong" and shown why the one is to be preferred before the other, because action in accordance with the laws of Nature is invariably productive of pleasure, while its opposite leads to the reverse. Now, in order to indicate the existence of such a law, two facts have to be shown; (a) That all manifested things have sprung from a common source, and (b) That everything in Nature tends to complete a cycle of existence, returning to the point from which it originally started.

For the establishment of our first, an examination of the results drawn from metaphysical thought and scientific investigation, and an observation of their general tendency, is necessary. Metaphysicians tell us that the "co-operation of subject and object result in the sense-object or phenomena," consequently since it

can hardly be said that the "things in themselves" change, or are subject to an evolutionary process, but rather that our consciousness of them alters in profound submission to the law of (to us) progression, if we can show that the present manifestations have all a common basis, we shall have gone far to illustrate our point. For, in the subjective realms of Nature, we can speak only of Consciousness, individual or otherwise: virtually one thing, under different aspects; the only thing which separates man from man being, not himself tracing the "himself" back to its narrowest limits of the *ego sum*, but the several vehicles through which he expresses himself, such as the mind, body, etc., and their varied modifications in their respective fields of action. The Rosicrucians used to say that if the rays of a light were turned inward, the light, though ceasing to manifest itself, would continue to exist, and I hold this to be an illustration of that which we dimly perceive when striving to define our comprehension of the consciousness (individual) of any other existing thing in Nature. Our gazing upon one another with a sense of separate existence is like the rays when turned face to face; and not until we have sunk our consciousness into the Universal Consciousness can the true Light shine forth.

Believers in the evolutionary processes of Nature, are prone to think that the various stages of growth passed through by any entity before its final issue as a recognizable member of its kind, are indicative of those passed through by its whole species in the preceding ages. Thus, that while Nature passes slowly and majestically along the line of her ascent, yet each time she calls into existence a new life, she runs hurriedly over all the old ground, reaching in a few months a development which had taken untold ages to accomplish. The fœtus in the womb thus shows distinct traces of piscine and vegetable life, before such gives place to the animal and finally human form; and every other production of nature passes through a similar experience before its birth. Are we, then, from such observation to conclude that all manifestations of Nature are but representations of the various stages of development of her children on their way to perfection? That from one thing they have all sprung, and to one form they all tend? If we go a little further back on the same line of thought we shall observe that the first differentiation of every natural creation is of one form, and similar. The oval or globular seems to be, without exception, the primal form of all things. The plant, the tree, and all the vegetable world from the

bulb or seed ; the bird and the fish from the egg ; and the mammalia from the ovum, present a similarity of conception which it is impossible to overlook ; and if we refer to the " life-germ " with which each is supposed to be impregnated before it can commence its evolutionary career, little remains to be added.

But if we pass from the examination of living forms, and consider the basis of matter we can turn to a yet more striking suggestion furnished us in the " Protyle," of Mr. Crooks. The Professor has recently detected the possibility, if not probability, of discovering a single " Element " from which all others may be said to have sprung. In other words, recent experiments in chemistry have shown the necessity for the existence of such, and if this be so, what necessity for further words ?

In order, however, not to weary my audience with too great discursiveness, and since sufficient considerations have been brought forward to show the probability, at least, of a single basis for all manifested forms, let us turn to our next factor.

The fact of its existence can only be gathered from a close observation of the workings of Nature ; but if it can be shown to be invariably in her lesser manifestations, it must follow that it also holds sway in her more general.

The most casual observer cannot have over-looked the cyclic processes which underlie the " act of becoming " inherent in all things. How that summer follows winter, and winter, summer, with scarce noticeable variation ; how night gives place to day, and day to night ; the earth completes her circuit round the Sun, the Moon around the Earth. Sleeping follows waking, and waking, sleeping. Year after year the trees put forth their leaves ; year after year they die, and are born again ; Life giving place to death and decay, and Death again, to Life. Such is the immutable Law of Being, and Nature reveals herself to us only through the unending sequence of ebb and flow. Thus we may take it to be a law, that the nature of all things is to work in the direction of their opposites, both in characteristic and in fact, and reaching the extreme, to tend back again to their starting point, completing a cycle of manifestation.

And now, after these considerations, supposing the existence of our two factors to be granted, if we apply them we shall find that since, firstly, all things have sprung from " unity," and secondly, after having reached their limit of differentiation must return to the One Source, it follows that we must some day, re-become one Being, and again, since the progressive movements of

the age are all toward Unity rather than separateness, and all, however varied their methods, work for the establishment of a fraternal feeling amongst men, we must judge that the extreme of Individualization has been passed, and that homeward bound we have commenced to wend our way along the uphill road to Unity.

The natural deduction then is, that the tendency to unity being the direction of Nature's laws in this age, we work with her to that end, and "Brotherliness" thus become another word for *obedience to the decrees of our Being*. "Good," again, being nothing less than "working with Nature," which latter must be done if we would live. We have shown "Universal Brotherhood" to have a logical reason, rather than a fanatical one, for its existence, and indicated the wherefore of the endeavor of the Theosophical Society to establish the nucleus of such; and the absolute proof of the existence of our "laws" will result in a sound basis for Right Action having been demonstrated.

Claude F. Wright, F. T. S.

A RIGHTEOUS JUDGE.

Judge Hamer created a sensation in Broken Bow the other day by delivering an oration upon a motion made by a local attorney to confirm a real estate mortgage foreclosure as follows:

"This docket is covered, page upon page, with confirmation cases. The last summer's drought has exhausted the farmer's resources, and he is unable to pay his loans. The act of God, for which the people are not responsible, has reduced one-half of them to almost beggary, and this calamity shall not be made worse by any act of mine. We are asked to turn 100 farms over to money lenders, and 300 women and children over to pauperism. It shall never be done while I am judge. The people are not able to pay, and I will not assist in their being robbed. Let us wait until a crop can be raised and confidence restored, and all will come out all right. If a man be living on his land, or living off of it, and trying to cultivate it, he should have the reward of his work. I will never confirm a sale in times like these, if the owner is trying to make a living on the land. When the people are compelled to ask aid to procure seed, it would be cruel mockery to deprive them of the land to plant the seed upon. I have a right not to confirm a sale when the property sold does not bring two-thirds its actual value, and in these cases it has not brought that amount. The sale is not confirmed.—*Kearney Hub.*

ETERNAL PATIENCE.

In Egypt, god-like Cheops reigned,
 And built a wondrous pyramid :
 Long centuries have waxed and waned
 Since in its depths his tomb be hid.

At length, by vandal hands laid bare,
 Some wheat grains in the tomb were found.
 They sowed them there, with wond'ring care,
 In Gizeh's silent, sacred ground.

They sprouted, grew! The cycling years
 Could not destroy the germs they hid ;
 Disturbed by neither doubts nor fears
 They waited, 'neath the pyramid.

Have faith my soul! The germs of good
 Somewhere within thy being lie :
 The Bow of Promise spans the flood—
 Thine hour awaits thee, by-and-by!

Jerome R. Anderson.

SEEN FROM MY WINDOW.

THE STRUGGLE.

I see a cat prowling and watching for a bird and hear the bird scolding the cat, and I think: Why should one life prey upon another through all the kingdoms of nature? Does no good come of this necessary struggle for existence? Is not everything on the path of evolution, and does not the monad have to go through all forms to attain clear self-consciousness in the higher? It is getting accustomed to the material through which it has to work, and gaining experience. The struggle for physical existence in the lower forms of life will become the struggle for soul existence in the higher, and the qualities of courage, perseverance and sagacity needed in the higher struggle may acquire their first development through the lower. Could such qualities grow with nothing to stimulate their growth?

In the lower struggle, the enemy is without; but in the higher, the enemy is within, is of one's own household.

THE FALLING LEAF.

Its work is done and quietly it drops to earth, to be once more united unto her from whom it came, while that life which wrought within it withdraws into the tree, and thence to the root from which it sprang. Its night of rest has also come; with the tree's life it once more mingles, to flow outward yet again at spring's awakening; flow through old branches into new and take on another garment which the cast-off one may help to make. Type of outward body of informing life in all realms is the leaf. In the human tree it also drops to earth, and that which wrought within it passes to its rest, to flow outward at its re-awakening and clothe itself anew. Through the leaf new growth is added to the tree, and through the body, the soul gains new experience.

Bandusia Wakefeld.

 THE IMMORTAL SOUL.

At a dinner party given to Victor Hugo in Paris some years ago he delivered an impromptu address, in which he gave expression to his faith in the Infinite and in the soul's immortality. His friend Hogssaye, who was present, says: "Hugo at that time was a man of steel, with no sign of old age about him, but with all the agility and suppleness, the ease and grace of his best years." He was contradicting the atheists, and his friend says "his face was bright with the heavenly halo and his eyes shone like burning coals. 'There are no occult forces,' he said, 'there only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinite little copy of God; this is glory enough for a man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring forth from out of my chaos; I make books which are creations; I feel in myself the future life; I am like a forest which has more than once been cut down, the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the results of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There

I breathe at this hour the fragrance of the lilacs, the violets, and the roses at twenty years ago. The nearer I approach the end the plainer I hear around me the immortal symphonies of the words which invite me. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight and opens on the dawn.' "—*Victor Hugo*.

EDITORIAL COMMENT.

THE dawn of a new era of Black Magic is already tingeing Western horizons. A Los Angeles thief has been hypnotized—against his will—by one of the "Professors" of this science, and made to confess to various and sundry crimes, as well as to implicate several associates. The police authorities exhibit an exultation over this novel method for detecting and punishing crime which warrants the prophecy that at no distant date the Court Hypnotizer will be as important and necessary a functionary in the paraphernalia of prosecution as the public attorney.

WHAT a case of the "blind leading the blind," what entire ignorance of the first principles of hypnotism, what mad fatuity of vision are displayed in such proceedings! And the method is accepted with a bland acquiescence from all quarters—especially those which a decade since would have derided the possibility, even, of one mind subjugating or dominating another by means of this "imaginary" hypnotic influence.

WHAT does this "Professor" really know of the force he employs? Nothing, absolutely nothing, except that in some manner which he can not explain he takes possession of his victim, who then obeys his slightest wish or whim. Does he know that the victim also obeys "suggestions" of which the hypnotizer is unconscious, performs acts under his direction for which he would indignantly deny accountability? Or that a "suggestion" made even in jest may be brooded over in the sub-conscious planes of the victim's mind and enacted weeks or months after everyone else has long forgotten the occurrence? Or that a "suggestion" to attempt murder, for example, may be made, the victim awakened as far as science can determine, and yet be compelled to carry out the order and commit the crime when the real murderer has dissociated himself from all possible proof of complicity? Yet all these things and many others are not only possibilities but facts in hypnotic phenomena.

BUT, laying aside these phenomena on the sub-normal planes of

consciousness ; saying nothing of that perfect purity of body, mind and soul which Occultism insists upon as an absolute prerequisite to the practice of this science, what must be the inevitable result of this appeal to occult forces under physical conditions and in ordinary, selfish human concerns? Simply the transfer of the struggle with the brutal, animal portions of our nature from physical to psychic planes, where the contest must become a thousand times more terrible and dangerous than if fought out along the lines of least resistance, which the former offers. It will soon be not a question of muscular or even mental strength, nor of heaviest guns nor the farthest penetrating projectiles, but a struggle of wills on planes where man in his present stage of evolution is utterly unfitted for action.

AND it will all come about so "naturally," The policeman having demonstrated its feasibility in the detection of crime, the criminal will follow by employing it in its commission and evasion. Shrewd lawyers will manufacture complete chains of hypnotic "evidence," which being matched by equally shrewd opponents, will lead to the inevitable contest of which side can most completely and powerfully take possession of the witness. Criminals will plead hypnotic influence in extenuation ; all classes of vices and crimes will be justified in the same manner, and justly, too, for he or she who finds that this agent can be called into use for purposes of gain or revenge will be only too willing, under our present concepts of justifiable and unjustifiable action, to resort to its use. And once having tasted the delights of unlimited power over the mind of another, how soon will the apparently justifiable use become the terrible abuse !

BUT this is only one of the many avenues by which, under the stress of evolutionary and cyclic necessities, we are slowly yet surely entering the domain of psychic forces with which we are as helpless to cope as new born babes. We know how to get money, but to "get understanding" quite surpasses our power. How can it be otherwise when all our energies are exhausted in the endeavor to outrun our fellow men in the mad race for wealth, fame or power? He who sets his heart upon any other objects than these is termed a "crank," or worse, and undoubtedly is one, if the standards of society are any gauge. Meanwhile, let humanity pray for its cranks to multiply, for among them may grow up a race of White Magicians able to rescue it from the Black—of whom these "professors" of hypnotism are no doubt the first germs.

It is with sincere regret, which will be shared by every true Theosophist, that we have to announce the retirement of Col. Olcott from the Presidency of the Theosophical Society. Age and the dreadful climate of India have together overcome the old hero. Yet the sorrow in the Society will be lessened by the thought that his life work has been really accomplished, and that for his few remaining years he will enjoy a well-earned rest. Though retiring from the active and laborious executive supervision of the Society's affairs, his interest and fatherly care for it can not cease, for, to quote further from a letter referred to in another place, his "life has merged into that of the Society," and in other ways he will no doubt serve it more effectually than by remaining its President.

The Presidency will no doubt now pass, as was the declared purpose

and wish of the Founders, to Wm. Q. Judge, and there are few who will not be ready to admit that the Theosophical mantle has fallen upon worthy shoulders. We only hope it will not necessitate his residence in India.

NOTES.

THERE is good reason to hope that before another issue of this Magazine the Coast Branches of the Theosophical Society will have a permanent Lecturer and Organizer in the field. Dr. Allen Griffiths has been offered the position, and there is very little doubt but that he will be enabled to accept. So nearly is this a certainty that places on the Coast desiring the presence of such a lecturer are invited to open a correspondence with the editor of this Journal, who is president of the Executive Committee, in relation to dates and arrangements.

THE delay in the issue of the *NEW CALIFORNIAN* this month is due to the illness (Grippe) of the Editor.

THE next Annual Convention of the Theosophical Society will be held in Chicago, April 24th and 25th.

LEE AND SHEPARD are about to bring out a remarkable book under the title of "Dreams of the Dead." The story is a most realistic one, yet Poe never wrote a more weird and gruesome tale. The most astonishing experiences are related in the most matter-of-fact way. The book deals with the occult, and treats of other than material things. The author holds that those whom a materialistic judgment calls dead, are only beginning to live, and in the form of these dreams, he has veiled the teaching of a great truth. The book is entirely original, and maintains a very high tone from beginning to end. No one can read it, especially if they read between the lines, without becoming a better man or woman. The author, who is well known and active in industrial reform, writes under a *nom de plume*, and a great deal of interest has been aroused among those who have read the advance sheets, as to his identity.

BOOKS AND MAGAZINES REVIEWED.

THE *PATH*, for February, contains as its leader a very timely and strong article, by "Harij," upon "Mediumship and Abnormal Psychism." "Hidden Hints" upon the Secret Doctrine, by Wm. Q. Judge, "The Synthesis of Occult Science," and Mr. Judge's reply to "Another View of Metaphysical Healing," are noticeably good, and altogether the *Path* is quite up to its usual position as the standard bearer of Theosophy in America.—J. A. A.

LUCIFER, for January, leads off with one of Annie Besant's articles, sharp, clear and imperative as sounded the old "boots and saddles," bugle call to many of us, in the late civil war. Yet, though "The Time is Short," Theosophists have every reason to become optimists when we realize the the great awakening in theosophic interest which has followed H. P. B.'s departure. "A Bewitched Life," by H. P. B. is continued and besides its

literary charms has many a lesson for those who read between the lines. "Universal Law," "The Septenary in Nature," and "Karma and Reincarnation," follow, by Wm. Main, W. Kingsland and Rama Prasad, respectively. "Dhyana," by H. Dharmapala, is an excellent article for Occultists, but for the lay public it resembles the directions one sees in spiritualistic journals for developing mediumship much too closely. It is an admixture of Hatha and Raja Yoga, with the former predominating. If C. W. Pearce, whom Annie Besant quietly annihilates for his defense of T. Lake Harris, will correspond with Miss A. A. Chevallier, care this Magazine, he may learn the difference between practice and precept in the Harris school, and to learn to "judge the tree by its fruit."—J. A. A.

THE DECEMBER BUDDHIST contains articles by D. C. Pedris, Annie Besant, and others. The paper by the latter well-known and tireless worker on "The value of Theosophy" is especially interesting to all aspiring for more light on the many perplexing problems of every day life. The writer says, after considering it from an Intellectual, moral, and social standpoint, that by its Philosophy, and its Ethics, does Theosophy claim to be judged, and in the long run it is by these that all will be justified or condemned in the eyes of men. The announcement is made that Mrs. M. M. Higgins, of Washington, D. C., had arrived at Colombo, in good health, and been heartily welcomed by the "Woman's Educational Society," and the Theosophists, and Buddhists of Ceylon. The same number contains an address delivered by Col. H. S. Olcott at the Sanghamitta School. During the course of his remarks, the Colonel said that he brought them the good tidings that Japan, China, Burmah, Siam, and Ceylon, had at last united upon one platform, which would be spoken of in years to come as "The Great Union" in historical events.—G. P.

THE PACIFIC THEOSOPHIST is out for February, and full of the very essence of Theosophic literature as usual. Like the field of some medical journals, the Pacific is invaluable to the "Busy Theosophist."

PAMPHLETS RECEIVED.—"True Reform," an address under the auspices of Lincoln Council, N. P. A., by Governor Wm. J. Gorsuch of Connecticut.

"Bulletin No. 96" from the University of Cal., Ag. Ex. Station, Prof. E. W. Hilgard, Director.

"Lawrence O. Oliphant, and the Primate" by Miss A. A. Chevallier."

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 :

Feb. 21st.	Bulwer's Zanoni.....	Mrs. S. A. Harris.
Feb. 28th.	The Reincarnating Ego.....	Dr. Jerome A. Anderson.
March 6th.	The Way to Wisdom.....	Mrs. Mercie M. Thirds.
March 13th.	Ancient and Modern Kabalists.....	Dr. G. A. Danziger.
March 20th.	"Spooks".....	Dr. Allen Griffiths.
March 27th.	A Short History of Philosophy.....	Dr. Jerome A. Anderson.